Pope To Visit Rome Synagogue

Jewish community has warmly welcomed the Vatican's announcement that Pope John Paul II will visit Rome's main synagogue next

viewed as a "historic gesture" which may be the first Papal visit ever to a Jewish house of worship, the feeling among Jewish leaders is that it will be up to the Pontiff whether the occasion is merely "symbolic or contributes substantively to Catholic-Jewish relations."

"It could be a fantastic step forward," said Tullia Zevi, president of the Union of Italian Jewish Communities, "or it could be a perbiguities." She was referring to certain fundamental issues that remain unresolved after more than 20 years of Vatican-Jewish dialogue began after Vatican Council II in 1965.

The Jewish community expressed its "satisfaction at the decision of Pope John

ROME (WMS) - The synagogue of Rome." adding that "this will mark an important step changes have not in the direction of an ever more rewarding dialogue."

The synagogue was the But while this is scene of a traumatic event in October 1982 when worshippers were attacked by Arab terrorists with machineguns and grenades. A twoyear-old boy, Stefano Tache, was killed and 34 persons were wound-

More than a year

earlier, on February 9, 1981, the spiritual leader of synagogue, Rome's Chief Rabbi Elio Toaff, met with the Pope at a ternational Jewish church adjacent to the old Jewish ghetto, about 100 yards from petuation of am- the synagogue. From that time on, a Papal visit to the synagogue itself seemed more and more in the realm of possibility, awaiting only the appropriate "conditions."

> ditions could never Aetate" (Our Times) have materialized but for the changes in Vatican Council II in Catholic-Jewish rela- 1984 and the December

Vatican II. Yet there is disappointment in Jewish circles here and abroad that progressed further than they have. One issue that rankles Jews is the Rome Vatican's persistent refusal to extend formal recognition to the State of Israel. This was one of the main criticisms vented by a Jewish ecumenical group in June, 1985 over a just published Vatican document called "Notes on the Correct Way to Present the Jews and Judaism in Preaching Catechesis in the Roman Catholic Church."

According to the In-Committee on Interreligious Consultations (IJCIC), the Notes fail acknowledge the religious significance of Israel to the Jewish people and refer only briefly and superfically to the Holocaust. The IJCIC called them a Zevi stressed in her retrogression from the remarks that the con- historic "Nostra which emerged from Paul II to visit the tions engendered by 1, 1974 "Guidelines and

suggestions for the Application of the Declaration Nostra Aetate."

A Papal visit to the synagogue has been long considered a necessary "next step" in the interreligious dialogue, by Jews and enlightened Christians. But it was never openly solicited by Rome's Jewish community.

The Jewish community, which has existed for 2,000 years and survived more than a millenia under the 'shadow'' of the Vatican, in good times and bad, has always felt itself to be the "wronged party." It therefore considered it inappropriate to take the "first step" for this potently symbolic move

The Long Wait



Former Prisoner of Conscience Ida Nudel was exiled to Moldavia after a four-year banishment in Siberia. She sits and waits for news of yet another application to emigrate to Israel, in a photo obtained by the Student Struggle for Soviet Jewry. The SSSJ urges letters of support to Nudel at: Ulitsa Sovietskaya 69, Apt. 2, Bendery, Moldavian SSR, USSR. Photo by: Student Struggle for Soviet Jewry, 210 West 91st Street, New York, N.Y. 10024 (212) 799-8900.

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