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Den 22ten Mai, 1962

Seine Eminenz
Augustinus Cardinal Bea
R o m a, Italy
Via Aurelia 527

Ihre Eminenz,

Ich stehe noch immer unter dem Eindruck unserer Aussprache im November. Seit jener Stunde lebe ich im Gefuehl der ueberwaeltigender Wichtigkeit des Themas, das wir beruehrt haben und des heiligen Ernsts unseres Unternehmens. Tief ist meine Dankbarkeit dafuer, dass die Vorsehung es mir gestattet hat, im Dienste dieser hohen Aufgabe zu stehen, und inbruenstig flehe ich Gott an, dass Er in Seiner Gnade es Ihnen moeglich machen moege, diese maechtige Aufgabe, die Hoffnung vieler Jahrhunderte, im Sinne der prophetischen Voraussage zu erfuellen.

Im Geiste unserer Aussprache und mit Ihrer Erlaubnis, habe ich die Ehre, Ihnen das beiliegende Memorandum zu uebersenden.

Die Idee dieses Memorandum abzufassen, verdanke ich der Inspiration, die Ihre guetigen und verstaendnisreichen Worte und die Tiefe Froemigkeit und Weisheit Ihrer Persoenlichkeit mir zuteil werden liessen.

Das Memorandum ist von der Leitung des American Jewish Committee studiert worden, die direct an Sie schreiben wird, um ihre Identification mit dem Memorandum zu bestaetigen.

Die bruederlichen Erklaerungen ueber die Wichtigkeit der Verbesserung der Beziehungen zwischen Katholiken und Juden, die Papst Johannes XXIII und Ihre Eminenz abgegeben haben, haben das juedische Volk auf der ganzen Welt mit Hoffnung und Erwartung auf grosszuegige Taten seitens des bevorstehenden Vatican Council erfuehlt.

Darf ich dieses Schreiben mit tiefempfundenen guten Wuenschen fuer Ihr persoennesliches Wohlergehen schliessen.

Et sit splendor Domini Dei nostri super nos,
et opera manuum nostrarum dirige super nos
et opus manuum nostrarum dirige

Mit vorzueglicher Hochachtung,

Ihr sehr ergebener
Abraham Joshua Heschel
Abraham Joshua Heschel

ON IMPROVING CATHOLIC-JEWISH RELATIONS

A Memorandum to
His Eminence Agostino Cardinal Bea
President
THE SECRETARIAT FOR CHRISTIAN UNITY



Submitted by
Abraham Joshua Heschel
New York

Submitted for

May 22, 1962

INTRODUCTION

With humility and in the spirit of commitment to the living message of the prophets of Israel, let us consider the grave problems that confront us all as the children of God.

Both Judaism and Christianity share the prophets' belief that God chooses agents through whom His will is made known and His work done throughout history. Both Judaism and Christianity live in the certainty that mankind is in need of ultimate redemption, that God is involved in human history, that in relations between man and man God is at stake; that the humiliation of man is a disgrace of God; that the infamy of a wicked act is infinitely greater than we are able to imagine.

He who oppresses a poor man insults his Maker,
He who is kind to the needy honors Him.

Proverbs 14:31; see 17:5

The universe is done. The greater masterpiece still undone, still in the process of being created, is history. For accomplishing His grand design, God needs the help of man. Man is and has the instrument of God which he may or may not use in consonance with the grand design. Life is clay, and righteousness the mould in which God wants history to be shaped. But human beings, instead of fashioning the clay, deform the shape.

God calls for mercy and righteousness; this demand of His cannot be satisfied only in the temples, in space, but in history, in time. It is within the realm of history that man has to carry out God's mission.

We and the prophets employ different standards. To us the moral state of society for all its stains and spots, seems fair and trim, while to the prophets it is dreadful. So many deeds of charity are done, so much decency emanates day and night, to the prophet satiety of the conscience is callousness and flight from responsibility. Our standards are modest, our sense of injustice tolerable, timid, our moral indignation impermanent, yet human violence is interminable, unbearable, permanent. To us life is often serene, in the prophet's eye the world reels in confusion. The prophet makes no concession to man's frailty. Exhibiting little understanding for human weakness, he seems unable to extenuate the culpability of man. We and the prophets do not have the same quality of sensibility in common.

Who could bear living in a state of disgust day and night? The conscience builds its confines, it is also subject to fatigue, longing for some comfort. Yet those who are hurt, and He Who inhabits eternity, neither slumber nor sleep.

The prophet is sleepless and grave. The frankincense of some deeds of charity fails to fumigate the cruelties. Perhaps the prophet knew more about the secret obscenity of sneer unfairness, about the unnoticed malignancy of established patterns of indifference, than most of us care to know, a knowledge which he does not ascribe to his own intelligence or power of observation.

The prophet's ear is directed to God, his soul is overwhelmed by His word. Yet the prophet's eye is directed to the human scene, society and its conduct are the main theme of his speeches. He is "an assayer and tester" of the people's ways (Jeremiah 6 27). This is the outstanding characteristic of the prophets openness to the historic situation, to the divine call and its demands. In their eyes the human situation may be a divine emergency.

THE SINFULNESS OF HATRED

It is such a situation that we face today when the survival of mankind, including its sacred legacy, is in balance. One wave of hatred, prejudice or contempt may begin in its wake the destruction of all mankind. It is therefore of extreme importance that the sinfulness of thoughts of suspicion and hatred and particularly the sinfulness of any contemptuous utterance, however flippantly it is meant, be made clear to all mankind. This applies in particular to such thoughts and utterances about individuals or groups of other religions, races and nations. Speech has power and few men realize that words do not fade. What starts out as a sound ends in a deed.

PROPOSALS FOR IMPROVING CATHOLIC-JEWISH RELATIONS

The following proposals are offered in the sincere hope of improving mutually fruitful relations between the Roman Catholic Church and the Jewish community. They are also motivated by the

equally sincere conviction that the Church's vigorous repudiation of anti-Semitism - forthrightly expressed in various Papal statements and other Catholic writings - must be accompanied by an authoritative clarification of religious teachings which lend themselves to anti-Jewish interpretations and which have been frequently abused to support anti-Semitic ideology and activity.

Anti-Semitism is an ancient and complex evil, which cannot be ascribed to a single cause. Nor can responsibility for its perpetuation be invested in one particular institution. Yet, in response to the prophetic call for justice, and out of respect for the six million innocent martyred, we must ask that all institutions - political, civic, and religious - examine, and uproot possible sources of anti-Semitism in themselves, and we must confront each of the sources, including invidious religious teachings. Foremost among these is the slanderous claim that "the Jews" are collectively responsible for the Crucifixion of Jesus, that because of this the Jews are accursed and condemned to suffer dispersion and deprivation throughout the ages. This charge has been used by anti-Semites for centuries, to justify the most cruel and inhuman treatment of Jews, it has even been advanced to justify the fate of six million Jews during the Nazi holocaust.

Because we recognize that the Roman Catholic Church represents a rock of solidarity, belief, and morality in the world where so many values in the moral, ethical, and religious spheres

have foundered, we ask the Church's assistance in putting an end to such slanderous religious teachings, and in thus assuring that anti-Semites can claim no sanction in Catholic religious teachings.

We are conscious that the formularies used in the subsequent proposals may need further amplification and development as regards the detailed execution of whatever is decided upon, and we will be happy to continue our discussion for the purpose of greater clarification.

FIRST PROPOSAL

There has never been an age which has witnessed so much guilt and distress, agony and terror. At no time has the earth been so soaked with blood; at no time has man been less sensitive to God.

An age of supreme anguish and extreme horror calls for words of supreme spiritual grandeur, for actions the moral force of which will purify the lives of many generations to come.

The forthcoming Ecumenical Council, which has already evoked the sympathetic interest of the entire world community, provides an exceptional opportunity for the Church to exert its moral influence by reaffirming its opposition to persecution and bigotry, and its condemnation of the sin of anti-Semitism. We would hope that the Ecumenical Council will issue a strong declaration stressing the grave nature of the sin of anti-Semitism as incompatible with Catholicism and, in general, with all morality.

We recognize, however, that a condemnation of violent bigotry will not deal with one of the most profound and pervasive roots of the problem, that the urgent duty of fighting against the hatred that has brought upon the Jewish people unparalleled horror throughout the ages requires a rejection of false religious teachings *

Therefore, we consider it a matter of supreme urgency for the Ecumenical Council to reject and to condemn those who assert that the Jews as a people are responsible for the Crucifixion of Christ, that because of this, the Jews are accursed and condemned to suffer dispersion and deprivation throughout the ages; and to declare that calling a Jew Christ-killer is a grave sin.

This condemnation should be disseminated widely under the highest authority of the Roman Catholic Church to all who are charged with the preaching and teaching mission of the Church and to all who are responsible for the spiritual guidance of the faithful.

Such a request seems to us consonant with Catholic doctrine as we understand it. It is our understanding that the Church holds the sins of all mankind responsible for the death of Jesus, and teaches that he foreordained his own death in keeping with the Church's doctrine of God's redemptive plan.

*With gracious encouragement of Vatican authorities, the American Jewish Committee submitted two memoranda, "The Image of the Jew in Catholic Teaching" (June 22, 1961), and "Anti-Jewish Elements in Catholic Liturgy" (November 17, 1961). In these documents, attention was drawn to sources of misunderstanding and hostility in Catholic textbooks and liturgy and it was requested that the Church seek appropriate measures to eliminate these possible bases of religious prejudice.

SECOND PROPOSAL

As St. Thomas said over 600 years ago, no man or group of men can be hindered in worshipping God in the way in which they consciously, freely, and in virtue of the light of their conscience choose to worship Him, provided that it is obvious this method of worshipping God is not anti-human or anti-social.

While we would not impinge upon the rights of any religious group to seek adherents through persuasion, we cannot but feel distressed that in the eyes of the Church the holiness of the existence of the Jews as Jews, in their loyalty to the Torah, is not acknowledged. / Throughout the centuries our people have paid such a high price in suffering and martyrdom for preserving the Covenant and the legacy of holiness in faith and devotion. To this day our people labor devotedly and with commitment to educate their children in the ways of the Torah. [Genuine love implies that Jews be accepted as Jews.

Thus, it is our sincere hope that the Ecumenical Council would acknowledge the integrity and permanent preciousness of Jews and Judaism.

THIRD PROPOSAL

The Biblical imperative includes more than the exercise of justice. More than doing, it asks for love, deeper than justice, it refers to good and evil. "Seek good and not evil... Hate evil and love good and establish justice in the gate" (Amos 5 14a.15a).

"It has been told you, O man, what is good, and what does the Lord require of you but to do justice, and to love kindness (hesed), and to walk humbly with your God" (Micah 6 8) - doing justice as well as loving kindness. The prophets tried to excite fervor, to make hesed an object of love.

What the Lord requires of man is more than doing one's task, fulfilling one's duty. To love implies an insatiable thirst, a passionate craving. To love means to transfer the center of one's inner life from the ego to the object of one's love.

However, we do not love him who is unknown. Knowledge and charity are interrelated.

Ignorance breeds suspicion, just as false knowledge generates distortion. In our age, few Catholic priests and laymen possess adequate information about Jewish life and the spiritual and moral dimension of Jewish existence in the last two thousand years. It could be important to assert in a conciliar statement the need on the part of Catholics to seek mutual understanding of Jews and their tradition. This would imply a program that would seek to eliminate abusive and derogatory stereotypes about

Jews and Judaism, e.g. the supposed contrast in the field of law between the harsh Jewish enforcement of the lex talionis and the God of Wrath of the Hebrew Bible and God of Love of the Gospels. It would help to counteract the misconception of the period between the return from the Babylonian exile and the beginnings of Christianity as one of continuous decline, to call attention to the great spiritual, moral, and intellectual vitality of the Jewish people during the last 2500 years, the teaching, worship and observance, to disseminate positive information about Jews and Judaism, to promote mutual understanding and a greater mutual comprehension of the issues between us and also of the richness of each other's heritage.

From the other side, there is substantial ignorance among Jews as to the true relationship between Jewish communities and the Church throughout history. Some Jews see the Church's record regarding the Jewish people as one of unrelieved antagonism and hostility, they know about the yellow star and the ghetto, but not about the many Papal declarations condemning anti-Jewish violence and the efforts of Church authorities to protect Jews. Thus, more knowledge and exchange of information is needed on two levels, knowledge and understanding about Judaism as a vital religion; and honest, unapologetic viewing of Catholic-Jewish relations in past and present. For these purposes, it could become a source of great blessing if.

1. A "forum" be established with the support and approval of the Church in which knowledge about Judaism would be made available to Catholic priests and theologians. Through

such a forum problems of great importance could be discussed, views exchanged and issues deliberated by Jewish and Christian scholars.

2. Research projects and publications arranged jointly by Catholic and Jewish scholars.

3. A declaration should be issued reaffirming earlier Papal and Vatican pronouncements encouraging cooperation among religious groups in civic affairs to promote the common good (i.e., neighborhood improvement, works of charity, combatting juvenile delinquency, group antagonisms, etc.) Fortunately, such cooperation already goes on in many parts of the world. In some places however, it is difficult to engage Catholics in even the most worthy civic cooperation projects, because of the resistance of local ecclesiastical authority. We believe that working together at an objective work for love of fellow man would in itself add considerably and decisively to the purification of the souls and the creation of a climate of mutual respect.

FOURTH PROPOSAL

The prophets' preoccupation with justice and righteousness has its roots in a powerful awareness of injustice, a sense for the monstrosity of injustice. Moralists of all ages have been eloquent in singing the praises of virtue. The distinction of the prophets was in their remorseless unveiling of injustice and oppression, in their comprehension of social, political and religious evils.

Justice is precious, injustice exceedingly common. One of the troubles seems to be that we have delegated the concern for justice to the judges, as if justice were a matter for a few specialists. The prophets insist that justice must be the supreme and active concern of every man. It was not to the judges but to every member of the people that the words of the Lord are directed: "Seek justice, correct oppression, defend the fatherless, plead for the widow."

There is an evil which most of us condone and are even guilty of. indifference to evil. We remain neutral, impartial, and not easily moved by the wrongs done unto other people. Indifference to evil is more insidious than evil itself; it is more universal, more contagious, more dangerous. A silent justification, it makes possible an evil erupting as an exception becoming the rule and being in turn accepted.

The knowledge of evil is something which the first man acquired, it was not something that the prophets had to discover.

The great contribution to humanity was their discovery of the evil of indifference. One may be decent and sinister, pious and sinful. I am my brother's keeper. The prophet is a person who suffers the harms done unto others. Wherever a crime is committed, it is as if the prophet were the victim and the prey.

Above all the prophet's word is a call to repentance. "Wash yourselves, make yourselves clean" (Isaiah 1:17). Such cleansing must be an ongoing process. As long as there is hatred in one heart, or prejudice disseminated in one public utterance, textbook, or journal, there is an overriding urgency to cry out against it.

Jews have recognized and recognize willingly and gratefully the sacrificial work done in the past by members of the Catholic community, both clergy and lay, in behalf of persecuted Jews. We can only thank the Almighty for this. Yet we must also recognize that for every Catholic who came to the aid and assistance of Jews, there were hundreds of others - also loyal Church members - who were at best indifferent to the fate of the Jewish community, and who failed to resist or condemn anti-Jewish utterances and atrocities, particularly during the time of the Nazi era. Many Jews are convinced that the failure of the great majority of European Catholic Church leaders to speak out frankly and publicly against anti-Semitism entailed suffering for Jews on many occasions and in many places. Therefore, in order for the Church to more fully and effectively disseminate to its

APPENDIX A

NOTES ON THE ORIGIN OF THE IMPROPERIA

In the opinion of an eminent Jewish liturgical scholar, Dr. Eric Werner, the text of the Imroperia, in addition to its obvious anti-Jewish impact, is particularly offensive to Judaism because it is a deliberate inversion of an ancient Jewish litany. By drawing on a Jewish hymn of thanksgiving (of rabbinic source) and adding a sharp antithesis to each line, the author of the Improperia gives the entire litany a powerful anti-Jewish tone. The following comments on the origin of the Improperia represent Dr. Werner's scholarship.

The ancient Haggada for Passover, the famous Pessah-ritual of the Jewish home, contains the following litany

How many abundant favours hath the Omnipresent performed upon us.

1. If he had brought us forth from Egypt, and had not inflicted judgment upon the Egyptians, it would have been sufficient.
2. If he had inflicted justice on them, and had not executed judgment upon their gods, it would have been sufficient.
3. If he had executed judgment upon their gods, and had not slain their first-born, it would have been sufficient.

*Author of The Sacred Bridge Studies on the Liturgical and Musical Interdependence of Church and Synagogue During the First Millenium. (London-NY 1959); Professor of Liturgical Music at the Hebrew Union College - Jewish Institution of Religion, participant in the First International Congress of Catholic Church Music, Rome 1950, articles in Atti del Congresso.

APPENDIX A

4. If he had slain their first-born, and had not bestowed their wealth on us, it would have been sufficient.
5. If he had given us their wealth and had not divided the sea for us, it would have been sufficient
6. If he had divided the sea for us, and had not made us pass through on dry land, it would have been sufficient
7. If he had made us pass through its midst on dry land, and had not drowned our oppressors in the sea, it would have been sufficient.
8. If he had drowned our oppressors in it, and had not supplied our necessities in the wilderness during forty years, it would have been sufficient.
9. If he had supplied our necessities in the wilderness during forty years, and had not fed us with manna, it would have been sufficient.
10. If he had fed us with manna, and had not given us the Sabbath it would have been sufficient
11. If he had given us the Sabbath, and had not brought us to Mount Sinai, it would have been sufficient.
12. If he had brought us near to Mount Sinai, and had not given us the Law, it would have been sufficient.
13. If he had given us the Law, and had not led us into the land of Israel, it would have been sufficient.
14. If he had led us into the land of Israel and had not built the temple, it would have been sufficient.

This litany seems to go back to the second century before the Christian era.¹ It is, in turn, based upon a passage

¹Cf E D Goldschmidt, The Haggada for Passover with commentary, 1953, idem great Commentary to the Haggada (in Hebrew) Jerusalem, 1959.

APPENDIX A

in the earliest collection of midrashim, called Sifre. There we find the leading motif of the Hebrew litany.² It was obviously written while the (second) Temple still stood, and no word indicates even danger to the Sanctuary. It is, with little deviation, common to all Jewish traditions.

Not quite so clear is the textual history of the Improperia. Modern scholarship is inclined to see the Vorlage of the Latin Improperia in a set of twelve Troparia in the Byzantine ritual of Good Friday.³ These Troparia are today attributed to Sophronius, patriarch of Jerusalem (634-8), actually they appear first in a Georgian Kanonarion, discovered and published in 1912 by C. Kekelidze.⁴ They appear in the Byzantine Typikon of 1122, accompanied by antiphons and 12 corresponding lessons. (8 from the Epistles, 4 from the Gospels).⁵ The Place of the antiphons was taken, in the Roman rite, by the Improperia. It would be, however, overhasty to assume that the Georgian-Byzantine version has simply been transplanted to Rome. For already Baumstark has tentatively dated an earlier Syriac Vorlage in the fourth century.⁶ And, as we shall demonstrate later on, the Roman text is considerably closer to the Hebrew model than the Byzantine.

²Midrash Sifre ed. M. Friedmann I. p. 131-32, Vienna 1864

³Cf. A. Baumstark, "Der Orient und Die Gesänge der adoratio crucis" in Jahrbuch für Liturgiewissenschaft, II p. 12. (1922). So also Dom Brou in Revue grégorienne, XX, XXI, XXII, (1935-37). Oldest texts of the Troparia in Papadopoulos Kerameus, Analecta Hierosolymiticae ., II 1894, and J. B. Thibaut, Ordre des offices de la semaine sainte à Jérusalem du IV au X siècle, Paris 1926.

APPENDIX A

(Footnotes cont'd from pg 3)

⁴C. Kekelidze, Ierousalimsky Kanonar, VII. Veka. (Tiflis 1912)

⁵Cf E. Wellesz, Eastern Elements in Western Chant, Oxford 1947, pg 22 ff where a rich bibliography is given.

⁶"Il faudrait, dater du IV^e siècle ces morceaux de splendide poesie ou l'on rencontre déjà les idées des Improperia occidentaux. . . (Baumstark, Liturgie Comparée, p 105)

⁷The texts after A Baumstark, in Jahrbuch für Liturgiewissenschaft, II. p. 11-13, 1922 and Pavodop kerameus. Analecta Hierosolymitikes Stachyologias II 1894 Also Triodion Rome 1879, p. 703-4.

The Greek text related to the Improperia is found in stanzas 3, 8, and 12 of the Troparia attributed to Sophronius, also in a poem which may be best described as a paraphrase of these Troparia. The English translation follows the Greek text (which appeared in the original memorandum).

3

Thus saith the Lord
to the Jews " My people :
what have I done unto thee?
or wherein have I troubled
thee? " I have given light
to the blind " I have
cleansed the lepers
I have raised up men that
were laid on their beds
My people " wherein Have
I grieved thee " and
what return hast thou
made to me? " Anger in
return for manna " vine-
gar for water " Instead
of loving me " you have
nailed me to a cross "
In future I will no longer
love (you) " I will call
my Gentiles " and they
shall glorify me " with the
Father and the Spirit "
and I will give unto them
everlasting life.

8

When to the cross " trans-
gressors nailed the Lord
of Glory " He cried out to
them " Wherein have I
grieved you " or wherein
have I provoked your wrath?
Before me " who deliver-
ed you from oppression? "
And now " what return do
you make to me? " Evil for
goodness " In return for a
pillar of fire " you have
nailed me to a cross " In
return for a cloud " you
have dug me a tomb " In re-
turn for the manna " you
have offered me gall " In
return for water " you have
given me vinegar to drink "
For the future I will call
the Gentiles " and they shall
glorify me " with the
Father and Holy Spirit.

12

Stretched out on the Cross " thus, O Lord, didst
thou cry out " For what deed " do you wish to slay
me, O Jews? " Because I bound up those of you who
were paralysed? " because I raised up the dead
as if from sleep? " because I healed the woman
with the flow of blood? " because I had pity on
the Canaanite woman? " For what deed do you wish
to slay me, O Jews? "

But you will look upon Him Whom you pierced
Christ, O transgressors.

We turn now directly to the Latin text of the Improperia, to which only a few observations may be added, in order to elucidate the history and recension of the Latin text.

Latin Text

- R Popule meus, quid feci tibi? aut in quo contristavi te?
responde mihi.
- (1) Quia eduxi te de terra Aegypti parasti crucem Salvatori tuo.
(Trisagion)
- (2) Quia eduxi te per desertum quadraginta annis, et manna cibavi te, et introduxi in terram satis optimam parasti crucem Salvatori tuo.
(Trisagion)
- (3) Quid ultra debui facere tibi, et non feci? Ego quidem plantavi te vineam meam speciosissimam et tu facta es mihi nimis amara
- (3a) aceto namque sitim meam potasti, et lancea perforasti latus Salvatori tuo.
(Trisagion)
- (4) Ego propter te flagellavi Aegyptum cum primogenitis suis et tu me flagellatum tradidisti.

R Popule Meus...

Latin text cont'd.

- (5) Ego te eduxi de Aegypto, demerso Pharaone in mare Rubrum et tu me tradidisti principibus sacerdotum.

R Popule meus...

- (6) Ego ante te aperui mare et tu aperuisti lancea latus meum

R Popule meus...

- (7) Ego ante te praeivi columna nubis et tu me duxisti ad praetorium Pilati.

R Popule meus...

- (8) Ego te pavi manna per desertum et tu me cecidisti alapis et flagellis.

R Popule meus...

- (9) Ego te potavi aqua salutis de petra et tu me potasti felle et aceto.

R Popule meus ..

- (10) Ego propter te Chananaeorum reges percussi et tu percussisti arundine caput meum.

R Popule meus...

- (11) Ego dedi tibi sceptrum regale et tu cedisti capiti meo spineam coronam.

R Popule meus .

- (12) Ego te exaltavi magna virtute et tu me suspendisti in patibulo crucis.

R Popule meus ..

According to most Catholic commentaries, the Latin Improperia are viewed as two parts of one poem.⁸ Generally, it has been attempted to derive the Improperia from scriptural Texts⁹ Durandus

⁸Thus P. H Schmidt, op.cit. II p 794f, also Lechner-Eisenhoefer op.cit., L Brou, op cit., and many others.

⁹All Catholic scholars follow here Durandus, op cit. VI, cap.77/8 (Rationale divinarum officiorum, Venice 1519)

suggests as the scriptural **sources** the passages MICHA VI, NUM XIV, ISA XVI and JOS VI P Schmidt gives MICH 6 3-4, DEUT. 8 2, 8 3, 8 7, IS 5 4, JER 2 21, PS. 68 22 (=69 21). And indeed, a superficial resemblance to the texts in question cannot be denied, but it is confined to the very first verse, and to the passage from Isaias and the Psalms. Everything else is sheer conjecture.

We shall, on the other hand, endeavor to show that the entire text of the Improperia can be traced to an original Hebrew-Rabbinic source, of which the last remaining version is the Passover litany quoted above ¹⁰ The subsequent philological examination purports to explain why the Improperia with all their dramatic impact appear so viciously anti-Jewish in spirit and intent.

We notice first certain repetitions of motifs The deliverance from Egypt of verse 1, is again stressed in verse 5, the piercing of Christ's body (verse 3a₂) is mentioned again in verse 6, and the vinegar to quench Christ's thirst occurs again in verse 9 This alone indicates that an original text has been corrupted by editors and scribes. If this lack of order is not conspicuous as in the Byzantine Text, it is still quite obvious.

Seen as a whole, the Improperia contain 14 stichoi, if we count the opening "Popule meus" (the refrain) as one verse, and divide verse 3 in two parts, for in their present form its two

¹⁰Possibly Durandus still had an inkling of an ancient Hebrew source for he writes "Cantat autem sacerdos quas hebraice in persona salvatoris.. Popule meus quisque cantat in persona Domini loquentis habraeis ideo intelligit Dominum hebraice..."

parts are not clearly connected. The Hebrew litany counts 15 verses, as the number 15 stands for the JH, the abbreviation of the Lord's name. If we discount the opening phrase of the Hebrew text which serves as a preface, we arrive again at the number 14, as in the Latin. More important than this coincidence are the amazing Hebraisms in the Latin Text. (They do not occur in the Greek Text.) We note first certain pivotal words which connect successive verses

- 1 - 2 eduxi,
 4a-b flagellavi - flagellatum
 4 - 5 Tradidisti
 5 - 6 Mare
 6a-b aperui - aperuisti
 9a-b potavi - potasti
 10a-b percussi - percussisti
 11a-b dedi - dedisti

This device, well known to the student of the Bible as progressive parallelism or anadiplosis, is a clearly Hebraic poetic device. Still, certain verses appear to lack it, e.g. verses 7 and 8. If we, however, translate tentatively the Latin text into Hebrew, the parallelism reappears again with astounding force

- 7/ אחלהכתי לפניך בעמוד ענן: ואחה הולכתני לביה דין של פילסוס.
 8/ כלכלתיך מן במדבר ואחה כלכלתני במלקות וברצועות.

These identities let us conjecture that the author of the Latin Improperia had before him a Latin translation of a Semitic Vorlage and that he followed this text much closer than the Byzantine Troparia. It should be observed that all passages occurring in the Hebrew litany, which refer to the Torah or to the Temple, are carefully eliminated in the Latin Text. This is quite understandable from the Christian point of view. It seems even possible that the anonymous editor of the Jewish Passover ritual knew about some Christological interpretations of the Hebrew litany; for we find immediately after it a summary in late Talmudic prose which closes with the rather unexpected words

He led us to Mount Sinai, gave us the Torah, brought us to the land of Israel, and gave us the Temple for the atonement of all our sins.

(Templum pro remissione omnium peccatorum)

This sounds like an apologetic description of the Temple's functions and has especially at this point an exceedingly strange ring. To be sure, atonement of sins belonged to the Temple's functions, but it was never considered its main significance, the active prophetic opposition against the Temple's ceremonial testifies to this fact. We surmise that the idea of the Temple's power of atonement is here stressed as a latent defensive argument against Christianity's main doctrine of Christ's vicarious atonement.

What can this hypothesis explain? The rebraisms in the Latin Text and the conjectured Hebrew translations lead us to surmise that the author of the Vorlage (a) knew the Hebrew litany, and (b)

wrote in a language close enough to Hebrew to reproduce the sharp parallelisms and antitheses. This language would have to be West-Syriac - Aramaic, the author possibly a father of the church of Antioch or Jerusalem, and here we recall A. Baumstark's theory that the twelve Troparia of the Byzantine rite originated in the syro-jacobite region or even go back to an ancient Jerusalem tradition.¹¹

¹¹Cf. A. Baumstark, *Liturgie Comparée*, Chevetogne, 1939, 2nd ed. p. 105. "Je pense surtout ici, à la série close des douze idiomes du vendredi-Saint, attribués pour cette tradition syro-jacobite à saint Cyrille de Jérusalem... Indépendamment de l'âge des différentes versions dans lesquelles se présente le texte syriaque, ..il faudrait dater du IV siècle ces morceaux. On rencontre déjà les idées des Impropéria occidentaux du vendredi-Saint".

American Council for the International Promotion of Democracy Under God

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FOR IMMEDIATE RELEASE

CARDINAL BEA TO APPEAR AT INTERPELIGIOUS DINNER IN NEW YORK ON BEHALF OF INTERNATIONAL UNIVERSITY "PRO DEO" IN ROME

New York A dinner with Augustin Cardinal Bea, internationally known for his leadership role at the Vatican Ecumenical Council, will be held by the American Council for the International Promotion of Democracy Under God (C.I P.) on April 1st at 6 00 P.M at the Hotel Plaza, it was announced here today by Henry R Luce, Chairman of the American Council.

J. Peter Grace, President of the American Council, hailed the Cardinal's impending visit as "a significant step forward, demonstrating how people of all faiths and origins are coming together to work for the values they cherish." Serving as hosts, in addition to Messrs. Grace and Luce, are A. M Lederer and Paul Felix Warburg of New York, Vice Presidents of the American Council.

The American Council, under whose auspices Cardinal Bea is visiting New York City, is incorporated in Rome as well as in New York. It is the sponsor of the

International University for Social Studies "Pro Deo" in Rome Cardinal Bea, said Mr Luce, "will address some 300 guests of the American Council and the University on 'Civic Unity and Freedom Under God '"

Guests of honor and speakers include the Rev Henry Pitney Van Dusen, President of the Union Theological Seminary, Rabbi Abraham Joshua Heschel, Professor at the Jewish Theological Seminary, His Excellency Muhammad Zafrulla Khan, President of the UN General Assembly, and U Thant, Secretary-General of the United Nations

Opening presentations will be made by Mr Luce, Editor-in-Chief of Time, Inc., publications, and Mr Grace, President of W R Grace & Co , followed by official greetings and statements on "Pro Deo's" work by Governor Nelson A Rockefeller and Mayor Robert F Wagner Father Felix A Morlion, founder and president of "Pro Deo" University, will summarize the proceedings and describe the common denominator, "Civic Cooperation for Freedom Under God," the basis of the University's work

Francis Cardinal Spellman will deliver the invocation Prayers for the common purpose will also be offered in the traditions of the major religions of East and West

"Pro Deo" University is dedicated to teaching the social sciences in terms developed and enlightened by modern American political and industrial progress The faculty of 240 is drawn from 11 nations, the 2,000 students, from 58 They include Catholics, Protestants, Jews, Moslems, Hindus and Buddhists

Cardinal Bea, renowned scholar, was appointed by Pope John XXIII to create and guide a department without precedent in Church history--a permanent Vatican secretariat for developing relations with other religious groups "Few have labored," Mr Grace said, "with such devotion and effectiveness to advance mutual understanding and reciprocal esteem among members of all faiths and communities "

Cardinal Bea has said "The greatest challenge to our generation is the problem of group antagonism how to build peace with love understanding and respecting him whom we love and therefore his opinions as well It is the primordial duty of all groups of mankind to unite for the purpose of overcoming hatreds of the past "

To these ends, the International University of Social Studies "Pro Deo" has held eight meetings in Rome, attended by representatives of 21 religious groups from 48 nations and conducted in the spirit of the Agapé (Agapé, Greek word for fraternal love, was the name given to the first brotherhood banquets) Mr Warburg said "It is fitting that the present meeting, convened in the same spirit, takes place in New York City, exemplar of America's religious, cultural and social diversity, and, as the home of the United Nations, symbol of the pluralism of all mankind "

The International University for Social Studies, founded in 1944, is the chief instrument of "Pro Deo," a movement devoted for more than 30 years to the advancement of democracy under God throughout the world

The members of the Planning Committee for the American Council, serving in their individual capacity, are David Danzig, Chairman, John P.E Brown, Miss Jane M Hoey, John J Meehan, Rev William Van Meter, Taylor M Mills, Rev. William A Norgren, Mrs Ethel C Schroeder, John B Sullivan, Rabbi Marc H Tanenbaum, and Msgr John J Voight



CIVIC UNITY AND FREEDOM UNDER GOD

Address by His Eminence Augustin Cardinal Bea
For the Agapé, New York, April 1, 1963

I am truly grateful to be able to address a few words to this gathering, organized by the American Council for the International Promotion of Democracy Under God. I want to express my deep joy in seeing such a large number of distinguished personalities from the civic, cultural, social, economic and religious pursuits. It is a very promising sign of our times that such people gather in serene and fraternal conversation on the theme: "Civic Unity And Freedom Under God." Whoever has followed national and international life will admit without hesitation that such a gathering inspired by such a theme would hardly have been possible but twenty or thirty years ago. It is a sign that the men of our own time are more deeply reflecting on the profoundly spiritual basis of human existence, in order to build upon this foundation a future strong enough to resist the serious dangers that threaten us.

The theme, "Civic Unity And Freedom Under God," is well-chosen. From the title one almost instinctively realizes that here the two most profound tendencies and anxieties of modern man are touched upon: the anxious striving for unity and the equally profound desire for liberty. There is a polarity to these two concepts, that makes for a constant tension between them. In a certain sense, a large part of the problems of mankind today can be reduced to the difficulty of harmonizing in practice these tendencies towards unity and towards liberty, without doing harm to the one or sacrificing

the other. The difficulty is simply the practical conciliation of the innate dignity of the human person with his social nature, for according to the biblical expression, "It is not good for man to be alone!" In fact, nature itself inserts the human person, from the first moment of his existence, not only into the family or into the various religious or civic forms of society, but also into the great Family of Nations, into the whole of humanity.

1) Today the inclination or the drive toward unity is particularly strong, and seems based on the very direction and built-in logic of the modern world. The quick and easy travel possibilities that bring us daily into contact with so many people; mass communications that keep us informed of events which take place in every part of the world; the repercussions of events in one country on the rest of the world, and the increasing interdependence caused by political necessity, by cultural, economic and scientific developments--all this is drawing the world together into a conscious community of mankind. Our large cities best illustrate this drive towards unity and the tensions of this thrust -- as in the rush-hours, when all are pushing and colliding against each other in airports, streets and subways -- each running after his own job and each pursuing his own interests.

This last image also illustrates the fact that the mere increase in physical contacts among men does not suffice to create a deep and authentic unity. The experience of the most murderous of all wars, and the more or less persistent threat of a still more devastating war are clear proof that the means that are bringing people

and nations closer to one another physically can certainly be instruments for those who want to create unity. But these means cannot create unity by themselves, in fact, they can become the instruments of our own destruction.

Why is this? Because the unity of which I speak is not the unity of many well-oiled wheels and parts of a machine. The unity in question is essentially and pre-eminently a human work. It is the conscious, free decision of responsible persons to unite with other responsible persons, in order to live together in peaceful harmony. It is the conscious encounter of free men, the mutual exchange in giving and receiving what each one has, not merely of material goods, but also, and above all, of spiritual riches. This exchange is at the same time a symbol of selfgiving as is witnessed in every authentic friendship, especially in the true love of man and wife

2) In order to build up this unity consciously we cannot be lulled by the mere repetition of the words "unity" and "liberty". We must penetrate into their profound meanings.

a) First of all, liberty. Liberty is the human right to be oneself and freely to decide one's destiny according to one's own conscience, without the interference of others. Conscience, of course, excludes anarchy, and confirms the existence of a whole world of moral obligations and thus also of man's duties regarding his fellow-men. After all, man carries out these obligations in order to

obey his own conscience. Thus, since there is question of fulfilling his obligations in a conscious and free way, it is clear that man has the duty to seek the truth in order to know his obligations, and to form his conscience correctly. Only if liberty of conscience is understood in this way will it be resolved in profound unity. This liberty requires every person and society as a whole to respect the free decision of others. Let me add at once an obvious point: the destiny of a person, so essentially, profoundly autonomous, cannot be merely earthly, momentary and transitory.

b) On the other hand, just as man appreciates more and more his innate gift of freedom, no less is he becoming aware of his innate desire for unity. Man, inserted into society since his birth, can only develop in society, that is, in a reciprocal giving and receiving with other persons who are as free and autonomous as himself, as individuals, or as united in society. In this receiving from other persons and from society, and in making his own contribution, man enriches himself, develops his own personality, and contributes to the complete development and full manifestation of the immense potentialities latent in himself and in humanity. In this development and manifestation, all nations and races, with their specific characteristics, their varied creations of human intelligence, and their distinct cultures have a place. All are working together, inserting thread after thread in that magnificent carpet which is the human family, on the way towards its proper development and its proper destinies.

3) What is the law that governs these mutual exchanges, the law of the promotion of unity? Pope John the Twenty-Third once said that in his own life, he always tried to emphasize what tends to unite men, to accompany every man as far along his way as possible without betraying the demands of justice and truth. The law for creating unity is truth, justice -- and we can add - charity, or more generally, that law which is written in man's heart, prompting him to do what is good and to avoid what is evil. Each of us, in fact, experiences daily that internal law of tension mentioned by the ancient poet, Ovid. "Video meliora proboque deteriora sequor" -- "I see what is good and approve it, yet often I am following what is wrong " By this we confess our awareness that some things, from the specifically human point of view of the conscience, are good and other things are evil; and that the obligation lies with us to opt for the good things and to perform them, and, on the other hand, to avoid what is evil. A liberty that does not conform to this law is no liberty, it undermines unity and creates anarchy. This is the very cause of mutual destruction. A unity that does not respect this law may eventually create a certain form of unity, but it is a unity not of free and responsible men, but of slaves.

4) What I have said so far has not yet exhausted the rich reality of the relations that are possible to man with other free men. When man retains and develops the salutary, original freshness of his existence, when he keeps a spontaneous and profound vision of the whole dimension of life, not distorted by blunders or by

alleged philosophical or scientific claims, then he has the sense and the awareness that his personal relations reach beyond and above the level of human society.

You bear witness to this fact, gentlemen, you who represent in a way the whole world, also the most ancient cultures and religions. The sciences, especially history and ethnology, also bear witness with you. All testify that man is aware of his deepest relations -- relations that cannot be disregarded -- to a Supreme Being who is personal, paternally grave, but still, benevolent, infinitely more wise and good than all human fathers.

This Being stands at the origin and at the end of temporal human existence. To him man appeals in his most solemn moments, in hours most compelling and desperate; and he appeals to him as the Almighty Guide of human events and destinies. This Supreme Personal Being is, at the same time, the ever present witness to man's actions, a witness who approves, praises, and rewards the good action, who reproves and condemns the evil one. Moreover, according to the well-known phrase of the non-Christian poet quoted by St. Paul in the Aeropagus of Athens, "for we are God's offspring" (Acts 17 28), man feels himself somehow related to this mysterious personal Supreme Being, for man is made into the likeness of God. Therefore, man knows that between himself and God there exist those mutual exchanges in giving and receiving, somewhat similar to those reciprocal exchanges he has with his fellow-men. When man

is aware that he stands under the paternal and grave authority of this Supreme, Personal Being, and respects his own liberty to decide his own destinies under this authority and according to it, then man is also aware that all his actions, be they right or wrong, have good or bad repercussions on his relations to God, his Supreme Authority. It is by this faithful awareness that man's destiny in the hereafter is shaped and decided.

Seen in this light the law of unity, the reciprocal exchange of material and spiritual riches with his fellow-men -- this law of truth, justice and charity -- is not an abstract law, suspended in the air. No, this law rests on the paternal and grave authority of a Personal God.

* * * * *

In conclusion, there is no need to belabor the point that we urgently need to strengthen "Civic Unity in Freedom Under God". The urgency is clear enough. If ever there existed the anxiety and need to establish the basis for peaceful living, it is here in the city that is graced by the United Nations.

In order to emphasize how much I appreciate the difficult work of this organization, it suffices to make my own, the words from the radio-message of Pope John the Twenty-Third with reference to the Cuban crisis. "To promote, favor and accept negotiations, at every level and at any time, is the norm of

wisdom and prudence that draws forth heavenly and earthly blessings " Surely you, who are, so to say, continually engaged in the struggle to free humanity from the grip of the exhausting and terrorizing armaments race, surely you will understand how important and necessary it is that your work be supported by a strong and efficacious will for peace, a desire widely spread throughout the nations represented here.

The American Council for International Promotion of Democracy under God, which arranged this gathering, constitutes, I believe, an important beginning, sponsored by the American Council and other National Councils -- the International Pro Deo University in Rome -- makes its own contribution to support the movement for peace, to promote the meeting of all men of goodwill of every nation and religious conviction, who accept the platform: "Civic Unity in Freedom Under God."

I have tried to sketch what can be the basis of such an encounter. I leave it to the speakers who follow me to develop its various aspects. I conclude by expressing the wish that the idea of such fraternal encounters -- whatever may be their concrete forms -- may spread rapidly in the world. It is a question here of an extremely important and urgent work. In fact, not only the material peace of the world is involved, but also an orderly and harmonious development of humanity toward its natural and supernatural destiny.

Rev Henry Pitney Van Dusen

RESPONSE TO CARDINAL BEA

Pro Deo "Agapé" Meeting

April 1, 1963

Amid the plethora of sweeping generalizations regarding the fate of Society in our day -- many of them platitudes or clichés, or more often, misleading half-truths -- against which many of us have built up an allergic immunity -- there is one generalization which appears to win well nigh universal acceptance. It poses a paradox, or in any event, a seeming contradiction.

On the one hand, as His Eminence has so clearly reminded us "Today everything drives to greater unity" -- especially the shrinking of traditional distances and physical barriers of all kinds, and the ever-advancing enmeshment of peoples, their economic processes, and -- less tangible but more ultimately significant -- their welfare.

On the other hand, divisions and antagonisms within the body of Humanity reveal little amelioration, on the contrary, they often appear to sharpen and deepen, almost in direct proportion to accelerating enmeshment of the peoples who make up Mankind.

One of the factors which impedes rather than furthers the conquest of this contradiction is faulty, often superficial, sometimes inexcusably sentimental diagnosis. For example, as I am confident His Eminence would agree, the basic issue is not between the corporate unity, on the one hand, which both fundamental principle -- the underlying kinship of all men (in the view of Religion, as sons of God) -- and the practical necessities for peace and well-being within an interdependent Humanity require AND,

on the other hand, the individual freedom which is the inherent right of persons. This tension and struggle lie largely within Nations. On the World Scene, the issue is, rather, between the larger unity which both a common Humanity and practical exigency demand AND the lesser unities of Race, of Nation, of Class which have been built up across the years and are today invested with inherited sanctities and artificially exacerbadated prejudices and fears.

Still another obstacle to resolution of the contradiction is reliance upon inadequate prescription of cures for Mankind's fateful, perhaps fatal, disease of disunity. Those of us who have lived our adult lives through the past half-century have heard one after another nostrum proclaimed -- before the First World War, EDUCATION between the Wars, advance of SCIENCE and ECONOMIC INTERDEPENDENCE, today, TRAVEL and CLOSER ACQUAINTANCE OF PEOPLES. None of these calimed cures, nor all of them together, have availed to forestall two WORLD CONFLICTS embroiling virtually all Humanity and the endemic threat of another and final Armageddon.

Specific focus of our concern is can the forces of faith, both individual and corporate, contribute to cure, and, if so, how and how much? This query must be faced in the context of a realistic recognition that the historic RELIGIONS have perhaps more often aggravated than alleviated conflict among and between Peoples. Between Faiths, one thinks of the Christian Crusades against Islam. Within a particular Faith, one recalls that sequence of "Wars of Religion" in Western Christendom, which Dr. Arnold Toynbee keeps reminding us stained Europe through the Sixteenth and Seventeenth Centuries, leaving an aftermath

of scars and scandal. As he rightly points out, the curse of conflict germanated by Religion arises partly from false claims to exclusive possession of all Truth and, therefore, right of forced conquest of dissent, partly also from the sanctification of basically political and economic aims with religious sanctions

In our day, the call comes to all men of religious faith, both individually and, so far as their Institutions permit, corporately to enter into sympathetic, open-minded, open-hearted, and above all, humble discourse and dialogue, seeking first of all deeper understanding, then mutual trust, then genuine fellowship, and finally community of conviction and possibly of common action. Such effort is no substitute for such instrumentalities as the United Nations and related Bodies, but rather the creation of living ligaments, if you will, spiritual cement, without which the structures of World Organization will remain no more than stone piled upon stone -- forever threatened with disintegration, collapse and resulting chaos

It is to that task that the Movement under whose auspices we meet tonight, as I understand it, issues a ringing and commanding summons

His Excellency Muhammad Zafrulla Khan

RESPONSE TO CARDINAL BEA

Pro Deo "Agapé" Meeting

April 1, 1963

All values affecting man are based upon the concept that each human being is capable of achieving the highest stage of moral and spiritual development and that his personality must be respected. The Quran takes note of diversities of race, color, language, wealth, etc., which serve their own useful purposes in the social scheme, and describes them as Signs of God for those who hear and possess knowledge (30:23). But none of these confers any privilege or imposes any disability. The Quran says that God has divided mankind into tribes and nations for greater facility of intercourse. Neither membership in a tribe nor citizenship in a state confers any privilege, nor are they sources of honor. The true source of honor in the sight of God is a righteous life (49:14). In his Farewell Address, the Prophet said: "You are all brothers and are all equal. None of you can claim any privilege or any superiority over any other. An Arab is not to be preferred to a non-Arab, nor is a non-Arab to be preferred to an Arab."

Islam has established a universal brotherhood, stressing that true brotherhood can be established only by virtue of mankind's relationship with one another through God. "Hold fast, all together, by the rope of Allah, and be not divided, and remember the favor of Allah, which He bestowed upon you when you were enemies and He united your hearts in love, so that by His

grace you became as brothers, and you were on the brink of a pit of fire, and He saved you from it. Thus does Allah explain to you His commandments, that you may be rightly guided" (3 104)

Domination of one group by another in the domestic sphere, or of one people by another in the international sphere is a potent cause of disturbance of peace, and is strongly condemned in the Quran. God does not approve of the division of His creatures into groups for the purpose of domination of some by others, and whenever such an attempt is made God's purpose works for the uplift of those who are dominated or oppressed.

Economic exploitation of one people or country by another inevitably leads to domination by the exploiter, and develops into a threat to peace. The Quran prohibits such exploitation, and stresses that an economy based on the exploitation of other peoples and their resources is not beneficial in its consequences, nor does it endure. Only such economic development is beneficial and enduring as is based upon the exploitation of a country's own resources and an equitable sharing with others of the bounties which God has provided for each people.

Islam seeks to bring about reconciliation between the followers of different faiths and to establish a basis of respect and honor among them. It holds out to them the hand of cooperation and friendship on a basis of righteousness. "Surely, those who have believed, and the Jews, and the Sabaeans, and the Christians, whoso believes in God and the Last Day, and acts righteously, on them shall come no fear nor shall they grieve" (5 70). They are all invited to unite on the basic principle which all of them profess to believe in. "Say, O people of the Book, come to an agreement on a principle common between us and you, in that we

worship none but Allah and that we associate no partner with him, and that some of us take not others for lords beside Allah" (3 65)

Islam stands emphatically for freedom of conscience. Everyone must make his choice, and accept or reject in absolute freedom whatever he chooses to believe in or to deny. "There is no compulsion in matters of faith, for surely guidance has been made manifest and distinct from error" (2 257)

Islam bases itself upon reason and observation, and invites people to the consideration of its teachings on that basis. "The truth is from your Lord, so let him who will, believe, and let him who will, disbelieve" (18 30). "There have come to you clear proofs from your Lord, whoever will therefore see and recognize the truth, it will be for the good of his own soul and whoever will remain blind to it shall only harm himself" (6 105)

It is explained that complete freedom in the matter of conscience and belief is essential for the fulfillment of the Divine purpose. It would be easy for God to compel belief inasmuch as He has power even over the consciences of people, but they must be left to decide for themselves. "If thy Lord had enforced His will, surely all who are on the earth would have believed together. Wilt thou, then, force people to become believers?" (10 100)

Clear directions have been given with regard to the manner in which the message of Islam is to be conveyed to mankind. "Say, 'This is my way. I call unto Allah on the basis of understanding, I and those who follow me'" (12 109). "Call unto the way of thy Lord with wisdom and kindly exhortation, and reason with them in the way that is best. Surely thy Lord knows best who has strayed from His way, and He knows best those who are rightly guided" (16 126)

RESPONSE TO CARDINAL BEA

Pro Deo "Agapé" Meeting

April 1, 1963

When Israel approached Sinai, God lifted up the mountain and held it over their heads, saying "Either you accept the Torah or be crushed beneath the mountain."

The mountain of history is over our heads again. Shall we renew the covenant with God?

In the words of Isaiah

"The envoys of peace weep bitterly... Covenants are broken, witnesses are despised, there is no regard for man." (33 7-8)

This is an hour when men all over the world have a dreadful sense in common, the fear of absolute evil, the fear of total annihilation. An apocalyptic monster has descended upon the world, and there is nowhere to go, nowhere to hide.

This is an hour when even men of reason call for accommodation to absolute evil and preparation for disaster, maintaining that certain international problems are weird, demonic, beyond solution.

Dark is the world for us, for all its cities and stars If not for Thee, O Lord, who could stand such anguish, such disgrace?

The gap between the words we preach and the lives we live threatens to become an abyss How long will we tolerate a situation that refutes what we confess?

Is it not true that God and nuclear stockpiles cannot dwell together in one world? Is it not true that facing disaster together we must all unite to defy despair, to prevent surrender to the demonic?

What words are worthy of being spoken at this distinguished

assembly? Only words that would be strong and relevant to those who are in distress are worthy of being spoken at this auspicious occasion.

The minds are sick. The hearts are mad. Humanity is drunk with a sense of absolute sovereignty, and our pride is hurt by each other's arrogance.

The dreadful predicament is not due to economic conflicts. It is due to a spiritual paralysis.

This is an age of suspicion, when most of us seem to live by the rule Suspect thy neighbor as thyself. Such radical suspicion leads to despair of man's capacity to be free and to eventual surrender to demonic forces, surrender to idols of power, to the monsters of self-righteous ideologies.

What will save us is a revival of reverence for man, unmitigable indignation at acts of violence, burning compassion for all who are deprived, the wisdom of the heart. Before imputing guilt to others, let us examine our own failures.

What all men have in common is poverty, anguish, insecurity. What all religions have in common is power to refute the fallacy of absolute expediency, and insistence that the dignity of man is in his power of compassion, in his capacity for sacrifice, self-denial.

Our era marks the end of complacency. We all face the dilemma expressed by Moses: "I have put before you life and death, blessing and curse. Choose life." Religion's task is to cultivate disgust for violence and lies, sensitivity to other people's suffering, the love of peace. God has a stake in the life of every man. He never exposes humanity to a challenge without giving humanity the power to face the challenge.

Different are the languages of prayer, but the tears are the same. We have a vision in common of Him in whose compassion all men's prayers meet

"From the rising of the sun to its setting My name is great among the nations, in every place incense is offered to My name, and a pure offering, for My name is great among the nations, says the Lord of hosts." (Malachi 1 11). It seems to me that the prophet proclaims that men all over the world, though they confess different conceptions of God, are really worshipping One God. the Father of all men, though they may not even be aware of it

What will save us? God, and our faith in man's relevance to God

This is the agony of history bigotry, the failure to respect each other's commitment, each other's faith We must insist upon loyalty to the unique and holy treasures of our own tradition and at the same time acknowledge that in this aeon religious diversity may be the providence of God.

"Pious men of all nations have a share in the world to come," and are promised the reward of visio Dei. "I call heaven and earth to witness that the Holy spirit rests upon each person, Jew or Gentile, man or woman, master or slave, in consonance with his deeds."

God's voice speaks in many languages, communicating itself in a diversity of intuitions

The word of God never comes to an end No word is God's last word.

Man's greatest task is to comprehend God's respect and regard for the freedom of man, freedom, the supreme manifestation of God's regard for man.

In the words of His Eminence Cardinal Bea, "this freedom means the right of man to decide freely and according to his own conscience regarding his own destiny "

Man's most precious thought is God, but God's most precious thought is man

A religious man is a person who holds God and man in one thought at one time, at all times, who suffers harms done to others, whose greatest passion is compassion, whose greatest strength is love and defiance of despair



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I. CHRISTIANS AND JEWS

Spiritual Man at the Crossroads

The middle years of the 20th century have ushered in a period of profound change, unparalleled in the history of mankind.

The forces of political, social and economic upheaval have brought a totally new age into being in less than 25 years. Astounding technological developments have shrunk the boundaries of the world and released the threat of atomic destruction. Established religions everywhere are confronted externally by the forces of a militant and intolerant atheism, and internally by those who profess religion but do not practice it, who seek only material gratification or power, with no concern for the fate of fellow human beings.

In this grave hour His Holiness Pope John XXIII has called on Ecumenical Council, the first in nearly a century.

The American Jewish Committee would like to take the opportunity afforded by the calling of this Council to lay before the Head of the Church a matter of deep concern affecting Catholic-Jewish relations: the question whether Catholic teaching about Jews is fostering prejudice and hostility.

Catholic-Jewish Tensions

Tensions between Catholics and Jews are centuries old, but the crucial state of the world makes the issue especially urgent today. Man's actions today have wider, deeper and more immediate repercussions than ever before. There are no islands any more; the fates of all men are irrevocably linked. Whatever may have been true in past ages, prejudice against any religious group

today is an evil we can no longer afford. Prejudice inevitably weakens the entire fabric of society, dehumanizes both victims and oppressors, and divides mankind. In this time of crisis, when the free world has great need for brotherhood and unity, all those who share the common spiritual heritage that affirms human dignity must stand together.

The Christian Conscience and the Jews

Jews have lived in the Christian world since its beginning, yet their status among the Christian majority has almost always been precarious. On one hand, the Church has protected them; Popes and Church Councils, in medieval and modern times, have condemned anti-Jewish propaganda, violence and persecution, and for five hundred years (from the 11th until the 16th century) Jews enjoyed safety in the Papal states. But, on the other hand, Jews in nearly every century have been scapegoats, blamed for famine, pestilence and the follies of men. They have undergone untold suffering, misery and degradation at the hands of supposed Christians, sometimes with the acquiescence of ecclesiastical authority.

This ambiguous attitude of the Christian world toward the Jews has persisted into our own time. When Hitlerism -- an essentially pagan movement generated chiefly by social and economic forces unrelated to religion -- unleashed the most terrible of all persecutions, some devout and valiant Christians courageously saved Jewish lives; but the majority of Christendom stood indifferently by. The Jews will not forget their rescuers, but neither can they forget the six million whom no one rescued.

How could this diabolical crime have come to pass, in countries of ancient Christian traditions, unless the Christian conscience had been numbed -- unless a strong undercurrent of anti-Jewish feeling ran through the Christian culture? In the days of the death camps as in those of the Black Death, many nominal Christians must have felt that the Jews were outside the human community, that they somehow deserved their fate, and that the rest of mankind was not responsible for them. It was this hostility, contempt and indifference which made possible the greatest mass murder in history.

Teaching About the Jews

It is appalling, therefore, to find that ~~fifteen~~ years after the catastrophe our culture still is permeated by religious prejudice, and that the old hostility, contempt and indifference are being transmitted to a new generation.

Churches must share some of the responsibility for this state of affairs. Religious bodies inevitably condemn anti-Semitism in principle, but often give sanction to it by some of their teachings. It is our contention that Catholic religious teaching has for centuries sanctioned anti-Semitism and anti-Judaism which encourage hostility for Jews.

Such teachings appear in all their monstrous absurdity when read against the true relationship between Catholicism and Judaism, as forcefully revealed in 1958 by Pope Pius XII:

"Anti-Semitism is ... a movement in which we, as Christians, cannot have any part whatever... Spiritually, we are Semites."¹

¹ Sources of quotations are listed at the end of this memorandum.

Among the influences by which anti-Semitism is perpetuated, faulty religious teaching is one of the most insidious, because it permits the erroneous belief that anti-Semitic ideas have the approval of the highest moral and spiritual authority.

For this reason, the American Jewish Committee considers it a duty to bring the matter to the attention of the Head of the Church, adding its voice to those of others who ask for a re-examination of Catholic teaching materials concerning Jews and a revision of slanderous interpretations that negate the Church's message of love and charity.



II. AMERICAN ASPECTS

Prejudice a Danger to America

Because of certain historical and ethnic factors in American society, the problem of Catholic attitudes toward Jews in the United States has important civic and social implications in addition to its spiritual ones. No doubt these implications are paralleled in other countries; the American experience, on which we have drawn because it is the most familiar to us, may thus exemplify a broader problem.

The immense variety of religious faiths and national backgrounds among the American people makes it necessary to work steadily and rapidly toward the elimination of intergroup tensions -- not by persuading anyone to abandon his religion for that of the majority, nor by preaching syncretism in any form, but by creating a climate free from prejudice.

To accomplish this end, Americans of all faiths in recent years have made special efforts to do away with all religious sanctions of bigotry. The election of a Catholic to the Presidency of the United States is in part the result of these efforts.

Possible Sources of Bigotry

Nevertheless, in the United States as in other countries, anti-Semitism continues to come to the surface in times of stress. We believe its persistence cannot be explained solely in social and economic terms. Such explanations cannot by themselves account for the fact that Jewish minorities have been

singled out as targets of prejudice in the most varied circumstances: when they were many and when they were few; when they lived apart and when they were assimilated; when they were capitalists and when they sided with the working classes. There is at least a strong possibility that sanction by misguided religious notions is a major factor in perpetuating anti-Semitic attitudes.

We note, for example, that anti-Semitic agitators often base their anti-Jewish appeals on such themes as God's alleged rejection of the Jews and the myth of the "cursed people." These and other defamatory notions are still widely current in religious publications. By propagating them, churches give unintentional sanction to false prophets.

Traditional notions of a kind likely to breed distrust and dislike of Jews may be repeated by writers of religious publications and passed by the Censor without awareness of their possible psychological effect. But the damage they can do to America's spiritual strength is no less for being unintentional. Of all the forces that might seriously impair America, none is more destructive than the prejudices that set citizens against one another.

More Than a National Problem

Because America's inner strength is of critical importance to the destiny of mankind, religious prejudice in the United States is not merely a national problem, but a danger to the world.

If the American nation is to remain united by bonds stronger than materialism, religious groups must not be content merely to condemn violent bigotry. They must recognize and correct erroneous teachings that keep bigotry alive, and thus strip prejudiced beliefs of any semblance of religious sanction. We think many Catholics in America, as elsewhere, would be eager to assist in this task if they were assured of the Vatican's earnest support.



I. CHRISTIANS AND JEWS

Spiritual Man at the Crossroads

The middle years of the 20th century have ushered in a period of profound change, unparalleled in the history of mankind.

The forces of political, social and economic upheaval have brought a totally new age into being in less than 25 years. Astounding technological developments have shrunk the boundaries of the world and released the threat of atomic destruction. Established religions everywhere are confronted externally by the forces of a militant and intolerant atheism, and internally by those who profess religion but do not practice it, who seek only material gratification or power, with no concern for the fate of fellow human beings.

In this grave hour His Holiness Pope John XXIII has called an Ecumenical Council, the first in nearly a century.

The American Jewish Committee would like to take the opportunity afforded by the calling of this Council to lay before the Head of the Church a matter of deep concern affecting Catholic-Jewish relations: the question whether Catholic teaching about Jews is fostering prejudice and hostility.

Catholic-Jewish Tensions

Tensions between Catholics and Jews are centuries old, but the crucial state of the world makes the issue especially urgent today. Man's actions today have wider, deeper and more immediate repercussions than ever before. There are no islands any more; the fates of all men are irrevocably linked. Whatever may have been true in past ages, prejudice against any religious group

today is an evil we can no longer afford. Prejudice inevitably weakens the entire fabric of society, dehumanizes both victims and oppressors, and divides mankind. In this time of crisis, when the free world has great need for brotherhood and unity, all those who share the common spiritual heritage that affirms human dignity must stand together.

The Christian Conscience and the Jews

Jews have lived in the Christian world since its beginning, yet their status among the Christian majority has almost always been precarious. On one hand, the Church has protected them; Popes and Church Councils, in medieval and modern times, have condemned anti-Jewish propaganda, violence and persecution, and for five hundred years (from the 11th until the 16th century) Jews enjoyed safety in the Papal states. But, on the other hand, Jews in nearly every century have been scapegoats, blamed for famine, pestilence and the follies of men. They have undergone untold suffering, misery and degradation at the hands of supposed Christians, sometimes with the acquiescence of ecclesiastical authority.

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Teachings About the Jews

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Churches must share some of the responsibility for this state of affairs. Religious bodies invariably condemn anti-Semitism in principle, but often give sanction to it by some of their teachings. It is our contention that Catholic religious teaching today contains defamatory misstatements and opinions which encourage hostility for Jews.

Such teachings appear in all their monstrous absurdity when read against the true relationship between Catholicism and Judaism, so forcefully recalled in 1958 by Pope Pius XII:

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II. AMERICAN ALLEGES

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III. WHAT CATHOLICS LEARN ABOUT JEWS

Sources of Material Cited

What are the false charges against the Jews which still distort Catholic teaching, spreading old hatreds among a new generation of Americans? We find that such charges are similar to those identified by investigators in other countries. They are documented below, mostly in extracts from current Catholic teaching materials widely used in the United States. If requested, we would be willing to supply examples from other countries as well.

The extracts quoted are not an exhaustive collection. They are merely examples encountered by the American Jewish Committee's Institute of Human Relations in surveying a random selection of approved parochial-school textbooks, plus a few other publications. However, the large number of objectionable passages found in these few, presumably typical, texts would seem to indicate that the problem is widespread.

Our illustrations are drawn chiefly from teaching materials — although we also have noted, and will cite upon request, examples in the liturgy of the Church. Religious teaching material, we believe, has so great an impact on the impressionable minds of students that it may well determine permanently their attitudes toward Jews — a point emphasized by Father Paul Demann in his study of Catholic teachings about Jews in France:

"The Jews whom they learn about in the lessons, in sermons, in reading, will be, for many Christians, the first and sometimes the only ones whom they will ever meet. The impression which they receive will

determine, for the most part, the opinions and dispositions of heart with which they will approach the Jews who will cross their path some time or other during their life. This will be either a feeling of respect and sympathy towards the Chosen People of God, descendants of the saints of the Old Testament, our ancestors in the faith, the faith of Jesus, Mary, and the first disciples; or it will be a feeling of aversion and scorn; of secret hostility toward a perfidious, condemned, fallen, and cursed people, killers of God."²

In the United States, each of the three major faiths has undertaken studies of its own educational publications. A study of the ways in which Catholic teaching materials portray other religions, racial and ethnic groups is in process at St. Louis University under the supervision of Father Trafford P. Maher. Self-studies of Protestant and Jewish teaching materials have been made at Yale University and Bryn Mawr College, respectively. These studies are but initial steps toward revising materials, and toward making editors and publishers more fully aware of the possible effects of religious lessons on attitudes towards persons of other creeds.

Portrayal of the Jews

Many of the Catholic textbooks we have examined take an exemplary attitude toward other groups in lessons on the social or civic responsibilities of Catholics. In this context, the tone is friendly and positive; human brotherhood and the contributions made by persons of different cultural and religious

backgrounds are stressed. For example:

"A considerable number of Jews have made original contributions to American culture. Through newspaper and book publishing, the theater, motion picture production, and radio, others have assisted in the popular dissemination of information and culture. There is hardly a national group or a voice in the world that has not in some way left its mark upon our arts or daily living."³

The difficulties arise in passages that interpret scripture or doctrine. When the discussion turns to such topics as the birth of Christianity, the conflict between the early Church and the synagogue, or the relationship between Jesus and his contemporaries, teaching about Jews often becomes uncharitable and distorted. The portrait painted often is so negative as to cancel out well-intentioned statements in other lessons. Jewish contributions to culture will hardly impress a student who is also taught, directly or indirectly, that the Jews are cursed by God as the murderers of Jesus.

Father Louis Hartman, C. S. R., General Secretary of the Catholic Biblical Association of America, has stated:

"The New Testament quite clearly lays the chief responsibility for the death of Christ on a small but powerful group of men who could not claim to act as the rightly constituted head of the Jewish people. The rabble which they were able to rouse up to clamor for the death of Christ before Pilate's

tribunal could not speak in the name of the whole Jewish people of that time and certainly not in the name of all later Jewish generations. ...Moreover, the bulk of the Jews at that time probably lived outside of Palestine, and apparently very few of these had even heard of Jesus of Nazareth until some decades later when the Apostles first preached to them.

"Historically speaking, therefore, there is no basis for the claim that the Jews of that time as a people were guilty of the death of Christ, and obviously there is not the slightest reason for bringing this accusation against their descendants of two thousand years later."⁴

Yet many of the texts examined by us make precisely that accusation, stating or implying that the Jews as a people are exclusively and collectively responsible for the death of the Son of God, and that they are a cursed people, condemned and rejected by God. A few examples follow:

"The Jews wanted to disgrace Christ by having him die on the cross."⁵

"The vast majority of Jewish people...condemn Him to death as a blasphemer, and deliver Him up to the Romans to be crucified."⁶

"The chief priests took up a cry that put a curse on themselves and on Jews for all time: 'His blood be on us and on our children!'"⁷

"Show that the Jews did not want Pilate to try

Christ but to give permission for his death."⁸

"Again the Jews were changing the charge, as they had done in the religious trial. If one accusation didn't work, they would try another."⁹

"When did the Jews decide to kill Christ?"¹⁰

"He declared the divinity of Christ when the Jews had unbelief."¹¹

"The curse of Christ and the subsequent decay of the [Fig] tree symbolized the condemnation and the destruction of the Jewish people for their empty lives."¹²

"The Jews as a nation refused to accept Christ, and since his time they have been wandering on the earth without a temple or a sacrifice and without the Messiah."¹³

"The Gentiles came to take the place of the Jews in Christ's Kingdom."¹⁴

"God separated Israel from the rest of the world and gave it ample protection. He left it in the keeping of the leaders of the people, and from time to time, through His prophets, asked for results. The harsh treatment given these spokesmen of God reached a climax in the willful murder of Christ. As a consequence, these false leaders and their followers were rejected as the foundation of the Kingdom in favor of the Gentiles."¹⁵

"When they [the Jews] would not heed the Prophets,
He sent His only-begotten Son to call them to
repentance. Him also they put to death. Because
of this fact, they were finally rejected by God
and their rights to His Kingdom were given to
others."¹⁶

Similarly, in the footnotes of an edition of the New
Testament we find:

(Commenting on St. Luke 23:31:) "This verse is
generally understood to mean, 'If crucifixion is
the lot of the Innocent, what is to be expected
by the guilty (that is, the Jews)?'"¹⁷

(Commenting on St. Matthew 23:29-32:) "To complete
your father's reckoning? By killing the Son of God
as their fathers had killed his prophets."¹⁸

And in a London Manual we read:

"His Jewish nation was suffering an exile of seventy
years. In captivity they were atoning for the wor-
ship of false gods. In these modern days, the Jews
are still dispersed in every nation, in a condition
worse than exile. They have been atoning there 1900
years for the greatest of all crimes, committed when
an entire nation rejected, crucified, and shed the
Blood of the Son of God. Amongst us Christians they
are witnesses of a lost vocation, without ~~grace~~,
or prophet, or sacrifice, or a temple in Jerusalem;
divine punishment hangs over them until the end of
time, when God, because of His promises to the

Prophets, will, in some extraordinary way, bring them to believe and live in Jesus Christ."¹⁹

Teachings like these are likely to instill the conviction that the Jews bear a collective guilt and somehow deserve the sufferings and persecutions that have marked their long history. This concept is extraordinarily invidious, because it cuts off the Jews from the common body of humanity and may make Catholics indifferent to the fate of their fellow human beings. If a child is taught that God has cursed and rejected the Jews, who will blame him for doing likewise?

Partiality in the Use of the Term "The Jews"

The suggestion that the Jewish people are guilty in a collective sense is frequently reinforced by partiality in the use of the word "Jews."

Thus, in some books, the enemies of Jesus are identified as Jews, while his friends and followers are not. For example, there is no mention of Jews in these passages:

"Christ chose the twelve men who were to be the foundation of His Kingdom."²⁰

"All together, numbering well over five thousand, they listened to the Master all day, forgetting even to eat."²¹

"In the beginning of His public life, Jesus was held in great admiration by the people."²²

Contrast these passages with the following -- particularly the first, in which history and logic are blatantly twisted:

"It was on the day Christ raised Lazarus from the

tomb that the Jews decided to kill him. Nevertheless, they were afraid of the people."²³

(Were not "the people" also Jews?)

"Scripture tells us that Judas was watching for a chance to turn his Master over to the Jews."²⁴

"They were afraid to be seen by the Jews, for fear they might be put to death as their master was."²⁵

"The Jews stirred up the rabble against him ..."²⁶

"For what words of His did the Jews attempt for the second time to stone Him?"²⁷

In the examples just given, and in those that follow, the generic term "the Jews" is freely used in contexts in which actually only some Jews were involved. Merely by correcting these omissions and false emphases, much could be done to change the erroneous impression that the Jews as a people hated Jesus and conspired toward his death.

The name "Jews", thus generically used, is frequently coupled with alleged evil qualities:

"Since Pilate could not find anything wrong with Christ, he decided to disfigure his pure and beautiful body so that even the bloodthirsty Jews would back down...."²⁸

"Jesus ... was rejected by the leaders of the Jewish people ... because [of] their material and carnal minds ..."²⁹

Time and again we find references to "the envious Jews," "the blind hatred of the Jews," and so forth. The repeated use of

such phrases makes it possible for students to associate evil characteristics with all Jews, and to think of Jews as a hate-ridden, cruel and materialistic people.

Many textbooks also show partiality in calling Jews by different names in Old and New Testament contexts. In lessons about the Old Testament, where the Jews are presented in friendly, positive fashion, they usually are named "Hebrews" or "Israelites." In New Testament lessons, where the prevailing attitude is negative and unfriendly, "Jews" is the commonly used term. Since that is the name in use today, the Catholic student is likely to associate Jews with the conflict described in the New Testament, but not with the living people to whom God revealed Himself, who upheld even through martyrdom the faith in the one and living God which made Christianity possible. The student is not made sufficiently aware that the "Hebrews" and "Israelites," who are praised for their loyalty and devotion to God, are the same people as the Jews.

Sweeping generalization, oversimplification and partiality in the use of names have long been recognized by scholars as stimulants for anti-Semitic attitudes. Thus Father Trafford P. Maher, already mentioned as one of the American Catholics concerned with the impact of such material on the minds of students, quotes an objectionable passage from a Catholic textbook:

"The Jews, on the other hand, by the bad influence of their pride and hypocrisy hindered the spread of the knowledge of God among other nations."³⁰

Comments Father Maher:

"Evidently, the problem here is the broad sweep in the author's statement, his lack of care in the

statement of the facts, and his apparent unawareness of what such a statement might do in the formation of the young reader's attitudes toward people in his own world."³¹

The Pharisees

The treatment of the Pharisees in Catholic textbooks may be questioned on several grounds. No distinction is made among Pharisees, although the New Testament itself distinguishes between those who opposed and those who supported and befriended Jesus. No true religious motivation is ever ascribed to the Pharisees; nowhere is it suggested that Pharisees who opposed Jesus might have done so out of sincere conviction.

The Catholic student thus is given a picture of a group utterly debased, completely hypocritical, with nothing but hatred and willful blindness toward Jesus:

"No one has any sympathy for the Pharisees because they deliberately made themselves blind to the inspiring miracles and teaching of Christ."³²

"The high priest and the rest of the Temple Gang [~~described as Pharisees and scribes~~] played the part of hypocrite and looked horrified at what Christ said."³³

"Back of it all was the envy of the Temple Gang -- the better a man Christ was, the greater their hatred of him."³⁴

In his book on Christian teaching and the Jews, Father Paul Demann writes:

"The manner in which we approach and judge the Pharisees would seem to constitute a true test of the spirit of our teaching. Too often, instead of seeing in them, and in the reproaches that Jesus directed at them, the mirror of our own hypocrisies, our own narrowness, our own formalism, we are tempted to take exactly the same attitude toward them which they were tempted to take toward the sinners and publicans. To present the Pharisees in a historically and theologically accurate way means to show that their temptations, their sins, the reproaches addressed to them, are to be taken, not in a collective sense but rather in a permanent and universal sense; it means to understand and to make it understood that the question is not 'they (as against us),' but 'we beside them.'"³⁵

Nowhere in the materials examined by us are the Pharisees dealt with in the manner called for by Father Demann.

Unjust or Inaccurate Comparisons

In expounding Christianity, unjust and inaccurate comparisons with the Jewish faith are often made. Judaism is depicted as a legalistic religion, concerned only with external observances, devoid of love, mercy and compassion. Catholic students are not told that love of God and neighbor was first mentioned in the Old Testament and is just as obligatory there as in the New. Gratuitous slurs on Judaism are introduced to heighten the contrast with Christianity.

"The Jews believed that one should hate an enemy; but Christ taught the opposite."³⁶ (Actually, St. Paul's injunction, "If your enemy is hungry, feed him," Romans 12:20, is a direct quote from Proverbs 25:21).

"The Jewish rabbi reads the Old Testament scriptures as faithfully as does the priest."³⁷

"The first martyr was St. Stephen ... who was stoned to death for defending the new faith and the right of Gentiles (Non-Jews) to salvation."³⁸ (The implication is that St. Stephen was killed for preaching salvation outside the Jewish faith. Actually, Jews did not then and do not now deny that faiths other than their own may lead to salvation. The rabbinic dictum, "All the righteous of the earth have a share in the world to come," was expressed almost a century before Jesus.)

"But little progress has been made in the conversion to any form of Christianity of groups who regard their race or religion as the antithesis of Christianity, such as the Jews and Mohammedans. Both of these large bodies are more anti-Christian than they are pro-something."³⁹ (Jews are not a race; they practice their religion for its own values, not in opposition to another faith; and they do not consider Judaism "the antithesis of Christianity.")

In addition, Catholic history textbooks unwarrantedly accuse Jews of many evil deeds:

"In order to divert the masses from what they believed the true origin of the fire, Nero, perhaps at the suggestion of the Jews, charged it to the Christian."⁴⁰

"The Jews no doubt" had insisted on wreaking vengeance on someone, after St. Paul had escaped their fury by his appeal to Caesar."⁴¹

"In 726 Lee the Isaurian (717-741), urged perhaps by Mohammedans and Jews" ordered the destruction of all images in the churches."⁴²

Omissions

What is left out of a lesson may be as important in forming of attitudes and values as what is put in. By ignoring certain facts -- either intentionally or under the influence of unconscious prejudice -- authors of educational literature may stimulate or abet bigotry.

For example, it would not be untrue to state that in the Middle Ages many Jews were moneylenders. But the statement would be misleading unless it were explained that Jews had few other ways of supporting themselves, being barred from guilds and forbidden to own land.

Some omissions likely to foster prejudice are illustrated here:

* Underscores are ours.

1. The Jewish background of Christianity is often ignored. Many Catholics are largely unaware of Christianity's Jewish roots. Some passages give the impression that the Bible did not exist previous to the Catholic Church.
"[God] inspired men whom He chose to write the different smaller books which comprise it [the Bible]. There can be no doubt that the world must thank the Catholic Church for the Bible." ⁴³
2. There are no references to Judaism as a religion after the birth of Christianity. Jewish religious practices, holy days, etc., are described only in the context of the ancient past. The Catholic student is given the impression that Judaism as a faith ceased to exist with the founding of Christianity, or with the destruction of the Temple. The Jews of later ages thus are made to appear, by implication, as an irreligious people. Even though Catholics believe Christianity to be the fulfillment of Judaism, is there not a responsibility to mention that Judaism continues as a living faith?
3. Through omission of facts, later phases of Jewish history are presented in a false light. For example:
"The Jews, as religionists, were not subject to the Spanish Inquisition, but only as baptized Christians, known as Marranos. Jews who practised their own religion were not molested. Jewish scholars admit that many Jews, of their own free will, embraced the Catholic Church, were baptized,

followed Catholic practices, yet were insincere." 44
It is not mentioned that Jews who practiced their own religion were severely molested by the civil authorities if not by the Church. Most Marriages converted, not of their own free will, but under pressure and the threat of expulsion.

Summary

Prejudiced teachings about Jews in the materials examined by us fall into certain categories

1. Misleading interpretations (e.g., sole and collective responsibility of the Jews for the Crucifixion; deicide; "cursed people"; Jews rejected by God).
2. Oversimplifications and sweeping statements (e.g., description of the Pharisees; partiality in the use of the term "Jews").
3. Unjust or inaccurate comparisons (e.g., the religion of law vs. the religion of love).
4. Invidious use of language (e.g., "carnal Jews," "bloodthirsty Jews").
5. Omissions (e.g., failure to present Judaism as a living religion).

IV. DESTROYING THE ROOTS OF PREJUDICE

The Church's True Position

In the preceding pages we have cited many negative and hostile references to Jews and Judaism, which seem to contradict the Church's precepts of love and charity.

We recognize, however, that these references -- especially those bearing on the central issue of the Passion -- do not reflect the true doctrine of the Church. That doctrine, formulated four centuries ago by the Council of Trent, rejects the view that the Crucifixion was a crime committed by the Jewish people, and places the responsibility on all mankind:

"It was the peculiar privilege of Christ the Lord to have died when He Himself decreed to die, and to have died not so much by external violence as by internal assent.... Should anyone inquire why the Son of God underwent His most bitter Passion, he will find that besides the guilt inherited from our first parents the principal causes were the vices and crimes which have been perpetrated from the beginning of the world to the present day and those which will be committed to the end of time....

"In this guilt are involved all those who fall frequently into sin; for as our sins consigned Christ the Lord to the death of the cross, most certainly those who wallow in sin and iniquity 'crucify to themselves again the Son of God, as far as in them lies,

and make a mockery of Him' (Hebrews 6:6). This guilt seems more enormous in us than in the Jews, since according to the testimony of the same Apostle: 'If they had known it, they would never have crucified the Lord of glory' (I Corinthians 2:8); while we, on the contrary, professing to know Him, yet denying Him by our actions, seem in some sort to lay violent hands on Him.

"...Men of all ranks and conditions were 'gathered together against the Lord, and against his Christ' (Psalm 2:2). Gentiles and Jews were the advisers, the authors, the ministers of His Passion; Judas betrayed Him, Peter denied Him, and the rest deserted Him...."⁴⁵

Nor are we unmindful of the Catholic forces that are striving today for greater harmony between Christians and Jews.

Liturgical Changes

That the Church is concerned about her influence on attitudes toward non-Catholics is indicated by certain changes in the liturgy made during the last six years. Thus, in 1955, the Sacred Congregation of Rites reintroduced the Electamus genus for the Jews during the Good Friday service; and in 1958, after the accession of Pope John XXIII, reference to "perfidii Judaici" and "perfidia Judaica" were removed from the Good Friday prayer. In

1959, the following sentence was dropped from the Act of Consecration of the Human Race (celebrated as part of the Mass of the Sacred Heart, the Blessing of the Holy Sacrament, the Feast of Christ the King, and on the first Friday of each month):

"Look, finally, with eyes of pity upon the children of that race which was for so long a time thy chosen people; and let thy Blood, which was once invoked upon them in vengeance, now descend upon them also in a cleansing flood of redemption and eternal life."

Finally, in 1960, this sentence was dropped from the Baptism of Converts:

"heredes Judaicae perfidiam, respue Hebraicae superstitiones."

Contributions by Scholars

The Holy See's recently expressed sensitivity to the possible anti-Semitic interpretation of such references is shared by Catholic thinkers, both in Europe and the United States.

In articles, documents, lectures and books, scholars and theologians have called for changes in Catholic teaching where it touches upon Jews: for greater emphasis on the close bonds between Judaism and Christianity; for an affirmation of the Jewish roots of Christianity and the Jewishness of Jesus; for a truer interpretation of the Passion, which will place the responsibility on the conscience of mankind, instead of laying it on the Jewish people.

A comprehensive survey of Catholic teachings about Jews,

by Father Paul Demann, M.D.S. (La Catéchèse chrétienne et le peuple de la Bible, Paris 1952), has already been mentioned.

Catholics and Organizations

Specific issues bearing on Catholic-Jewish relations have been the subjects of statements by Richard Cardinal Cushing, Archbishop of Boston; Achille Cardinal Lienart, Bishop of Lille; Mgr. Charles de Prevaenderen, Bishop of Aix; Father John A. O'Brien of Notre Dame University (U.S.A.); Father John LaFarge, S. J., and others.

Organizations in several countries are working for improved relations between Catholics and Jews -- for example, the Confraternidad Judeo-Cristiana in Argentina, Amitié Judeo-Chrétienne in France, and the Catholic Commission for Israel in the Netherlands.

Publications

Teaching about Jews has been discussed in the United States in at least three Catholic magazines -- America, Publisher and Social Order -- and in the Annual Report of the Catholic Library Association.

A periodical on Catholic-Jewish relations, Handbrief zur Förderung der Freundschaft zwischen dem alten und dem neuen Gottesvolk im Geiste der beiden Testamente (Freiburg) is published in Germany.

In Catholic Diocesan newspapers the new, positive approach is reflected from time to time. One such publication for example

relates the Christian Easter to the Jewish Passover, and continues:

"To say -- without reservation -- that the Jews rejected our Lord is to forget the record. The nucleus of every early Christian congregation was Jewish. The bishops of today are the successors of 12 Jews (or 14, counting Paul and Barnabas).... The popes of the Middle Ages condemned persecutions of Jews -- including persecutions by slander. But enough Catholics, individual clergy included, participated in persecution -- even of the physical kind -- as to leave a lasting mistrust in the minds of Jews.... To avoid even the appearance of slander, Pope John XIII dropped the term 'perfidia Judaica' from the liturgy of Good Friday.... Can the rest of us do less, this Easter time, than try to eliminate slander from our words and ideas about Jews?"⁴⁶

It would not be truthful to suggest, however, that this positive attitude has been adopted by the Catholic press as a whole.

V. RECOMMENDATION.

The attitudes of Catholics toward Jews and Judaism today range all the way from foresight and understanding, as expressed in the efforts of Pope John XXIII and certain Catholic leaders, to age-old hostility, wittingly or unwittingly kept alive in many parts of the Church community.

The moral obligation of religion to inspire love and respect for all the children of God, as well as the need for unity in a world threatened by materialism and totalitarian oppression, demand an end to religious prejudices that have scarred the relationship between Catholics and Jews for many generations.

To ensure that a spirit of good will toward people of other faiths may animate the entire Church community, we respectfully request, in private and without publicity:

That His Holiness, Pope John XXIII, cause precise directives to be issued from the Vatican -- through appropriate channels and according to established methods -- for improving Catholic liturgy regarding Jews and Judaism, and, through a process of self-study and self-correction undertaken in various countries, for cleansing all Catholic educational publications and procedures of inaccurate, distorted, slanderous or prejudiced statements which reflect upon Jews collectively.

That this process of correction be encouraged by positive declarations on the part of the Vatican, acknowledging the continuing spiritual contribution of Jews and Judaism to the religious values of civilization. The Church's public recognition that the moral and spiritual life of Judaism is vital and contemporary would do much to correct the insidious opinion that the Jews are a spiritually moribund people whose contribution to civilization and religion ended twenty centuries ago.

We, members of the American Jewish Committee -- an organization devoted to fostering cooperation and understanding among religious and racial groups in the United States -- believe that the improvement of Catholic teachings about the Jews is an urgent task, of momentous importance to the spiritual health of mankind.

We are prepared to supply supplementary studies, scholarly assistance and specific proposals, if requested, and to place our services and resources at the disposal of any effort undertaken to further this end.

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THE AMERICAN JEWISH COMMITTEE

AJC's Program in Catholic-Jewish Relations

AJC is participating in three types of activities in cooperation with the highest personalities in the Vatican. All of these activities are interrelated.

I Civic Unity -- The American Council for the International Promotion of Democracy under God

This is part of a civic movement whose aim is to bring together men of all faiths to foster the spirit of civic unity. Its theme is a simple one - "Civic Unity and Freedom Under God." It seeks to "overcome the hatreds of the past" and "build peace with love...understanding and respecting him whom we love and therefore his opinions as well." These are its aims as enunciated by Cardinal Bea in whose honor the American Council sponsored the meeting on civic unity on Monday, April 1, 1963.

This movement is international; counterpart Councils exist in France and Brazil, and efforts are being made to launch similar organizations in other countries. Members of all religious faiths, as well as unbelievers and secular humanists, are eligible, even welcomed, to join. The chief instrument of this movement is the International University of Social Studies Pro Deo in Rome, for which the councils overseas seek to mobilize support.

The degree to which this movement is dedicated to the improvement of intergroup relations, may be judged by the descriptive material in the program of the April 1st meeting as well as by the selection of speakers on that occasion. (Exhibit A) This indicates how

much can be gained for improving intergroup relations by cooperation with this movement which is capable of enlisting the public support of such important persons. The public acknowledgement by Mr. Grace at the meeting of AJC's contribution to its work is an indication of the growing acceptance on their part of AJC leadership in the field of intergroup relations. In brief, these people, new to this field, are willing and eager to utilize our experience in helping them advance the cause of civic unity, in which they are interested.

The common prayer in 15 languages, which was an integral part of the evening's program, represents a high mark in religious amity reaching far beyond the occasion of this one meeting. In fact, the meeting itself must also be regarded as an achievement since it perfected a format of cooperation among diverse groups and will be duplicated as far as possible in other regions of the country.

That this movement has the support of the highest Vatican prelates -- Cardinal Cicognani, Papal Secretary of State, Cardinal Bea and the Pope himself, is demonstrated by the attached telegram from the Vatican. (Exhibit B)

II Religious Confrontation

Since the calling of the Ecumenical Council by Pope John XXIII in 1959 AJC has been involved with the highest Vatican authorities in discussion designed to aid Catholics in their examination of Catholic teaching regarding Jews and Judaism. Three scholarly memoranda have been submitted to the appropriate Ecumenical

Commission dealing with these matters. As a consequence, His Eminence Augustin Cardinal Bea during his recent visit to the U.S. agreed to discuss in considerable detail his views regarding the issues raised by the AJC memorandum^a. In preparation for this historic meeting an exchange of memoranda took place between Mr. Danzig of AJC and Father Schmidt, Secretary of His Eminence Cardinal Bea, the purpose of which was to clarify the matters to be discussed and to make arrangements for the appropriate Jewish religious leaders and scholars to take part in discussions. (See attached memorandum to Father

Morlion which explains in detail AJC's role in this matter. (Ex-

hibit C) (Dr Abraham Joshua Heschel, noted Jewish theologian and a professor at the Jewish Theological Seminary, collaborated with AJC in the submission of the scholarly memoranda and joined one of

Three things were essential for this meeting: AJC's delegations to Cardinal Bea at the Vatican)

a) An agreed-upon set of questions. These were first agreed upon in telephone conversation between AJC and Father Schmidt and later submitted in writing.

b) A representative group of prominent Jewish religious leaders and scholars were required to meet with Cardinal Bea. (See list attached (Exhibit E))

c) The Vatican needed to be assured of utmost secrecy.

The discussion lasted approximately 1½ hours. The questions it dealt with are contained in the attached memorandum (Exhibit D).

It must be understood that this was a consultation rather than a meeting to negotiate differences. It was an historic occasion, being the first time that a Cardinal visited an institution such as the AJC, and doubtless the first time at which profound theological issues of such import to Catholic-Jewish relations were discussed by responsible persons, though the discussions were conducted in an unofficial and informal manner. It was our feeling at the conclusion

of the discussion that every effort was being made by these liberal forces within the Church with whom we were in communication to bring about a significant clarification of Catholic teaching regarding Jews and Judaism, with great potential benefit to both communities. It was essential that the confidentiality of these meetings be maintained since so much depends upon the proper timing in bringing Jewish concerns before the Ecumenical Council.

III International University of Social Studies Pro Deo

AJC cooperation with the International University in Rome has the following purposes:

a) The University is the vehicle through which communication is maintained with the Vatican on matters that are of deep concern to us. Support of the University is therefore vitally important.

b) The University also conducts a program of research, and teaching in the field of intergroup relations, reaching out to highly placed churchmen, diplomats and politicians in various countries. The AJC Chair on Intergroup Relations at present filled by Otto Klineberg, prominent social psychologist, represents a permanent contribution to the development of greater interest in intergroup relations in Rome, in church circles and in University and governmental circles elsewhere in Europe.

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