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AMERICAN JEWISH ARCHIVES

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Series C: Interreligious Activities. 1952-1992

Box 48, Folder 1, Vatican - Holocaust, 1987-1991.

Tensions reemerge

Jewish leaders accept Vatican invitation

By Walter Ruby

Leaders of the American Jewish community reacted with expressions of relief and jubilation last week after Rabbi Mordecai Waxman, chairman of the International Jewish Committee for Interreligious Consultations (IJCIC), accepted an invitation to bring an international Jewish delegation to the Vatican to hold substantive discussions with Pope John Paul II.

The Rome meeting, which is to take place in the last several days of August or early September, will be the first such in-depth discussion of Jewish-Catholic relations between a pope and representatives of world Jewry in recent times.

The majority opinion among Jewish leaders is that a successful audience with the pope will make it possible for most of the American Jewish leadership to participate in a planned ceremonial meeting with John Paul II in Miami on September 11.

Jewish leaders had announced in the wake of John Paul's audience for Austrian President Kurt Waldheim in the Vatican last June that they would be unable to attend the Miami meeting unless the pope made a significant gesture to rectify the situation.

Despite the feelings of jubilation, however, some tensions between Jewish leaders quickly reemerged in the wake of the announcement by IJCIC that it had accepted the Vatican's invitation.

A statement by Elan Steinberg, executive director of the World Jewish Congress (WJC), to the New York Times that the Jewish representatives at the Vatican meeting will convey their "anguish and pain as well as their shock and dismay" at the pope's audience with Waldheim, brought an angry reaction from Waxman. He charged that Steinberg had "misrepresented the Jewish position by making totally confrontational statements to the New York Times."

Rabbi Marc Tanenbaum, international affairs director of the American Jewish Committee, also charged that Steinberg had broken a pledge by all participants in the IJCIC meeting not to speak to the press, and claimed that Steinberg's remarks had so angered the Vatican as to place the meeting with the Pope in jeopardy.

Steinberg denied there had been any such undertaking by participants in the IJCIC meeting not to talk to the press, noting that Tanenbaum himself had been quoted in the Washington Post on the same day. Tanenbaum, however, reported that he had spoken to the Post and other papers only after he was asked by those publications to comment on Steinberg's remarks.

There also appeared to be fierce competition among Jewish leaders to win a place on the prestigious delegation that will meet the pope in Rome, as well as irresolution as to how hard to press the pope during the Rome audience about his meeting with Waldheim.

Rabbi Fabian Schonfeld, a representative of the Rabbinical Council of America (Orthodox), also made clear that despite the announcement of the Rome audience, his group will not attend the Miami meeting and will not allow the Synagogue Council of America (SCA)—the umbrella group of Orthodox, Reform, and Conservative Jewry in the U.S.—to participate unless the pope expresses regret during the Rome meeting for his decision to receive Waldheim.

The president of Synagogue Council, Rabbi Gilbert Klapperman, who has been selected to give a speech on behalf of the Jewish community during the Miami

meeting with the pope, criticized what he termed "poor statesmanship" by the RCA, but conceded that if the Orthodox group boycotts the Miami meeting, another Jewish leader will have to be called upon to read the Jewish community speech.

The latest events were touched off when Rabbi Waxman received a telephone call late on August 4 from Cardinal Johannes Willebrands, president of the Vatican Commission on Religious Relations with the Jews, proposing that a Jewish delegation come to Rome to meet with the pope before the pontiff leaves on his September U.S. tour.

Willebrands further suggested that the Jewish delegation include the four Jewish leaders who had met with Vatican Secretary of State Cardinal Agostino Casaroli in New York on July 9: Waxman, Klapperman, Tanenbaum and Rabbi Wolfe Kelman, representing the World Jewish Congress.

United Synagogue is concerned Jewish leaders will not press the pope on the Waldheim issue

Willebrands also told Waxman that the Jewish delegation's visit would be a two-day affair. On the first day there will be in-depth consultation on "the full agenda of Catholic-Jewish relations" between the Jewish delegation and Casaroli and Willebrands; on the second day, there will be a 60-90 minute audience with the pope.

Waxman told the Jewish World that Willebrands gave him the distinct impression that the Vatican would prefer that the topic of Waldheim be "muted" by the Jewish delegation during the meeting with the pope, to which Waxman responded the Waldheim issue "has to be dealt with. It is impossible not to talk about Waldheim."

However, Waxman said that the Waldheim matter would not be overemphasized, since, in his opinion, it is "incidental" to the larger issue of the church's failure to recognize the explicitly Jewish nature of the Holocaust. Waxman stressed that the Jewish leaders "will not ask the pope to apologize for his meeting with Waldheim."

The American Jewish Congress, which had taken a tough stand against the pope in the aftermath of Waldheim's papal audience—announcing unequivocally that it would not participate in the Miami meeting—mellowed perceptibly in the wake of the announcement of the Rome audience.

According to the group's executive director, Henry Siegman, "I don't think the Rome meeting will solve all outstanding problems, but Jews will finally be able to sit down with the pope to discuss our concerns. This is a very positive development."

Siegman also said the AJCongress would likely go to Miami if it deemed the Rome audience to be successful. He also expressed agreement with Waxman that the Waldheim matter ought not be overemphasized in Rome.

Abe Foxman, national director of the Anti-Defamation League of B'nai B'rith, also expressed satisfaction over the

INVITATION,

continued from Page 5A

agreement. "We saw the church show sensitivity in response to our own sensitivity (over the Pope-Waldheim meeting). It is clear that our voice was heard. This brings us one step closer to Miami," he said.

What quickly became clear, however, was that Siegman, Foxman and others were bucking for places on the Jewish delegation to the Rome meeting. A compromise appears to have been worked out, however, during a meeting of Jewish groups on August 7.

Under this agreement, the AJCongress would be brought into the Rome meeting under the aegis of its 'parent' body, the World Jewish Congress, while the ADL would send a representative to Rome under the aegis of B'nai B'rith International to which ADL is linked.

Representatives of B'nai B'rith, the World Jewish Congress, the American Jewish Committee, and the Synagogue Council would also attend the Rome meeting, according to the agreement.

One Jewish leader who originally expressed discontent about the probable rabbinic makeup of the Jewish delegation to the Rome meeting was Franklin Kreutzer, president of United Synagogue of America, the lay arm of the Conservative movement.

Kreutzer originally said he was "dismayed" that the delegates "are not fully representative of the American Jewish community of which the overwhelming majority consists of laymen."

Kreutzer also complained that all those likely to make the trip to Rome are based in New York, noting that it is "high time that the north-east power corridor wake up to the fact that Jews in the rest of the country also have the right to be represented."

A public declaration by the pope is not in the cards

Kreutzer expressed concern that the delegation would not press the Pope hard on Waldheim. "The American Jewish community is entitled to an explanation as to why the pope would hold such a meeting with a person whom government and religious experience has branded, at minimum a bad person, and at maximum, a killer. The Catholic community should not tolerate such a breach in morality, nor will the Jewish community accept such an action coupled with the Vatican refusal to recognize the State of Israel," Kreutzer stated.

Eugene Fisher, executive secretary of the Secretariate for Catholic-Jewish Relations of the National Conference of Catholic Bishops, cautioned, "While we are naturally extremely pleased that this important audience in Rome has been arranged, it would be a mistake to expect that this meeting is going to instantly solve all of the outstanding differences. I am hopeful that it will greatly deepen communication between the two faiths. This will be a serious meeting at the highest level."

Terming Steinberg's remarks in the Times "destructive and unhelpful," Fisher said, "It is wrong to try to set the agenda of the meeting through the pages of the press. It should be emphasized that the Rome meeting will not be a bargaining session. It will be an opportunity for the two sides to establish their agendas. Issues like the (differing perceptions of the) Holocaust are much too complex to resolve in one session. That issue will take years to resolve."

According to Fisher, the pope is unlikely to issue any kind of public statement after the Rome meeting with the Jewish leaders. "I don't think a public declaration is in the cards (after the Rome meeting). The place for a formal, well prepared, and thought-through statement would be during the Miami meeting. We are now moving forward with preparations for Miami." □

NEWS EDITOR

FAX:
2 pages

Sir Sigmund Sternberg O.St.J. KCSG JP

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FOR IMMEDIATE RELEASE

WELCOME FOR THE PRIME MINISTER OF ITALY'S PROPOSAL TO END
AUSCHWITZ DISPUTE

The Prime Minister of Italy's proposal to move the Carmelite convent from the site of the former Auschwitz death camp in Poland has been welcomed by Jewish and Catholic leadership.

The building of a convent near the Fosse Ardeatine, where Catholics and Jews are buried together at the place where Nazi troops carried out reprisals by shooting Italians, including Jews and a Catholic priest, would be a symbol of brotherhood and a suitable way of thanking God, 50 years after that terrible war for the long period of peace we continue to enjoy.

This imaginative proposal could bring a speedy solution to the controversy and enable the climate of good relations between Christians and Jews to continue, a dialogue which has been built up for so many years.

The need for this reconciliation is indicated by the following:-

Cardinal Macharski completely ignored a Telex sent to him by Sir Sigmund Sternberg in which he quoted several responsible Jewish leaders including the Lord Jakobovits, the Chief Rabbi all of whom endorsed his statement that "violent incidents of this kind were incompatible with the laws of Moses and alien to our ethical and moral principles".

In his reply, Cardinal Macharski wrote, "the devastating effect produced by the substance and the form of the protest of some Jewish circles, is so deep and so persistent in the social and religious awareness of the Poles, that it does not allow me to be of different opinion than I expressed in my pronouncement". He justifies his refusal to implement the agreement because of the seven demonstrators who protested at the Auschwitz convent.

Three of the Cardinals, Cardinal Decourtray, Lustiger and Danneels, who were part of the original agreement have however defended it on the basis that it had been "patiently and loyally negotiated over two years".

Statement by Cardinal Glemp, the Primate of Poland, in the Italian press at the weekend that it was "a scandal to move the convent as agreed to in Geneva 1987", has added further difficulties to this situation, has created problems for those wishing to give help to Poland and has made life intolerable for the contemplative Carmelite nuns.

This new solution could be implemented almost immediately for it merely requires the construction of temporary buildings on the site of Fosse Ardeatine. Plans for the permanent structure will be implemented at the same time.

Once the removal of the Convent takes place from the present site, there is no reason why the whole matter of the new convent, to be established on an agreed site at Auschwitz, should not be contemplated in an air of calm.

SIR SIGMUND STERNBERG 4 September 1989

Sir Sigmund Sternberg holds leading positions in several groups engaged in the Christian Jewish dialogue and is the only Jew who has been awarded the Order of the Knight Commander of the Pontifical Equestrian Order from the Pope for his work towards improving Christian Jewish Relations.

Sir Sigmund hopes that by the time of his audience with the Pope later this month, he will be able to report that the matter is resolved, so that it will no longer be an issue of discussion.

For further information contact Valerie Asher on 485 2538.
or evenings 340 6912.

Might I suggest that if any negotiations are to take place regarding the future of the Convent these should be done with the Israeli Government, as Israel is the official representative of the Jewish people.

I expect to have a response from the Prime Minister before Sunday next when the European Jewish Congress begins its meeting in London. This will be attended by over 80 delegates from 20 countries.

I very much regret that I have to write to you in such terms, but it is important that friends should talk openly with each other. Your Government is fortunate to have such an excellent Ambassador. You have made so many friends and we only hope that you will continue representing Poland in the future.

With kind regards

Yours sincerely,

Sir Sigmund Sternberg

PS Since speaking to you I have issued the enclosed Press Release and your attention is drawn to the last paragraph. I also enclose an article which appeared in the Herald Tribune.



Sir Sigmund Sternberg O.S.I.J. KCSG JP

Star House Grafton Road
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Telephone 01-485 2538
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Date 4 September 1989

Dr Z Gertych,
H.E. Ambassador,
The Polish Embassy,
47 Portland Place,
London W.1.

Date

Our ref

Your ref

AMERICAN JEWISH
ARCHIVES

Dear Dr. Gertych,

I am grateful to you for having come to see me last Friday having regard for your very busy schedule.

As you are not aware of it, I would like to remind you that Dr. Riegner, Chairman of the World Jewish Congress Governing Board in Geneva received a letter from the Polish Minister of Religion in the winter of 1987, voicing Government approval of the Geneva Agreement (see copy Documentation) and in any event in 1976 Poland ratified an International Convention that the Camps at Auschwitz/Birkenau be placed on the World Heritage List. (see Documentation attached). It is therefore expected that your Government honours this Agreement and it also would appear that the Carmelite nuns are illegally occupying the site.

If Cardinal Glemp is right that "Jews rule the media" (Herald Tribune) then it would go against Polish interests to upset World Jewry.

As it appears that the various Cardinals are divided in their opinions, it follows that it is now the responsibility of the Polish Government to resolve the Carmelite Convent issue. The Statement made by the Polish Government of 25th July has not yet been acted upon. This is understandable as the Government had not at the time been formed. However, now that the Government is established, there is no reason why immediate attention should not be given to this issue, which is attracting World headlines daily in the Press.

09-20-91

15211

Glemp expresses regret to Jewish leaders for remarks

By William Bole
RNS Associate Editor

WASHINGTON (RNS) — The leader of Poland's Catholic Church expressed deep regret here over his statements seen as hostile to Jews and Judaism.

Cardinal Josef Glemp, at the start of a 14-city tour of the United States, met Friday with 12 American Jewish leaders, who described the conversation as a major step toward healing the rift between Jews and Polish Catholics.

While the Jewish leaders praised Glemp for admitting mistakes, several other Jewish organizations, including the Anti-Defamation League of B'nai B'rith, boycotted the talks.

As Glemp arrived for the meeting at the National Conference of Catholic Bishops, a small group of Jewish demonstrators rallied outside the bishops' headquarters. Led by New York Rabbi Avraham Weiss and carrying placards demanding "Cardinal Glemp — Apologize," a dozen protesters declared the cardinal an anti-Semite and denounced any dialogue with him.

The controversy stems from 1989 remarks made by Glemp in the midst of an international dispute over the presence of a Carmelite convent on the site of the Auschwitz concentration camp. More recently, on the eve of his arrival in the United States, Glemp gave an airport interview in which he appeared to defend his earlier statement laced with stereotypes of Jews.

"Through dialogue, I have learned that certain of my own statements may have caused pain to the Jewish community and were seen as fostering stereotypes of Jews and Judaism, but were in many aspects based on mistaken information," Glemp said in a statement read to Jewish leaders at the meeting and released afterwards.

"At the same time, the Polish Catholic community has experienced pain because of the situation. I regret sincerely that this unfortunate situation occurred, and re-commit myself to working with you now in the future," he said, in the spirit of a pastoral letter issued earlier this year by the Polish Catholic hierarchy. The pastoral letter, or teaching document, that Glemp referred to condemned anti-Semitism.

The Glemp statement appeared to fall short of a direct apology for his recent and past statements. Those statements, originating in a 1989 homily, included a reference to Jewish control of mass media and appeared to cast blame on Jews for certain historic social ills in Poland.

Appearing with Glemp and American Catholic bishops at a press briefing after their closed-door meeting, the Jewish leaders said they did not seek humiliation of the Polish church leader.

"Cardinals never say 'apologize.' They don't even apologize to Catholics. They're certainly not going to apologize to Jews," said Rabbi Marc Tanenbaum of New York, a longtime leader in Catholic-Jewish dialogue.

"He (Glemp) knows he made a very grievous error. And he knows it grew out of his lack of information," said Tanenbaum.

Rabbi James Rudin, director of interreligious affairs of the American Jewish Committee, said the meeting with Glemp and his statement "constitutes an enormous step forward" in relations between the Jewish community and Polish Catholicism.

"We're ready to begin a new process of reconciliation and dialogue," Rudin said.

The contingent led by Rabbi Weiss, however, vowed to demonstrate against Glemp during his stops in New York, Chicago and Buffalo during the next two weeks. He criticized the other Jewish leaders for meeting with Glemp and called on the cardinal to say he is sorry.

"As we don't negotiate with terrorists, so we should not negotiate with Cardinal Glemp unless there is evidence of true expressions of Christian contrition," Weiss said.

09-17-91

15185

Glemp controversy now pits some Jews against others

By Darrell Turner
RNS Associate Editor

(RNS) — The interfaith controversy that erupted over comments made about Jews by Polish Cardinal Jozef Glemp in 1989 — a flap which appeared settled in August — has heated up again and is now pitting some Jewish groups against each other.

The dispute among Jews broke out just days before the Polish primate is to arrive in the United States Thursday. He is scheduled to meet with Jewish leaders in Washington Friday. Despite what many U.S. Jewish leaders viewed as conciliatory remarks by Glemp in August, Rabbi Avi Weiss of the Hebrew Institute of Riverdale, N.Y., has pressed for an outright apology from the cardinal. In an open letter to the Polish primate earlier this week, Weiss said that "rectifying this grievous error requires more than an 'understanding.' It requires remorse. The simple words, 'I'm sorry,' are in order."

Weiss' attorney, Harvard law professor Alan Dershowitz, has also announced that he will continue to press a defamation suit that he filed against the cardinal unless Glemp offers "a full apology and retraction to the Jewish people and to Rabbi Weiss before he leaves Poland."

Glemp was widely denounced by Jewish leaders and some other cardinals for comments he made in the midst of the controversy over the presence of a Carmelite convent on the site of the Auschwitz concentration camp. He told Jews not to "talk with us from the position of a people raised above all others" and said of a group of Jewish demonstrators at the convent that "it did not happen that the sisters were killed or the convent destroyed because they were apprehended."

The controversy over Glemp's comments led to the postponement of a U.S. visit he had been planning to make later in 1989. Last month, in a letter to Archbishop Adam Maida of Detroit, Glemp acknowledged that the Jewish demonstrators "did not intend to kill the sisters or destroy the convent" and declared that "anti-Semitism is evil and is contrary to the spirit of the gospel."

While the cardinal's recent statement was generally hailed by American Jewish leaders, some urged him to also repudiate his other comments in the homily that were considered anti-Semitic.

Weiss, who had led the demonstration at the convent, complained that the cardinal's "charges that 'the Jews' control the world's mass media, are responsible for 'spreading communism,' for 'collaborating' with the Nazis, for 'plying (Polish) peasants with alcohol' and 'provoking' anti-Semitism in Poland remain on the record. These are the kinds of slurs that have incited pogroms. A categorical rejection of these specific accusations is in order. No responsible Jewish or Catholic leader should meet with you until you recant these statements."

The Synagogue Council of America and the American Jewish Committee are planning to meet with Glemp during his visit to the United States, while the World Jewish Congress and the Anti-Defamation League of B'nai B'rith are not. This split among Jewish agencies led Seymour D. Reich to resign as chairman of the International Jewish Committee for Interreligious Consultations Monday to protest its failure to reach a consensus on the matter.

Rabbi A. James Rudin, interreligious affairs director of the American Jewish Committee, told RNS Tuesday that he believes that he and Weiss "have a difference not so much on the ends but on the means to get to the ends." He said the American Jewish Committee has "learned after 40 years that one of the ways you really make advances in this is to meet, press, engage."

At the Washington meeting, Rudin said, he and the other Jewish participants will press the issues raised by Weiss plus others, including the implementation of the Second Vatican

Council's teachings on Jews and Judaism in Polish Catholic schools and how Polish seminarians are taught about interfaith relations.

With regard to the split in IJCIC, Rudin, who was Reich's immediate predecessor as chairman, said that organization is mandated in its bylaws to deal with international religious bodies rather than in interfaith affairs in the United States.

Eugene Fisher, who heads the U.S. Catholic bishops' secretariat on Catholic-Jewish relations, told RNS that the latest controversy reflects the fact that "there are many different people in the Jewish community with many different viewpoints, just as there are in the Catholic community. There are difficulties, but this is human behavior."

He noted that the interfaith dispute involves more than "the language of just one homily" but reflects relations between Jews and Polish Catholics over the centuries. In addition, Fisher said, "Any time you get something dealing with the massive trauma of the Holocaust, it triggers everything inside."

While declining to comment on Weiss' demands, the Catholic interfaith specialist stressed that "you can't resolve those very deep issues through press releases or press statements or that kind of things. It needs the deepest dialogue of which our communities are capable."

09-17-91

15178

From education to geography, Baptists differ

**By Pamela Schaeffer
RNS Staff Writer**

ATLANTA (RNS) — A recent survey of Southern Baptist moderates affiliated with a dissident organization shows dramatic differences in their educational levels when compared with representatives of the denomination as a whole.

In addition to being better educated, the dissidents are also more likely to live in urban areas, to support ordination of women, and, ironically, to belong to congregations that have been generous donors to the denomination's agencies and programs.

Those are among findings in a survey conducted recently by Nancy T. Ammerman, director of the Center for Religious Research at the Emory University's Candler School of Theology.

Ammerman released the results of her study last week to the Coordinating Council of the Cooperative Baptist Fellowship, the dissident group that commissioned the study.

The council ended a three-day meeting here Saturday.

The survey compared responses of 2,648 Southern Baptist moderates who attended a convocation of the fellowship in May with data gathered in two previous studies on Southern Baptists as a whole.

The fellowship was formed in August 1990 by moderates dissatisfied with the fundamentalist direction of the Southern Baptist Convention in recent years. Persons attending the convocation represented more than 1,500 congregations of the denomination, which has 14-million members in 37,700 congregations overall.

According to Ammerman's research:

— 91.9 percent of the clergy affiliated with the moderate fellowship hold seminary degrees or graduate degrees from other schools, compared with 53.7 percent of Southern Baptist clergy overall. Similarly, 61.5 percent of the fellowship laity hold college, seminary or graduate degrees compared with 25.5 percent of laity in the entire denomination.

MEMO from Gene Fisher

To Rabbi Tanenbaum

Date 11-13-91

- For your information
- For necessary action
- For your comment
- Please return
- As per your request

Remarks

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Nov - 8, 1991

YOUR VIEWS

Statements by Glemp were shared with Poles

A very serious misperception of the facts may have been left by two statements published in the Exponent on Oct. 11 (World/National News in Brief, Op-Ed). This is the perception put forth by Rabbi Leon Klenicki and Mr. Seymour Reich that the statements made by Cardinal Jozef Glemp to Jewish leaders here in the United States have not been shared with the Catholic community of Poland. They most certainly have been, as Mr. Reich himself admits.

These were public statements released to both the U.S. and Polish media at the time, as were the cardinal's subsequent statements in Boston and New York inviting Jewish leaders to Poland early next year to further the dialogue and set up structures to implement in Poland the Second Vatican Council and the Polish bishops' own historic statement on Catholic-Jewish relations of January 1991.

Thus, what Mr. Reich and Rabbi Klenicki somewhat disingenuously ask

for has already been accomplished by the Jewish leaders who had the courage and wisdom to meet with the cardinal in both Washington and New York. The Jewish community deserves to know that it is these people, not the demonstrators and naysayers, who are quietly changing the course of Catholic-Jewish relations for the better.

Dr. Eugene J. Fisher
Associate director for
Catholic-Jewish relations
National Conference of
Catholic Bishops
Washington

Statement from the publisher

We are a diverse community. The views expressed in the opinion columns and letters published in the Jewish Exponent are those of the writers. They do not necessarily reflect the endorsement of the officers and boards of the publication and/or the Jewish Federation of Greater Philadelphia.

Jewish
Exponent, Phila

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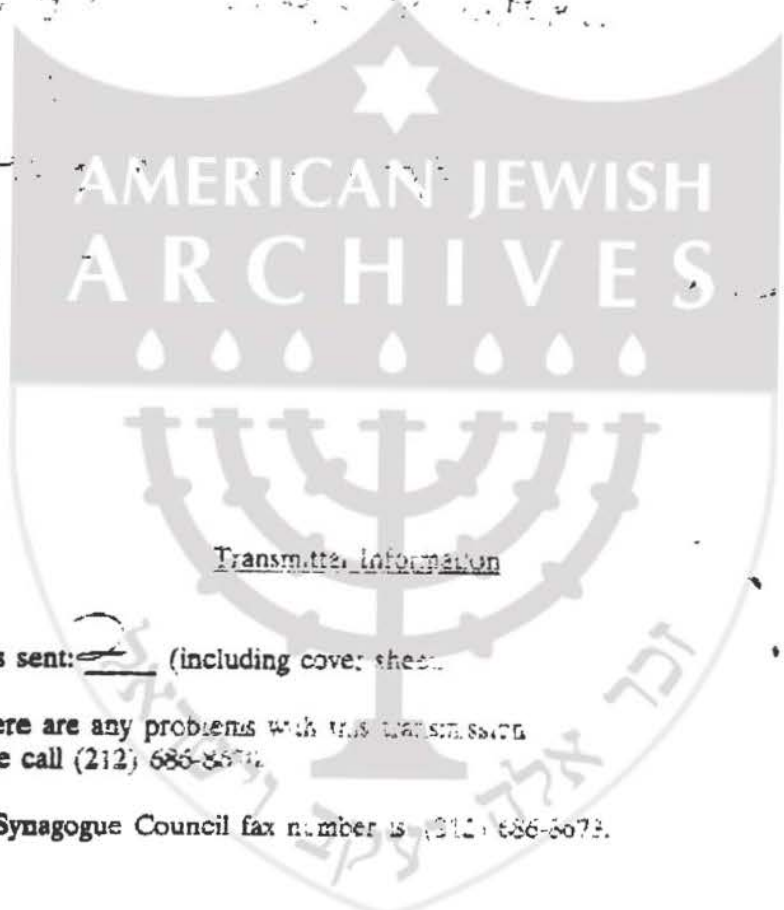


SYNAGOGUE COUNCIL OF AMERICA



Facsimile Transmittal Form:

To: Rabbi [unclear]
From: [unclear]
Subject: [unclear]
Date: [unclear]



Transmittal Information

Pages sent: 2 (including cover sheet)

If there are any problems with this transmission
please call (212) 686-8674.

The Synagogue Council fax number is (212) 686-6074.

I would be interested in knowing your
reaction to this letter.

Thank you



RABBINICAL COUNCIL OF AMERICA • התנועה הרבנים דאמריקה
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March 21, 1991

Rabbi Jack Bemporad
Synagogue Council of America
327 Lexington Avenue
New York, NY 10016

Dear Rabbi Bemporad,

I read in the JTA Newsletter of March 13, 1991 that the Synagogue Council of America has agreed to send rabbis and educators "to assist in an intensive education and dialogue campaign to teach Polish Catholics about the relations between Catholics and Jews." I was very disturbed to learn from our representative, Rabbi Fabian Schonfeld, that this decision had been made without prior consultation with the Rabbinical Council of America. This is a serious breach in procedure, and causes us deep consternation. On a matter of such significance, it is absolutely essential that all agencies have the opportunity to meet and express their opinions. A policy cannot be set by the Synagogue Council of America without such a consultation. We are pained and embarrassed by this decision.

I respectfully request that you convene a meeting to which all agencies will be invited. A thorough discussion of this project should be made. Since the previous decision was apparently reached without consultation with the agencies, we consider that decision to be null and void.

I also request that you send a retraction to the Jewish Telegraphic Agency, indicating that the article in the March 13 issue was incorrect. Readers of the JTA should be informed that the project is under consideration by the Synagogue Council of America, but that it has not been approved.

I ask you to do these things as an act of good faith, to maintain the trust of the organizations represented in the Synagogue Council of America. I would appreciate a prompt response to this letter. Thanks very much.

Sincerely yours,

Marc D. Angel

Rabbi Marc D. Angel

cc: Rabbi Fabian Schonfeld



SYNAGOGUE COUNCIL OF AMERICA

memorandum

to: Rabbi Marc Tanenbaum

from: Gunther Lawrence

subject:

date: October 9, 1991

Please note the JTA correction sent out late yesterday. Unfortunately the new Klenicki quotes are worse. Thank you.



MEMORANDUM

October 8, 1991

TO: Gunther Lawrence
FROM: Mark Joffe
RE: New Story on the Glomp Meeting

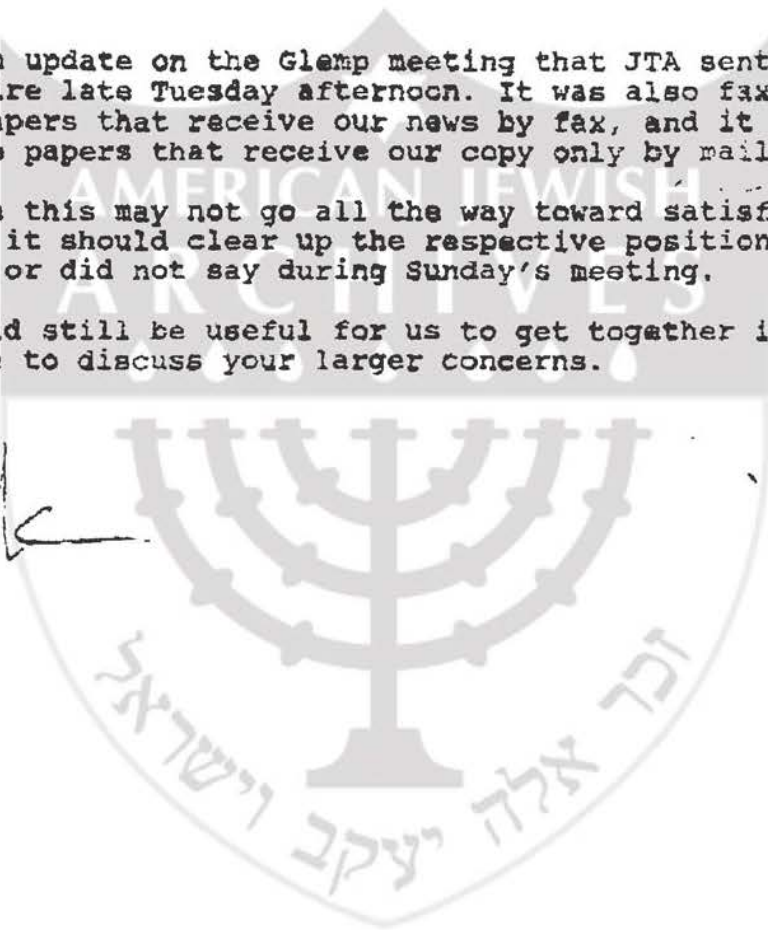
Following is an update on the Glomp meeting that JTA sent out over our newswire late Tuesday afternoon. It was also faxed to those newspapers that receive our news by fax, and it was mailed to those papers that receive our copy only by mail.

While I realize this may not go all the way toward satisfying your concerns, it should clear up the respective positions on what Glomp did or did not say during Sunday's meeting.

I think it would still be useful for us to get together in the near future to discuss your larger concerns.

All the best.

Mark Joffe



RABBIS DENY CARDINAL REFUSED TO REPEAT APOLOGY IN POLAND

NEW YORK, Oct. 8 (JTA) -- Three American rabbis who met here Sunday with Cardinal Jozef Glemp have emphatically denied a Jewish Telegraphic Agency report that the Polish primate "would not agree" to express regret in Poland for remarks about Jews he made there two years ago.

"At no time" during Sunday's meeting did Glemp say that he would not repeat a statement he made last month in Washington acknowledging that his August 1989 homily in the Polish city of Czestochowa was based on "mistaken information," the rabbis said.

"In point of fact, Cardinal Glemp's several statements of retraction and regret," the rabbis said, "were published widely in both the secular and Catholic media in Poland."

It was signed by Rabbis Marc Tanenbaum, Jack Bemporad and Mordechai Waxman, who were among the 11 American Jewish leaders who took part in the Sunday meeting.

They accused unnamed "others" of trying to "undermine" efforts to improve Catholic-Jewish relations in Poland.

"We believe that we have an historic opportunity to start a new and constructive chapter in Polish-Jewish relations, and we sincerely regret that others seem determined to undermine these positive efforts which we are convinced are in the best interests of the Jewish people, Israel and Catholic-Jewish relations," the statement said.

Rabbi Leon Klenicki, director of interreligious affairs for the Anti-Defamation League, was quoted in a JTA story Monday as expressing disappointment with Glemp's silent response when the cardinal was asked at Sunday's meeting to repeat his Washington statement of regret after his return to Poland.

"I expected something more concrete," Klenicki was quoted as saying. "Whatever he says condemning anti-Semitism here must be said in Poland, in Polish."

Klenicki stood by that statement Tuesday. He said that when he asked Glemp to repeat the Washington statement in Poland, "he was just cold. He did not nod."

"He didn't commit himself at all," Klenicki said. "If he was really interested" in making a apology in Poland, the cardinal "would have said, 'It will be the first thing I do when I get back.'"

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National Conference of Catholic Bishops
Secretariat for Ecumenical and Interreligious Affairs

3211 4th Street N.E. Washington, DC 20017-1194 FAX (202)541-3322 TELEX 7400424
Ecumenical Affairs (202)541-3020 Catholic-Jewish Relations (202)541-3005 Interreligious Relations (202)541-3025

October 22, 1991

Editor, The Jewish Week
1501 Broadway
New York, New York 10036

To the Editor:

Although I would normally hesitate to comment upon anything that might be an issue proper to internal discussion within the Jewish community, a statement you cite (October 17, 1991) made by Mr. Seymour Reich casts such unfortunate and unwarranted aspersions on the National Conference of Catholic Bishops with regard to the recent visit of Cardinal Josef Glomp that I must try to clarify it for the sake of the record. This is the statement that Mr. Reich reportedly made to you that he was "distressed" that "LJCIC was being circumvented by the issuing of invitations to individual Jews."

As a key person involved in the Washington meeting between Jewish representatives and Cardinal Glomp, I can only respond to Mr. Reich with a resounding "balderdash!" We did no such thing. As Mr. Reich must know, if he recalls the one conversation we had on the matter during the course of the summer, LJCIC was at no time our official (or unofficial) interlocutor in dealing with the Jewish community. The reason is quite simple. As The Jewish Week correctly notes, LJCIC was created to act "on behalf of the Jewish community in relations with the Vatican." It would be the height of presumption for our local church here in the U. S. to interact with LJCIC as such.

Our partners in dialogue on the national level normally consist of representatives of The American Jewish Committee, the American Jewish Congress, the Anti-Defamation League of B'nai B'rith, the Synagogue Council of America, the Union of American Hebrew Congregations, and for some events also the National Jewish Community Relations Advisory Council. Save for ADL and the Orthodox within the Synagogue Council (thus precluding SCA representation but not, of course, the personal involvement of individuals), all of those we might have expected to come did in fact attend. The idea for a meeting, panim al panim, between Cardinal Glomp and Jewish leaders came about during phone conversations between myself and several representatives of the above groups, as I sought first to discern whether they felt that such a personal meeting might provide a helpful occasion for clearing the air and for saying, on both sides, what needed to be said in order to put the matter to rest.

When they responded positively, we then, and only then, proceeded to propose the idea to Cardinal Glomp, who throughout assured us of his cooperation. At no time did I feel as though I were dealing with Jewish

demands that "must" be met first by the Cardinal before people would agree to a meeting. That would be to miscast entirely the delicate and sensitive spirit of dialogue which in fact took place over the summer, between us and our Jewish colleagues in preparation for the Washington meeting. Here, Rabbi Gary Bretton-Granatoor's letter to the editor in the same issue of Jewish Week will be of assistance to your readers in discerning more clearly the spirit of what transpired throughout the summer.

I resent deeply the implication in the quotation from Mr. Reich that we on the Catholic side in any way tried, in this matter or in others, to "circumvent" normal Jewish proceedings or representation. Rather, we sought out precisely what the Jewish community has over the years presented to us in dialogue. IJCIC has never functioned as an American entity as the unwary reader of Mr. Reich's apologia might be led to presume. If it had, if in that sense there were to be formed an "AJCIC" (American Jewish Committee for Interreligious Consultations), we would be more than pleased to deal with it on whatever grounds it presented itself to us. But it hasn't, and it didn't, and there is no use pretending otherwise. IJCIC was never involved in the discussions with us on the meeting or its arrangements.

Three other points need also to be made. First, Mr. Reich states that "Glomp has yet to repudiate the homily." Again, balderdash. The Cardinal explicitly acknowledged in Washington on September 20 that the homily, as The Jewish Week reported, was "based upon mistaken information" with reference to the stereotypes of Jews it evoked, and he expressed his sincere regrets for the pain caused to Jews by the homily. Second, contra-Reich, the Cardinal has, to my knowledge, discussed with many people, Polish American Catholics and other Catholics, his positive views of the meetings he had with Jewish leaders in Washington, Chicago and New York, and how he is looking forward to the follow-up programs in Poland to implement the commitments made here. And, finally, Mr. Reich states with reference to Cardinal Glomp's letter to Archbishop Adam Maida of Detroit that "our Catholic friends also seemed disappointed with it." While I recognized at the time that it was only a beginning, I felt that it was a true beginning, with more to come. As reported in The Jewish Week and elsewhere, more has come and, it would seem, there are still more positive steps before us to take on the path toward mutual reconciliation. I would urge that this, not the path of confrontation, is the way to a better future for our children and the generations to follow.

Yours in Shalom,



Dr. Eugene J. Fisher

CCS: Rev. John F. Hotchkin, Director, SEIA
Most Rev. William Keeler, Archbishop of Baltimore
Rabbi Jack Bemporad
Brother William Martyn, S.A.
Jewish Editors List

09-16-91

15179

Controversial gay priest renounces Episcopal Church**By Religious News Service**

(RNS) — The Rev. Robert Williams, the gay priest who made national headlines when he mentioned Mother Teresa in disparaging remarks about celibacy, says he is “completely through” with the Episcopal Church and all other “established, hierarchical” churches.

In a sermon preached Sept. 8 to his small congregation in Provincetown, Mass., Williams said he has renounced “the doctrine, discipline and worship” of the Episcopal Church, explaining that his rocky relationship with the church and its bishops made him feel like an abused spouse.

“Just like the abused wife who keeps coming back to the violent husband who keeps beating her, for years I kept going back to the institutional church, always believing, as abused wives do, ‘This time it will be different.’”

In a report issued by the Episcopal Church Center in New York, Williams said, “I have increasingly come to believe that gay and lesbian people, women, and ethnic minorities are not really welcome in hierarchical-structured churches. And so I had to admit that I should not be a member of such an organization.”

Williams was ordained in December 1989 by Bishop John Spong of the Diocese of Newark (N.J.). But Spong fired him from his position as director of an outreach ministry to homosexuals several months later after Williams made his negative comments about Mother Teresa and traditional notions of marriage and celibacy. Spong declined to comment on Williams’ latest remarks, saying he considered the issue a “pastoral matter between a priest and his bishop.”

Subsequently, Williams went to Provincetown, but Bishop David Johnson of the Diocese of Massachusetts refused to license Williams as a priest in his diocese. Williams established a small congregation nonetheless and founded the Palma Christi Institute for Healing, focusing on the needs and concerns of the gay and lesbian community.

09-16-91

15180

Jewish leader resigns in disagreement on Glemp visit**By Religious News Service**

NEW YORK (RNS) — Seymour D. Reich has resigned as chairman of the International Jewish Committee for Interreligious Consultations (IJCIC) to protest its failure to reach a consensus on whether American Jewish leaders should meet with Polish Cardinal Jozef Glemp during his upcoming visit to the United States.

Glemp was widely denounced by Jewish leaders and some other cardinals for comments he made in August 1989 in the midst of the controversy over the presence of a Carmelite convent on the site of the Auschwitz concentration camp. He told Jews not to “talk with us from the position of a people raised above all others” and said of a group of Jewish demonstrators at the convent that “it did not happen that the sisters were killed or the convent destroyed because they were apprehended.”

The controversy over Glemp’s comments led to the postponement of a U.S. visit he had been planning to make later in 1989. Last month, in a letter to Archbishop Adam Maida of Detroit, Glemp acknowledged that the Jewish demonstrators “did not intend to kill the sisters or destroy the convent” and declared that “anti-Semitism is evil and is contrary to the spirit of the gospel.”

At that time Reich acknowledged Glemp's statement as "an effort toward improving relations between the Catholic Church in Poland and the Jewish community" but said he hoped there would be "further clarification from the cardinal while still in Poland and when he arrives in the U.S." Sept. 19 for an 18-day visit.

In announcing his resignation as chairman of IJCIC Monday, Reich said that while the Synagogue Council of America and the American Jewish Committee are planning to meet with Glemp, the World Jewish Congress and Anti-Defamation League of B'nai B'rith are not.

According to Reich, this disunity indicates that "IJCIC — as the designated agency of the Jewish world in its international dealings with the Catholic Church — has failed to meet its responsibilities. Had a common stand been taken, IJCIC would have served its proper role in representing the Jewish community with dignity and integrity vis-a-vis the church."

The Jewish leader charged that "the principle of Jewish communal unity appears subordinated to the idea of every constituent body in IJCIC going its own way." This, he said, is "unfortunate for the Jewish community and harmful to the effort to strengthen Catholic-Jewish relations on the basis of mutual respect and understanding."

Reich said his own view is that "unless and until Cardinal Glemp repudiates the anti-Semitic accusations he made in his 1989 homily, I do not believe American Jewish leaders should meet with him during his visit to our country — and I believe our American Catholic colleagues and Polish-American friends would understand this position."

09-16-91

15169

Moment of inspiration: A few minutes of harmony

**By Warner A. Hutchinson
Special to Religious News Service**

(Hutchinson, former general secretary of the American Bible Society, now does writing and consulting work in Coral Gables, Fla. This column is a weekly feature in RNS.)

Whatever happened to male quartets? Remember how you listened to a quartet sing an old favorite? The harmony was close; the voices blended almost as one. You knew the short fellow on the left was the high tenor and the stringbean on the right was the deep bass. But they sang so well together that sometimes you couldn't really tell which was which. Four voices — four people — singing as one in a rich and changing harmony that none could have produced alone.

The Andrews Sisters did the same for three women's voices. Not only were they great singers, but their bouncy zest for life was infectious.

It seems today that everyone's a soloist. They sometimes shout and rant. Sometimes they're badly — even deliberately — off-key and out of tempo. Absolutely nobody croons. It looks and sounds like the me-generation on self-parade. And there's certainly nothing subtle about it.

I miss the pleasure of hearing several people join in a self-effacing way to make some beautiful, harmonious music together for a few minutes. Even though I can't sing all that well myself, at least I can join in doing something with two or three others today that will make some beautiful, harmonious living for a few minutes. Something that none of us could do alone. We'll all be the richer for it.

THE STATE AND PROSPECTS OF THE CATHOLIC-JEWISH DIALOGUE IN POLAND

by Waldemar Chrostowski

Dr. Waldemar Chrostowski (Roman Catholic) is professor of theology at the Catholic Theological Academy in Warsaw, Poland. He has been educated in Poland, Rome, and Israel. His special interest is in Jewish-Catholic relations and he serves on a commission in the Roman Catholic Church for relations with Jews. His previous contribution to OPREE was in vol. 10, No. 3.

The dialogue with Jews and Judaism initiated by Vatican Council II is the duty of all local churches. The Church in Poland has special obligations for this field. For centuries Poland was the home of many generations of Poles and Jews, Christians and followers of Judaism. Their sometimes tension filled and troublesome but also harmonious coexistence was suddenly interrupted by the Nazi butchers, who carried out a mass extermination of the Jewish nation. It is becoming ever more clear to us that with the murder of the Jews in the Polish nation was impoverished, and the Polish culture suffered irreparable losses. So a dialogue with those who survived is also a tribute to all those who paid with their life for faithfulness to their religion and membership in the Jewish nation.

The dialogue with the Jews began here later than in the other countries of Europe and the world. There were several reasons for this. Historians contend that the annihilation of Jews were carried out in Poland because the largest number of Jews lived here. Other circumstances also have to be considered, however. After the Jews and the Gypsies, Poles were next in line to the crematoria. The choice of Poland as the place of extermination was an integral part of the precisely planned Nazi ideology. Jews were transported to Poland from remote regions of Europe, which in wartime conditions was a costly and troublesome undertaking. Poland was to become the cemetery of the followers of Judaism. That is why among Jews Poland evokes the most painful associations, and they are unable to think about Poland without emotions and bitterness. In a conscious or partially unconscious way this is carried over to the attitude toward Poles. On the other hand, the war and the occupation inflicted countless sufferings on Polish Catholics. Both communities closed themselves up in their own pain, and an irrational debate even heated up on who suffered the most, a debate which hindered and even made impossible mutual understanding. Both of the antagonistic sides contributed to the process of separation. This had an effect on the

economic liberation from God's new creation. For all their imperfections, societies in which rights to freedom and sustenance would be truly respected and in which the *lex charitatis* would be institutionalized in a democratic way would "approximate, always in a small part, the freedom, peace, and justice for which we hope."



atmosphere and the nature of theological reflection. Other factors also come into play. Right after 1945, about 100 thousand Jews lived in Poland, but their numbers steadily decreased. Today the estimates of the numbers of Jews in Poland vary. It is surmised that from five to fifteen thousand followers of Judaism live in different parts of the country. Such a small number makes the dialogue between copartners impossible. Many Jews are not interested in the change in the position of the church, while Catholics do not have the opportunity to experience and become familiar with "living Judaism." The dialogue was also delayed by the fact that after World War II the Church in Poland had to fight for its own survival, oppose totalitarianism and communism, which naturally pushed contacts with the followers of other religions into the background. Not until the changes of the 1980's was a new situation created in which the church and Catholics could rid themselves of a "siege mentality."

The Road Traveled

What is peculiar to Catholic-Jewish dialogue in Poland is that it is taking place in the shadow of a different history. Other religious groups and nations which make light of the specific context of Polish-Jewish history either do not know about this or do not attach enough importance to it. Contacts between Polish and Jewish historians, who worked to remove ancient prejudices and tensions, developed before the religious dialogue. Historical discussions and publications were the subsoil for a theological reorientation, for they often confronted the participants with philosophical, moral and religious questions. In the totalitarian system, however, theologians were held in contempt, even ridiculed and oppugned, while theology was put outside the pale of intellectual life. For this reason interesting and important opinions met with little response. Quite a few articles on Jewish subjects appeared in the second half of the 1960's and in the 1970's, i.e., during the time of a fundamental change in the position of the Church on Judaism. In discussions of the documents of Vatican Council II, especially the declaration "Nostra aetate" and later pronouncements of the Apostolic See, the participants mentioned the need to reorient thinking and change the point of view on the Jews. The leaders of this movement were Tygodnik Powszechny (Cracow) and the monthlies Znak (Cracow) and Wież (Warsaw). The publications were justified by the interest in Jewish history and culture and by Polish-Jewish tensions, which constantly had to be overcome. This was a stage in which taking up "Jewish" subject-matter had to be justified. Not until the beginning of the 1980's did the number of theological article perceptibly increase, reaching an unprecedented level.¹ The long years

¹E. Jzwiak and A. Kusmirek, "Dialog chrześcijańsko-żydowski, Wybrana bibliografia polskojęzyczna 1964-1989", Collectanea Theologica 60/1990/3, pp. 113-118.

of efforts to reach and understanding with the Jews and Judaism were capped with the publication in 1983 of a double issue of Znak, entitled "Catholicism-Judaism-Jews in Poland and in the World." Jewish subject matter was taken up in the monthly once again in detail in the 1988 issue entitled "Jews, Poland, Christianity--The Legacy and the Present Day." A big role in shaping a new attitude was played by the so-called Weeks of Jewish Culture held in various cities and the Oswiecim Weeks organized since 1985 by the Club of the Catholic Intellectuals in Cracow. Though their subject-matter was essentially historical, religious accents as well as philosophical and theological problems naturally appeared. An important event was the Judaistic session " Jewish Religion and Culture, " which was held on 16 and 17 April, 1986, as a part of the II Pieniezno Encounters with Religions. The doctrine and spiritual life of Judaism, Jewish Messianism and Orthodoxy, and selected questions from the history of Polish Jews were presented at the session.

The appointment in the spring of 1986 by the Conference of the Polish Episcopate of the Subcommittee for the Dialogue with Judaism headed by Bishop Henryk Muszynski must be regarded as the real beginning of the Catholic-Jewish dialogue in Poland. Earlier contacts with the followers of Judaism had taken place through the mediation of the Ecumenical Commission of the Episcopate and were rather sporadic. The first meeting of the Episcopate and were rather sporadic. The first meeting of the Subcommittee was held on 13 May 1986 in Warsaw. Emphasis was placed on the most important documents of the Church concerning the Jews, and a plan of action was drawn up for the immediate future. It was decided that the main task would be to stimulate and coordinate theological reflection and actions to advance cooperation between Catholics and Jews. Through the efforts of the chairman of the Subcommittee, on 14 June 1987, Pope John Paul II met with representatives of Polish Jews in the Primate's residence in Warsaw. Toward the end of 1987, the Subcommittee was elevated to the rank of a Commission. An important accomplishment was the organization in April 1988 in Tyniec and Cracow, with the cooperation of the Anti-Defamation League of B'nai B'rith, of an International Theological Colloquium "Jews and Christians in Dialogue." During the deliberations, a religious dialogue dominated. Though some of the participants were still inclined to focus on historical questions, there was awareness of the need to respect the status and rank of theological contacts and discussions.² After the Tyniec Colloquium the Commission worked on preparing a document on the attitude toward Jews and Judaism similar to those which had been issued by the Episcopates and Comissions of other countries. Later the dispute concerning the convent of the Carmelite nuns in Oswiecim became ever more prominent in the discussions. When in the summer of 1989, the conflict became so inflamed that a complete break in Catholic-Jewish contacts was imminent, the voice of the

²W. Chrostowski, "Zydzi i chrzescijanie w dialogu" Znak 12 /1989/407, pp. 105-110.

Commission and its chairman (18 July and September) had a great influence on the course of events.³ The controversy around the convent increased interest in Jews and Judaism. Theological premises, which for understandable reasons attracted the attention of Catholics, played a major role in the controversy. The pronouncements of the Commission of the Episcopate were widely publicized and commented on in the press. In the context of this dramatic dispute the Commission of the Episcopate were widely publicized and commented on in the press. In the context of this dramatic dispute the Commission did not ignore other work and came out with new initiatives. In the autumn of 1988, a decision was made to collect and publish in one volume the most important documents of the Church and the pronouncements of John Paul II on Jews and Judaism.⁴ The book Fifteen Years of Catholic-Jewish Dialogue: 1970-1985, which summed up the successes of interreligious cooperation at the Vatican level,⁵ was translated into Polish and published. Also highly important were the numerous contacts of the chairman and members of the Commission, which made it possible to make use of the experience and accomplishments of other local Churches and organizations working to stimulate the dialogue. Both Catholic and Jewish foreign guests participated in some of the meetings of the Commission.

As a result of the cooperation of the Commission of the Polish Episcopate for the Dialogue with Judaism with the Archdiocese in Chicago, in the summer of 1989 a group of twenty-two lecturers of theological seminaries and colleges (including an Orthodox theologian) took part in a Christian-Jewish Seminar organized by Spertus College of Judaica. This was an unprecedented undertaking, whose rank and importance cannot be overestimated. The visit of Polish lecturers and the exchange of ideas with Jewish scholars were widely commented on in the American press and in Polonia circles. It should be emphasized that this took place in the context of a growing controversy around Oswiecim, which was kindled by incidents created by Rabbi A. Weiss. Theological issues dominated in the one and a half month of work in Chicago. In addition to presentation of the doctrine and ethics of Judaism, eminent specialists addressed the most important problems of interreligious dialogue. An invaluable contribution was the experience of American philosophical and religious pluralism and becoming acquainted with the duties of the Church in conditions far different from Polish ones. The participants of the Chicago Seminar are preparing a book

³The satisfaction is expressed in the Statement of the Holy See's Commission for Religious Relations with the Jews, dated 19 September 1989.

⁴This book is in print and it will appear in Summer of 1990.

⁵Fifteen Years of Catholic-Jewish Dialogue 1970-1985 Selected Papers, Libreria Editrice Vaticana-Libreria Editrice Lateranense, 1988.

entitled Children of One God, which consists of their own contributions and articles of a few organizers directly or indirectly dealing with questions of the Christian-Jewish dialogue.

Theological institutions, especially the Academy of Catholic Theology in Warsaw, are gradually becoming involved in the theological dialogue with Jews and Judaism. Starting from the academic year 1988/1989, regular lectures are being given on the nature and history of Judaism, with emphasis on the main problems that underpin mutual relations. Hebrew also has become an elective in the curriculum. In recent years students have written several good master's and doctor's theses, and others are in preparation. A Theological Symposium "The Church, Jews and Judaism," which initiated the tradition of annual symposia directed toward a reorientation of the attitude toward Jews and Judaism, was organized in June 1989 through the efforts of the Department of Theology of the Academy of Catholic Theology. Efforts are continuing to set up an Institute in the Academy dealing with the Catholic-Jewish dialogue. The teachers of the Academy are attending more and more conferences and meetings in various parts of the country. Fruitful contacts are being made with foreign colleges and institutions. The Commission for the Future of the State Museum in Oswiecim (Auschwitz) attached to the Ministry of Culture and Art was established in the autumn of 1989, and at the beginning of March 1990 the Council of the Museum was reactivated. Theologians, who put on the agenda questions of interreligious dialogue, are members of both bodies. Specific actions have been taken to create in the Society for Polish-Israel Friendship a separate Section of Religious Dialogue, which in time could be affiliated with the International Council of Christians and Jews. More intensive contact with Jews also is being promoted by the restoration in February 1990 of full diplomatic relations between Poland and Israel and the great commitment of Ambassador Dr. Morechai Palzur to closer relations between the two nations and religions. Theological publications are an important channel of influence. In recent years, their number has increased considerably. With appreciation, one should mention the two issues of Ateneum Kaplanski published in February and April 1990 and devoted to the dialogue with Jews. These publications are all the more important in as much as their main audience are priests and alumni of theological seminaries, and we can rightly hope that their knowledge will be expanded and familiarity with the new theological thinking more widely disseminated.

The Ballast of the Past

In spite of unquestionably greater understanding and considerable accomplishments, the specter of the past still haunts Catholic-Jewish relations in Poland. Animositites and stereotypes on both sides make difficult and sometimes paralyze mutual contacts. It is

exceptionally difficult to break down these barriers, for their roots are deeply embedded in the collective subconsciousness of the communities at strife.

A real drawback of the dialogue initiated is the too infrequent publication of the content and results for theological discussions. Of the past meetings only the materials from the Judaistic session in Pieniezno and the symposium "The Church, Jews and Judaism" have been published in full.⁶ Only two papers have been published from the interesting colloquium in Tyniec and the plans to publish all of them are dragging on inordinately.⁷ The conferences and lectures from the Oswiecim Weeks are completely unknown to the public. Such a state of affairs is explained to some degree by the general difficulties in the printing industry which are plaguing all the branches of culture and sciences. But this is not the only, or even the most important, reason. The reserve and silence are due to the still existing psychological barriers and unwillingness to have closer contacts. There are publishing houses and editorial boards which are not interested in or refuse point-blank to include information and material on "Jewish" subject-matter. Sometimes such a position is justified by arguing that such publications evoke strong emotions and reactions from readers, who are unaccustomed to dialogue and even openly hostile to the prospect of closer relations with Jews. There are many corroboratory facts that this is indeed the case. The interview of Bishop H. Muszynski for Tygodnik Powszechny⁸ called forth a sharp rejoinder from Jędrzej Giertych in London,⁹ who accused the bishop of heresy and selling out Catholicism. The defense of Bishop H. Muszynski's position on the rightness of the interreligious dialogue¹⁰ was countered with a long brochure, whose author, J.L. Majewski, shows intense hostility toward any forms of cooperation.¹¹ Stating that "after the coming of the Savior, after His martyr's death and resurrection the special mission of the Jewish nation ended, and with it their elect status was suspended" (p.3), J.L. Majewski concludes: "If the Jewish nation wants to become the

⁶B. Wodecki SVD and E. Sliwka SVD (ed.), Religia i kultura żydowska. Materiały z sesji judaistycznej-II Pienięzińskie Spotkania z Religiami, Materiały i Studi Ksiezy Werbistow 28, Pieniezno 1986; "Kosciol a Zydz i judaizm," Collectanea Theologica 60/1990/3, pp. 3-118.

⁷Chrostowski, "Nowe spojrzenie chrześcijaństwa na Żydów i judaizm--nowa teologia," Przegląd Powszechny 9/1988/, pp. 263-278 = "New Christian Views of Judaism" Theology Digest 35/1988/4, pp. 319-326; G. Wigoder, "Nowy Testament i chrześcijaństwo w świetle myśli żydowsko-izraelskiej," Przegląd Powszechny 12/1988, pp. 344-358 and 1/1989/, pp.36-49.

⁸"Mamy wspólne korzenie i wspólne zadania," Tygodnik Powszechny No. 49, 6.12.1987, pp. 1-2.

⁹ J. Giertych, "Czy narodzenie się nowej herezji," Opoka 20. Londyn, Styczeń 1988, pp. 1-18.

¹⁰Chrostowski, "Kto jest heretykiem?," Tygodnik Powszechny No. 24, (12.06,1989), pp. 1 and 4.

¹¹ J.L. Majewski, Czy Jędrzej Giertych jest heretykiem? List protestacyjny do redakcji "Tygodnika Powszechnego, Wydawnictwo Narodowe "Chrobry", Warszawa 1989.

chosen people once again, let them give up the Talmud and Cabbala and join us - the followers of Jesus Christ. Then we will very willingly enter into a dialogue with them" (p.15). Judaism is called "a renegation which deserves to be condemned." The brochure ends with the statement: Christocentrism and Judeocentrism are two completely different, absolute contrary religions, between which there is not and cannot be any dialogue, any synthesis, any partnership and any ecumenism" (p.35). The Catholic advocates of dialogue are even more fiercely attacked in the brochure than the Jews. This pronouncement could be regarded as marginal and a symptom of a serious illness were it not for the fact that this publication is sold in Church news-stands , and the author regards himself as a leading Catholic. The hostility festering in these circles is not directed solely against Jews. There are equally malicious attacks on other ethnic minorities and religious denominations. There is an urgent need for the Church to dissociate itself from such attitudes and behaviors. On the other hand, it is unfair to form an opinion about Poland and Polish Catholics on the basis of such extreme cases.

Rarely do the opponents of dialogue reveal their nature and intentions as J. Giertych and J.L. Majewski did. The teaching of the Church is too clear for anyone to regard himself as a Catholic and at the same time express contempt for Jews. That is why efforts are being made to reduce the dialogue to a narrow circle of theologians and treat it as their private hobby. One can see this on the example of a certain reaction to the presence of Polish lecturers in Spertus College of Judaica. In the weekly Lad Jerzy Narbutt selectively quoted statements about the Seminar transmitted by "The Voice of America" and glossed over it by suggesting that the visit in Chicago was something individual, and theological reflection and closer relations with Judaism--a fruitless oddity.¹² Catholics do not gain any benefits from the dialogue with Jews. The publicist does not understand how one could say that the meeting with the followers of Judaism enhanced the awareness of the participants and of their Christian roots, resulted in a deeper understanding of our faith, who Jesus Christ is and what His place is in our religion. Apparently the enriching experience of a meeting with different people is alien to him. It looks as though a discussion consists solely in persuading and convincing an oppositionist and opponent. The author makes no mention of the documents of the Church and the papal teachings nor of his personal attitude toward the question of dialogue. His animosity is masked by polished words and phrases. Pronouncements of this kind are more concerned with paying off old scores than with making a constructive contribution to understanding and cooperation between people. Theology is a supplementary field for the articulation of certain political views. These voices

¹² J. Narbutt, "Zaskakujace implikacje," Lad No.50, (10.12.1989),: 8; W. Chrostowski, "Naprawde zaskakujace implikacje," Lad no 11 (18.03.1990), 6.

are less aggressive than the anti-Semitic views expressed in brochures and pamphlets, but they reach wider audience and have an influence on the mentality of believers. Anti-Jewish accents and illusions are a manifestation of a deeper mental attitude. This shows that in Poland there are outspoken opponents of closer relations with Jews who at all costs want to bring a stop to the dialogue which has started.

But grudges and the ballast of a difficult past do not define the tasks and nature of theology. On the contrary, theology developed in the spirit of the Gospel must lay down the guidelines for coexistence with the followers of other religions. Irrespective of the intentions of the critics of dialogue, their views have nothing in common with the mission of the church. One cannot tolerate a situation in which hostility toward and contempt for others is concealed under the label of the Catholic religion. In such an orientation we have to do with the ideologization and instrumentalization of religion, which is made to serve the immediate political plans and needs of right-wing parties. For this reason the Catholic press, theologians and publicists have much to do in Poland.

For a more complete picture one ought to mention another hidden but no less real current of reaction to the nascent dialogue. As a result of the meetings and discussions, publications and reflections, many anonymous letters have been sent to the diocesan curia, bishops, priests, superiors, and also to editorial offices and well-known and influential people. The contents and tone of many make them unfit for publication. They often contain arguments reflecting the stereo-types of a considerable part of the Polish society. Some of them contain charges, warnings and denunciations and continually reiterate that they are defending the Church from the "heresy of Judeocentrism." This channel of expression deserves special attention. Many of the opinions contained there, however, require the consultation of a psychologist or psychiatrist rather than of a theologian or historian.

The progress and quality of the interreligious dialogue, however, depends not only on the people directly involved in it. An important role is played by theologians, especially in systematic and basic theology, catechists, writers of homilies and preachers. Some deepen and develop the theoretical premises of Catholic doctrine, others are responsible for teaching and disseminating it. There is a wide field of research here, which has not yet reached its full potential. Many theologians are not familiar with or make little of the content and rank of the Vatican Commission for the Religious Dialogue with Judaism of 1974 and 1985. The second of these texts, which appeared in the monthly W Drodze was abbreviated (censored?).¹³ To this day there has been no treatment of these two documents or any deeper thought on the problems raised there.

¹³W Drodze 1-2 (1986) 149-150, pp. 59-67.

A frequent sin of the Biblical scholars is forcing through the view that the "new Israël," the Church, has completely replaced the "old Israel," which means that Judaism is a worthless relic and even an error deserving condemnation. This is associated with accusing Jews--all of them without exception--of the "murder of God." One can see this especially in the slogan: "his blood on us and our children." The attitude of the crowd in the courtyard of Pilate's palace is seen as the culminating point of the history of ancient Israel. For example: "Let his blood be on us and our children" (Mt27:25). This attitude of the people of the Old Covenant is a turning point in the history of salvation.¹⁴ The result of such a view is the theology of substitution: "The new people is united by baptism and obedience to the disciples of Jesus and radically differs from the old one, which continues to live in legalism and hypocrisy. And so the new people truly deserve to be called the true Israel."¹⁵ Judaism is depicted as manifestation of legalism and hypocrisy. The formation of students in most of the theological seminaries probably takes place in such a spirit. It is not surprising that anti-Jewish accents--sometimes very strong ones--appear in sermons and catechism. They are uttered especially during large scale missions and recollections during Advent and Lent and the traditional parish missions.

All of the above shadows and weak points of the dialogue concern the Catholic side. But the reconstruction and reorientation of thinking must take place on both sides. Though there is only a small number of adherents of Judaism in our country, too few Jews are taking an active part in the dialogue. There are also persons and circles opposed to cooperation and influential Jewish groups and organizations not interested in the reorientation of the Church. There are quite a few voices warning against closer relations with Catholics. It is to them that the Catholic opponents of dialogue most often appeal. Everything should be done to prevent the atmosphere of mutual relations from being shaped by the oppositionists on both sides. The idea of dialogue would then be a pretext for further bitter divisions and increasing the distance separating the two communities. Too little is being done to show Judaism through the eyes of Jews themselves, to present faith and practice, customs and norms of behavior. It sometimes happens that many Jewish subjects, including the theology of Judaism, are more clearly presented by Christian scholars than by Jews. The religious dialogue does not occupy much place in Jewish periodicals in Poland. An important aspect of mutual relations is to publish and explain the primary texts of Judaism. The theological reorientation of Christians evident in the new treatment of Judaism is not being accompanied by an indispensable reorientation among Jews in looking at Jesus Christ and Christianity.

¹⁴J. Kudasiewicz, Ewangelie synoptyczne dzisiaj, Biblioteka Wiezi 53, Warszawa 1986, pp 213-214 and Teologia Nowego Testamentu, vol. I.KUL, Lubin:1986 85.

¹⁵Ibid., pp. 214-215 and 86.

There are many excellent papers in both languages on this subject which it would be useful to publish in Polish for the benefits of both Jews and Christians.

The dispute about the convent of Carmelite nuns in Oswiecim has had a very detrimental effect on the dialogue of the Church with the Jews. The anatomy of this controversy deserves the great attention and must be addressed honestly by both sides. The dispute unleashed and brought out into the open the symptoms of an uncured illness gnawing at both communities.¹⁶ It is common knowledge that many ardent and God-fearing Jews are not bothered by the presence and prayer of nuns near the place of extermination. Nonetheless, considering the feelings and fears of others, who are much more vocal in manifesting their dissatisfaction and demands, Cardinal F. Macharski took the unprecedented decision to move the convent to another place.

This was a sign of friendliness toward Jews and proof of understanding their feelings and demands. An even more suggestive confirmation of good will and the desire to engage in dialogue is supposed to be the Centre for Information, Meetings, Dialogue and Prayer. Unfortunately, the situation developed in such a way that instead of closer relations and cooperation a bitter confrontation took place. The opponents of dialogue on both sides gained the upper hand. For them every pretext is good enough to kindle the already tense relations. On account of the dispute around Carmel Catholic-Jewish relations in 1989 reached their lowest point since Vatican II Council. It is remarkable that in such an inflamed situation the interreligious dialogue in Poland continues to develop. The issue of moving the nuns is still a subject of lively debate. I believe that the sisters themselves, on whose attitude depends the happy resolution of the bitter conflict, have the most to say about this.

Tasks and Prospects

Important tasks for both the Catholic and Jewish sides can be deduced from the above diagnosis. Dialogue assumes thorough familiarity with and respect for the identity of the partner and willingness to cooperate in actions that go far beyond the good of both sides. Progress in closer relations is determined by the existing state of affairs, and only on this basis can one make predictions about the future and identify the obligations that rest on the followers of both religions. Jews and Polish Catholics ought to be aware of the truth that the attitude of dialogue is really the only way to overcome the ballast and barriers of the past.

Though dialogue has become a fact, it is being conducted by only a small group of people from both sides. It is true that both one and the other make their presence felt in

¹⁶W. Chrostowski, "O Karmelu bez emocji," *Solidarnosc* no 18, (29 September 1989), 3 and 10 In English Controversy Around the Auschwitz Convent, *Christian Jewish Relations* 22/1989/3-4, also OPREE, vol. 10, no 3, pp. 15-29.

publications and that the situation has changed so much that declarations that someone does not want dialogue are very offensive. Nonetheless, there is still no general climate conducive to reaching complete understanding and cooperation. It gives one much food for thought that in spite of the development of ecumenical contacts, the dialogue with Jews has the greatest number of opponents. And yet, as John Paul II emphasized in a Roman Synagogue (13 April, 1986), "the Jewish religion is not an external reality for our religion, but is internal to it. The attitude toward the Jewish faith is different from that toward any other religion." The statements for the pope, who in his country is the highest spiritual and moral authority, ought to be widely publicized. If his position were really known and understood, it would be an invaluable aid in forging new relations with the Jews. Bearing in mind the hierarchical structure of the Church, greater involvement is called for in the dialogue with Jews by the bishops, both on the part of the Conference of the Polish Episcopate and individual bishops. It is high time to publish a document on the subject of Judaism similar to those which were promulgated by other Episcopates. Such a document would be addressed first to the clergy and would influence sermons and the catechism. Some bishops and priests put off thinking about dialogue with Jews. These clerics claim that in Poland this problem does not exist because the number of adherents of Judaism is small, and in some parts of the country there are none for them at all. But the interreligious dialogue also is concerned with deepening awareness about oneself, hence about the nature of the Church and its role in the world today. It is worth recalling the words of John Paul II uttered on 17 November, 1980, in Mainz: "He who encounters Jesus Christ, encounters Judaism."¹⁷ The postulate of reorientation remains in force even when there are no real possibilities of contacts with Jews. The attitude of dialogue and a better understanding of Judaism helps Christians to become better understanding of Judaism helps Christians to become better followers of Christ. After the fruitful Seminar in Spertus College of Judaica, the time has come to set up commission for the dialogue with Judaism in individual dioceses. This should take place first in those cities in which the Jewish presence was strongly felt. In addition to theoretical subject-matter, there are many practical matters to take care of (sacral monuments, works of culture and art, Jewish cemeteries, etc.).

Of crucial importance is the education of students preparing for the priesthood. Most of the seminary students and young priests have no knowledge or only a superficial knowledge of Judaism and quite often see it through the prism of uncritically repeated stereotypes. One must speak in a new light about the Jewish identity of Jesus, about the permanence of the election of Israel and faithfulness of God. One should root out once and

¹⁷Chrostowski, "Kosciol wobec Zydow i judaizmu," *Chrzescijanin w Swiecie* 3(1989) 186, pp.16-30.

for all the charge for "murder of God" and representation of the Jews as cursed and rejected by God. Required lectures on Judaism ought to be given in theological seminaries and contacts with the followers of Judaism promoted. Common prayers on the model of those held during the Ecumenical Week afford great opportunities for closer relations and getting to know each other better. Making this a reality obviously depends on the openness and goodwill of the Jewish side. The participants of the Seminarian Spertus College are well aware of how profound and fruitful prayer meetings can be. In addition to visiting synagogues, we prayed together with Jews in a Catholic church on Virgin's Mary Assumption Eve. Male and female religious orders, which have close ties with and influence on the faithful, play an important role in Poland. All of the superiors of these orders, who themselves must first become more familiar with the directions of change in the thinking of the Church, should issue suitable instructions and suggestions.

The ballast of the past gives the theological dialogue in Poland a special color. It is impossible to understand the Jewish soul without going into the dramatic history of Jewish-Christian coexistence. One has to speak about this more openly, without hiding or passing over in silence cases of intolerance and hostility, discrimination and tensions. Catholics too with circumspection and with difficulty admit to excesses and manifestations of ill-will in coexistence with Jews. Such a necessary self-examination is carried out unwillingly and with resistance. Jews also have a lot to do. Events which took place in the present century weigh heavily on mutual relations. Listening to the charges addressed to them, Catholics recall the ties of some Jews with the revolution in Russia, the Polish-Bolshevik war in 1920, the Soviet invasion of Poland in 1939, and the role of Jews in the political system and apparatus of ideology and repression imposed on Poles by force after the war. Catholics are awaiting a clear cutting off from repressions and atheization by persons who declared themselves as Jews or persons of Jewish origin. In the consciousness of the most recent generations a harmful stereotype has been created of the Jew as a subverter, communist and atheist, enemy of the church and the Christian faith. All Jews who are sincerely attached to God and the sacred traditions of their nation suffer from this impression. Such conditions are unknown or little known in Western Europe or the USA, where there is a picture of Polish Jews as deeply and traditionally religious people. The vast majority of Jews who managed to emigrate from Poland before the war were believers, whereas those who got themselves off from Judaism. These tensions are linked with the question of Jewish identity and are certainly painful for Jews themselves. Nonetheless, they are important to the intensification and course of the religious dialogue. Catholics must desist as soon as possible from blaming all the Jews for the actions of some of them. It must be strongly emphasized that Poles also, including persons who had been baptized, were part of the apparatus of compulsion and

atheization. This point should prevent hasty generalizations and antagonization of the two communities.

One can point out many fields that require special sensitivity toward our Jewish fellow-citizens. In the forefront is the Annihilation, which is called the Holocaust or Shoah. Catholics ought to be educated to be more sensitive to the scope and nature of this genocide. One should patiently recall and explain the martyrology and gehenna of the Jews, which had something specific in it that must be respected and honored. One cannot count on shaping attitudes of Christian charity without practicing solidarity with Jews, in whose minds Shoah has stamped an indelible mark. So far no complete reconciliation of Polish Catholics and Jews has taken place. The victims, whose sufferings ought to bring them closer together, are suspicious of each other and are at odds. Both groups see their own wounds and scars and are not concerned with other people's pain. The dispute over the convent in Oswiecim revealed this clearly. Both representatives of the Church and activists of various Jewish institutions and organizations must ask themselves whether they have done everything to understand the Carmelite nuns and to show them the indispensable directions of dialogue. The nuns themselves must open themselves up completely to the good of the universal Church and not allow their presence and prayer to continue to be a bone of contention and divisions. Irrespective of all declarations and solutions, a special responsibility falls on the Carmelite nuns. For it might happen that their move to another place will be of benefit for bringing the contending sides together.

Since 1948 the Jews have their own state. For the last twenty years (after 1968) there was official silence on this subject in Poland, which was interrupted from time to time by signs of clear ill-will or hostility. A young generation of Poles has grown up who know little about Israel and see it in a distorting mirror. There is no doubt that this is the result of obscure infighting within the (until recently) all-powerful communist party. Fortunately, rapid changes are also taking place here, the most important of which was the restoration of full diplomatic relations between Warsaw and Jerusalem. Believers in Christ also have plenty of work to do in this field. If for centuries the ideology of "the wandering Jew," dominated the way Christians looked at Jews the question should be asked with all earnestness whether the return to the land of their fathers, to the land of Abraham, Isaac, and Jacob, does not make it necessary for us to see the Jewish destiny and identity in a new light.¹⁸ The Holy Land is rightly regarded as the land of Jesus, of His Mother and disciples, and the land of the birth and beginnings of the Church. But this picture must be expanded by remembering that the heirs of the First Covenant live in Israel today. Closer relations with them and

¹⁸Chrostowski, "Ziemia Izraela w ekonomii zbawienia i swiadomosci zydzowskiej," Ateneum Kaplanskie 1-2(1990) 485, pp. 63-76.

learning about their life will give us a greater insight into the earthly Savior, but in and of itself deserves the greatest respect and attention.

Changes in the attitude toward Jews cannot take place without a radical rethinking of the Christian faith. The ancient theological principle *Ecclesia semper reformanda*, is perhaps more timely in this field than in others. In the opinion of many Catholics, the goal of the dialogue is to convert Jews to the Christian faith. Jews defend themselves against such a dialogue and see it as a mortal danger to their identity. There is no doubt that the followers of Christ want to increase the number of converts and rejoice over every person who becomes baptized. From its very beginnings, Christianity has been a missionary religion, which means the obligation to preach the Gospel to all nations (Mt 28: 18-20). But the calling of the Christian is not so much to profess as to give living witness to the faith. There is a need to explain what a real dialogue is and what its relation is to the mission that is part of the Christian identity. The Jews in turn ought to understand and respect the missionary nature of Christianity, which is so different from the spirit and practice of Judaism. While demanding respect for their own identity, they have to respect the aspect of evangelization constantly present in the life and actions of the followers of Christ.

The social and political changes in Central-Eastern Europe face Catholics and Jews with new hopes and opportunities and also new challenges and dangers. There are signs of anti-Semitism in the Soviet Union, in the GDR, in Hungary, and also in Poland. With the end of the totalitarian system and before fragile democratic structures grow stronger, extremely nationalistic and chauvinistic tendencies are manifesting themselves. Even countries with stable democracies, such as France and Germany, are not free of them. Catholics ought to show greater maturity and resist all efforts to instrumentalize religion. The postulates voiced time and time again of "Catholic Poland" or "Poland with crown and cross" are understood as attempts to steer Catholicism from above and to define the criterion of Polishness. This carries the danger of intolerance and a new totalitarianism. Instead of Christianization "from above" as an integral part of the programs for political parties, the real task is to change people's consciences and to shape truly Christian life attitudes. The followers of Judaism, who are richer for a longer history, can help in this by showing the prophetic dimension of religion. Jews in Israel, the USA, and Western Europe, who enjoy the benefits of freedom, ought to be more outspoken in expressing solidarity with Christians who at the cost of sacrifices and sufferings are finally obtaining what by nature belongs to every person and nation. The changes taking place are putting an end to the programmed atheization of social life and are restoring religion to its proper place in public life. The Jewish as well the Christian communities are benefitting from the new political situation, which should bring these groups closer together.

THE EVANGELICAL-LUTHERAN CHURCH AND THE EAST GERMAN REVOLUTION

by Robert Goeckel

Dr. Robert Goeckel is Associate Professor of Political Science at the State University of New York at Geneseo. He completed his undergraduate degree at The University of Michigan and his doctorate at Harvard University. His publications include "The Luther Anniversary in East Germany," World Politics (October 1984), "The Catholic Church in the GDR," in Catholicism and Politics Under Communism, ed. Pedro Ramet (Duke University Press, 1990), and The Lutheran Church and the East German State: Political Conflict and Change under Ulbricht and Honecker (Cornell University Press, 1990). The author's current research on the Soviet Lutherans is being pursued on an IREX grant in the USSR, 1990-91. Research for this paper was supported by a grant from the German Marshall Fund of the United States.

The Evangelical-Lutheran Church has long represented a key element in civil society in the German Democratic Republic and a key actor in political change.¹ Following the Stalinization process, the church remained the only institution independent of the Communist state. Even after the curtailment of intense atheistic propaganda by the state in the 1960s, this independent status thrust upon the church a role of political opposition. Thus the church served as a defender of German unity in the 1960s, a function it formally sacrificed in 1969, yet has retained informally until the present day. Similarly in the 1980s, the church became by default the advocate for dissent on issues such as peace, human rights, and the environment. The church became the training ground in democracy, compensating for the deficit in such democratic processes in society at large.

¹For an historical analysis of the relationship since 1945, see the author's The Lutheran Church and the East German State: Political Conflict and Change under Ulbricht and Honecker (Ithaca, N.Y.: Cornell University Press, 1990).

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SAMIRANA STEPHENSON/CAHILL NEWS SERVICE

A huddle at a break in the Sept. 20 Washington meeting between Jews and Polish Cardinal Jozef Glemp (l-r): Archbishop William H. Keeler of Baltimore, moderator for Catholic-Jewish relations, National Conference of Catholic Bishops; Rabbi Jack Bemporad, Temple Israel, Lawrence; Rabbi A. James Rudin, director of interreligious affairs, American Jewish Committee; and Glemp.

An interview with Jack Bemporad

For at least one rabbi, talking to Glemp was the only option

By EZRA GOLDSTEIN

Rabbi Jack Bemporad gave an address at the Vatican on the occasion of the 25th anniversary of *Nostra Aetate*, the Church document condemning anti-Semitism, affirming the legitimacy of Judaism as a religion and throwing out, after more than 1,900 years, the charge of deicide against the Jewish people.

Bemporad, director of interreligious affairs for the Synagogue Council of America, told the Catholic and Jewish leaders gathered for the occasion, "Our respective religious traditions have taught that in the realm of the spirit a breakthrough is always possible."

"Something new and daring and creative may occur, something that changes irreversibly the course of history."

The address typified the fundamentally optimistic worldview that has shaped Bemporad's career, that leads him regularly from his home pulpit at Temple Israel in Lawrence to lecture around the country and the world on Jewish-Christian relations, and that convinced him of the propriety—even the necessity—of meeting twice in the last month with Cardinal Jozef Glemp, the head of the Catholic Church in Poland.

The Glemp meetings were surrounded by much-publicized controversy that may have had as much to do with basic differences within the Jewish community over how to pursue relations with the *goyim*, the non-Jewish world, as with a Polish prime minister who once delivered an anti-Semitic homily.

No one involved in the controversy contends that Glemp's August 1989 homily was anything but deeply offensive. In it, the cardinal accused Jews of getting peasants drunk, of spreading communism in Poland,

and of controlling the world media. The cardinal also accused Rabbi Avi Weiss of Riverdale of having intended to kill the sun in a Carmelite convent at Auschwitz in a demonstration Weiss had led there a month before. It was that controversy over the convent, which Jews had been demanding be moved from Auschwitz, that triggered the cardinal's remarks in the first place.

The disagreement lies in what has happened since the homily—and what happens next. Several Jewish leaders boycotted Glemp, contending that he had not backtracked far enough in subsequent statements, or that his backtracking had been done in the wrong language: English, not Polish. And then there is Weiss, who finally made good on his two-year-old threat to sue the cardinal for defamation and had a court officer served the cardinal with legal papers in Albany on Sept. 25. Weiss led noisy protests against the cardinal at both his meetings with Jewish leaders.

"You ultimately had one of two decisions," said Bemporad. "To boycott Glemp, not to have anything to do with Glemp, to condemn Glemp. Or to dialogue with Glemp. And in the dialogue with Glemp to do everything one could to point out all the things we find objectionable in his homily and see how he responds."

"How are you going to know if he's susceptible to change unless you see what he's done and get the measure of the man by meeting him?" he asked.

"You can say it's a judgment call. But I can tell you from my point of view that it never hurts to talk. It never hurts to clarify. And it certainly doesn't hurt to talk with an individual who has made the first steps towards us."

Glemp—reportedly at the urging and with the coaching of American

bishops—condemned anti-Semitism in a pastoral letter in Poland in January and in a letter written to Detroit Archbishop Maida in early September. Some Jews, however, saw a troubling ambiguity in these statements and a failure to apologize, specifically, for the offensive stereotypes of his 1989 homily. "We were disappointed," wrote Seymour Reich in this newspaper two weeks ago, in explaining why he chose not to meet with Glemp. Reich also explained why he had resigned as chairman of the International Jewish Committee for Interreligious Consultations, an umbrella group that often represents the Jewish community in dialogue with the Catholic Church, because of IJIC's inability to achieve consensus on whether to meet with Glemp.

But to Bemporad, who believes that "a breakthrough is always possible," the steps that Glemp has made toward the Jewish community, hesitating as they may seem to some, count for a lot.

"If you say something that is anti-Semitic," said Bemporad, "and you make statements that are first steps towards rectifying those statements, it seems to me the best way to deal with it is to meet with you and say, 'Okay, you've gone so far in rectification. How far are we going to go from here?'"

"Let us take each of every one of those stereotypes in the homily, confront him with those stereotypes, and see what he has to say. And if he says I still believe it, and I really think what I said was true and I would repeat it under any circumstances, you get up and walk out."

"If I believe you are blind in areas from your upbringing, education, am I going to tell you for being blind or am I go to turn on the light and try to"

Bemporad

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your blindness?"

It is true that neither Bemporad nor those of his colleagues who chose to meet with Glemp walked out in Washington Sept. 20 or in New York Oct. 6. But some who attended the New York meeting, like Rabbi Leon Klenicki, director of interreligious affairs of the Anti-Defamation League of B'nai B'rith (ADL), were less than satisfied with the cardinal's performance.

Bemporad described a scene in New York in which Glemp was "cross-examined" by one speaker after another, and in which Glemp kept admitting that he had been wrong. And, he said, Glemp signed on to statements to that affect issued at both the Washington and New York meetings (see box).

"What more do you want from the guy?" Bemporad asked.

Klenicki, for one, wants Glemp to say it in Polish: to admit to his own people that he was wrong about Jews. Klenicki said that what he wanted to hear the cardinal say was, "That will be the first thing I do when I get back." And, he claimed in a story reported by the Jewish Telegraphic Agency, he didn't hear Glemp say anything close to that.

Bemporad joined with Rabbis Mordecai Waxman, of Great Neck's Temple Israel, and Marc Tanenbaum, former director of interreligious relations for the American Jewish Committee, to issue a strongly-worded rebuttal to Klenicki.

"In point of fact," they wrote, "Cardinal Glemp's several statements of retraction and regret—his letter to Archbishop Maida, his

statements in Washington and New York—were published widely in both the secular and Catholic media in Poland. Polish reporters covered both meetings extensively."

Reich's article hinted at the deeply divisive nature of the arguments, preceding Glemp's visit, among IJCIC's constituents: the American Jewish Committee, ADL, the World Jewish Congress and the Synagogue Council of America. Eventually, re-

presentatives of the Committee and the Reform and Conservative movements, in addition to other individuals, were invited to meet with Glemp and decided to do so.

Bemporad is a combative and impassioned man, and it is easy to imagine him deeply involved in the arguments within IJCIC. One need only listen to his reaction to Avi Weiss, who lauded those groups that refused to meet with Glemp for understanding that "caving in to anti-

Semitism inspires greater anti-Semitism": anyone who would accuse Bemporad of being less committed to the survival and welfare of the Jewish people than Weiss does so at some personal peril.

"Would I have accomplished more, would I have done better, if I had been out on the street screaming and shouting like Avi Weiss?" Bemporad demands.

And then Bemporad demands to know if Weiss has done any of the

things he has to improve Catholic-Jewish relations: he offers a long list of credits including helping to write the first draft of what has become known as the Prague Declaration, in which the Church outlined the concrete steps it would take to help eradicate anti-Semitism; working on the international team that finally secured the relocation of the Carmelite convent from Auschwitz; and carefully nurturing ties with a long list

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Bemporad

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of Catholic leaders who "genuinely care about the Jewish people and Israel."

Clearly, Bemporad's special passion is for interreligious work, which he conducts not just on an international level: he is deeply involved in ongoing dialogue with Long Island's Catholic community. He said that this work suits him both by temperament and upbringing.

Bemporad's family left Italy the

denied entry into school because he was Jewish. "My parents' lives were totally destroyed," he said. "My grandparents had to live in the forest for 13 months. My uncle was captured and executed by a firing squad."

"When I was a kid I would look at photos and see that half my family had been killed by the Nazis. That's when I decided to be a rabbi. I wanted to commit my life to Jewish continuity. I wanted to illuminate the darkness of those unfinished lives."

He reads Latin and is fluent in Italian, has degrees in philosophy and theology from Hebrew Union College and was a Fulbright fellow at the University of Rome. He has taught

at Southern Methodist University in Dallas, where he was spiritual leader of Temple Emmanuel for several years. He has edited three books and has written some 70 essays, many of them on the complex and sometimes difficult relations between Christians and Jews.

The premise of his interreligious work is that the future of the Jewish people can be better secured through the development of allies than through isolation. He bases this belief on intellectual reasoning but also on personal experience: on the one hand, his grandparents were saved by Italian priests; on the other, he grew up in an American Jewish community



Jack and Alexandra Bemporad welcomed to the Vatican by Pope John Paul II. Geynour Reich, former chairman of the International Jewish Committee on Interreligious Consultations, stands behind the pope.

grappling with guilt over having done so little to save European Jews.

"If all we have is ourselves," he asked, "why are we asking for \$10 billion in loan guarantees? Could we by ourselves have given Israel the \$4.2 billion it got from the U.S. this year? Was it the Jews who defeated Hitler?"

"It's ridiculous to say we can only trust other Jews, when we couldn't even trust many Jews to do anything during the Holocaust. And it's not a world where we can possibly get by trusting only ourselves."

And Bemporad, intellectually, can point to what he sees as a sea change in relations between Christians and Jews that has occurred in our lifetime and in which he can claim to have played some part. That change is the radical shift in the attitude of the Catholic Church toward the Jewish people.

"The Catholic teaching of contempt constantly reaffirmed anti-Semitism," he said. "It held that the Jewish people are a condemned na-

tion for having killed Christ, and that they should not be exterminated, but preserved to suffer for their sins."

That teaching ended with Nostra Aetate, he said.

"What we have is a radically new relationship with the Jews," said Bemporad.

At the conclusion of the New York meeting, the Jewish leaders issued a statement saying that they had accepted an invitation to send a Jewish delegation to Poland this winter to teach in Catholic seminaries and institutions.

A Jewish delegation will also go to Poland to develop concrete programs, in dialogue with Polish Catholics, to combat anti-Semitism and inter-ethnic stereotypes. Bemporad will, of course, be a participant. So will Polish Primate Jozef Glemp.

"If that's not saying it in Polish, what is?" Bemporad, who believes in the possibility of breakthroughs, demands. □

AMERICAN JEW
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אלה יעקב וישראל



Polish Primate Jozef Glemp.

'We Polish Catholics and Jews today share a sense of victimization...'

The following statement was issued by Cardinal Glemp at the conclusion of his meeting with Jewish leaders in Washington, Sept. 20.

I am grateful to Archbishops Maida and Keeler of the National Conference of Catholic Bishops for providing this opportunity for me to meet with American Jewish leaders at the start of my pastoral visit to Polish ethnic parishes here. And I am grateful as well to those of you representing the Jewish community for your willingness to meet with me.

This is truly an important occasion. It provides an opportunity for us to put behind us some unfortunate events of the recent past in order to begin to explore together the larger past we have shared together as Polish Catholics and Jews for the sake of a better future in our ancient relationship.

We Polish Catholics and Jews today share a sense of victimization

at the hands of the Nazi death machine of World War II, yet also must acknowledge the differences between our historical and contemporary experiences. Thus it is today that both our memories and our means of preserving and passing on these sacred memories for future generations need to be reconciled. We are for all the world witnesses of those terrible events of the *Shoah*, the ultimate crime of genocide against the Jewish people, and also the Nazi crimes against the Polish people.

Our own Polish Bishops' Conference issued for all Catholics on January 20, 1991, a Pastoral Letter that was read in all the parishes of Poland and published in newspapers and read on TV. That letter was written in the spirit of *teshuvah*, on the part of Polish Catholics and reconciliation between the Catholic Church and the Jewish people. In our pastoral letter, my fellow bishops and I unambiguously condemned anti-Semitism in all its insidious forms and expressed "our sincere regret for all the incidents of anti-Semitism which were committed at any time or by any one Polish man" as well as "our sorrow for all the injustices and harm done to Jews."

It was in this profound spirit of reconciliation that I recalled in my letter to Archbishop Maida the difficult and highly emotional events of the summer of 1989 and the "regrettable misunderstandings" which occurred between our two communities at that time. Through dialogue, I have learned that certain of my own statements may have caused pain to the Jewish community and were seen as fostering stereotypes of Jews and Judaism, but were in many aspects based on mistaken information. At the same time, the Polish Catholic community has experienced pain because of the situation. I regret sincerely that this unfortunate situation occurred, and re-commit myself to working with you now and in the future, in the spirit of our Pastoral letter, to combatting anti-Semitism at its very roots.

In this context, for example, I

will be visiting while in Chicago the Cardinal Bernadin Institute of the Spertus College of Judaica. This Institute had dedicated itself to studies and programs of significance for improving understanding between Polish Catholics and Jews, and has already proven beneficial in educating key Catholic seminary faculty in Poland in Jewish/Catholic dialogue.

It is also a positive sign that the crisis over the Carmelite convent at Auschwitz is on the way to a mutually satisfactory resolution. Construction of the new convent and

study center is well underway and we look forward to the nuns moving into their new quarters as soon as possible.

Finally, I may say that we live incredible times of almost miraculous and certainly portentous events: the break-up of an empire and the renaissance of freedom and democracy in Eastern and Central Europe. As the joint declaration of the International Catholic-Jewish Liaison Committee meeting in Prague last year put it so well, there is a new spirit in the world today, a spirit that "would manifest itself in

the work that [our] two faith communities could do together to respond to the needs of today's world. This need is for the establishment of human rights, freedom and dignity where they are lacking or imperiled, and for responsible stewardship of the environment. A new image and a new attitude in Jewish-Catholic relations are required."

I pray that this meeting may be of help in furthering that new image and new attitude which we all seek. []

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March 7, 1990

Needed: 1) Degree
2) Date
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His Eminence Johannes Cardinal Willebrands
President Emeritus
Vatican Council for Religious Relations with the Jews
I-00120 Vatican City

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OF AMERICA

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Your Eminence:

It is our profound privilege to invite you to accept the honorary degree of Honoris Causa ~~on _____ or at any other time convenient to you,~~ in commemoration of the 25th anniversary of Nostra Aetate and your singular historic role which both led to its adoption and your tireless efforts for its implementation since that time. *We propose the date of November _____, but are prepared to change the day for any time convenient*

¶ We are grateful for your indispensable role in the historic and revolutionary transformation of relations between the Jewish people and the Roman Catholic Church. We know and appreciate the difficulties and obstacles you encountered throughout this period and how your perseverance and integrity helped you overcome so many of them.

to your schedule

Throughout your distinguished and illustrious career, you have been an inspiring model to all of us, who all too often only pay lip service to the ideal of integrating exemplary personal piety, profound learning and unwavering commitment ~~with~~ ^{to} our religious principles and practices. ~~At~~ ^{At} the same time, maintaining compassionate understanding and reverence for the beliefs and practices of those who have every right to differ with us.

to you have

We of the Jewish Theological Seminary of America are particularly mindful of the relationship which goes back to the beginning of Vatican II between Professor Abraham Joshua Heschel, our revered teacher, and Rabbi Marc Tanenbaum, our very distinguished alumnus.

One of the highest principles of our tradition is Hakarat ha-Tov, the mandate to express and demonstrate our gratitude to those who have been our benefactors and friends, even at times and places where such friendship was not altogether universal or rewarded. In that spirit, we ~~are grateful~~ ^{are} to have the opportunity to proclaim our high regard for you and hope you will ~~honor us~~ ^{be honored} by accepting our invitation.

would be honored

Sincerely, *Respectfully yours,*

Ismar Schorsch
Chancellor

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lent credence to Jewish concerns about Christian polemical traditions as a source of anti-Semitism.

In Europe, the Louvain and Pro Deo University studies which examined Catholic educational materials in a variety of languages—Italian, French-speaking countries (Belgium, France, Switzerland, and Canada), and Spanish—showed that teachings of contempt were widespread throughout the religious culture. Summarizing these findings, Claire Huchet-Bishop, a Catholic scholar, wrote in *How Catholics Look at Jews* that many young Catholics in these countries still were being instructed in the 1960's, 20 years after the Nazi Holocaust, the following teachings:

- The Jews are collectively responsible for the Crucifixion and they are a "decide people."
- The Diaspora is the Jews' punishment for the Crucifixion and for their cry, "His blood be upon us and upon our children."
- Jesus predicted the punishment of his people; the Jews were and remained cursed by him and by God; Jerusalem, as a city, is particularly guilty.
- The Jewish people as a whole rejected Jesus during his lifetime because of their materialism.
- The Jewish people have put themselves beyond salvation and are consigned to eternal damnation.
- The Jewish people have been unfaithful to their mission and are guilty of apostasy.
- Judaism was once a true religion, but then became ossified and ceased to exist with the coming of Jesus.
- The Jews are no longer the Chosen People, but have been superseded as such by the Christians.

Bishop noted that charges against the Jewish people were accompanied by a rhetoric of invective—"verbal violence"—which attributed the most vicious motives to them.

In citing these themes of negative theology toward the Jews, it is not my intention to obsess about the past, nor to seek to evoke guilt. Rather, my purpose is to underscore that the radical improvement in Catholic-Jewish relations, theologically and morally significant in itself, also may be a model of how it is possible to transform a culture that once demonized and thereby dehumanized a people into a whole new culture of rehumanization. It also has something to teach us about the importance of overcoming verbal violence and toxic language which destroy human dignity and family solidarity, and replace those invectives with healing language of respect and mutual affirmation. That lesson applies equally to Jews as well as Christians, and, I believe, to all groups who are afflicted by such dehumanizing tendencies.

In the U.S., Eugene Fisher, executive secretary of the Secretariat for Catholic-Jewish Relations of the National Confer-

ence of Catholic Bishops, published a study of post-Vatican Council II Catholic textbooks covering 16 major religion series used in the grade and high school levels. In *Faith Without Prejudice*, he found great improvements in the treatment of many of the past troublesome themes. For example, he found clear references to the Jewishness of Jesus, which mostly had been avoided in the past, and the notion of Jewish suffering as an expression of Divine retribution completely eliminated from the textbooks. References to the Holocaust were handled with great sensitivity, though those to violence against Jews during the Crusades and the Inquisition and to the modern state of Israel he found to be still inadequate.

In the growing atmosphere of confidence and trust, the Jewish community has conducted its own self-studies of its textbooks in terms of what Jewish schools teach about Christians and Christianity. The studies found that, while Judaism has been influenced in its development by interaction with Christianity more than generally is acknowledged (Maimonides and St. Thomas Aquinas, etc.), it does not define itself in contrast or comparison with Christianity. The Jewish-Christian encounter, as described in Jewish high-school textbooks, is social and historical, not doctrinal or theological. On the one hand, this avoids the problem of polemical approaches to Christianity; on the other, recounting the episodes of persecution, expulsion, and massacres which Jews suffered at the hands of Christians for centuries, and which are among the realities of Jewish history, tends to leave a negative image, not so much of Christian faith, but of the Church as temporal power. In fairness, it must be said that this negative image is offset somehow by attention paid to righteous Christians who shielded and protected Jews across the years, and to the high value assigned in Jewish textbooks to religious and cultural pluralism and human kinship.

Still, many Jews—like many Catholics—are not aware of the momentous changes in Catholic thinking about Jews and Judaism that have issued from the highest levels of the Church since Vatican Council II. As part of the future agenda, Jewish students, as well as others in the general Jewish population, need to be informed of these developments both in formal education and through mass communications.

An unfinished agenda

Education. While remarkable progress has been made since Vatican Council II, there is still much to be done to change habits of thinking. The self-definition-by-denigration model has not yet been replaced fully on the pedagogical level. Current scholarship which sets the conflict events described in the New Testament—particu-

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larly the Passion narratives and the portrayal of the Pharisees—into historical perspective should be reflected in textbooks, teacher's manuals, teacher training, and seminary education and by homilists and clergy to a much greater extent than at present. In Jewish education, particularly the seminaries, there is need to overcome the little knowledge about Christian beliefs and the history of present communities, as well as a longer view of the development of Christian thought and history.

Communications. There should be a concern that commitment to improved Jewish-Christian relations is progressing primarily among the "ecumenical generals," leaving a substantial gap with the vast number of "infantry troops." A thoughtful, creative, and systematic use of modern means of public education through mass communications would help close this gap and give depth to Jewish-Christian solidarity.

Joint witness, social justice, and human rights. The epidemic of dehumanization in large parts of the world is, I believe, one of the most profound challenges facing Christians and Jews. Fanaticism, resort to verbal and physical violence, torture, terrorism, and violations of human rights and freedom of conscience are daily assaults on the dignity of human life created in the Divine image. Close collaboration of Christians and Jews who share a common vision of biblical humanism could become a critical mass in stemming the forces of dehumanization and in upholding the preciousness of every life in God's human family. There are models and structures in both the Christian and Jewish communities for advancing this fundamental objective of redemption. It requires moral will, commitment, and courageous leadership.

World refugees and hunger. At a time when nations and peoples squander billions on arms races and weapons of death and destruction, it is scandalous that such modest resources are available to help relieve the staggering hunger, starvation, poverty, and diseases in so many parts of the developing world. Wherever and whenever Christians and Jews join hands together and mobilize their common will and material resources, they make a crucial difference in relieving vast suffering and saving human lives.

Pluralism. If, after two millennia of estrangement and hostility, Christians and Jews can create a genuine culture of mutual esteem and reciprocal caring, the Christian-Jewish dialogue well could become a sign and an inspiration of hope to other religions, races, and ethnic groups to turn away from contempt to realizing authentic human fraternity. This pluralistic model of the Jewish-Christian symbiosis may be the most important service that we have to offer to our troubled world.

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**INTERNATIONAL JEWISH COMMITTEE
ON INTERRELIGIOUS CONSULTATIONS**

EDGAR M. BRONFMAN
Chairman

Dr. Leon A. Feldman
Secretary

TO: Members of IJCIC Constituent Agencies

11/7/91

FROM: Leon Feldman

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(1) As a result of last Thursday's (October 31) IJCIC meeting, under the chairmanship of Edgar M. Bronfman, it was decided to create a **COMMITTEE ON SCOPE AND PROCESS**. This committee's purpose is to discuss and recommend the frame of reference, parameters, and questions pertaining to IJCIC relating to the constituent agencies.

WILL YOU, THEREFORE, APPOINT ONE (1) REPRESENTATIVE AND ONE (1) ALTERNATE FROM YOUR ORGANIZATION AND ADVISE ME WITHOUT DELAY OF YOUR SELECTIONS.

Thank you for your cooperation.

(2) The next meeting of the International Liaison Committee, (known as ILC), comprising the Vatican Commission on Religious Relations with the Jews and IJCIC is scheduled to take place **MAY 4 - 7, 1992** in Baltimore, MD under the patronage of Archbishop William F. Keeler.

A preparatory committee for the ILC - the committee consisting of Bishop P. Duprey and Fr. P. F. Fumigalli, both of the Vatican Commission, as well as Dr. G. M. Riegner, Prof. Jean Halperin, Dr. L.E. Ehrlich and Leon A. Feldman, was originally scheduled to meet in Geneva on December 3 - 4. However, for technical reasons it has been postponed to take place on **WEDNESDAY, DECEMBER 18, 1991 IN GENEVA**. We trust that this date is convenient for you.

The Vatican Commission has proposed the following structure for the Baltimore ILC meeting which warrants further discussion: a) Educational Issues - implementation of the Prague resolutions, b) anti - Semitism and the Shoah - follow up of the theme of Prague c) Tikkun Olam.

WILL YOU, THEREFORE, INDICATE YOUR AGENCY'S ONE (1) REPRESENTATIVE TO TAKE PART IN THE ABOVE COMMITTEE IN GENEVA IN PREPARATION OF THE ILC MEETING. Please note that each agency is responsible for the travel and related expenditures of its delegate.

Thank you for your prompt attention of this matter.

for the work of the center.

Proposal for Educational Program at the New Center Outside of Auschwitz

The new center for study and education which is to take the place of the present convent is now under construction.

This center is being financed by the Vatican and will be opened at the end of the year.

The International Center for Christian Jewish Understanding has been invited to develop educational programs. (see enclosed letters from Bishop Muzinski, Archbishop Keeler and cardinal Glemp as well as the statements from Origins which indicates that this center is very dear to the Pope and he is dedicated to its success)

Certainly any organization which would help finance this center would be asked to play a prominent role in its inauguration and development. The inauguration of this center would constitute a first in history and the supporting institutions would be part of a new and unique enterprise in interreligious relationships.

This center could serve as the prototype for other centers to be established in the U.S. The center would:

- 1- be coordinated by Archbishop Keeler and myself organizing visits, courses, seminars, lectures and study sessions.
- 2- develop curriculae for use in Polish Seminaries and other institutions of learning in Poland detailing Polish-Jewish history written by Jewish and Catholic scholars.
- 3- Publish proceedings, lectures, and study guides and make them available in Polish and in English.
- 4- Produce multiple language videos detailing the work of the conference center for public service television and for use in Churches and Synagogues throughout the world.
- 5- Organize lecture bureaus for the purpose of providing lectures to Churches and Synagogues throughout the world to engender interreligious education and harmony.
- 6- Set up a committee to produce educational materials for guides, signs and pamphlets about the new center.
- 7- Organize meetings with Polish officials and the President of Poland to obtain his support and engender an atmosphere of cooperation and help on the part of the Polish government for the work of the center.

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ANATOMY OF A JEWISH LEADER'S RESIGNATION**Reich resigns as Chairman of IJCIC to protest Jewish meeting with Cardinal Glemp**

by Seymour D. Reich

Because I thought it unseemly for American Jewish leaders to meet with Cardinal Jozef Glemp until he repudiated in Poland the anti-Semitic accusations he made in his 1989 homily, and because the International Jewish Committee for Interreligious Consultations (IJCIC), which I chaired, did not meet its responsibility in arriving at a common stance on the Polish Primate's visit to the United States, I resigned as Chairman of the umbrella group that is recognized as the agency of the Jewish world in its international dealings with the Catholic Church.

On August 28, 1989, Cardinal Glemp, head of Poland's Roman Catholic Church, delivered a homily at the shrine in Czestochowa in which he accused Jews of "getting peasants drunk," of "spreading communism" in Poland, of acting "from a position of a people raised above all others" and of controlling the world media. He also accused Rabbi Avi Weiss of New York, who had led a group of protesters who scaled the wall of the Carmelite convent on the grounds at Auschwitz, of seeking to kill the Carmelite sisters and to destroy the convent. A week later Cardinal Glemp described as "offensive" the 1987 agreement to move the Carmelite convent from Auschwitz and called for the renegotiation of the agreement.

The February 22, 1987 accord, signed in Geneva by four European Cardinals and European Jewish leaders (including two representatives from IJCIC), called for relocation of the convent within two years. It was the failure of the Carmelite nuns to move from Auschwitz by mid-1989 that prompted Rabbi Weiss and six other American Jews to protest outside the concentration camp site and to then scale the wall of the convent. They were beaten by Polish workers and dragged from the convent grounds. While many of us criticized the demonstrators for intruding on the convent, we reacted with anger to their treatment.

Cardinal Glemp's homily, and his call for renegotiation of the agreement to remove the convent, were denounced by Catholic and Jew alike. John Cardinal O'Connor of New York said that the Cardinal's remarks were "harmful and distressing." Three of the Cardinals who signed the Auschwitz agreement called on the Polish Church to get on with the relocation of the convent. Harvard Law School Professor Alan Dershowitz threatened to sue the Cardinal for defamation on behalf of Rabbi Weiss on his then anticipated visit to the U.S. The Cardinal subsequently canceled a scheduled September visit to several U.S. cities.

Under pressure from the Vatican and other Polish and Catholic Cardinals, the Polish Primate on September 21, 1989 reversed his stand and agreed that the convent would be moved from the death camp.

Two years later, on July 26, 1991, it was announced that Cardinal Glemp planned to travel to the U.S. in September. Some Jewish leaders expressed outrage over the upcoming U.S. visit because the Cardinal had not retracted his anti-semitic remarks. Others saw the visit as an opportunity for dialogue with the Church leader.

But much had happened since the Cardinal's 1989 homily, and it was not clear how or if those events changed the Polish Primate.

An historic meeting took place in Prague in September, 1990, when Vatican and IJCIC representatives agreed on the need for a program to combat anti-Semitism in Eastern Europe. It was the first formal meeting in five years of the Vatican Commission on Religious Relations with the Jews and IJCIC. Catholic-Jewish relations were back on track after relations had been disrupted by Pope John Paul's 1988 meeting with President Kurt Waldheim of Austria and by the controversy over relocating the Carmelite convent. In Prague, Archbishop Edward J. Cassidy, who heads the Vatican Commission on Catholic-Jewish relations, acknowledged that anti-Semitism had found a place in Christian thought and practice and called for an act of "teshuva" or repentance. Catholic-Jewish liaison committees were to be established in Eastern Europe in an effort to combat newly emerging

manifestations of anti-semitism. Poland was to be one of the three countries where the new effort would be made.

On January 30 of this year, a pastoral letter by the Polish Conference of Bishops was read in all Polish churches. It expressed "our sincere regret for all incidents of anti-semitism which were committed at any time or by any one on Polish soil" as well as "our sorrow for all the injustices and harm done to the Jews".

The American Jewish community and the American Catholic Bishops have a very good relationship. Dialogue, communication and cooperation are at a peak. It was clear that the American Bishops wanted American Jewish leaders to meet with the Cardinal as he began his 19 day trip to 14 U.S. cities.

On July 30, IJCIC leaders met in New York. Representatives of IJCIC constituent agencies in the U.S. - the American Jewish Committee, B'nai B'rith/Anti-Defamation League, Synagogue Council of America (representing Orthodox, Conservative and Reform Judaism) and World Jewish Congress - all agreed that we recommend to American Jewish leaders that they meet with Cardinal Glomp in Washington -- but only if, while still in Poland and before he came to the U.S., he apologized for his 1989 homily, condemned all forms of anti-Semitism, withdrew his accusation against Rabbi Weiss, reaffirmed his belated acceptance of the agreement to move the Carmelite convent and stated his willingness to promote Catholic-Jewish relations in Poland.

Discussions held between Jewish and Catholic leaders in the U.S. concerning the Cardinal's visit were productive. It was anticipated that the Cardinal would acknowledge the hurt that resulted from the Auschwitz controversy, apologize freely if any of his words caused pain to the Jewish people, express hope that the Jewish people find it in their hearts to forgive him as he forgives those who caused him pain, seek to act with love, respect and sensitivity to the Jewish people and acknowledge that the rabbi who demonstrated in 1989 on the grounds of the convent did not intend harm to the nuns.

It was also anticipated that the Cardinal would make these statements in Poland to the Polish people so they could hear these ameliorative words from his lips as they heard his stereotypically anti-semitic words in his 1989 homily.

On August 23, the Bishops Conference released a letter from Cardinal Glemp to Archbishop Malda of Detroit, who is the liaison for the Polish Apostolate of the Bishops Conference. In his two page letter, the Cardinal said, "I understand that seven members of the Jewish community who disturbed the peace of the Carmelite sisters in July 1989, to which I reacted in my homily on August 26, 1989, did not intend to kill the Sisters or to destroy the convent. I am not anti-semitic; I have publicly expressed my negative attitude towards anti-semitism. I would like to re-state today that anti-semitism is evil and is contrary to the spirit of the Gospel."

We were disappointed. Our Catholic friends also seemed disappointed. While acknowledging that Rabbi Weiss and his group did not intend to harm the nuns or destroy the convent, the Cardinal did not address the 1989 homily. Moreover, his statement was directed not to the Polish people but to an American prelate.

In response, the American Jewish Committee issued a press release saying that the Cardinal's statement "helps close a painful chapter in Catholic-Jewish relations." The Synagogue Council said the Cardinal "clearly indicates that he seeks reconciliation and positive relations with the Jewish community". The Anti-Defamation League called the letter "a first step" and expressed the hope that Cardinal Glemp would deliver a homily in Poland "that will forever erase the blemish of his 1989 remarks." IJCIC acknowledged "the step taken by Cardinal Glemp in his letter as an effort towards improving relations between the Catholic Church in Poland and the Jewish community" and said that it expected "that there will be further clarification from the Cardinal while still in Poland and when he arrives in the U.S." We also welcomed the retraction of the accusation that Rabbi Weiss and his colleagues intended to do physical harm to the nuns.

The Cardinal's letter to Archbishop Maida was reported in the Polish press a week later.

We continued our discussions with the Catholic hierarchy in the U.S. in the hope that Cardinal Glemp would take the opportunity to address the issue of the homily in Poland before he arrived in the U.S. In the meantime, there were rumors that the Bishops Conference was extending invitations to American Jewish leaders to attend a meeting with Cardinal Glemp in Washington on September 20.

IJCIC had agreed on August 2 that we would "meet again at a later occasion" to clarify our position to the Cardinal's visit.

The Synagogue Council is the American Secretariat of IJCIC, responsible for coordinating IJCIC's efforts in the U.S., for keeping the minutes and records of our deliberations and activities, for sending out notices and mailings, and for arranging our conference calls and our meetings.

I asked the Synagogue Council to set up a meeting for IJCIC. I was told no one was available. I asked that a conference call be arranged and I was told no one was available. I went through this for more than two weeks. I was being stonewalled. I knew the Synagogue Council did not want IJCIC to discuss the matter. Determined to meet with the Cardinal, the leadership of the Synagogue Council did not want to risk being dissuaded by the IJCIC consultation process. They did not want to take the chance that some within the Synagogue Council might want to reconsider the Synagogue Council position. They did not want to talk about a major Jewish issue of concern to the community. They did not want an expression of opinion by IJCIC.

There is no rule of law in Jewish organizational life that requires unanimity. We are not a monolithic community. We have differences of opinion and we may approach problems differently. We do, however, have an obligation to discuss issues and see if we can arrive at a consensus. That's certainly the purpose of an umbrella group like IJCIC. And if the group won't come together, the Chairman of such a group has no reason to continue to serve

especially when the issue is Cardinal Glemp and especially when the Chairman believed that agreeing to a meeting with the Cardinal before he addressed the issues in Poland would not be in the best interests of the Jewish community.

I have been privileged to serve the community in many positions, most recently having completed a four year term as President of B'nai B'rith International and a two year term as Chairman of the Conference of Presidents of Major American Jewish Organizations. It is nice to have the title of Chairman but it has to serve a purpose.

On September 18 I resigned as Chairman of IJCIC. I did so not in anger but in disappointment. I did so because IJCIC failed to meet its responsibilities. It failed to meet the challenge of taking a common stand. Had IJCIC taken a common stand it would have served its proper role in representing the Jewish community with dignity and integrity vis-a-vis the Church. The principal of Jewish communal unity was subordinated to the idea of every constituent body in IJCIC would go its own way. The Synagogue Council and the American Jewish Committee met with Cardinal Glemp in Washington. The B'nai B'rith/Anti-Defamation League did not attend, nor did I. The World Jewish Congress was not invited; if it had been, it would not have attended. This division was unfortunate for the Jewish community and harmful to the effort to strengthen Catholic-Jewish relations on the basis of mutual respect and understanding.

I believe that unless and until Cardinal Glemp repudiates in Poland the anti-semitic accusations he made in the 1989 homily that the American Jewish leaders should not have met with him in Washington. I also believed that our American Catholic colleagues and Polish American friends will understand this position.

Cardinal Glemp left Poland for Washington on September 19. At the airport he was asked whether he would retract some of the statements made in the 1989 homily. He responded, "One has to reach out to literature and sociological research. And it's also necessary to take other passages out from my homily, which stressed the important role of the Jews in the Polish culture and everyday life. Only after taking these into consideration one

can read my homily. Taking sentences out of context doesn't give a full picture. But the general complaint should be left to the sociologists and historians. I did not invent these, they are widely spread in our history and sociology. Go ahead and research it."

The meeting of the Cardinal with some American Jewish representatives in Washington on September 20 was described as a "frank exchange of views." The Cardinal reportedly said that he recognized the pain caused by the statements he made in the 1989 homily. He also said that through dialogue he had come to understand how his statements were viewed as fostering anti-semitic stereotypes of Jews and Judaism. There were Polish reporters present at the Cardinal's press conference and undoubtedly his remarks will be reported in the Polish press.

But there will be a preception in Poland that the Cardinal made these statements under pressure from American Jewish leaders, to Jews who (as he put it in his homily) "control the media."

What was missing for me throughout was the failure of the Cardinal to address these issues in Poland, to the Polish people. He has met with many Polish American Catholic groups since his arrival. To my knowledge he has not discussed these matters with any of them.

It is not enough that the Cardinal can learn our pain caused by his remarks and express regret over them. He must, in my judgment, share these sentiments with the Polish people and embrace the historic Vatican doctrine "Nostrae Aetate" adopted 25 years ago which repudiated the deicide charge against Jews and which transformed relations between Catholics and Jews.

I wish the Cardinal well. I hope that when he returns to Poland he will finally address the issues of concern to us.

Seymour D. Reich is a senior partner in the New York law firm of Dreyer and Traub and the immediate past President of B'nai B'rith International and the immediate past Chairman of the Conference of Presidents of Major American Jewish Organizations.

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FIFTH DRAFT OF STATEMENT FOR
 CARDINAL JOSEF GLEMP
 MEETING WITH JEWISH REPRESENTATIVES
 September 20, 1991 -- USCC/NOCS

I am most grateful to Archbishops Maida and Keeler of the National Conference of Catholic Bishops for providing this opportunity for me to meet with American Jewish leaders at the start of my pastoral visit to Polish ethnic parishes in this country.

This is truly an important occasion. It provides an opportunity to explore together Catholic-Jewish relations in the United States, which has been the scene of so many pioneering efforts and dialogues between Catholics and Jews from all over the world. Much that I will learn here, therefore, will be of help to our own endeavors in Poland to promote the same cause of improved relations between the Church and the Jewish people.

The history of Jewish-Catholic relations in Poland is unique, at once glorious and tragic: glorious in the depth and richness of the religious and cultural expressions of Polish Jewry and tragic in the unprecedented and unique genocide, the Shoah, suffered by the Jewish people in Poland at the hands of the Nazis. The majority of Jews living in the world today are by origin from territories of the present or former Polish nation.

As Pope John Paul II so candidly and movingly declared to representatives of the Jewish community of Warsaw: "Be sure, dear brothers, that the Poles, this Polish Church, is in a spirit of profound solidarity with you when she looks closely at the terrible reality of—the unconditional extermination—of your nation, an extermination carried out with premeditation. The threat against you was also a threat against us... It was you who suffered this terrible sacrifice of extermination; one might say that you suffered it also on behalf of those who were likewise to be exterminated... Today this nation of Israel has become a loud warning voice for all humanity. More than anyone else, it is precisely you (Jews) who have become this saving warning. In this Church, peoples and nations feel united to you in this mission" (John Paul II, To the Jews of Warsaw, June 14, 1987).

We share, then, Jews and Polish Catholics today, a very real sense of victimization at the hands of the Nazi death machine of World War II, but also an acknowledgement of the differences between our historical and contemporary experiences. Thus it is today that both our memories and our means of preserving and passing on these sacred memories to future generations need to be reconciled. We are witnesses together of those terrible, terrible events.

The spirit of reconciliation between us as people of God has been well described in the joint declaration of the International Catholic-Jewish Liaison Committee meeting in Prague last fall: "This new spirit would also manifest itself in the work that the two faith communities could do together to respond to the needs of today's world. This need is for the establishment

of human rights, freedom and dignity where they are lacking or imperiled, and for responsible stewardship of the environment. A new image and a new attitude in Jewish-Catholic relations are required." (Origins, Vol. 20:15; Sept. 20, 1990, 233-236).

Our own Polish Bishops' Conference, of which I am the President, issued a Pastoral Letter that was read in all the parishes of Poland on January 20th of this year. The letter, as was the case with the Prague Declaration, was written in the spirit of tshuvah (repentance) on the part of Polish Catholics. In the Pastoral, my fellow bishops and I formally and unanimously expressed our condemnation of all forms of anti-Semitism and "our sincere regret for all the incidents of anti-Semitism which were committed at any time or by any one on Polish soil;...our sorrow for all the injustices and harm done to Jews" (Origins, Vol. 20:36; Feb. 14, 1991, 593-595). I abhor all forms of anti-Semitism. They are totally incompatible with Catholic teaching.

As Conference President, I strongly identify myself with both the spirit and the substance of our Pastoral. It is, I believe, part of an irreversible process now underway within the Catholic Church in Poland, as elsewhere, to face the past with honesty for the sake of our common future and to seek dialogue and reconciliation with the Jewish people in Poland and throughout the world.

As is well known, our nascent dialogue became most turbulent during the recent controversy surrounding the convent adjacent to the Nazi camp complex of Auschwitz-Birkenau. That controversy, dealing as it did with sacred symbols and memories within both communities, triggered deep emotions and sensitivities on both sides. The hurts that resulted on both sides need, today, to be put behind us so that they may begin to heal. To do this we need not only apologies—you have mine freely if any of my own words have caused pain to the Jewish faith; I hope that they find it in their hearts to forgive in the same manner that I forgive those who have used unjust words which pain me. And, as in the manner of recent efforts to arrive at a just resolution of the convent issue, I pray that with regard to all issues affecting our peoples, we will seek to act and speak constructively and with mutual love, respect, and sensitivity — but more importantly with a renewed commitment to the dialogue of understanding which makes healing possible by identifying the sources of the pain both in history and in the present.

In this context, I will be visiting in Chicago the Cardinal Bernardin Institute of the Spero Institute of Judaica which has dedicated itself to such studies, bringing to the United States Catholic scholars from Poland and to Poland American rabbis. The benefits in understanding and future programming emanating from these joint studies are already quite remarkable as a model of what is possible between our two communities working together to approach our long, mutual history as Jews and Catholics in Poland.

The Auschwitz convent crisis appears to be on the way to being solved in a mutually satisfactory manner. Construction of the new convent and study center is well underway, and we expect the Carmelite sisters to move into their new quarters when completed sometime next year.

At this point, it should be clearly acknowledged that there still exists a challenge for both our communities to overcome the long-standing misperceptions of the other which to this day still cloud our abilities to understand fully and with sympathy the sincere motivations which underlie our respective positions and responses to each other's gestures.

For example, it has been brought to my attention that the rabbi who in 1989 demonstrated so vociferously on the very grounds of the Convent at Auschwitz did not, in fact, intend any harm, physical or otherwise, to the cloistered nuns living there and now realize that it would be unfair to suggest that his actions or intentions were of a violent nature. I gladly accept this important clarification in the spirit of reconciliation which characterizes our dialogue today and I pray that we can move beyond questioning of motives on either side to the far more substantive issues that lie ahead for us as Catholics and Jews approaching the third millennium of our ancient relationship.

As the Pastoral Letter of the Polish Bishops so aptly stated: "The most important way to overcome the difficulties that still exist today is the establishment of a dialogue which would lead to the elimination of distrust, prejudices and stereotypes, and to mutual acquaintance and understanding based upon respect for our separate traditions" (Ibid.).

First Draft: 7/29/91

[end]

Original documents
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DATE: September 20, 1991

FROM: William Ryan

O -202-541-3200

H -202-686-1824

FOR IMMEDIATE RELEASE

CARDINAL GLEMP MEETS WITH JEWISH LEADERS

WASHINGTON-In a meeting with representatives of the Jewish community, Jozef Cardinal Glemp, primate of Poland, recalled the "difficult and highly emotional events of the summer of 1989 and the 'regrettable misunderstandings' which occurred between our two communities at that time."

"Through dialogue, I have learned that certain of my own statements may have caused pain to the Jewish community and were seen as fostering stereotypes of Jews and Judaism but were in many aspects based on mistaken information," Cardinal Glemp said. "Similarly, the Polish Catholic community has experienced pain because of the situation. I regret sincerely that this unfortunate situation occurred, and re-commit myself to working with you now and in the future, in the spirit of our Pastoral Letter, to combatting anti-Semitism at its very roots," the Cardinal stated.

The meeting took place at the headquarters of the National Conference of Catholic Bishops on the first full day of Cardinal Glemp's two-week pastoral visit to the United States.

The members of the Jewish delegation were Rabbi Jack Bemporad, Temple Israel, Lawrence, N.Y.; Rabbi Jerome K. Davidson, Temple Bethel, Great Neck, N.Y.; Rabbi Mordecai Waxman, Temple Israel, Great Neck, N.Y.; Rabbi A. James Rudin, Director, Interreligious Affairs, American Jewish Committee; Rabbi Jerome Epstein, Executive Vice President, United Synagogue of America; Rabbi Gary Bretton-Granatoor, Director, Department of

Interreligious Affairs, Union of American Hebrew Congregations; Rabbi Joel Zaiman of Baltimore; Rabbi Marc Tanenbaum, New York; Mr. Philip Baum, American Jewish Congress; Jerome Chanes, National Jewish Community Relations Advisory Council; Rabbi Henry Michelman of New York, and Mr. Gunther Lawrence.

Catholic participants in the meeting included Archbishop William H. Keeler of Baltimore, Moderator for Catholic-Jewish Relations, NCCB; Archbishop Adam Maida of Detroit, Episcopal Liaison for the Polish Apostolate of the NCCB; Cardinal Bernard Law of Boston; Dr. Eugene Fisher Director of the NCCB Secretariat for Catholic-Jewish Relations; Most Reverend Szczepan Wesoly, a Vatican official charged with the spiritual welfare of Polish Catholics outside of Poland; Msgr. Stanley Dzuiba, secretary to Cardinal Glemp; and Auxiliary Bishop Alfred J. Markiewicz of Rockville Centre, a consultant to the NCCB Migration Committee

(The full text of Cardinal Glemp's statement follows, as well as the text of a statement issued by the Jewish leaders who met with Cardinal Glemp).

####

A,ISR
91-123

September 20, 1991

**STATEMENT OF CARDINAL JOSEF GLEMP
AT MEETING WITH JEWISH LEADERSHIP**

I am grateful to Archbishops Maida and Keeler of the National Conference of Catholic Bishops for providing this opportunity for me to meet with American Jewish leaders at the start of my pastoral visit to Polish ethnic parishes here. And I am grateful as well to those of you representing the Jewish community for your willingness to meet with me.

This is truly an important occasion. It provides an opportunity for us to put behind us some unfortunate events of the recent past in order to begin to explore together the larger past we have shared together as Polish Catholics and Jews for the sake of a better future in our ancient relationship.

We Polish Catholics and Jews today share a sense of victimization at the hands of the Nazi death machine of World War II, yet also must acknowledge the differences between our historical and contemporary experiences. Thus it is today that both our memories and our means of preserving and passing on these sacred memories for future generations need to be reconciled. We are for all the world witnesses of those terrible, terrible events of the Shoah, the ultimate crime of genocide against the Jewish people, and also of the Nazi crimes against the Polish people.

Our own Polish Bishops' Conference issued for all Catholics on January 20, 1991, a Pastoral Letter that was read in all the parishes of Poland and published in newspapers and read on T.V. That letter was written in the spirit of repentance (teshuvah) on the part of Polish Catholics and reconciliation between the Catholic Church and the Jewish People. In our Pastoral, my fellow bishops and I unanimously condemned anti-Semitism in all its insidious forms and expressed "our sincere regret for all the incidents of anti-Semitism which were committed at any time or by any one on Polish soil" as well as "our sorrow for all the injustices and harm done to Jews" (Origins 20:36, 1991, 593).

It was in this profound spirit of reconciliation that I recalled in my letter to Archbishop Maida the difficult and highly emotional events of the

summer of 1989 and the "regrettable misunderstandings" which occurred between our two communities at that time. Through dialogue, I have learned that certain of my own statements may have caused pain to the Jewish community and were seen as fostering stereotypes of Jews and Judaism, but were in many aspects based on mistaken information. At the same time, the Polish Catholic community has experienced pain because of the situation. I regret sincerely that this unfortunate situation occurred, and re-commit myself to working with you now and in the future, in the spirit of our Pastoral Letter, to combatting anti-Semitism at its very roots.

In this context, for example, I will be visiting while in Chicago the Cardinal Bernardin Institute of the Spertus College of Judaica. This Institute had dedicated itself to studies and programs of significance for improving understanding between Polish Catholics and Jews, and has already proven beneficial in educating key Catholic seminary faculty in Poland in Jewish/Catholic dialogue.

It is also a positive sign that the crisis over the Carmelite convent at Auschwitz is on the way to a mutually satisfactory resolution. Construction of the new convent and study center is well underway and we look forward to the nuns moving into their new quarters as soon as possible.

Finally, I may say that we live in incredible times of almost miraculous and certainly portentous events: the break-up of an empire and the renaissance of freedom and democracy in Eastern and Central Europe. As the joint declaration of the International Catholic-Jewish Liaison Committee meeting in Prague last year put it so well, there is a new spirit in the world today, a spirit that "would manifest itself in the work that (our) two faith communities could do together to respond to the needs of today's world. This need is for the establishment of human rights, freedom and dignity where they are lacking or imperiled, and for responsible stewardship of the environment. A new image and a new attitude in Jewish-Catholic relations are required" (Origins 20:15, 1990, 233).

I pray that this meeting may be of help in furthering that new image and attitude which we all seek.

STATEMENT FROM JEWISH LEADERS
Following Meeting with Cardinal Glemp

Our meeting between Cardinal Josef Glemp, the Primate of Poland, and Jewish representatives was a forthright, open and, we believe, a constructive conversation.

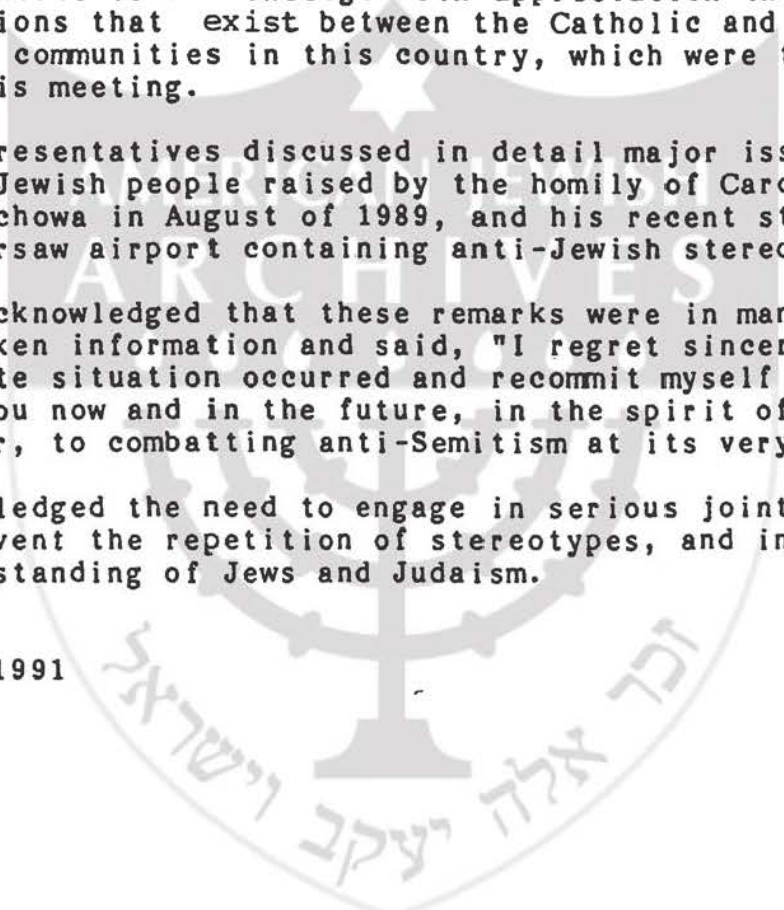
The meeting was held through the initiative of Archbishops William Keeler of Baltimore and Adam Maida of Detroit, representing the National Conference of Catholic Bishops. The Jewish representatives acknowledge with appreciation the strong, positive relations that exist between the Catholic and Jewish leadership and communities in this country, which were the context for this meeting.

The Jewish representatives discussed in detail major issues that disturbed the Jewish people raised by the homily of Cardinal Glemp at Czesochowa in August of 1989, and his recent statement made at the Warsaw airport containing anti-Jewish stereotypes.

The Cardinal acknowledged that these remarks were in many aspects based on mistaken information and said, "I regret sincerely that this unfortunate situation occurred and recommit myself to working with you now and in the future, in the spirit of our Pastoral letter, to combatting anti-Semitism at its very roots."

He also acknowledged the need to engage in serious joint studies that would prevent the repetition of stereotypes, and increase positive understanding of Jews and Judaism.

September 20, 1991



Sir Sigmund Sternberg O.S.M. K.C.B.E. J.P.

Star House Grafton Road
London NW5 4BD
Telephone 01-485 2538
Facsimile 01-485 4512

Date

Our ref

Your ref

Rabbi Marc Tanenbaum

13 December 1989

FAX 0101 212 876 8351

AMERICAN JEWISH
ARCHIVES

Dear Marc,

Henry Siegman gave me a report on his trip to Poland and Hungary. I was pleased to hear that he has met some of the same people that we have met. Cardinals Glomp and Macharski are keen to have the conference in Lublin. We should concentrate on this. We should put behind us the whole Weiss episode. I am sending you a Press Statement on the OXFAM episode. I hope you are keeping well.

With kind regards,

Yours sincerely,



SIGMUND STERNBERG

12 December 1989



AMERICAN JEWISH
ARCHIVES

STATEMENT

A joint statement issued by representatives of Oxfam and the Jewish community held at the office of the Chief Rabbi on Monday 11th December, 1989.

At a warm and friendly meeting held at the Office of the Chief Rabbi between Mr Joel Joffe, Chairperson of the Executive Committee, Mr Michael Dumper, Member of the Middle East Committee, Mr Frank Judd, Director, Mr David Bryer, Overseas Director, and Mr Peter Coleridge, Middle East Co-ordinator, representing Oxfam, and Dr Lionel Kopelowitz, President, Board of Deputies of British Jews, Sir Sigmund Sternberg, Chairman, International Council of Christians and Jews, Mr Hayim Pinner, Secretary General of the Board of Deputies of British Jews, and Mr Shimon Cohan, Executive Director of the Office of the Chief Rabbi, representing the Jewish community, it was explained that the internal position paper had been written for the Trustees and staff of Oxfam on the situation as seen at the time (September 1988). It had been intended that on the basis of that paper a series of discussions would take place sharing views with Oxfam supporters. It was further explained that there had been no decision to mount any popular public campaign. This remained the position.

If it is ever decided to have a popular public campaign in furtherance of peace and justice in the area, there would be wide consultation inside and outside Oxfam, including the Board of Deputies of British Jews, before committing the organisation to the details of such a campaign.

Minutes
Interreligious Affairs Committee
Synagogue Council of America
December 20, 1991

1. The meeting was called to order at 12:15 P.M. by Chairman, Rabbi Jack Bemporad (CCAR). Those in attendance: Rabbi Joseph Karasick (OU), Rabbi Ezra Finkelstein (RA), Rabbi David Lincoln (RA), Rabbi Joseph Ehrenkranz (RCA), Ms. Sarrae Crane (US), Dr. David Berger (OU), Rabbi Marc Tanenbaum (RA), Rabbi Henry Michelman (SCA), Rabbi Stanley Davids (SCA), co-chair Rabbi Fabian Schonfeld (RCA).

2. Jack Bemporad: We at the SCA are usually reactive. We don't know our direction, we don't have a clear mission statement, we don't have a viable set of long and short range goals. For example, we aren't doing anything with the Protestants today. Our earliest discussions with them touching upon Israel led nowhere. We look at history and see differing sets of facts. And then, when they brought Ucko to IJCIC, there was an explosion. At least the Catholics are not pushing the conversion of the Jews; but the Protestants are unyielding on this issue, and that makes conversations with them difficult.

3. Joe Karasick: We should not bring Israel into our conversations with the Protestants. We have no relationship with them upon which to build. This is a poor starting place. Rather, this committee should work to foster relations with the NCC, Black Churches, the NCCB, and the Lutherans. This committee is the soul of the SCA; it can become a major force in the battle against anti-Semitism. We could even plan to bring English speaking Ethiopian Jews here from Israel. Let them speak as Jews with Black leaders in America.

4. Jack Bemporad: We also need a clarification of the SCA's responsibilities with regard to international matters.

5. Joe Karasick: Mostly, we should work through IJCIC on international matters, consulting when we carry out a project on our own. The Scope Committee will be clarifying this.

6. Jack Bemporad: We certainly need that clarification. We are the religionists in current interreligious dialogues and consultations. We speak authentically out of a religious perspective. I have problems, for example, with those members of religious organizations who confine themselves to political responses to Israel's current concerns. I am very upset by Edgar Bronfman's statement regarding his own personal lack of religious practice. IJCIC is supposed to be the vehicle by which Jewish religious concerns are expressed on the international scene.
RECOMMENDATION: THE SCA SHOULD SEEK A PRIVATE MEETING WITH EDGAR BRONFMAN SO AS TO DISCUSS OUR CONCERNS.

7. Fabian Schonfeld: The Protestants are vigorously anti-Israel, but this really doesn't mean that we shouldn't meet with them.

8. Jack Bemporad: If we work with the Protestants, we must certainly address the spread of a revisionist history of the Shoah. We could be helpful in making certain that the Shoah is taught in public schools. And, of course, this ties in with our need to be in dialogue about Israel. If

people harbor revisionist notions of the Shoah, they must also consider Israel to be illegitimate.

9. David Berger: Holocaust education in a vacuum is a mistake. It is indispensable to teach the history of what came before. Poorly taught Holocaust courses serve to reinforce the image of Jews as victims. We are needed to supply the context and setting for the facts.

10. Fabian Schonfeld: We ought not to approach the Protestants with a one item agenda. They must discuss Arab-Israeli matters with us as well. We must confront the Protestants issue by issue.

11. Jack Bemporad: I would agree, but Israel must still remain a second or third level concern. We must work hard to establish a working relationship. Remember, Protestant churches have large numbers of Arab constituents world-wide.

12. Joe Ehrenkranz: We ought to encourage the development of pulpit-to-parish, one by one, grass roots level dialogue. This is not just a national matter.

13. Henry Michelman: We have always discussed a number of issues with the NCC. There was a balance. Some of those items could be resolved, others were sources of disagreement.

14. Jack Bemporad: Let's get down to specifics. I'd like to invite Rabbi Davids to give us the highlights of his meeting with Dr. Jay Rock of the NCC.

15. Stanley Davids: Henry, Jay and I met on November 8th for a get-acquainted session. Because Jay was carrying a suitcase, we began talking about his trip to Indianapolis, to a national board meeting of the NCC. As a result of this, Rabbi Jonathan Stein of Indianapolis, was invited to attend sessions of the NCC meeting as an observer. Rabbi Stein sat through one meeting which is best characterized as having been focused on 'Israel-bashing'. I shared Rabbi Stein's report with Jay Rock. He agreed with the characterization, and has proposed that our Israel Affairs Committee meet late spring with the NCC's Middle East 'Unit'.

Jay described for us the current menu of NCC concerns: a project focusing on the differing ethnic and religious perspectives on 1492/1992; they are increasingly interested in joining in on the SCA/NCCB project regarding religious values in public school education; moving forward with a shared day on the Shoah. What does the Shoah mean to the generation born after the Holocaust?; developing support for the Religious Freedom Restoration Act; setting up a meeting among the presidents, presidents-elect, and executives of the NCC, SCSA, and NCCB.

*A major discussion of the RFRA (and of Catholic-supported Religious Freedom Act) ensued.

16. Fabian Schonfeld: We should have an expert speak with us about the RFRA. We should invite David Saperstein to help us understand what the underlying issues are.

17. Henry Michelman: We have to remember that Jay Rock does not exercise major power at the NCC. If we want something truly important accomplished, we must address others, such as

Joan Campbell.

18. Fabian Schonfeld: When Henry Siegman was here, the Israel Affairs Committee was established and I was asked to serve as its first chairman. We had a major issue, and we were highly effective.

19. David Berger: If there is going to be a meeting between our Israel Affairs Committee and the NCC's Middle East Unit, I PROPOSE THAT OUR PEOPLE SHOULD BE CAREFULLY BRIEFED IN ADVANCE ON HUMAN RIGHTS ISSUES. Liberal Protestants focus heavily here, to Israel's detriment.

20. Henry Michelman: In the past, our Israel Affairs Committee has also reached out to Christian clergy to supply them with relevant materials about Israel.

21. Joe Karasick: Then we should let matters about Israel be the concern of the Israel Affairs Committee and its counterparts. Let the Israel Affairs Committee deflect the heat on certain Middle East questions from the Interreligious Affairs Committee. The SCA should take Christian clergy on a trip to Israel. (Everyone agreed that this would be a critical project).

22. Fabian Schonfeld: If we do resume our discussions with the NCC over the Shoah, we have to be willing to confront them on issues of revisionist history.

23. Jack Bemporad: STAN SHOULD CALL JAY ROCK AND GET START-UP MATERIALS FOR A JOINT SCA/NCC CONSIDERATION OF THE SHOAH FOR OUR NEXT MEETING. During that meeting, I would also like to show a videotape of Joan Campbell speaking about Iraq and the Jews shortly before the outbreak of the Gulf War. WE WILL SHOW THAT TAPE DURING OUR NEXT MEETING.

24. Fabian Schonfeld: I will also bring a very upsetting tape made by the Evangelicals about Israel for our next meeting.

25. Jack Bemporad: OUR NEXT MEETING WILL BE HELD ON WEDNESDAY, JANUARY 22nd, 1:30 P.M. Now let's address the proposed meeting in Poland.

26. Henry Michelman: Leon Feldman and Mark Winer reported to me from Geneva regarding their meeting with representatives of the Vatican as part of a session devoted to a forthcoming Vatican/IJCIC meeting in the U.S. There seems to be no problem from the Vatican about Keeler and the NCCB going to Poland. Also, there was agreement that IJCIC and Vatican should go to Poland, Czechoslovakia, and Hungary to implement the Prague Declaration.

27. Fabian Schonfeld: As a result of the joint OU/RCA resolution, we have all agreed that the SCA would be the address through which dialogue with the Christians would be conducted. Thus, there is no problem as we see it for the SCA to accept an invitation from Keeler. We can go to Poland. This is a Poland/America issue. We have no problem leaving the boundaries of the U.S. for this, because it is not in fact an international program. Glomp came here at the invitation of the U.S. bishops. He has merely reciprocated the invitation.

28. Jack Bemporad: So I take it that our understanding is that the SCA can participate in activities which transcend U.S. borders so long as those activities are not under international auspices.

29. Fabian Schonfeld: The issues here are between Poland and America. And that's fine. But we must also know what we will be doing there and who the participants will be.

30. Jack Bemporad: Jim Rudin and Cardinal Muzynsky worked out a tentative agenda while Jim was in Poland several weeks ago. The basic group to be invited are those individuals who met with Glemp in Washington and in New York. We can't choose not to allow those already invited by Glemp to be disinvented.

31. Stan Davids: We were not players in Washington and in New York by our own decision. We were not players when the time came for the drafting of an agenda for the meeting in late February. Jim Rudin was in Poland and together with Muzynsky drafted such an agenda. But I have been told by Fisher that once we are 'on board', no longer being rejectionists, then we certainly can have direct input into the shaping of the final agenda. There are a number of open slots in the program. We can fill them.

32. Marc Tanenbaum: This is dishonest. This is theft, g'nayvat da'at. The invitations were issued to individuals who were invited by Glemp. But now it looks like we are seeing the pre-empting by one Jewish agency of the prerogatives of another.

33. Jack Bemporad: The agenda is set. The participants have been invited. It is too late for us to join as an organization. Those already invited cannot be disinvented. But perhaps those already invited who are part of the SCA can go as designated SCA representatives? I WILL CALL KEELER TO CLARIFY THIS MATTER. We don't want the Catholics involved in one of our turf wars.

34. Fabian Schonfeld: We must insist that any meetings with our partners in dialogue must be through the SCA. We must be firm in our position. Unmoving. We have to retain our sense of dignity.

35. Jack Bemporad: For all I know, the Catholics were never informed of our decision in this regard. Have they been told formally? I think not.

36. Ezra Finkelstein: In the absence of our formal response to Keeler that the SCA would accept his invitation, matters have gone forward without us. We can still have a strong voice over the agenda and the outcome.

37. Marc Tanenbaum: Perhaps Keeler can be asked to make the SCA co-convenors of the meeting, with the others listed "in conjunction with ..."

38. Jack Bemporad: I will ask Keeler if there is some way to salvage this.

39. Fabian Schonfeld: Perhaps if the invitation comes to us as co-convenors, that would work out. We could not disinvite the invited, but we can control the agenda and the program.



78 avenue des Champs Elysées - 75008 Paris
Tél(1) 43 59 94 63 Télec: CJM 850 320 F

Paris, August 18th, 1987

Mr. Rabbi WAXMAN
Synagogue Council of America
327, Lexington Avenue
New York, N.Y. 10016

Dear Rabbi Waxman,

We have heard, through various sources, about the planned meeting with the High Catholic Authorities in the Vatican.

We understand very well the need for the American Jewish leaders to study their common position on the scope of the future visit of the Pope in the U.S.

But we feel that you must also understand that, we, in Europe, have an opinion to express on the general relationship between the Jewish People and the Catholic Church.

As President of the European Jewish Congress, I was asked to formulate our position which is as follows :

- We wish to take part in all future contacts and negotiations with the Catholic Church;
- We have proved our capability in this field.

I am sure that you and the other members of IJCIC will have a full understanding of our position and will agree with it. Moreover, our position has the full support of Dr. RIEGNER who was present and took part in our deliberations.

It is clear that we want in Europe to think about the preparation of such meetings and negotiations. We wish to benefit from the competence and the influence of some people having already worked in this field.

This work and serious concerted thought between us will not be possible before the visit of the Pope in the U.S.

So, we suggest that in the beginning you limit yourselves to the relationship between the Jewish Communities and the Catholic Church in the USA and later enlarge the discussion with other subjects to be dealt with.

I would add that, in our opinion, it can be of great interest to also ask the Latin American Jewish Congress whether it is interested in taking part in IJCIC activities.

With best personal regards,

Handwritten notes in Hebrew:
מ"מ מ"מ
מ"מ 3/22/87

Th. RIEGNER
President

Mukhtar murdered West Bank

By GIL SEDAN

FLID, West Bank (JTA)—It was a day mourning in this Palestinian village of 10, which overlooks the Nablus-Tulkarm road and the Jewish settlement of Einav. Ahmad Salem, 65, was murdered.

The question bothering the villagers is whether he was killed as a result of a land dispute with neighbors or by Palestinian nationalists who believed he was collaborating with the Israelis.

Salem had been mukhtar (head man) of this village since the Jordanians controlled the territory more than 21 years ago.

On Sunday, he rode his donkey to inspect a fig grove. When he failed to return home that afternoon, his nephew, Jamal Salem, went to look for him.

They found the older man's body in the olive grove with multiple stab-wounds.

But Jamal rejected the idea that his uncle was murdered as a collaborationist, although he said that such killings are more and more frequent in the territory.

Had it been the case, the killers would have sent a message to that effect, blaming the uncle for collaborating with the authorities, he told reporters. "No one has done

wardly, the villagers show no emotion. Violence has become commonplace in the territory. The death of a village elder is cause for mourning, but not likely to change anything.

Carmelite nuns to vacate Auschwitz grounds

By SUSAN BIRNBAUM

NEW YORK CITY (JTA)—The ongoing conflict over the removal of a Carmelite convent from the grounds of the Auschwitz concentration camp may soon be resolved.

The Vatican issued a statement Jan. 25 saying that "the Carmelite convent built on the grounds of Auschwitz is now in its final phase of...movement...away from the boundaries of the former Nazi death camp," according to Rabbi Marc Tanenbaum, international consultant for the American Jewish Committee and the former chairman of the international Jewish group that has been negotiating with the Vatican on this matter.

Conference Postponed

Two years ago, Jewish and Catholic officials signed an agreement stipulating that the nuns who are occupying the convent be relocated to a site outside the camp by February 1989.

A Catholic-Jewish conference that had been scheduled for February in Zurich was recently postponed because the nuns had not yet vacated the convent, as called for by that accord.

On Jan. 24, Cardinal Franciszek Macharski, the archbishop of Cracow in whose domain Auschwitz lies, issued a statement saying that "the new convent will be built away from the boundaries of the former Nazi camp, along with the interreligious center for prayer and information."

"The convent will be constructed on separate grounds inside the new interreligious center, so that it will be in the vicinity of the camp but well outside its boundaries."

A Sign Of Good Faith

Cardinal Johannes Willebrands, president of the Vatican Commission for Religious Relations with the Jews, sent Macharski a telegram Jan. 25 expressing his gratitude for the decision.

Tanenbaum welcomed Cardinal Macharski's announcement "as a sign of good faith which Cardinal Willebrands...has demonstrated through this difficult crisis."

UCIC, the International Jewish Committee for Interreligious Consultations and the group designated to confer with the Vatican, did not issue a statement at this time.

"We want to study all the texts closely, and we want to confer with our colleagues in Europe," said Rabbi A. James Rudin, international affairs director of the AJCommittee and chairman of UCIC.

There are five groups within UCIC, all of whom must be consulted before an official statement is issued.

"This is a problem that does have the means for a resolution, and the means is the accord signed Feb. 27, 1987," Rudin said. "It remains my hope that the Catholic partners to that accord will carry out that agreement."

FREE TAX ASSISTANCE

ALBANY—Free income tax assistance is available at the Albany Public Library. The Internal Revenue Service Volunteer Income Tax Assistance program will have trained volunteers available to assist with tax returns at the Albany Public Library's Main Branch, 101

Tutu volunteers as Middle East

By ANDREW SILOW
New York City (JT)

In what he called his first public statements on the 14-month-old Palestinian uprising, South African Archbishop Desmond Tutu suggested that he and fellow Nobel Peace Prize laureate Elie Wiesel be asked to mediate the Palestinian-Israeli conflict.

Tutu, the first black Anglican archbishop of Cape Town and a leader of South Africa's anti-apartheid movement, said he had not consulted with Wiesel on his suggestion, nor thought out the details.

But he said he believed the idea to capitalize on the symbolic significance of the peace prize is "something that God is putting on me."

An assistant to Wiesel said that the author and Holocaust survivor had not learned of Tutu's remarks and would not comment until he heard from the archbishop directly.

Tutu's suggestion was the climax of a 35-minute speech Monday night at the Stephen Wise Free Synagogue in Manhattan, where he was invited to receive the Reform congregation's George Brussel Jr. Award for his battle against South Africa's strict system of racial separation and discrimination.

The speech included the kinds of remarks that have made Tutu a controversial figure to Jews in the past: He criticized Israel for "collaborating" with South Africa's white leaders on security and "nuclear matters." And he said accounts of Israeli actions against Palestinian demonstrators "could be a description of what is happening in South Africa."

A 'Light Among Nations'?

Tutu also repeated a charge, one he first made during a controversial speech to the Jewish Theological Seminary in November 1984, that Jews are too quick to label any criticism of Israel as anti-Semitic.

On the other hand, Tutu denounced anti-Semitism and thanked God that Israel came into being. He said Israel has a right to "territorial integrity" and condemned "all forms of terrorism from any source."

In a familiar approach, Tutu's criticism of Israel was couched in terms of "disappointment" that Jews had strayed from their God-given role to be "a light unto the nations." Much of his speech was dedicated to a celebration of that role, which he called a "precious gift" that God had given the world.

The diminutive Tutu, wearing a dark suit and bright purple shirt over his clerical collar, cut a charming and at times playful figure during the awards ceremony and speech.

He was warmly received by synagogue members, whose religious leader, Rabbi Balfour Brickner, has a long attachment to liberal causes.

Brickner introduced Tutu in an address condemning apartheid. He told the audience, which included many of New York's prominent black leaders, that he had invited Tutu not "because we want to send a message to black Americans. We are not in the message-

Tutu's Jewish of a n Educator

The Kovler which i Action

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June 29, 1987

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JEWS' DENUNCIATION OF THE POPE COUNTERPRODUCTIVE

Statement by the Executive Committee of the
Polish American Congress

The Polish American community has been stunned by the Jews' uncompromising denunciation of the Pope for granting an audience to Mr. Kurt Waldheim, President of Austria.

Accusations that by receiving Mr. Waldheim in the Vatican, John Paul II is condoning and legitimizing German war crimes against the Jews and denying the uniqueness of the Jewish experience in the Holocaust are ill-conceived. In fact they question the Pope's demonstrated commitment to promote the reconciliation between Christians and Jews and his determination to expunge racism and hatred from mankind's conscience.

Mr. Waldheim was elected their President by the people of Austria in spite of a violent campaign waged against him by world-wide Jewish organizations. Under the circumstances the Pope's refusal to meet with Mr. Waldheim could well be regarded as an affront to the predominantly Catholic Austrian people.

In their single-minded sensitivity to what they perceive as efforts to deny them their unique and unprecedented tragedy and loss, which they suffered at the hands of the Germans during World War II, the Jews tend to thrust these admittedly legitimate concerns as the central and only issue affecting Christian - Jewish relations, to the exclusion of the equally valid and sensitive concerns of others.

Thus, when the Holocaust Memorial Council invited to a recent luncheon in Washington, D.C. Red Army general Petrov, who was accorded a standing ovation as the "liberator" of Auschwitz, Polish American sensitivities were aroused. To them gen. Petrov represents the Soviet Army which in cooperation with the KGB was responsible for enslavement of Poland through the employment of mass terror, such as the

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deportation and subsequent murder of some 300,000 members of the Polish Home Army captured in the "liberated" areas of Poland, as previously the mass murder of 15,000 Polish officers, including 4,500 who were shot in the back of the head at Katyn, deportation of over 2 million Poles — men, women and children — to the Gulag Archipelago, etc.

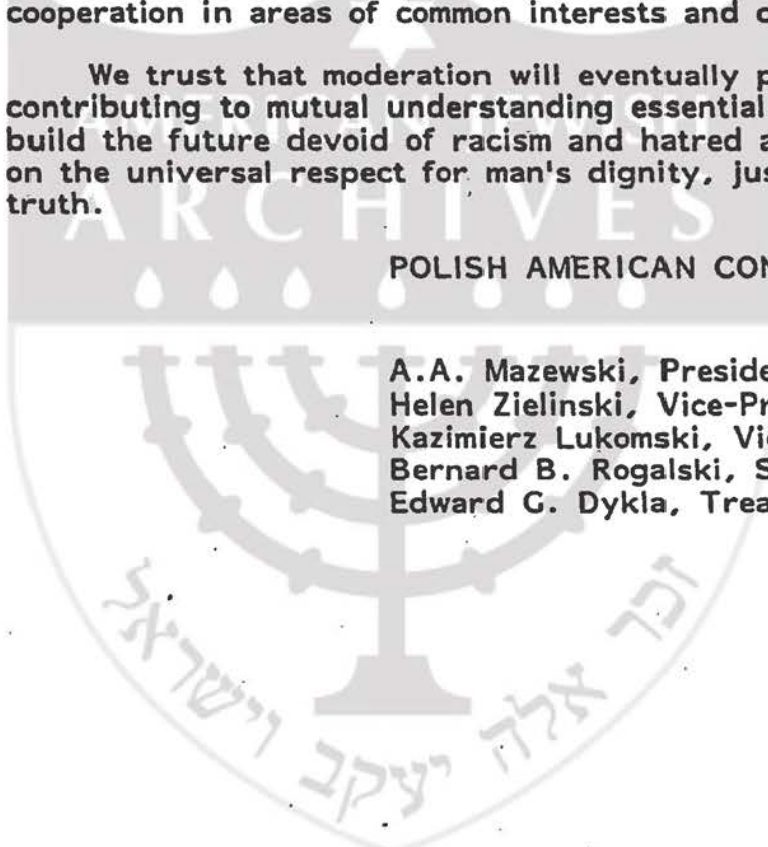
Polish Americans were angry, but in no way accused the Jews that by honoring gen. Petrov they condoned or legitimized Soviet crimes committed against Polish people.

The Jews' intransigent position is counter-productive to mutual understanding and reconciliation leading to cooperation in areas of common interests and concerns.

We trust that moderation will eventually prevail contributing to mutual understanding essential to build the future devoid of racism and hatred and based on the universal respect for man's dignity, justice and truth.

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August 13, 1987

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Rabbi Herman E. Schaalman
Emanuel Congregation
5959 North Sheridan Road
Chicago, IL 60660

Dear Rabbi Schaalman :

I feel that, following discussion at the recent meeting of the Chicago Chapter of the American Foundation for the Institute for Polish - Jewish Studies, I need to reiterate and fully explain the reaction and anger of many Polish Americans caused by the vehement criticism of the Pope by Jewish Americans because of the audience which he granted to Mr. Kurt Waldheim. To a large degree our anger stems from the fact that the Pope is a Pole. We are proud of him. And more - in the recent, tragic history of Poland: the trauma of the German occupation followed by Communist enslavement, to the Polish Americans as well as to over 30 million Poles he became a symbol - and a hope - of the cherished dreams of the Polish nation of freedom from foreign domination.

Many of us feel that the Jewish Americans' denunciation of the Pope is unjustified and that it is harmful in that it creates resentment.

In the Polish American Congress statement (copy attached) we argued that " Mr. Waldheim was elected their President by the people of Austria in spite of a violent campaign waged against him by world-wide Jewish organizations. Under the circumstances the Pope's refusal to meet with Mr. Waldheim could well be regarded as an affront to the predominantly Catholic Austrian people". Personally I would go even further: faced with the anti-Waldheim campaign during the Austrian elections and the vociferous outcry over Mr. Waldheim's audience the Pope's refusal would indicate his submission to the concerted Jewish pressure.

Several people pointed out that during the official meeting the Pope did not mention charges of Mr. Waldheim's alleged war crimes. I would argue that the charges, even though substantive and based on strong, but circumstantial evidence, remain unproven: innocent until proven guilty. Further, the

official audience was followed by a private meeting, the procedure which was used when the Pope met with gen. Jaruzelski in the Vatican, or gen. Pinochet in Chile. None of us is course privy of the contents of these private meetings. However, I don't think it is unreasonable to expect that issues such as repression of human rights in Poland and in Chile, or Mr. Waldheim's role in the German war-machine were raised.

In the Jewish Americans' emotional reaction all of the above considerations appear to have been overlooked. Instead the Pope has been accused of condoning and legitimizing German war crimes against the Jews and denying the uniqueness of the Jewish experience in the Holocaust.

It can be argued that Mr. Waldheim's audience was inopportune and untimely. Yet, the Jewish reaction to the point of negating the Pope's commitment to work for the reconciliation between Christians and Jews and his determination to expound racism and hatred from mankind's conscience appears to be over-blown and in fact counter-productive.

"In these matters the Jews' tactic is wrong and harmful." said an editorial in the New York based Polish language daily Nowy Dziennik (July 3). "We must conclude regrettably that primarily it is harmful to the Jews. For a number of years the Polish American community has been searching for an understanding with the Jewish community. The fault that these efforts are often futile is not exclusively Polish;"

During the recent meeting of the Chicago Chapter of the American Foundation for Polish - Jewish Studies you rather bitterly remarked that while in Poland, during his pilgrimage to Majdanek, the Pope did not even mention the Jewish victims. As far as I could ascertain he did not deliver a homily or made any remarks at Majdanek - he just knelt and silently prayed for several minutes. Did he pray for the murdered Poles, or murdered Jews - or just plain human beings ?

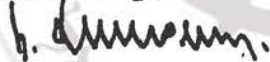
It is worth noting, however, that during his visit in Poland the Pope met with the representatives of the Jewish community in Poland. According to the Krakow - based Tygodnik Powszechny :

Responding to the welcoming remarks delivered by prof. Datner the Pope said that this meeting brings back a lot of memories - good as well as tragic. He wants to assure that the Church was with the Jews' suffering and sacrifice; that the Jews suffered for others too, for those whom there was no time to be exterminated; that tragedy of the Jews is a warning to everyone, the Church remembers about it. "Szalom" the Pope concluded his remarks addressed to the Polish Jews.

The Waldheim case is one more experience which makes me feel that our Polish-Jewish dialog, efforts to promote understanding and good will to replace bitter recriminations, prejudice and set stereotypes, are not making much headway. Our objective of searching for the middle ground is not served by overreaction and lack of sensitivity for the concerns of others.

The only way I can conclude this letter is by quoting again from the PAC statement : "We trust that moderation will eventually prevail contributing to mutual understanding essential to build the future devoid of racism and hatred and based on the universal respect for man's dignity, justice and truth."

Sincerely,



Kazimierz Lukomski
Vice President

Copies :

Members of the Executive Committee,
Polish American - Jewish American Task Force

Members of the Board,
Chicago Chapter, American Institute for Polish-
Jewish Studies

DAVID GELLER



For Your Information

Spanish Paper Interviews Waldheim on War Record
PM2806132688 Madrid ABC in Spanish
23 Jun 88 pp 42-43

[Jose Grau dispatch: "All Soldiers Knew What Happened in the War": Austrian President Kurt Waldheim's Statements to ABC"]

[Text] Vienna—John Paul II today begins a visit to Austria that will last through 27 June. It is his second pastoral visit to the country. The event has a religious character, but few people doubt that the pope's stay in Austria will revive the debate about President Kurt Waldheim's war record. The former UN secretary general believes that the dispute over his past will not recur with the same intensity as it did last year when he visited the pope in Rome.

It was, Waldheim said, provoked by "various circles: You know to whom I am referring..." (he was referring to groups such as the World Jewish Council.) He added: "I do not believe this will happen now. Perhaps there are occasional critical comments here and there but on the whole the campaign is much calmer."

On the occasion of the Austrian president's Vatican visit last year it was said that he had exerted pressure on the pope to receive him. Waldheim called this "absolute nonsense" and "a complete fabrication," adding that in any case the pope "would not allow himself to be influenced."

The Austrian president spends his working day in the so-called "green room" of the Imperial Palace, the same occupied by the Empress Maria Theresa in the eighteenth century. His desk in the "green room" was fairly clear. A number of books lay on a small table nearby. The conversation with ABC took place on the sofa which, together with the desk, comprises almost all the furniture in the room. Paintings by Franz Greipel (1720-1792) hang on two of the walls; one of them, near the sofa, depicts members of the audience at a performance of the opera "Il Parnasso Confuso."

Austrian-Spanish relations have traditionally been good. Nevertheless, the topic almost inevitably had to be broached within the context of the animated and controversial discussion of Waldheim's past in recent months.

"Has an invitation been extended for you to visit Spain or perhaps for his majesty the king to visit Austria?" Waldheim's reply was negative: "No, nothing has been finalized yet." To qualify his answer somewhat, Waldheim added that Madrid-Vienna relations are excellent and cordial and that this is always a good basis for developing friendship.

Marc Tannenbaum, chairman of the International Jewish Committee on Interreligious Consultations, said on Austrian television on 8 January that on his visit to

Austria his holiness should discuss "Waldheim's past." Otherwise, Tannenbaum said, it would be tantamount to dealing "a blow" to both Jews and Catholics. Waldheim's reply to this was as follows: "All this discussion of the past has been clarified now. I consider it closed. I have no doubt about the falsity of the charges leveled against me. The committee of historians has established nothing indicating any guilt on my part during the war years. I shared the fate of hundreds of thousands of Austrians who at that time, in their youth—I was about 20—had to enlist in the Wehrmacht. It was no secret: it was known even in New York. The entire issue has been clarified meanwhile, and I see no reason to continue the debate about my past. Therefore, I do not believe that the holy father intends to continue this discussion."

With regard to the possibility of accompanying John Paul II to the Mauthausen concentration camp near Linz (the capital of upper Austria), Waldheim said that "it was never envisaged that I would accompany the pope to Mauthausen. It was a pure fabrication on the part of certain people who wished to exploit the issue. It was never planned. I have been to Mauthausen—I paid a visit last year—but it was never planned that I would accompany the pope to Mauthausen. His is a pastoral visit. I will receive the holy father at the airport and attend vespers (a church service) at St Stephen's Cathedral after his arrival. Then the pope will come to the Imperial Palace, to these rooms. I will receive him here and then introduce him to the chancellor and members of the government next door in the 'ceremonial chamber' [no closing quotation marks, as published].

Asked whether he will talk with the pope, Waldheim replied: "Certainly. First, I will talk with him privately, and then I will take the pope to the 'ceremonial chamber.'"

It has been said that because of Waldheim Austria has been ostracized and isolated, particularly by the West European countries and the United States. Waldheim disagrees that Austria has been snubbed. "It is absolute nonsense," were his actual words. He added: "There is no isolation...." The president argued that there is a constant flow of Austrian politicians—from ministers to himself—traveling abroad and of foreign politicians visiting Austria. "It is absolutely impossible to talk in terms of isolation. This is a malicious assertion designed to sow instability."

Next he talked about his visits—to the Vatican, to Jordan, to Pakistan—and said: "In any case the world is not confined to just a number of western capitals." In this connection he announced that he will soon be visiting three Gulf states—Saudi Arabia, Kuwait, and the United Arab Emirates. Waldheim complained that "some sectors of the media are constantly and artificially trying to create the impression that isolation is occurring."

With regard to whether it was the Austrian Socialist Party—and in particular its former leader, Fred Sinowatz—that began the attack on him, Waldheim stressed that he has no intention of accusing anyone but added that the campaign undoubtedly did start in Austria prior to the 1986 presidential elections: "There was a professor... a political scientist who collected material. The material was sent to New York; through channels known to us but which I do not want to name. From there it spread throughout the world, thanks to the World Jewish Congress and above all THE NEW YORK TIMES and THE WASHINGTON POST." Waldheim said that originally the debate on his past had domestic causes connected with the presidential election and that outside forces and particular sectors of the media then became involved.

The Austrian president believes that the Yugoslav Government has behaved correctly in the debate on his past. He recalled that it was the Yugoslav Government that finally made it clear that the document published by the German weekly DER SPIEGEL—a document supplied by Yugoslav historian Plenca—was false. With regard to the Yugoslav press' harsh criticism of him, Waldheim said: "Yugoslavia is not a dictatorship and it cannot tell the media what they must do." He believes that Belgrade has tried to calm the situation, though it has had problems with World War II veterans' and other people's feelings. "Official Yugoslavia has behaved well," he concluded.

Bruno Kreisky, a regular visitor to Majorca and for many years Austrian chancellor, said in April 1986 that he had severed relations with Waldheim. The president said that he has always esteemed Kreisky but that he should be acquainted with his World War II activities because they were described in his personal records at the Foreign Ministry. "If he did not know all about me it is not my fault." Waldheim maintains that it is unnecessary to tell everything, though not because he wants to hide anything. "It is certainly not my fault if Kreisky did not know certain things," he said, adding: "I regret the fact that this situation has been reached but it is certainly not my fault."

The former UN secretary general, who spent 30 years in New York, is aware that it will not be at all easy for his name to be removed from the "watch list" (the list of people who cannot enter the United States for various reasons, including suspicion of war crimes). For a reappraisal of his case he would have to apply for a visa as a private individual but, as head of state, he will not do this. He described the decision to place him on the "watch list" as a "serious violation of international law."

He stressed that the decision was made under "huge pressure" and that there are hardly any "legal means of countering it." Nevertheless, he has not lost hope of a reappraisal. His relations with the Austrian Socialist Party are courteous: "The relevant party bodies have not requested my resignation.... The government and Parliament have condemned the 'watch list' decision as a violation of international law."

Since the publication of the report on Waldheim's past by the international committee of historians in February of this year the constant refrain about Waldheim's not being a war criminal but being "morally guilty" and "having known" has ceased. For his part, the president pointed out that the report does not mention the word "moral." Waldheim said that the report "contradicts" itself because while its main part confirms that, on the basis of available documentation, he cannot be charged, the historians argue in the conclusions that "I must have known a great deal because of my presence in the Balkans." However, Waldheim argued, "all soldiers knew what was happening in the war and it is unacceptable to take this as a basis of culpability."

Our conversation on this pertinent question continued as follows: "If I had known that my failure to recount each stage of my activity during World War II in the form of a detailed record would be interpreted some day as evidence of my desire to hide something, then I would have told everything. This was my mistake because I did not expect to be asked this.... From the moment the campaign started I told everything.... In any case my conscience is quite clear.... I see no reason why I should resign. It would not be understood by the Austrian people—or at least by the majority of them. If I were to ask you (I do not know how old you are) what you did on a particular day 20 years ago, you would say: 'Goodness, I will have to look it up; perhaps there is something in my diary!' The events involving me took place over 40 years ago. This is why sometimes I have made mistakes about the date of a particular event or about whether or not I was in one place or another or have said that I could not answer something immediately. But it cannot be concluded from this that I 'tried to conceal the truth' or that I have 'memory gaps.' Now everything is clear; it has all been investigated."

In conclusion Waldheim said that Austria is not "a particularly anti-Semitic country." He considers this "another fabrication used to attack the Austrian people." Waldheim said that according to a recent opinion poll 7 percent of the Austrian population can be considered anti-Semitic. "Of course this is a bad thing in itself but no such conclusion can be drawn from it."

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Mayor of Philadelphia

October 1, 1986

Rabbi Marc H. Tanenbaum
American Jewish Committee
165 East 65th Street
New York, New York 10022-2746

Dear Rabbi Tanenbaum:

We are looking forward to your participation in our 11th Annual forthcoming Conference on the Holocaust, November 9-11, 1986 in Philadelphia.

As you know the theme of our Conference on Teaching the Lessons of the Holocaust is "WHAT WAS LOST THEN...WHAT IS TO BE PROTECTED NOW", and the rationale is explained more fully in the enclosed Program Objectives.

The Luncheon, "HUMAN RIGHTS: THE TASK AHEAD," comes under the theme of "AFFIRMING PLURALISM", in which you will be participating. It will take place on Tuesday, November 11, 1986, 12:30 p.m. at the Sheraton Society Hill, Dock Street, Philadelphia.

The honorarium we offer is \$1000. We would be glad to make hotel reservations for you if you let us know for which night.

Enclosed you will find the program brochure for your information.

May I also take this opportunity to extend a most cordial invitation to you to join members of the Council and other program participants at our luncheons on November 10th and 11th and at dinner on November 10th.

continued.....

I am enclosing a response card for the luncheons and dinner for your convenience. Could you please fill it out and return by October 22nd.

If you have not done so, please send us a bio and 2 or 3 black and white glossy photos for publicity purposes.

Please do not hesitate to call me (215) 545-8430, if you need further information.

Thank you again for accepting our invitation. I look forward to hearing from you and meeting you at the Conference.

Cordially,

Raelea Charen

Raelea Charen
Conference Coordinator

RC:sec

Enclosures



ELEVENTH ANNUAL CONFERENCE ON THE LESSONS OF THE HOLOCAUST

"WHAT WAS LOST THEN...WHAT IS TO BE PROTECTED NOW"

NOVEMBER 9-11, 1986

PROGRAM OBJECTIVES

.....TO BRING TO CONFERENCE PARTICIPANTS THE KNOWLEDGE OF HOW MINORITIES IN A SOCIETY CAN BECOME IMPERILED.

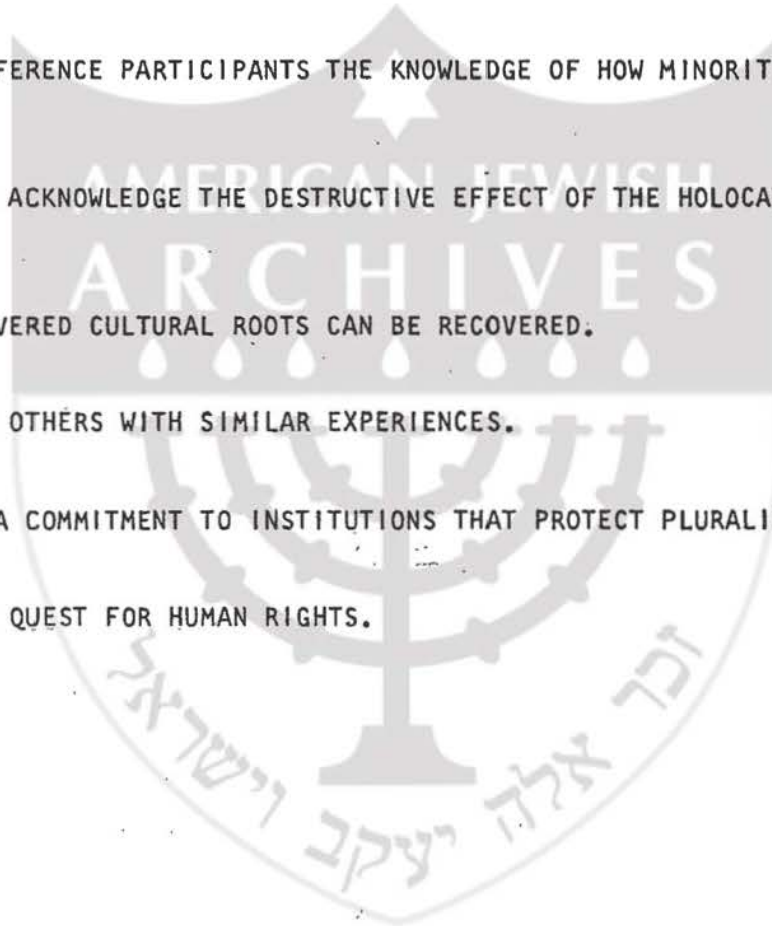
.....TO IDENTIFY AND ACKNOWLEDGE THE DESTRUCTIVE EFFECT OF THE HOLOCAUST ON JEWISH CULTURAL ROOTS.

.....TO TEACH HOW SEVERED CULTURAL ROOTS CAN BE RECOVERED.

.....TO REACH OUT TO OTHERS WITH SIMILAR EXPERIENCES.

.....TO ACKNOWLEDGE A COMMITMENT TO INSTITUTIONS THAT PROTECT PLURALISM.

.....TO REAFFIRM THE QUEST FOR HUMAN RIGHTS.



**Institute of Documentation
In Israel**

For the Investigation of Nazi War Crimes

HAIFA. 31 Ben-Yehuda St.

P.O.B. 4950 Tel. 511192

Jerusalem P.O.B. 848

המכון לדוקומנטציה
בישראל

לחקר פעולות הפושעים הנאצים

חיפה, רחוב בן-יהודה 31

ת.ד. 4950 טל. 511192

ירושלים ת.ד. 848

His Excellency
Chancellor of the German Federal Republic
Dr. Helmut Kohl
c/o The German Embassy
Tel Aviv

Jerusalem, 24 January 1984

Your Excellency,

**Denial of Holocaust, Final Solution Scheme and
Extermination Camps for Jews in Europe**

We, the undersigned, appeal to the Chancellor of the Federal Republic, the Government and Parliament in Bonn, to support the publication of the most important judgments from the trials of Nazi criminals in Germany, who were responsible for the extermination of several million Jews in Europe in the death camps of

Auschwitz, Belzec, Chelmo, Maidanek, Sobibor and Treblinka

These trials took place between 1960 and 1983. For the last 25 years several hundred trials of Nazi criminals have taken place in Germany. We are interested in the 20 most important, among whom were German investigators, German historians, German prosecutors, German judges, German lawyers and the criminals themselves. The criminals and the witnesses related how millions of Jews were murdered in the years 1941-1945, by order of the leaders of the Nazi regime, Hitler, Himmler and his SS.

The German Police and Law Courts have cooperated during the past 25 years with Police and Law Courts in Israel to uncover the truth and to do justice. German judges, investigators and lawyers frequently come to Israel to examine witnesses, as well as travelling to Poland to visit the places where the murders were carried out.

We are convinced that the time has come for joint action of the German and Israel Governments to publish the 20 important trials of the SS Commanders who headed the operation of the extermination of the Jews of Europe. Such publication should be distributed in the universities and public libraries in Germany in order to disclose the truth to the new generation of Germans, whom propagandists are trying to lead astray by denying the Holocaust and the "Final Solution". We also propose the creation of a Fund to translate these judgments into English, French and other languages, in order to counter the vicious propaganda of those interested in denying the past.

- 2 -

We would be most grateful if your Excellency would kindly agree to receiving our delegation during your stay in Israel in order to put forward our case.

Awaiting the favour of your kind reply, we remain,

Yours respectfully,

Tuwiah Friedman,
 Head of the Documentation

Katz-Oz
David Levy
Dan Tichon
Eliezer Shostak
Michael Dekel
Gideon Patt
Abba Elan
Yosef Rom
Haim Kaufman
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✓ David Levy -
 Deputy Prime Minister

Dan Tichon - M.K.

✓ Eliezer Shostak -
 Minister of Health

Michael Dekel -
 Deputy Minister

✓ Gideon Patt -
 Minister of Industry

✓ Abba Elan -
 Former Foreign Minister

Prof. Yosef Rom - M.K.

Haim Kaufman -
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Muchamad Watah - M.K.

Mordechai Virshuvsky - M.K.

Elazar Granott - M.K.

✓ Dr. Yosef Burg -
 Minister of Interior



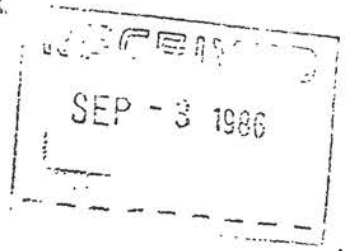
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00120 Vaticano 23 août 1986

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Monsieur Jean Halpérin
Congrès Juif Mondial
Case Postale 191
1211 GENEVE 20 (Suisse)

Cher Monsieur Halpérin,

Merci de votre lettre du 13 août. Ce sont les vacances et une maladie de Mgr Salzmann qui ont empêché la Commission pour le Judaïsme de vous envoyer tout de suite les informations requises. Je leur avait transmis, en effet, le contenu de notre conversation téléphonique du mois dernier. Le Père Duprey vient de me dire qu'il vous écrira sans tarder.

Je tiens à vous remercier très sincèrement de l'intérêt que vous portez à la rencontre de prière d'Assisi. Il va sans dire qu'on sera très heureux d'y voir une représentation juive importante et nombreuse, dans la mesure du possible.

Je vous prie d'agréer l'expression de ma religieuse sympathie

vos
votre très dévoué

Roger Card. Etchegaray

Roger Card. Etchegaray
Président

**RECENT CONTROVERSIES OVER THE AUSCHWITZ CONVENT AND
"SHOAH"**

(Rev.) John T. Pawlikowski, O.S.M., Ph.D.
Professor of Social Ethics
Catholic theological Union
Chicago, IL

Prepared for the 1987 Meeting of the Polish American
Historical Association

Washington Sheraton Hotel
Washington, DC
28 December 1987



At the outset let me express my deep gratitude to my colleague Fr. Chrobot and the members of PAHA for the kind invitation to participate in this year's meeting. Since I am not a professional historian but a social ethicist mine will not be a formal paper following the canons of the discipline. Rather I would like to offer some personal reflections on the implications of the controversies, often intense, between Jews and Poles regarding the film "Shoah" and the proposed Catholic sisters convent at the Auschwitz concentration camp site. My aim is not so much to discuss each issue in detail but rather to draw out and comment upon some of their long-term significance. I will do so against the background of my two decades of work in the general Christian-Jewish dialogue on both the academic and popular levels as well as my increasing involvement during the past decade in the specific issues of the Polish-Jewish relationship.

Part I - "Shoah"

Reams have been written pro and con about Claude Lanzmann's epic film. Let me give you my own reaction in brief knowing full well that many here may not share my judgment. I believe "Shoah" is at one and the same time a brilliant masterpiece and a seriously flawed artistic creation. Its greatness lies in my opinion in the way in which Lanzmann has poignantly captured through his extensive interviews what Hannah Arendt called the "banality of evil" and how he has ultimately rooted the Holocaust in the development of the "technological personality" by post-Enlightenment Western society. It is no accident that Lanzmann relies as much as he does in the film on the authoritative voice of Professor Raul Hilberg of the University of Vermont, author of the celebrated but originally controversial (even in some Jewish circles) volume THE DESTRUCTION OF EUROPEAN JEWRY. For me this is unquestionably the high point of "Shoah", the feature that renders it a film of enduring value (as prophetic critique) for contemporary humanity.

The "flawed" side of "Shoah" involves several fronts. First of all, it is my conviction that Lanzmann remains in this film a clear heir of the post-World War II liberal intellectual tradition in Europe. Hilberg might also be described as a willing party to this perspective which embraces both Jews and non-Jews alike, mostly of French and German ancestry. This intellectual tradition would like to bring the liberal perspective through the Holocaust fundamentally unscarred. It is seen as a continuing hope for a just and humane society, perhaps the one remaining hope, in the face of the growing power of the "technological personality" that parented Nazism. Lanzmann and his colleagues are simply unwilling to admit the challenge to the liberal Enlightenment posed by the Shoah that writers such as Irving Greenberg have sensitively highlighted:

One of the most striking things about the Einsatzgruppen leadership makeup is the prevalence of educated people, professionals, especially lawyers, Ph.D.'s, and yes, even a clergyman. How naive the nineteenth-century polemic with religion appears to be in retrospect; how simple Feuerbach, Nietzsche, and many others. The entire structure of autonomous logic and sovereign human reason now takes on a sinister character....All the talk in the world about "atavism" cannot

obscure the way in which such behavior is the outgrowth of democratic and modern values, as well as the pagan gods.... This responsibility must be shared not only by Christianity, but by the Enlightenment and democratic cultures as well. Their apathy and encouragement strengthened the will and capacity of the murderers to carry out the genocide, even as moral resistance and condemnation weakened that capacity. (cf. "Cloud of Smoke, Pillar of Fire: Judaism, Christianity, and Modernity after the Holocaust," in Eva Fleischner, ed., AUSCHWITZ: BEGINNING OF A NEW ERA? REFLECTIONS ON THE HOLOCAUST. New York: Ktav, 1977, p. 17)

No challenge to the Enlightenment tradition is presented in Shoah. Instead Lanzmann turns to the church and to the Slavic East. Both in his eyes were essential components of Nazism's near success. For the European liberal intellectuals, including as sensitive a Holocaust interpreter as Nobel Prize winner Elie Wiesel who never makes mention of wholesale French collaboration with the Third Reich's policies, the democratic structures of Western Europe most probably would have withstood the onslaught of Hitlerian racism if antisemitism, fueled in large part by popular Christianity, had not been alive and well in Eastern Europe, particularly Poland. It was the availability of essentially unenlightened societies in the East with their popular church-based racism that provided the indispensable milieu for the annihilation of the Jewish People. Without such societies in the East Nazism would have been largely stymied in its efforts at the Final Solution. So runs the thesis, whether explicitly stated or strongly implied (as in "Shoah").

The primary point I wish to make here is that a good deal of the criticism of "Shoah" by Poles misses the major thrust of Lanzmann's position. He is not primarily attacking Poland out of his Jewish background. Rather he is speaking as a member of the liberal intellectual tradition of Western Europe with not untypical disdain for the darkness of the East and of the Church no matter what the issue. True, some of the off-the-cuff remarks made by Lanzmann in response to rather hostile questions at Britain's Oxford Institute's seminar on "Shoah" might easily leave the impression that narrow Jewish dislike for Poland was the chief motivating force. But these are rather isolated comments made on the spur of the moment, under some pressure, by a typically volatile artistic personality type. I do not mean to say they should be totally ignored. But they must be balanced with Lanzmann's later comments during the television version of the film and, more importantly, by the film itself where such simplistic Jewish anti-Polish feeling is not emphasized to any great extent.

By simply dismissing Lanzmann as a crude anti-Pole Polonia leaders in particular seriously undercut the force of their legitimate complaints about "Shoah". Certainly this would not be the first or last major historically-oriented film to slavishly follow a single interpretive line. But given the tremendous sensitivity of the whole subject I am prepared to argue, and argue quite strongly, that as director Lanzmann had some responsibility to present a wider range of interpretive perspectives and to consult a more extensive and varied group of Holocaust scholars than he did. His failure to do so represents the film's greatest weakness. Unfortunately the Polish critique never explored in depth the basis of the Lanzmann thesis. For this in part I believe Polish academia bears a part of the blame for allowing communal leaders frequently to define the issues in simplistic fashion.

Hysterical language and personal condemnation of Lanzmann in words that often seemed to reduce him to the level of a "beast" tended to prevail. So, in the end, the critique has thus far wound up a failed exercise with little impact on those outside the Polish community who have viewed the film. An important opportunity had been squandered by North American Polonia for a critical, substantive contribution to the dialogue occasioned by the film which revolved not just about historical events but about the future of humankind. The situation in Poland itself was far better, but we shall turn our attention in that direction in a moment.

There is a second important area where "Shoah" may be legitimately faulted in my opinion. That has to do with its presentation of the social conditions in Poland at the time when most of the Jews were being transported to the death camps. "Shoah" definitely presents the image of a well-ordered, rather tranquil Polish society. You and I know very well that this was not the case. Poland was in shambles by the time the death camps were at the height in terms of Jewish extermination. The Nazi attack had been successful in completely destroying the normal order of the nation. And only in Poland was the penalty for hiding a Jew automatically the ultimate one of death.

I think this point could have been raised with some force in the Polish critique. It generally was not. But I must admit that I personally would not be prepared to hold Lanzmann as strongly accountable on this score as on the first point. An artist's responsibility to tell an entire story in a single work may indeed be too high a standard to demand of everyone. Certainly this would apply to the tale of Polish victimization under the Nazis which perhaps may legitimately await another artistic hand as Jan Karski has suggested, perhaps a Polish one. After all, the responsibility to tell the Polish story rests first and foremost with the Polish community, not with others. But, having said this, when one weighs the amount of potential harm that can result when viewers with no other background knowledge of the Polish situation see the film it is possible to call Lanzmann into account for not having presented a more accurate portrayal of actual conditions in Poland at the time. An artist does have some responsibility in my judgment to consider how audiences will receive the film's message. And the lack of such background certainly can intensify the sense of Polish collaboration and responsibility among non-Polish viewers who may already harbour certain stereotypes about Poles and the Polish nation.

In short, then, I believe the Polish public discussion of "Shoah" was largely a fiasco. It showed a regrettable lack of maturity in the community, a lack which becomes Polonia's worst enemy in enhancing its image within the general society and making its cultural richness an authentic part of the American mosaic.

Let me go back at this point to the first charge generally levelled against Lanzmann--that he has largely manufactured Polish antisemitism. The response to this perceived falsification by Lanzmann on the part of North American Polonia has mostly been a superficial chorus of claims about Poland's historic love affair with its significant Jewish population with little solid research to back up such claims. Not so in Poland. "Shoah", together with the Auschwitz convent episode that I shall say more about subsequently in this presentation, has produced the beginnings of what could prove to be a historic self-examination by the entire nation. By and large response to "Shoah" in Poland has been far more measured and constructive, though certainly not devoid of some serious criticism. As I see it,

it shows a level of maturity and self-confidence that North American Polonia still lacks. And it is time that the latter began to explore why this is so.

"Shoah" hence could turn out to be an epic film not only for its penetrating depiction of the root evil of Auschwitz, but also for its stimulation of a serious self-examination by the Polish nation of its Judaic heritage in both its positive and negative dimensions. Even in this early stage of the discussion it is becoming quite clear that the highly optimistic picture put forward by Polonia communal leaders or by scholars such as Norman Davies and Richard Lucas are simply, to put the best face on their portrayals, far too unnuanced. Without doubt this same discussion is showing the shallowness of Jewish views that proclaim mass national hatred of Poles against the Jews in their midst. Certain realities are becoming clearer as the discussion-inspired research continues among both Jewish and Polish scholars. Jan Gross has surfaced three of the emerging realities in a recent article in DISSENT ("Poles & Jews in the Second World War," 34:1, Winter .987, 73-81) based on an address originally delivered at Oxford University. All three concern the interwar and World War II periods which are clearly becoming the major problematic. He writes the following:

We know three things about the subject of our inquiry: about Polish attitudes towards the Jews during the war-- that there was widespread anti-Semitism; about Polish behavior--that relatively few people were involved in helping the Jews; and about the German-created context-- that the death penalty was meted out for helping Jews to hide. (p. 80)

Though I would personally not agree completely with Gross' contention that "fear of the death penalty" was not that much of a factor in the final analysis (I think it constitutes an important difference that must be stressed when comparing Poland's behavior to other nations such as Denmark) nonetheless he is fundamentally correct in my estimation in his contention that antisemitism was a far more decisive factor in the prevailing indifference in Poland towards the plight of the Jews, an indifference which, as he graphically puts it, dictated "the sad truth...that those who helped the Jews during the war had to be on the lookout not for Gestapo agents, but for their own neighbors." (p. 79)

Thus we must acknowledge that there is a valid point in "Shoah" 's implication that Polish antisemitism was an important contributing factor to the overall success of the annihilation of six million Jews. In expressing legitimate criticisms of Lanzmann's exaggeration of this factor we cannot lose sight of its basic reality. This is what the response in Poland to "Shoah" now seems to be doing unlike its counterpart among Western Poles. There is very much of a question in my mind as to whether the antisemitic seedbed in Poland was any worse than in other European countries. My scholarly evaluation at this point is a basic "no". That is why I stress the "death penalty" factor more highly than Gross. But widening the antisemitic seedbed in our interpretation of the Holocaust does not excuse Poles in Poland or in Polonia from a serious, honest confrontation about our own homeland during this period of darkness. Nor does the important and necessary stress on the Nazi attempt at national Polish subjugation, so well brought out in

FORGOTTEN HOLOCAUST by Richard Lucas, obliterate the need for coming to grips with this reality. All Poles owe a great deal of gratitude to Jerzy Turowicz for his courage in opening TYGODNIK POWSZECHNY to this question and to his determination to pursue it despite considerable counterpressure from many quarters in Poland, including important ecclesiastical leaders.

The matter is far from settled. Undoubtedly it will take many more years for scholars to do the painstaking research that is necessary. One example of such important work is that recently undertaken by Fr. Ronald Modras of St. Louis University who has studied the attitudes of the Polish Catholic press towards the Jews during the interwar era. He will soon make his initial formal presentation of his conclusions in an address at the 3rd International Polish/Jewish Conference to take place in Jerusalem at the Hebrew University in early February. From some preliminary remarks he has made regarding these conclusions to the National Polish-American/Jewish-American Task Force his research will certainly challenge the optimistic picture that some Polonia leaders have tried to present about the situation.

While we are still a long way from fully resolving this question (if indeed we ever will to the satisfaction of all concerned) one dimension is clearly emerging as a major roadblock that will need to be removed for the process unleashed by TYGODNIK POWSZECHNY to bear good fruit. I speak of the dominance, both in Poland and in Polonia, of the romantic view of the Polish nation. Turning to Jan Gross once more he unquestionably considers this romantic interpretation of national identity the root of the problem:

The difficulty Poles face in confronting the war-time history of Polish-Jewish relations, indeed in confronting the issue of Polish anti-Semitism in general, derives from the incompatibility of Poles' behavior with the dominant romantic interpretation of Poland's destiny. Influential to this day, the romantic imagination postulates two ideas with political implications: a conviction about righteousness and exemplary destiny of the oppressed---as well as a belief in the universality of freedom. This fate allegedly condemns Poland to an exemplary historical destiny: Polish messianism showed no hesitation in identifying the country as "the Christ of Nations." ("Polish-Jewish Relations", DISSENT, p. 80)

The point that Gross is making is that when Poland secured its measure of independence in 1918 this romantic vision provided no basis for the critique of power necessary for all nations. It also provided no basis for dealing with the rights of minorities since it was wholly oriented towards national liberation.

Marek Leski, writing in ARKA, makes more or less the same point as Gross about the problematical nature of this dominant romantic vision of Poland:

The romantic vision of the nation-organism, the spiritual community not open to outsiders has

never been as far from reality as it is today. ...A reckoning with Polish nationalism and its xenophobia therefore appears an important task if our society is to become like that of countries characterized by a political culture which respects individual rights and civic freedoms and has a plural character. It is therefore injurious and indeed downright harmful to close our eyes to Polish anti-semitism or to diminish its role in our political tradition. The conviction that there is something shameful in speaking about this subject, or that doing so will undermine or paralyze the national will and spirit of Poles merely displays a lack of faith in the self-correcting abilities of Polish culture. (as quoted in the "Introduction," THE JEWS IN POLAND, ed. by Chiman Abramsky, Maciej Jachimczyk and Antony Polonsky. Oxford: Basil Blackwell, 1986, p. 12)

My sympathies are very much with Gross and Leski on this point. National consciousness must include a self-critical component. Otherwise it simply does not qualify as mature national identity or mature patriotism. Certainly Poland is not alone in having had difficulty in dealing with this. But Poland is the subject of this presentation so it does no good in my judgment to avoid the issue by pointing the finger at other countries.

One final point needs to be made before leaving the topic of "Shoah". It relates to the situation of Polish-Americans in dealing with the shadow side of Polish national history, especially interwar and Nazi-era antisemitism. It remains my firm conviction that we must allow native Polish scholars to take the lead in this soul-searching process. We certainly should follow the discussion with keen interest and be prepared to make some input, as Fr. Modras has. But this is something Poland, not Polonia, must do first and foremost. We in Polonia, however, must insure that this discussion reaches our people. We cannot continue simply to wave the romantic banner as important scholars in Poland begin to speak out for a completely honest assessment of the nation's past attitudes towards the significant Jewish community that lived in its midst.

Nor can we allow those in our own country with deep roots in Poland and with experience of the war period to become subjects of personal attacks if they dare to raise questions about the full accuracy of this romantic vision of the Polish nation's treatment of Jews. In this context I speak especially of some of the vicious denunciations of Jan Karski, particularly what appears to be a somewhat organized letter writing campaign from the Buffalo area, after he took issue with the generalized anti-Polish charges against "Shoah" in an interview originally published in TYGODNIK POWESZECHNY (15 March 1987) and subsequently reprinted in DISSENT ("The Mission That Failed," Summer 1987, pp. 326-334). One may legitimately disagree with Karski. I do to some degree in light of my previously stated thesis that Lanzmann's anti-Polish attitudes stem from his liberal Franco/German intellectual circle though I suspect Karski meant primarily to challenge a crude, narrow anti-Polish interpretation of "Shoah" and not the deeper philosophical issues involved. Here I stand more with Czeslaw Milosz ("Poland and the Jews: An Interview

with Czeslaw Milosz", TIKKUN, 2;2, May/June 1987, pp. 36-42) and his analysis of the Parisian intellectual roots of Lanzmann's Polish problem. But in some ways that is beside the point. If Polonia cannot deal with such a honest discussion, if it does not forthrightly condemn such personal assaults against its own righteous which have subjected Karski to deep anguish, then it exposes to the world a lack of the maturity it has been trying so hard to portray.

Let me bring to a close my observations about "Shoah" with a few comments on the famous scene outside the village church which has received such comment. The negative reaction to this much discussed episode in the film has been intense in many Polish quarters. Part of the objection arises from the presentation of the peasants. But an equally strong objection has been to the implied attack on the Catholic church. Speaking as a Roman Catholic social ethicist I feel that Polonia must begin to take a more balanced look at the church's role during the Nazi area, not only with respect to the Jews, but with respect to the attack on the Polish nation as well. Richard Lukas has sensitively raised this issue in FORGOTTEN HOLOCAUST (pp. 13-17). But few others in the Polish community have picked up on it. Unfortunately a totally uncritical view of the church is part and parcel of the Polish romantic vision about which I just spoke. In not confronting the church's failures towards Poland at this period, as well as its positive role, Poles are depriving themselves of a full understanding of their own Holocaust experience and the challenges it continues to present to both religion and the liberal, democratic tradition. This in turn impedes the ability of the Polish tradition to make its full contribution to the development of a new social vision for our time that takes into account the profound experience of the Nazi era. Rather than simply denouncing this part of the film, then, it might provide the opportunity for Poles to begin the critical assessment of Polish Catholicism that it is still largely wanting.

Part II - The Auschwitz Convent Controversy

I do not intend to give as much treatment to this controversy as to that surrounding "Shoah". This is certainly of secondary importance (and primarily an European phenomenon), though saying this in no way belittles some of its significant implications. While the convent, housed in a former theatre on the edge of the state concentration camp site, opened in 1984, the controversy is of more recent origin. Its presence at Auschwitz came to public attention when a conservative-oriented Catholic group in Western Europe called "Aid to the Church in Distress" launched a fundraising appeal which included promotional literature that raised serious questions about possible conversionist intentions on the part of the Carmelites at the convent. After much public discussion, often heated, involving leaders of the World Jewish Congress and Catholic prelates from France, Belgium and Poland an agreement was reached on February 22, 1987, in Geneva, that the present convent would be closed and in its place "a Center for information, education, meetings and prayers" would be created in the town by European Churches. In addition, a cooperative educational effort would be initiated regarding the Shoah as well as the Martyrdom of the Polish People and the other peoples in Europe during the Nazi era. This agreement is now in the process of implementation, though there are some indications surfacing it may not go as smoothly as was originally hoped. Cardinal Macharski encountered significant opposition in his attempt to persuade the Polish hierarchy of the wisdom of the agreement and some of that opposition may still be making itself heard.

What can be said about the implications of the Auschwitz controversy apart from the Geneva agreement. First of all, there was clear acknowledgement on the Polish side of the very special nature of the Nazi onslaught against the Jews. This marked an important breakthrough. Secondly, it is clear that Poles (by and large Roman Catholic) and the Jews principally involved in the controversy (by and large Orthodox-leaning) had almost diametrically opposed perspectives on the propriety of cemetery memorials. For Catholics such memorials are a mark of respect for the dead. For the Jews they represent the exact opposite. Thirdly, the controversy showed how little either Jews or non-Polish Christians connected with the Jewish-Christian dialogue understood the nature of the Nazi effort to subjugate the Polish nation. This is certainly one of the most important aspects of the entire controversy. Hence I would like to dwell on it at greater length.

As a person deeply involved in the general Christian-Jewish dialogue people naturally turned to me for suggestions when the impact of the European discussion began to hit U.S. shores. I was taken back, as these colleagues spoke to me, at how little they knew about the situation in Poland during the war. Hence they were ripe for easy acceptance of some highly distorted claims put forward by Jewish leaders during the discussion. This was also true to some extent of Cardinal Lustiger of Paris, a prime representative of the Vatican in the Geneva negotiations, who discussed the convent crisis with me at a private luncheon arranged by Cardinal Bernardin during his visit to Chicago. An extreme example of such lack of knowledge on the Jewish side which disturbs me greatly as a son of Polonia can be found in the remarks of Ady Steg, President of the Alliance Israelite Universelle at the first Geneva meeting on the crisis held on July 22, 1986, attended by Roman Catholic leaders from France, Poland and Belgium and Jewish rabbinic and communal leaders from France, Belgium and Italy. Professor Steg proclaimed to those assembled in Geneva that the Jewish people had acquired, through the martyrdom of its children, "inalienable rights to Auschwitz." He declared that the memory of the tens and hundreds of thousands of non-Jews who were murdered there "deserves to be preserved in piety." But, he noted, "their murder was perpetrated as an 'extra measure'...a matter of subjecting the non-Jews to facilities which were installed for the working out of the Final Solution. In truth, Auschwitz, with its gas chambers and its crematoria, was conceived, constructed and put to use solely for the extermination of the Jews." (AJC JOURNAL, Spring 1987, p.6)

I have no difficulty accepting the notion of Jewish "inalienable rights" to Auschwitz so long as "inalienable" does not imply "exclusive rights" as well (which I fear may be behind Professor Steg's remarks). That is why I strongly supported the proposition that no decision about the camp site should be made unilaterally by the Polish government or the Catholic church. Jews have an inherent right to be part of the decision-making, a principle flagrantly violated in the original decision to establish the convent in the theatre. But the remainder of Professor Steg's remarks greatly offend any Pole sensitive to the sufferings of the Polish nation under Hitler. Its subjugation, which involved the systematic extermination of its leadership classes, was not just an "extra measure", but an inherent part of the overall Nazi plan for human purification and advancement. As for Professor Steg's contention about Auschwitz's establishment, it simply represents a gross distortion of history. Auschwitz was originally constructed for German prisoners, but soon became the premier camp for Poles. Poles were the majority of the inmates there until 1942 when Jews took over. The first killing by poison gas at Auschwitz involved 300 Poles and 700 Soviet prisoners of war (cf. R. Lucas, FORGOTTEN HOLOCAUST, p. 38). Certainly Auschwitz eventually became the main camp for Jewish

annihilation and this may never be forgotten. But there is equal need to recognize Auschwitz as the symbol of the Nazi attack against the Polish nation. As Jerzy Turowicz once asked in TYGODNIK POWSZECHNY, "Do these two symbols really have to be divide our two nations?" (as quoted in the AJC JOURNAL, Spring 1987, p.6). I think not. But there is need for considerable education of non-Poles on the matter of the "Polish martyrdom", as the 1987 Geneva accord terms it. And Poles cannot sit back and wait for the Jews or others to initiate this educational effort. We must lead the way, something we have not done very well up till now. All channels must be used--educational curricula, media, film and public ceremonies. As Jan Karski put it, rather than simply bemoan the deficiencies of a film such as "Shoah", the Polish community needs to create a film depicting the Polish story in fuller detail.

Fourthly, and finally, the controversy over the convent has shown the inadequacy of the permanent exhibit at the Auschwitz state memorial. It is much too generic. Over the years what there was of the special Jewish story has gradually disappeared. The addition in recent years of a Jewish building helps some, but tends to get lost among the many other "national" buildings on the memorial site. Here is where Jewish/Polish cooperation would be welcome. Together we might press the responsible authorities to do there what they did rather well in the exhibit mounted originally for the foyer of the United Nations in New York and now touring the United States under joint Polish/Jewish sponsorship. This latter exhibit, after considerable pressure, was altered to reflect the distinctive nature of the attack on the Jews while it sensitively portrays the Nazi fury against the Polish nation as a whole.

This concludes my personal remarks about the two recent Polish-Jewish controversies connected with the Holocaust experience. I have been as forthcoming in my position as possible in the hope of eliciting further discussion since I am convinced the two events together challenge fundamental understandings in both the Polish and Jewish communities. I have spoken as a Pole to Poles, though I am quite conscious of the need for equivalent talk by Jews to Jews. Whatever implied criticism of Polish leadership this paper contains, my overall goal was not to question the commitment of individuals to the Polish cause but simply to enter into the vital process of discerning the best course for Polonia. Once again let me say thank you to Fr. Chrobot for the opportunity to do this.

International Jewish Committee
ON
Interreligious Consultations

August 5, 1987

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Dear IJCIC Member:

The enclosed items have come across
our desk and we are sending same to you.
Its contents are self-explanatory.

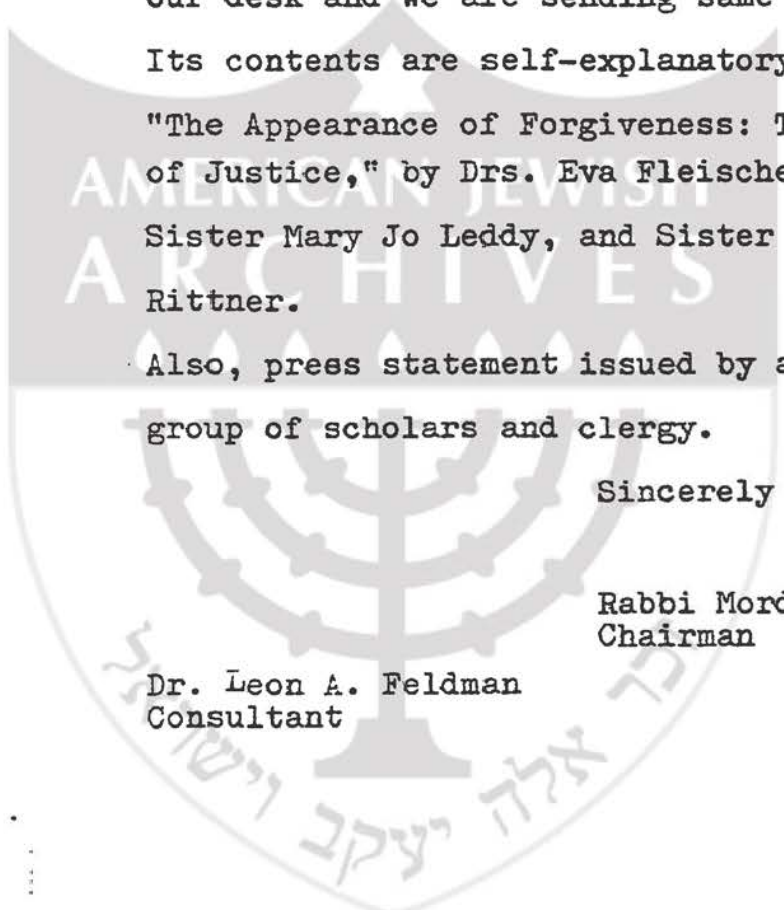
"The Appearance of Forgiveness: The Reality
of Justice," by Drs. Eva Fleischer,
Sister Mary Jo Leddy, and Sister Carol
Rittner.

Also, press statement issued by a Protestant
group of scholars and clergy.

Sincerely yours,

Rabbi Mordecai Waxman
Chairman

Dr. Leon A. Feldman
Consultant



THE APPEARANCE OF FORGIVENESS,
THE REALITY OF JUSTICE

Eva Fleischner, Ph.D.
Sister Mary Jo Leddy, Ph.D.
Sister Carol Rittner, Ed.D.

Pope John Paul II's decision to grant an official audience to Austria's President Kurt Waldheim, a man who lied about his Nazi past, has been interpreted by some as a papal gesture of forgiveness and reconciliation. This is a dangerous interpretation and reason enough to dispute this ill-advised visit. It compels us to comment further on the use and abuse of forgiveness in Church and society.

Within the Jewish and Christian traditions, there is a deep sense that the motives which lie within the human heart are known only by God. Thus, we withhold judgement about the motives of either the Pope or Waldheim in conducting this public meeting.

Yet, while it is difficult to judge why a person acts in a certain way, we can and must judge what a person does. Human beings, for better or worse, are responsible for the deeds which they do. This responsibility for the consequences of our actions is grounded in the Jewish and Christian belief in the freedom and dignity of the human person. To deny this responsibility is to diminish the significance of all human actions. If we allow the passage of time to rescue a person (such as Waldheim) from the consequences of wrong-doing, then time will, in turn, rob human beings of the credit for the good they have done.

The evidence suggests that Waldheim's deeds during the Second World War must be brought to judgement. The Christian sacrament of reconciliation (which takes place only through the admission of guilt and repentance) was never meant to diminish the practice of human justice -- which precisely in its moments of legal condemnation affirms the dignity of human beings in their freedom and responsibility.

In the confession of wrong-doing, the heart of the one who did wrong is healed. Yet, wrong-doing wounds the entire human community and it can be righted only by reinstating the dignity of persons and the community through just punishment. This is not vengeance. This is the vindication of human dignity.

Society must judge Waldheim's deeds. But who on earth can forgive him? Surely such an absolution ultimately lies in the hands of his victims, Jewish and non-Jewish. It would be presumptuous for Christians to forgive and forget in the name of Jews and non-Jews murdered by the Nazis.

Pope John Paul II gave the world a magnificent example of forgiveness when he visited Mahmet Ali Agca in prison. The Pope, who was the victim, forgave the one who had wounded him. The Pope, however, did not ask that Agca be released from prison, from the social consequences of his wrong-doing.

The Pope's meeting with Waldheim sets a very different and ambiguous example. Whatever the Pope's motives were in agreeing to such a meeting, a public appearance together at an official audience appears as absolving Kurt Waldheim from the consequences of his actions during World War II and the Holocaust. It can easily and unfortunately be interpreted as part of the pattern of the Church denying the consequences which its own long history of antisemitism have had for the Jewish people.

Eva Fleischer, Ph.D. is a member of the Advisory Committee for Catholic-Jewish Relations of the National Conference of Catholic Bishops, Washington, D.C.

Sister Mary Jo Leddy, Ph.D. is the Founding Editor of "The Catholic New Times," Toronto, Ontario, Canada.

Sister Carol Rittner, Ed.D. is a Sister of Mercy and the Director of The Elie Wiesel Foundation for Humanity, New York, NY.

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FOR IMMEDIATE RELEASE

A GROUP OF PROTESTANT LEADERS TODAY RELEASED THE FOLLOWING STATEMENT, IN RESPONSE TO THE PAPAL INVITATION TO KURT WALDHEIM.

PROTESTANTS PROTEST INVITATION TO WALDHEIM.

THE PAPAL INVITATION TO KURT WALDHEIM IS PRIMARILY A ROMAN CATHOLIC PROBLEM. HOWEVER AS PROTESTANTS WE WANT TO MAKE OUR DISTRESS KNOWN. THE INVITATION DISGRACES THE MEMORY OF CHRISTIAN MARTYRS WHO OPPOSED NAZI IDOLATRY. THE INVITATION DISHONORS THE MEMORY OF THE VICTIMS OF THE NAZI HOLOCAUST. THE WOUNDS OF THE LORD'S PEOPLE CANNOT BE HEALED SO LIGHTLY. (JEREMIAH 6:14)

Rev. Dr. Franklin H. Littell (United Methodist Church) -
Temple University

Rev. Dr. William H. Harter (United Presbyterian Church)
(Chambersburg, PA)

Rev. Dr. Hubert G. Locke (The Christian Churches) -
University of Washington

Rev. Dr. David Lewis (Assemblies of God)
(Springfield, MO)

Rev. Dr. A. Roy Eckardt (United Methodist Church) -
Lehigh University

Rev. Dr. James E. Wood, Jr. (Southern Baptist Convention) -
Baylor University

Rev. Dr. George H. Williams (United Church of Christ) -
Harvard University

Rev. Dr. F. Burton Nelson (Evangelical Covenant Church) -
North Park Theological Seminary

THE AMERICAN JEWISH COMMITTEE

date August 20, 1987
to Marc Tanenbaum
from Judith Banki
subject Notes for IJCIC Meeting August 20, 1987

To refresh our memory, here is my recollection of our AJC position as sketched out at the meeting with Bert this morning:

1. Regarding Jewish representation at the August 31st meeting with Casaroli, et al and the September 1st meeting with the Pope, our first position is to ask for a delegation of six for both meetings (2 from Synagogue Council, 1 each from UAHC, World Jewish Congress, B'nai B'rith and ourselves -- no AJCongress, no ADL, no one from Israel);

Our fallback position is, 10 for the Casaroli meeting (2 from Synagogue Council, 2 from B'nai B'rith-ADL, 2 from World Jewish Congress-American Jewish Congress, 2 from AJCommittee and one each from UAHC and Israel); and we support the idea of a smaller delegation for the Papal audience if the Pope insists.

2. As for public relations and press statements, we support an agreement that no Jewish public statement should be issued by anyone until after the Papal audience on September 1st, and no individual Jewish statement should be made until there has been a joint communique in consultation with the Catholic partners in dialogue. Once there has been a joint communique, individual Jewish leaders or representatives of organizations may wish to add their own comments, interpretations, observations, etc.

If this doesn't agree with your own recollection, please let me know.

JHB:FM

cc: Bertram Gold
 James Rudin



AMERICAN JEWISH COMMITTEE LEADERSHIP MISSION TO AUSTRIA

PROVISIONAL SCHEDULE FOR THE VISIT IN VIENNA

8/25 to 8/29, 1986

Your Hotel: Hotel Sacher
Philharmonikerstrasse 4
1010 Wien
Telephone Number: (43-222) 51457

MON., Aug. 25

Arrival at Vienna Airport
Dr. Kienzl will welcome you at the airport

Transfer to Hotel Sacher

LN 5:30 p.m. Meeting at your hotel with Dr. Erich Froeschl, Director of the Renner Institut, Dr. Heinz Kienzl, General Manager of the Austrian National Bank, Second President of the Austrian-Israeli Friendship League, Dr. Walter Schwimmer, Member of Parliament, Deputy General Manager of the Wiener Gebietskrankenkasse, President of the Austrian-Israeli Friendship League, Dr. Karl Vak, General Manager of the Austrian Zentralsparkasse, Head of the Foreign Policy Association of Austria.

Evening at your disposal

TUES., Aug. 26

LN 9:00 a.m. Meeting at the Austrian National Bank, 1090 Wien, Otto Wagnerplatz 3, Tel: 43 60/380, with experts active in the field of anti-Semitism in Austria in the post-war period.

LN 12 Noon Meeting with Federal Chancellor Dr. Franz Vranitzky, Bundeskanzleramt, Ballhausplatz 2, 2020 Wien, Tel: 6615/0.

1:00 p.m. Lunch with Prof. Dr. Schubert at the Restaurant "Arche Noah", Seitenstettengasse 2, 1010 Wien, Tel: 63 31 74. Then, visit to Organization of Judaic Studies, Gerstelgasse, 6/12, 1090 Wien, Tel: 43 00/2502.

7:30 p.m. Dinner with Dr. Ivan Hacker, President of the Austrian Jewish Community, and other personalities of the Austrian Jewish Community.

WED., Aug. 27

9:00 a.m. Meeting at the Zentralsparkasse, Stephansplatz 2, 1010 Wien, Tel: 72 92/481, with Dr. Karl Vak and experts working in the field of refugees in Austria.

Lunch at the Zentralsparkasse

2:00 p.m. Visit to the Jewish Museum in Eisenstadt, organized by Prof. Schubert.

4:30 Dr. Krebs, Helmut - Direct, Vienna Tourist Bd.
Dinner

THURS., Aug. 28

9:00 a.m. Ambassador Ronald S. Lauder, American Embassy in Vienna, Boltzmanngasse 16, 1090 Wien, Tel: 31 55 11.

10:45 a.m. Meeting at the Politische Akademie der OEV, Tivoligasse 73, 1120 Wien, Tel: 83 15 31 with Dr. Schwimmer and experts, Defending Austria against Communism and Nazism in the post-war period.

Lunch at the Politische Akademie der OEV with Weibischof Dr. Kraetzl

2:00 p.m. Meeting at the Renner Institut, Khleslplatz 12, 1120 Wien, Tel: 84 65 01, with Dr. Froeschl and experts working in the field of anti-Fascist education.

4:00 p.m. Meeting with Foreign Minister Dr. Peter Jankowitsch, Ballhausplatz 2, 1010 Wien, Tel: 6615/0.

5:00 p.m. Dr. Kienzl will meet you at the Foreign Ministry

Discussion and summing up.

8:00 p.m. Dinner at the American Embassy.

SCHEDULE FOR MISSION TO WARSAW, CRACOW, PRAGUE & BUDAPEST

Sat. Feb. 15, 1992

lv JFK BA#176 at 9:00 P.M. for London

Wasser / Robert Davis / Feldman
Rizman / Tullia Zwi

Sun. Feb. 16, 1992

ar London 8:45 A.M.

lv London BA#850 at 11:45 ar Warsaw 3:20 P.M. - transfer to Marriot Hotel, Warsaw

MARRIOTT HOTEL - CRACOW Tel: 48-22-306-306 Fax: 48-22-221-290

Mon., Feb 17, 1992

WARSAW - All Day Program

lv Warsaw by train for Cracow

Express 5:30 - 8:30 P.M. - transfer to Forum Hotel, Cracow

FORUM HOTEL - CRACOW Tel: 48-12-66-95-00 Fax: 48-12-66-58-27

Tues., Feb. 18, 1992

CRACOW

AUSCHWITZ/BIRKENAU etc.

evening = Cracow Express train to Warsaw - transfer to Marriot Hotel, Warsaw (see above)

Wed., Feb. 19, 1992

Warsaw lv LOT#307 at 9:30 A.M. - ar Prague 10:35 A.M. - transfer to Intercontinental Hotel Prague

INTERCONTINENTAL HOTEL - PRAGUE Tel: 42-2-28-00-111 Fax: 42-2-23-10-500

lv Prague Malev #821 at 7:25 P.M. - ar Budapest 8:25 P.M. - transfer to Forum Hotel

FORUM HOTEL - BUDAPEST Tel: 36-1-117-80-88 Fax: 36-1-117-98-08

Thursday, February 20, 1992 Budapest - All Day Program

Fri., Feb. 21, 1992 [1/2 day program]

BUDAPEST

Sat., Feb. 22, 1991

BUDAPEST

Sun., Feb. 23, 1992

BUDAPEST lv BA#968 at 9:25 A.M. - ar London 4:05 P.M.

lv London BA#179 at 6:30 P.M. - ar JFK 9:30 P.M.

Translation of press statement issued by the
VATICAN COMMISSION ON RELIGIOUS RELATIONS WITH THE JEWS
embargoed February 7, 1992

faxed by Dr. Feldman

Mgr Pierre Duprey, vice-president of the Commission, advised the press that an official Catholic-Jewish delegation of the International Liaison Committee would be visiting Poland, Czechoslovakia and Hungary from February 16 to 21, as a follow up to the September 6, 1990, Prague meeting.

The meetings will take place within the framework of the "Declaration" of the Special European Bishops Synod which spoke of the "great importance which the dialogue with the Jews" has in the building of the New European Order, and that "all forms of anti-Semitism must be rejected."

Positive results are to be expected from the encounters, mainly

- 1) Encouraging fraternal and closer relations at local level with a view to cooperating in the publication of official Catholic texts on Jews and Judaism in an atmosphere of mutual confidence.
- 2) Creation of premises for similar initiatives in other countries for future cooperation in a spirit of service and solidarity.
- 3) Preparation of the Baltimore ILC meeting, May 4 to 7, 1992

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(Embargo, fino al 7 febbraio 1992)

ATTENTION TO DR. LEON A. FELDMAN

J n/p

DICHIARAZIONE

Del Vice-presidente della Commissione della S. Sede per i rapporti religiosi con l'Ebraismo, circa gli incontri della Delegazione ufficiale cattolico-ebraica in Polonia, Repubblica Federativa Ceca e Slovacca ed Ungheria.

S.E. Monsignor Pierre Duprey, Vice Presidente della Commissione della S. Sede per i rapporti religiosi con l'Ebraismo, ha dichiarato:

"Dal 16 al 21 febbraio si incontrerà in Polonia, Repubblica Federativa Ceca e Slovacca ed Ungheria, una Delegazione ufficiale cattolico-ebraica del "Comité International de Liaison" (ILC), costituito a Roma nel 1970.

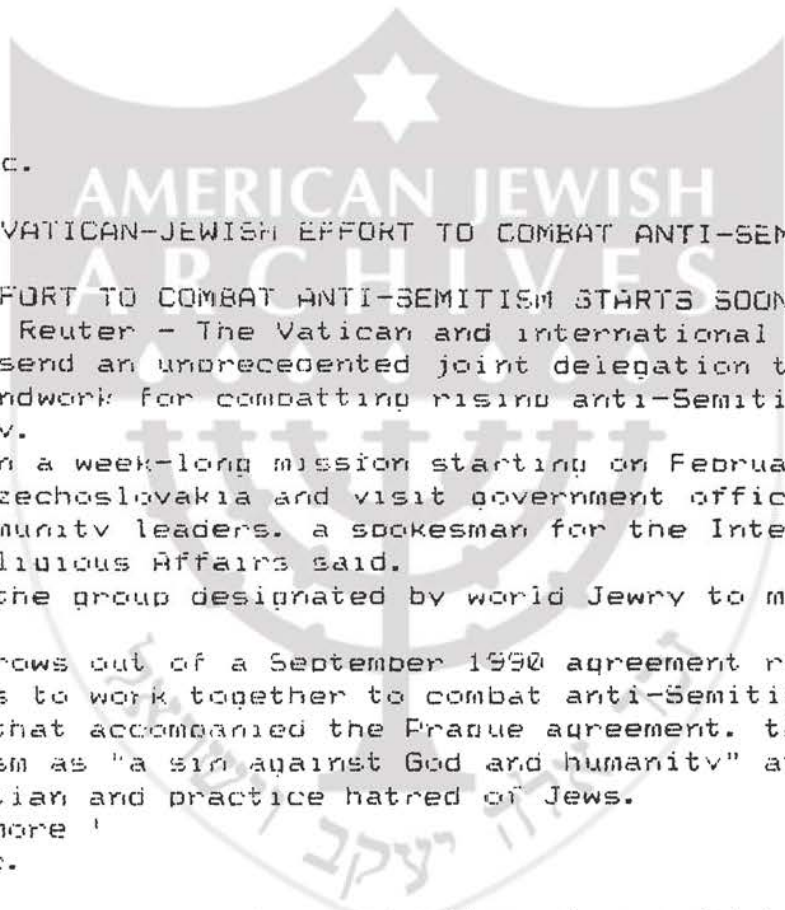
Questa delegazione congiunta terrà i suoi incontri nel quadro generale presentato a conclusione della 13.a riunione dell'ILC, a Praga, il 6 settembre 1990.

Gli incontri, già programmati dall'ILC a Ginevra nel marzo scorso e poi confermati nel dicembre 1991, s'iscrivono nel contesto della "Declaratio" dell'Assemblea Speciale per l'Europa del Sinodo dei Vescovi:

"Nella costruzione del nuovo ordine europeo... grande importanza ha il dialogo con...gli ebrei [...]devono essere rigettate tutte le forme di antisemitismo" (Declaratio, Roma, 14.XII.91, § 8).

Positivi risultati sono auspicabili da questi incontri, nei seguenti ambiti ed obiettivi:

- 1°) Incoraggiamento di fraterne e strette relazioni a livello locale tra le due Comunità ed i loro Organismi rappresentativi (Conferenze Episcopali, Istituzioni Ebraiche), in vista di cooperare alla pubblicazione e diffusione di testi ufficiali cattolici su Ebrei ed Ebraismo, in un'atmosfera di reciprocità e mutua fiducia.
- 2°) Creazione di solide premesse per altre iniziative simili in altri Paesi dell'Europa Centro-orientale, col proposito di collaborare, in spirito di servizio e solidarietà, con Autorità religiose e civili, nel rispetto delle autonomie e competenze proprie di ciascuna di esse.



HLJExecutive News Svc.

1w 01/16 1646 NEW VATICAN-JEWISH EFFORT TO COMBAT ANTI-SEMITISM ...

EW VATICAN-JEWISH EFFORT TO COMBAT ANTI-SEMITISM STARTS SOON

NEW YORK, Jan 16, Reuter - The Vatican and international Jewish leaders have reached agreement to send an unprecedented joint delegation to East Europe next month to lay the groundwork for combatting rising anti-Semitism there, a Jewish group said on Thursday.

The delegation, on a week-long mission starting on February 15, will go to Poland, Hungary and Czechoslovakia and visit government officials, Catholic church and Jewish community leaders, a spokesman for the International Jewish Committee on Inter-Religious Affairs said.

The committee is the group designated by world Jewry to maintain dialogue with the Vatican.

The new mission grows out of a September 1990 agreement reached in Prague between the two groups to work together to combat anti-Semitism.

In a declaration that accompanied the Prague agreement, the Catholic Church condemned anti-Semitism as "a sin against God and humanity" and said that no one could be a true Christian and practice hatred of Jews.

22HLJPress (CR) for more

HLJExecutive News Svc.

The four-page declaration set down guidelines for worldwide efforts to combat anti-Semitism.

"Specifically, we will work on efforts to eliminate racially and religiously divisive material from textbooks and set about establishing local liaison committees between Jewish and Catholic (leaders) to oversee the implementation of the agreement," said World Jewish Congress President Edgar Bronfman, who is also the chairman of the International Jewish Committee on Inter-Religious Affairs.

REUTER AS ZM BN

22HLJLast page

Joint Jewish-Vatican delegation to combat antisemitism in Europe

JONATHAN SCHACHTER

NEW YORK - An unprecedented joint Vatican-Jewish delegation will travel to Eastern Europe next month to lay the groundwork for efforts to combat antisemitism in that part of the world, *The Jerusalem Post* has learned.

The 11-day mission, tentatively scheduled for early February, will tour Poland, Czechoslovakia and Hungary, and meet with Jewish community representatives, local Catholic Church officials and government officials within each country.

The Vatican delegates are to be led by Msgr. Pier Fumagalli, the secretary of the Vatican Commission for Religious Relations with the Jews. The Jewish representatives will include officials of IJCIC, the International Jewish Committee on Interreligious Consultations, the umbrella body that represents the Jewish organizational community in official contacts with the Vatican.

"Specifically, we will be working on efforts to eliminate religiously and racially divisive material from textbooks and set about establishing local liaison committees between Jewish and Catholic officials there to oversee the dissemination and implementation of the Prague Declaration," said Elan Steinberg, executive director of the World Jewish Congress, whose president, Edgar Bronfman, is IJCIC chairman.

The Prague Declaration, adopted in September 1990 after a series of meetings in that city by the International

Catholic-Jewish Liaison Committee, condemned antisemitism as "a sin against God and humanity," and affirmed that "one cannot be authentically Christian and engage in antisemitism."

The mission is seen as a direct outgrowth of the 1990 Prague meetings.

"This mission symbolizes a new maturity in Vatican-Jewish relations, and we hope and believe that this will have a spill-over effect on other areas of mutual concern and even disagreement, such as diplomatic relations with Israel," Steinberg said.

While in Poland, the joint mission will also examine progress in the implementation of the 1987 Geneva agreement, which called for the relocation of the Carmelite convent from the grounds of the Auschwitz concentration camp to a new site located off the camp grounds.

AP in Warsaw adds:

A public prosecutor has begun investigating the publisher of a Polish-language edition of Adolf Hitler's 'Mein Kampf' on grounds of spreading racial hatred, the Polish news agency reported Monday.

The prosecutor in the southern city of Krakow began investigation after a weekend news report that a Polish translation of Hitler's book appeared on sale in several bookstores in the southwestern city of Wroclaw.

Polish law forbids publications inciting racial, ethnic or religious hatred, and the publishers could face prison sentences of one to 10 years, if convicted.

TO: V. BLUMENSTEIN
④ PP
from Len Feldman

JP (Front Page) - 14/1/92

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DOMESTIC NEWS

12-29-86

4924

Editors' Advisory**By Religious News Service**

Misery loves company is how some phrase it. Actually, challenge seeks colleagues is more like we experience it at Religious News Service. As we look to the future, we take some perverse comfort in seeing that other news organizations — bigger ones, more worldly, definitely better financed — also are undergoing some intense soul searching.

In this regard I was drawn to an article in the New York Times Magazine (Dec. 28, 1986) titled "CBS News in Search of Itself." Their dilemma is very much like ours, namely, how to build on a past that includes the long shadows of giants such as Edward R. Murrow and Walter Cronkite. That future of excellence also has to be on a tighter budget.

I share the closing statement of CBS News President Howard Stringer with you since many of you, too, face the challenge of ordering a new day from a noble past: "CBS News ... can't use the past as a blueprint for everything that it does in the future. But the past has to be part of the tradition. That continuity, if you like, is what keeps the whole company together."

In 1987, RNS will be operating, for the first time in its history, on a budget that is not dependent on outside subsidies. The break-even point has been reached only because of diligent efforts to streamline the service and to refine our understanding of who we serve and how best we can do that. All the while, we have also worked hard to keep faith with a tradition that has engendered a great deal of trust and good will on the part of our customers. We want to assure you that those efforts will continue through the new year.

Judy Weidman

12-29-86

4923

O'Connor turnaround on Israel visit upsets officials**By Steve Rodan****Religious News Service Correspondent**

JERUSALEM (RNS) — When the head of the Catholic Archdiocese of New York, Cardinal John O'Connor, announced his plans to visit Israel, the rumor mill began to churn with speculation that the Vatican was ready to establish diplomatic relations with the Jewish state.

But as the cardinal left on Dec. 27 for his Middle East trip, Israeli officials as well as Vatican envoys in Jerusalem were upset about the visit and the hopes it generated.

"It's a delicate situation," said the Rev. Marcel Dubois, a leading Catholic theologian who is on a special Vatican commission on Jerusalem. "It (the trip) could be used as publicity for both Arabs and Jews. The situation is, from a diplomatic point of view, very confusing."

The reasons for the dismay differ. Vatican envoys say Cardinal O'Connor violated a firm policy set by the Holy See against clerics getting involved in Middle East politics. Cardinal O'Connor had billed his visit as a "fact-finding mission."

For their part, Israeli officials are upset that the cardinal, after accepting then-Prime Minister Shimon Peres' invitation last summer to come to Israel, now says he will not visit Israeli leaders — at least not in their offices. The officials point out that Cardinal O'Connor will meet with Jordan's King Hussein and Prime Minister Zaid al-Rifai.

The bad feelings produced by the Cardinal O'Connor trip add to the increasing frustration of Israeli diplomats over the Vatican's refusal to recognize the Jewish state. Since the founding of Israel in 1948, officials have urged senior Vatican officials, including several popes, to establish diplomatic relations with Israel.

Over the years, the Vatican has given several reasons for its refusal to recognize Israel. In the last decade, the official refusal was based on the lack of delineated borders between Jordan and Israel. The Vatican does not have a papal nuncio, or ambassador, in Jordan, either. Instead, both countries share an apostolic delegate, a lower-ranking Vatican envoy.

Despite the lack of diplomatic ties, Israeli officials had expressed hope that the Vatican was moving toward official recognition of the Jewish state. In April, Pope John Paul II visited for the first time Rome's ancient synagogue and conducted services there. Three months later, the archbishop of Marseilles, France, Cardinal Roger Etchegaray, arrived to receive an award from Ben-Gurion University.

The O'Connor trip, however, appears to have shattered hopes of any Vatican move to recognize Israel. The idea for the trip began after Cardinal O'Connor returned from Lebanon last June, declaring the need for a Palestinian homeland.

Jewish leaders in New York urged the cardinal to see the Israeli side of the story, and in September convinced Mr. Peres to extend an invitation for Cardinal O'Connor to visit Israel. Cardinal O'Connor accepted and Israeli foreign ministry officials, encouraged by the reaction of Jewish leaders, began to believe that the Vatican was ready to compromise on its refusal to recognize Israel.

But last week, Cardinal O'Connor, on orders of the Vatican, backtracked. He said his trip would be private and suggested that he made a mistake in the way his mission was presented.

Sources in the apostolic delegation couldn't agree more. They say that had Cardinal O'Connor planned to meet with Israeli leaders during a pilgrimage to the Holy Land, then the Vatican would have stayed out of the affair. But by billing it as a "fact-finding trip," Cardinal O'Connor was embarking on a diplomatic, not religious, mission.

"The Vatican does not like when cardinals mix in the politics of the Middle East arena," Msgr. Richard Mathes, cultural attache to the apostolic delegation, said. "This is a firm position from the Holy See. We don't want to burn our fingers here in politics."

The way Vatican officials in Rome saw it, those in the apostolic delegation said, Cardinal O'Connor was trying to make foreign policy for the Roman Catholic Church. "It's a political game, not a religious one," said one envoy.

But that attitude has angered officials of major Jewish organizations. Rabbi David Rosen, head of inter-religious affairs for the Anti-Defamation League of the B'nai B'rith in Israel, said that "conservative elements in the Vatican ... give the Jewish people the feeling that after 38 years, the Vatican has not recognized the reality of the Jewish state."

Rabbi Rosen, who called Cardinal O'Connor "a friend of the Jewish people," said if he refuses to see Israeli leaders during his trip "it would be better if he not come at all."

Israeli officials are still unclear what Cardinal O'Connor will do when he arrives in Israel via Jordan on Jan. 1. A foreign ministry spokesman said he has not heard of the cardinal's schedule from his envoy, Msgr. John Nolan, who is now in Amman.

Foreign ministry sources said they hope Cardinal O'Connor will meet with Prime Minister Yitzhak Shamir and Foreign Minister Peres, but at the same time have not ruled out cancelling such plans if the cardinal places conditions on any such talks.

Aides to Prime Minister Shamir said he will be glad to meet with Cardinal O'Connor in his office in Jerusalem. The aides stressed that the meeting must take place in Jerusalem.

Jerusalem Mayor Teddy Kollek, who was supposed to be visited by Cardinal O'Connor, has also expressed anger. A Vatican official said the cardinal would not come to Mr. Kollek's office.

Aides to the mayor say in that case Mr. Kollek is considering refusing to meet Cardinal O'Connor at all. "But in the meantime we'll wait and see," said Savannah Merwyn, the mayor's spokeswoman.

12-29-86

4922

American Jews outraged by Vatican's 'political gamesmanship'

By Religious News Service

NEW YORK (RNS) — American Jewish officials expressed outrage at the Vatican's order to New York Cardinal John O'Connor not to meet with Israeli government officials in Jerusalem during his 10-day visit to the Middle East.

"The Vatican has embarrassed John Cardinal O'Connor and itself more than it embarrasses Israel," said Nathan Perlmutter, national director of the Anti-Defamation League (ADL) of B'nai B'rith. He said that "the Vatican's long-expressed and genuine concern with theological anti-Semitism is welcome, but its concern is compromised by this kind of cynical, political gamesmanship."

The Vatican cancelled the cardinal's plans to meet with Israeli Prime Minister Yitzhak Shamir and President Chaim Herzog because the Holy See does not have diplomatic relations with Israel. Cardinal O'Connor said he "should have consulted the Vatican when setting up a meeting with the president and the prime minister."

Lester Pollack, president of the Jewish Community Relations Council of New York, said the "unscheduling" of the meeting "signals a critical setback in the process of advancing understanding" between Jews and Catholics. He charged that the Vatican action caused "great embarrassment and hurt" to the cardinal.

Morris B. Abram, chairman of the Conference of Presidents of Major American Jewish Organizations, said that "Israel is right to expect that it be dealt with as any sovereign state should be." He expressed the hope that "good sense will prevail and that an equitable solution will be found so that Cardinal O'Connor's visit to Israel will be a wholly successful one."

12-29-86

4930

Lutheran, UCC health systems agree on merger

By Religious News Service

NEW YORK (RNS) — An agency of the American Lutheran Church, in an attempt to revitalize Protestant influence in the health care arena, has taken a step toward what was described as "the first and only church-sponsored, regionally integrated system of health care in the country."

Meeting in Minneapolis Dec. 16-17, the executive committee of the ALC Church Council approved a merger of the ALC's Lutheran General Health Care System and Evangelical Health Systems Corp., owned by 85 Illinois congregations of the United Church of Christ (UCC).

"Generally, Protestant churches have lost their influence in healing ministry," said

ON CARDINAL O'CONNOR'S VISIT TO THE MIDDLE EAST

This is a brief review of the press coverage of Cardinal O'Connor's statements regarding his perceived role as an active peace-maker between Israel and her Arab neighbors. It documents that nothing that the December 22 story in the New York Times interview reported with Rabbi Marc H. Tanenbaum was not said publicly before both by the Cardinal and Mayor Koch.

Tanenbaum: "He (the Cardinal) said that he would...try to make some basic contribution to improving relationships with Israel and its Arab neighbors."

Cardinal O'Connor: "John Cardinal O'Connor returned yesterday from a seven-day trip to Lebanon and Rome saying he would gladly go to Israel if that would help bring peace to the Middle East...."

"The Cardinal said he hopes to lobby vigorously for the Palestinian homeless and others suffering in Lebanon.

"I will be presumptuous enough to make contact with the White House and the UN to plead for an intensification of concern.

"I am going to attempt to contact the very large number of representatives of the Lebanese people in the U.S. to try to bring them together in some fashion...perhaps in a conference in New York to discuss what they might do for the Lebanese people."

"O'Connor said the major disappointments of his visit were his failure to make direct contact with the American hostages, his inability to visit leaders of the Shiite and Druse Moslem factions and the lack of response to his feelers seeking to visit Syrian president Hafez Assad on behalf of the hostages."

(NEW YORK POST, June 21, 1986)

"CARDINAL SEEKS LEB PARLEY"

Cardinal O'Connor said yesterday he would move to organize a conference to bring Christians, Moslems, and Jews together here to discuss ways to resolve the strife in war-torn Lebanon.

O'Connor said he would 'attempt to contact a large number of Lebanese people here in the United States...to discuss what they can do for the Lebanese. And my Jewish friends can make a significant contribution.'"

(N.Y. DAILY NEWS, June 21, 1986)

"O'CONNOR ENDS TRIP TO LEBANON"

"He said at the news conference that he was 'prepared to go anywhere in the world to see anyone who might want to talk to me about peace and justice in Lebanon and elsewhere.'"

"O'CONNOR SEES MIDEAST ROLE FOR VATICAN"

"Amman, Jordan, Dec. 31 - John Cardinal O'Connor said today that he would probably suggest to Pope John Paul II and other Vatican officials that they consider taking the lead in calling an international conference to work out a Middle East peace settlement.... Papal sponsorship, the Cardinal said, could be seen as an alternative should the other approaches prove unworkable."

(NEW YORK TIMES, January 1, 1987)

ON VATICAN-ISRAEL DIPLOMATIC RELATIONS

"Jewish leaders such as Rabbi Tanenbaum believe that the Vatican has begun to realize that its refusal to recognize Israel has not protected the security of Christians and so would consider some move toward upgraded diplomatic status."

(NEW YORK TIMES, December 22, 1986)

"O'Connor made the proposal (for a conference on Lebanon) at a wide-ranging press conference during which he defended previously stated views on a Palestinian homeland and discussed a possibility that Israel could receive diplomatic recognition from the Vatican.

"O'Connor who met with Pope John Paul in Vatican City, said he felt the Holy See might conceivably advance the possibility of formal diplomatic recognition of Israel if it 'assists substantially' in the following areas:

"Resolving the Palestinian homeland question;

"Restoring peace in Lebanon;

"Trying to indicate in some way that Christians should be protected in the Middle East."

(NEW YORK DAILY NEWS, June 21, 1986)

"He also conditioned his support for formal diplomatic recognition of Israel by the Vatican on a solution to the Palestinian problem and safety guarantees for Christians living in the Middle East."

(NEW YORK TIMES, June 20, 1986)

MAYOR KOCH

Reporting on his "private, off-the-record" meeting on July 17 with Cardinal O'Connor and Israeli Ambassador Benjamin Netanyahu, Mayor Koch said that the Cardinal's "statement may in fact be an effort to resolve one of the major sticking points in Catholic-Jewish relations - the resistance of the Vatican to recognize Israel diplomatically.

"I believe it is his desire to do what he can in a responsible way to effectuate that diplomatic formal recognition as soon as possible."



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1/7/86