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THE AMERICAN JEWISH COMMITTEE

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August 16, 1962

TO: MEMBERS OF THE BOARD OF DELEGATES, CHAPTER AND
UNIT EXECUTIVE BOARDS

FROM: A. M. SONNABEND, PRESIDENT

The forthcoming Ecumenical Council of the Catholic Church might well have a significant bearing on Catholic-Jewish relations. While recent unfortunate publicity occasioned by the actions of another Jewish organization has set back constructive preparatory efforts, it is still hoped that the Council will pave the way for improved interreligious understanding.

The accompanying memorandum is confidential and not for publication. It is sent to you for your personal use so that you may more fully understand news about the Ecumenical Council which will emerge in the months ahead, and so that you may help clarify questions on this subject among your associates in the Jewish community.

Your reactions to this memorandum would be most welcome--as would any information as to the nature of the discussion of this subject within your community.

AMS:jwb
Enclosure

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THE AMERICAN JEWISH COMMITTEE

THE ECUMENICAL COUNCIL AND THE JEWS

Recent newspaper accounts concerning the appointment--and later the withdrawal--of a Jewish representative or "observer" to the forthcoming Ecumenical Council, convoked by Pope John XXIII, have raised a number of disturbing questions, not only for members of the American Jewish Committee, but indeed for Jews throughout the Western world. What, we ask ourselves, is the appropriate relationship of Jewish groups to a Christian council, convened to strengthen Christian unity and to reexamine traditional doctrines and practices of the Church? What has been the effect of the World Jewish Congress' much-publicized efforts to secure an official invitation to the Council and, failing in this, its announced designation, later revoked, of an Israeli citizen to serve as an unofficial Jewish "observer" at the deliberations? Finally, what has been the role of the American Jewish Committee in relation to the Ecumenical Council?

In order to understand the many complex issues involved in this situation, the following background information is essential.

The Religious Roots of Anti-Semitism

The attitude of the Catholic Church toward Jews and Judaism has been an essential factor in Jewish history for almost two thousand years. While anti-Semitism is a complex phenomenon, there is little doubt that Christian teachings have constituted one of its main sources. From the early centuries of the Christian

Era to the present day, the image of the Jew in the minds of many Christians has been that of "the Christ-killer." In this view, not only the ancient Israelites, but each succeeding Jewish generation is charged with the collective responsibility for the crucifixion of Jesus.

From time to time, over the centuries, within the church, attempts have been made to modify this interpretation; one example is the doctrine that Christ died for all humanity and that all humanity shares the responsibility for his death. Despite these efforts, however, the primitive concept of collective Jewish responsibility persists, and finds expression and reinforcement in certain prayers, passages of the liturgy and in a great many Catholic textbooks.

The Ecumenical Council

In recent years, partly as a reaction to the horrors of the Hitler holocaust, some leaders of the Catholic Church have indicated a desire to improve Catholic relations with Jews. This trend was strengthened with the accession in 1958 of Pope John XXIII, the liberal-minded pontiff who helped many Jews escape during the Nazi regime, and who, shortly after assuming his high office ordered the deletion of the phrase "perfidious Jew" and other invidious references from the Good Friday liturgy. The call for an Ecumenical Council was one of the new Pope's first official acts following his election to the papacy.

This Council, the first such convocation in a century, will begin its deliberations in Rome on October 11, 1962. It promises to be an event of extreme historic importance not only to Catholics but to all other religious groups as well.

Ever since preparations for the Council got underway, in January 1959, it was apparent that some revision of the Church's traditional attitudes toward Jews would be considered, and that such proposals had the support of a progressive-minded group of Church dignitaries. It is also clear, however, that powerful forces within the Church steadfastly oppose such revisions.

In this unique situation, it would appear obvious that Jewish groups, both religious and secular, must conduct themselves with the utmost propriety to avoid upsetting the delicate balance of relationships. Unfortunately, not all Jewish leaders and organizations have proved equal to this responsibility. Indeed, the tactless and precipitous actions of certain individuals and groups have not only lessened the possibility of further improvement in Catholic-Jewish relations, but have put into serious jeopardy the very important advances which responsible Catholic and Jewish groups have painstakingly achieved.

The Interreligious Activities of the AJC

For more than three decades, the AJC has been engaged in extensive programs to promote interreligious understanding in this country and abroad. Through the Committee's efforts, both the Yale Divinity School and St. Louis University have conducted vital, long-range investigations of prejudicial references in Protestant and Catholic textbooks and Sunday-school lesson materials. These studies, encouraged by the Committee, but undertaken by Christian educators themselves, have already had a profound influence on religious leaders, publishers and writers, and Sunday-school teachers.

We are confident that, in the years to come, the changes in religious teaching materials resulting from these researches will help to eliminate an important focus of anti-Semitic infection among young Christians.

Toward the same end, the AJC has maintained close relationships in Rome for many years with those elements of the Catholic Church that are striving to improve interreligious relations in general, and Catholic-Jewish relations in particular. In 1957, a group of AJC officers were granted a private audience by the late Pope Pius XII--the first Jewish delegation ever to be received by the Vatican.

Since Pope John's announcement of the forthcoming Ecumenical Council, AJC representatives have had a number of important, unpublicized meetings with high Church officials. At their invitation, AJC spokesmen suggested privately a number of basic areas of investigation which the Council might wish to pursue, among them the existence of offensive references in the textbooks and liturgy used by Catholic churches throughout the world. The Committee quietly offered its services in making available authoritative researches in these areas, and in bringing Church leaders together with the most outstanding scholars of the subject, both Jewish and non-Jewish.

With the encouragement of high Catholic officials and in consultation with all three branches of Judaism, the AJC submitted three memoranda -- without publicity of any kind. The first was an analysis of references to Jews and Judaism in Catholic textbooks in the United States and other countries; the second concerned itself with offensive passages in Catholic liturgy, and the third, prepared

by one of the outstanding Jewish scholar-theologians, focussed on the "Christ-killer" doctrines and the need for a permanent Church body to deal with means of bettering Catholic-Jewish relations.

In all of these representations, it has been our position that, while the AJC is pleased to provide research and other background material to Catholic authorities, it remains the task of the Church itself to develop the means of reinterpreting its dogmas and attitudes. The AJC does not believe this self-examination on the part of the Catholic Church is a matter for negotiations, pressures, publicity, or disputations. It is significant that Jewish religious bodies here and abroad--particularly the Orthodox--have also expressed stern opposition to official Jewish participation in the Ecumenical Council.

The World Jewish Congress and the Ecumenical Council

Despite the declared opposition of Jewish religious bodies to any Jewish participation in the Ecumenical Council, there were persistent reports, for many months, of efforts on the part of World Jewish Congress officials to secure from Catholic Church leaders an official invitation to the Ecumenical Council. Statements were published implying that such invitations had indeed been extended. Finally, on June 12, 1962, the Religious News Service--a non-denominational press agency--carried a report, widely republished in other papers, that Dr. Chaim Wardi, Counselor on Christian Affairs to Israel's Ministry of Religion, had been granted a leave of absence to serve as "an unofficial observer and representative of the World Jewish Congress" to the Ecumenical Council.

Announcement of Dr. Wardi's appointment, the Religious News Service declared, was made by Dr. Nahum Goldmann, president of the World Jewish Congress, following a meeting with Augustin Cardinal Bea, head of the Secretariat for promoting Christian Unity, the body in charge of preparations for this phase of the Ecumenical Council. Implicit in the announcement was the impression that the World Jewish Congress had been invited to send an observer, and that Israel would, in effect, thus be indirectly represented by one of its officials at a religious convocation to which no other state--not even such Catholic countries as Spain, Portugal or Brazil--had been invited.

The reactions in Rome provoked by this completely misleading statement have been characterized by a high Vatican official as nothing short of "catastrophic." Arab spokesmen immediately protested the apparently privileged status accorded Israel by the Vatican, and to underline these protests, restrictive measures against the Church were taken in Egypt, Iraq, and various other Arab countries. The Arab League is reported to have placed the question of Vatican relations with Israel and the Jews on the agenda for its next meeting.

Leading churchmen formally denied that any invitation had been extended, either to the Government of Israel or to the World Jewish Congress. But developments since the publication of the Nahum Goldmann statement clearly indicate that those within the Vatican who have sought fundamental changes in the Catholic attitudes toward Jews have seen their influence weakened and have felt compelled to retreat from their position. The Preparatory

Commission, which was to discuss basic modification of relations between the Church and the Jews at its June meeting, dropped the entire question from its agenda. Scheduled articles by prominent Catholic dignitaries supporting such liberalization were cancelled, and the general atmosphere, so very promising a few weeks earlier, has cooled alarmingly.

At the same time, Dr. Goldmann's announcement also provoked worldwide criticism among important Jewish groups. Indeed, so sharp and immediate were the reactions on the part of both Jews and Christians, that he was forced to issue another statement to the effect that Dr. Wardi would not serve as an "observer" at the Ecumenical Council after all. But the damage had already been done.

It now remains to be seen whether, despite these setbacks, the situation can be retrieved. The AJC will continue to work toward this goal, hopeful that the Ecumenical Council will fulfill its promise to mark the beginning of a new and better era in Catholic-Jewish relations.

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Renewal, Reform, Reunion

Pope John's announcement of an Ecumenical Council has already had one "very precious result"—"a definite change of atmosphere both inside and outside the church," writes Hans Küng, professor in the Catholic Theological Faculty of the University of Tübingen in the book *The Council, Reform and Renewal*. (New York, Sheed and Ward, 1962, \$3.95). The book is commended by Cardinal König of Vienna and Cardinal Lienart of Lille.

Pope John XXIII stated in 1959 that the "irresistible assurance" of John's Gospel, "there will be one fold and one shepherd," was the compelling motive that led him to call the Council that convenes in Rome October 11, 1962.

The "change of atmosphere" noted by Professor Küng has made the ecumenical concern not "the hobby of individuals," but "a necessity for the entire Church" within Catholicism. Professor Küng sees evidence that the Roman Catholic Church "has abandoned her passive, waiting attitude of detachment, delimitation, and periodic appeals to return to the Church. . . ."

A summing up by Professor Küng reads: "The reunion of separated Christians, as conceived by John XXIII, is bound up with a renewal within the Catholic Church to which the coming council is to make an essential contribution." For the Pope said in 1959 that "the most pressing topics will be those which concern the spread of the Catholic faith, the revival of Christian standards of morality, and the bringing of ecclesiastical discipline into closer accord with the needs and conditions of our times." (In the Encyclical, *Ad Petri Cathedram*, June 29, 1959, Translated as *Truth, Unity and Peace*).

Professor Küng discusses:

"The permanent necessity of renewal in the church.

"The manner and mode of Catholic renewal.

"What Catholic renewal has in practice been in the past and is in the present."

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"Among the leading theologians," he writes, "there is a great readiness for understanding." The concrete "possibilities before the Council are innumerable. . . ." The Council "could speak a word of repentance, and it could speak a word of faith." Among other specific possibilities, Professor Küng mentions: A declaration of "what absolutely must be manifested in each and every Mass — liturgy"; the raising of the standard of preaching and of theological study; redefinitions of the role of the office of the bishop and of the local church. All these should be regarded as necessary preparations for ultimate reunion.

"Reunion will only come step by step," says Professor Küng, but he would like an energetic, generous striding out. "If we change," the others may change too, he argues. He asks Roman Catholics "to listen to the voice of non-Catholic communions." "Our separated brethren are already brethren. There is already a deep communion, *koinonia* between them and us; it is founded on one baptism, faith in one Lord, and love for him; and it is stronger and more important than anything that separates us. *We are Christians, and they are Christians.*"

"What we need for reunion is that this communion which already exists should grow. What we need is that both sides should create more and more common ground between us, until at last what separates us becomes insignificant and full unity is a reality."

"This 'perfect unity' will not be uniformity. As the Pope has said, it will be unity in essentials, freedom in all else. It is quite unthinkable that after centuries of separation we could be reduced not only to a common denominator but to a single numerator. What we can have is unity in the sense of the living *koinonia* of the Scriptures, which is unity in diversity, unity in a variety of rites, languages, customs, modes of thought and action and prayer. Such unity is more perfect than uniformity."

"Will there be reunion? We base nothing upon our own strength; our unshakable hope is in the Holy Spirit: 'Send forth thy spirit and Thou shalt renew the face of the earth!'"

The Second Vatican Council: Background

A contribution to an understanding of the background of events and discussions relevant to the Second Vatican Council, convening October 11, 1962, is written by Claud D. Nelson in the book, *The Vatican Council and All Christians* (New York, Association Press, October 11, 1962. \$3.00). Dr. Nelson was until his retirement the executive director of the National Council of Churches.

Department of Religious Liberty. He also served the Y.M.C.A. in Rome for a long period. Roswell P. Barnes, executive secretary in the U. S. A. of the World Council of Churches, contributes a foreword, mentioning among other things, the value of the book for a comprehension of the numerous dispatches and interpretation that the Council is expected to evoke.

In many ways the Second Vatican Council promises to be significant for all Christians, Dr. Nelson writes. As part of the preparations Pope John XXIII established the Secretariat for Promoting Christian Unity. As president of the Secretariat, the Pope appointed Augustin Cardinal Bea, of Germany, the only Cardinal who is a Jesuit, and one who has had many contacts with other Christians. Dr. Nelson regards this as "the most notable single step on behalf of Christian unity that Pope John has taken since his announcement" of the Council. The Pope announced one of the purposes of setting up the Secretariat: "As a token of our affection and goodwill towards those who bear the name of Christians but are separated from this Apostolic See, to enable them to follow the work of the Council and to find more easily the path by which they may arrive at that unity for which Jesus Christ prayed so earnestly from his heavenly Father, we are establishing a special 'advisory Board,' or secretariat, presided over by a Cardinal whom we shall choose, and organized in the same manner as the [other preparatory] commissions."

It was the Secretariat, Dr. Nelson writes, that chose and authorized the Roman Catholic observers sent to the New Delhi Assembly of the World Council of Churches in 1961.

Among other items of significance to Dr. Nelson are the decision to invite non-Catholic observers to the Second Vatican Council; the naming of the gathering as a Vatican Council rather than "ecumenical," a word now apparently used more frequently by non-Roman Catholics; the various systematic contacts between the Secretariat and officials of other bodies; the widespread and respectful attitudes of many Protestant leaders toward the Council.

Dr. Nelson observes broadly in this book, venturing to suggest issues likely to be discussed, and carefully separating his own interpretations from the factual material.

Much of the book is in the form of questions: Will the Bible be a bond or barrier? What kind of unity is likely to be promoted? What about religious liberty and the separation of church and state?

Throughout the book a deep respect for Pope John XXIII is both explicit and implicit. Dr. Nelson reveals much about the person as well as his ideas and plans.

The concluding words read:

"Whatever the ecumenical currents may portend for the Second Vatican Council, they are flowing in the Roman Catholic Church, and around it. The call and preparation of the Council and the creation and work of the Secretariat for Promoting Christian Unity have opened the channels wider for Christian understanding and fellowship. An ecumenical fellowship is growing around the world. . . ."

From Diatribe to Dialogue

An epilogue for *The Vatican Council and All Christians* is written by Edward J. Duff, S.J., who was one of the Roman Catholic observers at New Delhi. He quotes the Roman Catholic Archbishop of Liverpool, England, John C. Heenan, as saying: "Dialogue has replaced diatribe"

in the relationships of Roman Catholics and others [in the United States these relationships have only recently been called a "scandal" by informed persons]. Fr. Duff also notes a generalization from Paul Emile Cardinal Leger of Montreal that "a genuine will to unity is becoming more apparent on both sides."

The Second Vatican Council is not, Fr. Duff states, primarily a Council of Unity. The Council's deliberations are planned primarily for Roman Catholics. However, there may be forces set in motion that may mightily affect unity. And where there is love, unforeseen results may be obtained. Fr. Duff quotes the Archbishop of Canterbury, Arthur Ramsey, as speaking of John XXIII: "The present Pope seems to me to have a great Christian good will and much love. And where love is, the results are incalculable."

[*The Vatican Council and All Christians* will be published October 11, 1962.]

Cardinal Bea on the 1962 Vatican Council

Following is the text of a translation of an address by Augustin Cardinal Bea, S.J., president of the Vatican Secretariat for Promoting Christian Unity, as circulated by the Bureau of Information, National Catholic Welfare Conference, Washington. The address was delivered in Rome, April 25, 1962, before the Foreign Press Club. Cardinal Bea also gave answers to questions, some of which are here reproduced:

"I suppose that you will find it quite natural that this press conference—truly rather new, at least for Rome—should be placed within the framework of that great religious event which the Catholic Church has been preparing for three years and which is due to begin on October 11, that is to say, the Council.

"You yourselves expect, in fact, that in these press conferences each guest will speak to you about that which he represents, though everything he may say may not interest you or the press you represent. This is all the more obvious when the topic is about such an exceptional event—one might even say an event of the century—such as the Council.

"There has, in fact, been no council for the past 90 years, and in the entire 19-century history of the Church there have been only 20 ecumenical councils.

"But, setting aside the importance of the Council for the Catholic Church, there still remains its importance for all Christians, for the 900 million Christians in the world. Apropos of its importance for Christians in general, you are certainly aware of the word coined by the non-Catholics, that is, by the Secretary General of World Council of Churches, at the New Delhi General Assembly last November. Referring to the pan-Orthodox Conference at Rhodes last September, to the aforementioned Third General Assembly of the World Council of Churches and to the Vatican Council, he said that these three events were truly impressive and that it was like finding oneself before a 'general mobilization' in favor of the union of Christians.

"I said that the Council is of extraordinary importance for the whole of humanity. To realize this it is enough to consider with a rapid glance the humanity of today. Mankind—following the staggering material and social progress of the communications media, press, radio, television and so on—becomes more conscious of the inevitable interdependence between all nations and conti-

nents and of the imperative necessity of facing all problems with an awareness of the whole world in which we live.

"On the other hand, humanity trembles in fear before its own discoveries and conquests which threaten it with unprecedented disasters, almost self-destruction. It realizes, therefore, more instinctively than consciously, how the strengthening of spiritual values and principles, of rights, of ethical and religious values, and these alone, can avert that terrible threat and assure real progress toward peaceful coexistence at least, and also, little by little, toward the real unity of all mankind.

"He who will not close his eyes to reality must admit, then, the primary importance in this respect of the doctrine and moral authority of the Catholic Church and of the influence of its approximately half billion faithful throughout the world, even though this influence is not always visibly proportionate to their numerical strength. He must admit, moreover, that the Catholic Church constitutes an ally of the first order for the achievement of that great goal of a single and peaceful coexistence.

"The Council's importance for humanity becomes still more clear when one considers that it is not limited to being exclusively an internal fact of the Church, but is intended to prepare—though only in the long view—the union of all baptized people, of all Christians.

"Today there are 900 million Christians throughout the world. Apart from their numerical strength, one must also take into consideration the manner in which they are spread throughout the world. The leading position of so many of their representatives and the greatness and value of their influence in all countries and among all social classes should also be considered.

"I will give you a positive example of the influence Christians could have on world events, an example which I have quoted before in other interviews: it is the problem of peace.

"Imagine, if you will, and try to estimate what it would mean to humanity if all Christians acted completely united in the matter of nuclear weapons, of disarmament and of peace. In stating this, I obviously do not intend to formulate an invitation—it is not my place to do so—but simply to underline an important fact and an important possibility which is open to the Council inasmuch as it intends to prepare for the eventual union of Christians.

"Perhaps one may allude to another eventual step. Pope Pius XII and our present Holy Father, John XXIII, have appealed several times to all men of good will for the good of humanity and in a special manner for peace. The problems which humanity must face today are, in fact, so enormous and so urgent that it is really indispensable to mobilize all the forces that agree at least on the plane of religious ideas on the idea of God and of an ethical order.

"Men can and should seek to proceed in these areas, as far as they are able, united for the good of humanity. In this sense also the Council, giving a more positive form of the aforementioned repeated invitations of the recent popes, will probably be able to provide a real and valid contribution toward the good of humanity.

"I believe that it is sufficiently clear from what I have said how the Council can and must interest also those among you who do not support the Catholic point of view, as well as the newspapers you represent, simply

because of the contribution that the Council can make toward the good of humanity.

"I believe that, in effect, it is in this that the world press has shown interest in the Council, an interest for which one must rejoice. I would like to avail myself of this occasion to ask everyone—I repeat, on the purely human level—to make this aspect of the Council known to the broadest possible area of world public opinion which, by virtue of your position and your profession, you influence and mold.

"Before proceeding to consider the individual groups of separated brothers and the differences that there are between them and the Catholic Church, we may ask more generally: What is the teaching of the Catholic Church concerning its relation to those who have received valid baptism but who belong, for example, to an evangelical confession or to the Orthodox Church?

Answer: Here we are faced with a point which is very important today and which can be usefully explained by the Council. Without wishing to anticipate the Council's pronouncement, we will give the points which have been established.

"First of all, there is the general teaching of the New Testament to the effect that through valid baptism—though conferred outside the Roman Catholic Church—a baptized person is organically united to Christ and to His Mystical Body. The baptized person becomes through grace an adoptive son of God, thus making all validly baptized persons brothers among themselves.

"Now, since the Catholic Church teaches that it is the true Church of Christ, it also considers those baptized persons who live separated from it as its 'brothers.' Our 'separated brothers' is an expression that we hear so often from the lips of the Holy Father. The Church also calls these separated brothers its sons, which it never does and never could say of the non-baptized, the non-Christians.

"It is true, however, that with the latter there is a general brotherhood on the purely human level, but not the specifically Christian brotherhood based on union with Christ. On the other hand since these separated brothers do not recognize and do not consider the Catholic Church as their church, it is clear in a certain way that they are separated from it and are not therefore its sons and members in the full sense of the word as Catholics are.

"They are separated from Catholics through their differences of faith, through the difference in the use of the means of the life of grace and of the sacraments. There is also the fact that they do not recognize the authority of the Church and the Roman pontiff. There are certainly very grave differences, but they do not destroy and nullify that certain fundamental belonging to Christ and to His Mystical Body and to the Church as we have already stated.

"Here arises another question: How should one interpret the famous teaching and phrase that outside the Church there is no salvation? Does this mean that anyone who is separated from the Catholic Church cannot save himself?

Answer: In our answer we will limit ourselves to the question of Christians, that is, those who are validly baptized. This phrase obviously does not mean that none of those who are separated from the Catholic Church can

save themselves. This is explained by what we have already said about their relation to the Catholic Church.

"Since they have been baptized, have accepted in good faith and live according to that belief in which they were born and educated, by virtue of their belonging to Christ, they receive the necessary help for a true religious life, for observing the laws of God and, therefore, also for salvation. They are therefore on the road of salvation, and they are there by virtue of that fundamental belonging to the Church of which we have spoken.

"*Question:* It is known that the differences between the various groups or churches and the Catholic Church are neither few nor small. Which is the primary and greatest difference?

"*Answer:* I believe that the primary difference is that which concerns the teaching on the Church itself, that is, for example, the question of who has authority in the Church and of the extent of this authority; whether this authority can bind its faithful in conscience to believe certain things and obey certain laws. Is this authority in certain circumstances and within certain limits really infallible; does it have the assistance of the Holy Spirit to remain free from all error?

"*Question:* If it is true that these differences have already existed for several centuries, what hope is there that they now be overcome?

"*Answer:* One is tempted to apply in this case the words of Our Lord in the Gospel of St. Mark: 'With men it is impossible, but not with God; for all things are possible with God' (Mark 10:27).

"We are convinced that God wants union, that Christ wants it and that His Divine Spirit works to achieve it. Certain signs of progress are, in fact, in evidence.

"For example, it has been held for centuries in certain sectors of the evangelical confession that the Church is and remains invisible, that is, that only God knows who belongs to Him, and that the Church's unity is likewise invisible.

"*Question:* As far as the actions of men are concerned, what are the means for promoting and bringing this union at least a little closer?

"*Answer:* An important means was indicated in the example that we gave before: the serene and objective study of individuals and theological talks between experts belonging to different confessions. These talks have been going on for some time in Belgium, Germany, Switzerland, and elsewhere, and they have borne truly fine fruits.

"*Question:* The talks mentioned are the business of relatively few experts. What can the others do?

"*Answer:* It is true that few persons participate in these talks, and it would certainly be inadvisable for those who are not experts to engage in them. In the latter instance they could too easily become fruitless and indeed dangerous.

"The principle of seeking to collaborate with persons belonging to different confessions on matters which do not concern faith directly has an even wider application. Examples of these would be in such matters as social work, relief and charitable activities, in the affirmation of natural moral law in the areas of family and civic life, of public morals and so on.

"It is also possible to collaborate in the affirmation of those Christian ideas which are common to the different confessions. Thus, for example, various confessions in India joined together for the protection of schools created by missionaries. In Africa several Anglican bishops ap-

proved the pastoral letters of Catholic bishops against racial discrimination, recommending that they should be studied.

"In addition to certain important immediate results, this cooperation has above all the great advantage of creating a spirit of comradeship among those who take part and of drawing them closer in mentality, which is a fundamental requirement for a gradual understanding even in matters of doctrine.

"*Question:* Relative to this last matter, I have been asked: What is the function and what are the fruits of the well-known courtesy visits, such as those of the former Anglican Archbishop of Canterbury, Dr. Fisher, of the Bishop President of the Episcopal Church, Dr. Lichtenberger, of the President of the Baptist Convention of the United States, Dr. Jackson, and of the Moderator of the Assembly of the Church of Scotland, Dr. Craig?

"*Answer:* One may make a mistake here, either by overestimation or underestimation. Those who overestimate err in forgetting the great differences that exist and continue to exist in spite of these visits.

"Equally mistaken are those who believe that these differences are easily overcome. Others err by underestimation, on the other hand, who say that, precisely because differences remain, these visits have no value.

"It is sufficient to recall the enormous importance of the mentality where understanding each other is concerned, or contrariwise, its bearing upon the persistence of prejudices, misunderstandings, and resentments.

"For nine centuries now Catholics and Orthodox have continued, not only without contacts, but with repeated and mutually committed prejudices and calumnies. Four centuries of strife were brought on with the confessions born of the Reformation, encouraged by unfortunate political interventions, and with blame on all sides.

"From this point of view, it is already a lot if today we have begun to meet in charity and seek out ways to create more peaceful relations. The road is certainly a long one, but at least it has been begun.

"*Question:* Is it within this framework that one should regard the fact of the official Catholic observers in the third General Assembly of the World Council of Churches at New Delhi and, vice versa, the preparation for non-Catholic observers at the Second Vatican Ecumenical Council?

"*Answer:* This is true, and they are very comforting facts.

"*Question:* What can you say of the status of these non-Catholic observers at the Second Vatican Council?

"*Answer:* They will have broad opportunities for studying and following the work of the Council. These possibilities evidently will not be limited to merely attending the solemn sessions in the presence of the Pope, where there is no further discussion but only the reading and formal voting upon theses which have already been discussed and approved. They will be able to attend also the plenary sessions, the so called General Congregations of the Council Fathers, that is, of the Cardinals and Bishops, in which they will discuss the theses which have already been examined by the various commissions of the Council (not the preparatory commissions which now exist).

"Normally they will not be able to assist at the sessions of the commissions themselves, although there may be some exceptional instances. However, they will be

informed on these sessions by means of the Secretariat for Christian Unity which may even invite the Council Fathers themselves to clarify certain matters under consideration.

"Question: I have been asked whether the Secretariat will continue or perhaps even increase its activity after the Council.

"Answer: This evidently depends upon the results of the Council. If one may judge from the developments which have transpired in the Secretariat's past two years of existence, it would seem necessary that the work would increase, and even greatly, but the actual decisions will depend upon the results of the Council."

(For earlier references to the Vatican Council and related matters see this SERVICE, Jan. 7, 1961, and Feb. 6, 1960.)

Data on Race, Religion, National Origin

Current issues related to the collection of data on race, religion, and national origin are considered by Philip M. Hauser, president of the American Statistical Association, in *The American Statistician*, April, 1962, 1757 K St. N. W., Washington 6, D. C. (60 cents a copy).

There is considerable public discussion, and pressure, in relation to the matter. Some public agencies, he reports, have yielded to pressures and have discontinued the collection of such data.

There are presentations of the case for and the case against collection of this information.

The case against includes the position that a person's privacy is invaded "if not his constitutional or legal rights," and that it is an "affront to his dignity." Also, there is fear that "such information may be used to deal with a person or group in a categoric way, and thus evoke discriminatory practices." In connection with legal matters the traditional term of "separation of church and state" is invoked.

The case for is based on "three major grounds" as follows: 1. "the need for the information for use in social science—that is for improving our understanding of society; 2. the need for such information for use 'in social engineering,' that is, as a basis for effectively dealing with a wide range of problems ranging from marketing to public policy; 3. the conviction that prejudice and discriminatory practices flow from ignorance rather than knowledge."

The problems involved are most complex, Professor Hauser concludes. He states that "statisticians must increasingly come to grips with them." For himself, he writes:

"It would seem that we cannot as a group of scientists and administrators accept the proposition that knowledge, any kind of knowledge, is a dangerous thing. Information itself is always neutral. It may be used for 'harmful' purposes but it may also be used for 'beneficent' purposes. Moreover, the absence of information may prevent beneficent action and encourage and perpetuate harmful action. It seems to me that it is an act of professional integrity and consistency for the statistician to oppose any effort to suppress any form of knowledge about man or the social order. It may be argued that this is also an act of good citizenship.

"Having said this, however, the statistician must also be mindful of the importance of taking every possible measure to safeguard the interests of the person and of

the group, so that information about race, religion, national origin or anything else may indeed not be used in an inimical manner.

Foundations for Christian Family Policy

The Proceedings of the North American Conference on Church and Family, 1961, are edited by Elizabeth and William Genné in a book, title above (New York, National Council of Churches, 1962). It is presented as a "faithful record." The numerous discussions are quoted at length. The "evening programs" are described, including even the "hymn sings." For the final plenary session, the opening prayer is quoted in full, also an "Ode to the Egg Heads," and "closing worship," and "Findings for Reference to Our Churches and Councils."

Those assembled were told "You are our theologians," among many other things.

Among numerous recommendations to the churches is this paragraph:

"It is recommended that the churches and councils re-examine their attitudes, policies, and practices in the light of their theology and all available information regarding a number of social and sexual behavior patterns. Examples include: early marriage, inter-faith marriage, inter-racial marriage, divorce and remarriage, illegitimacy, premarital sex behavior, extra-marital sex behavior, infidelity, homosexuality, masturbation, family planning, abortion, artificial insemination."

In another action, the Conference urged "the appointment of a federal commission to study state laws dealing with abortion, homosexuality, and sterilization," which would "draft recommended uniform codes for the nation."

The Conference "recommended that counseling services in the churches be encouraged and increased; that training for the pastoral ministry include counseling procedures; that we encourage our churches to cooperate with existing social agencies offering counseling services; and that communities and churches begin such services where they are not now available."

"The church should recognize research as a valuable tool, should think through questions on which research would be helpful, and determine the practicability of such research projects."

Fertility Rates of Married Women, Roman Catholics and Protestants

"Despite the common belief—and evidence from other studies—that Catholics have larger families than other persons the Current Population Survey [of 1957, cited below] showed that the fertility rate for Roman Catholic married women of childbearing age in the country as a whole was not significantly higher than that for married Protestant women in the same age group."

This generalization appears in a paper by Paul C. Glick, of the U. S. Bureau of the Census, entitled "Inter-marriage and Fertility Patterns Among Persons in Major Religious Groups," published in *Eugenics Quarterly*, Vol. 7, No. 1, 230 Park Ave., New York, N. Y. The statistics of the survey of a sample of 35,000 families appeared in the study described in "Religion Reported by the Civilian Population of the United States: March, 1957" in *Current Population Reports*, Series P-20, No. 79, and *Statistical Abstract of the United States*, 1958, Table 40,

both publications of the U. S. Bureau of the Census, Washington 25, D. C.

When the fertility rates were standardized for age they were practically identical for the two groups of married women, Roman Catholic and Protestant. There were 2,206 of "number of children ever born per 1,000 women who had ever married" who were Protestants and 2,210 children per 1,000 women for Roman Catholics.

"The explanation lies, in part, in the fact that twice as large a proportion of Protestants as Catholics live in rural areas, and rural fertility rates are about one-fourth again as high as those in urban areas. Moreover, Protestants probably marry at a younger age than Catholics, on the average. Thus, although urban Catholic women may have higher fertility rates than other urban women, the survey figures indicate that Catholic women as a group in the entire nation do not have higher fertility rates than other women."

Also, "the fertility rate for Negroes is about 20 per cent above that of whites," and most Negroes are Protestants. Indeed, about one-third of those who said they were Baptists were Negroes.

"The fertility rate for Jewish women of childbearing age who had married was only about three-fourths as large as that for Protestant and Catholic women."

The question asked in 1957 of the persons 14 years of age and over in 35,000 households was, "What is your religion?" The replies indicated that all but 3 per cent of persons queried reported a religion. The replies indicated preference for as well as affiliation with a religious body. The survey was noted in this SERVICE, Feb. 4, 1961, and June 14, 1958.

Communist Challenge and Christian Response

An examination of the nature of Communism, its basic appeal, and of the challenge it presents to the Christian faith and to Western culture especially in terms of securing the allegiance of people, has been made by F. Ernest Johnson, professor emeritus of education, Teachers College, Columbia University in *A Vital Encounter: Christianity and Communism* (New York and Nashville, Abingdon Press, 1962. \$2.25, paper).

The author, who was formerly director of the Department of Research and Education of the Federal Council of Churches and of the National Council's Bureau of Research and Survey, was sponsored in his research by the Board of Social and Economic Relations of The Methodist Church. *A Vital Encounter* is the second phase of a project designed "to define both Communism and Christianity in terms of their philosophical and theological foundations and their expressions in economics, political life and social and international relations." The first phase culminated in the publication of *Christianity and Communism; an Inquiry Into Relationships*, edited by Merrimon Cuninggim (Dallas, Southern Methodist University Press, 1958. \$4.00).

In his first chapter, "The Communist Tide," Dr. Johnson assesses the growth of the number of people under Communism which rose from 200,000,000 in 1944 to nearly a billion in 1959. "Partly by brutal military might, partly by shrewd diplomacy, partly by an awe-inspiring dynamism, but in no small measure by making itself the ostensible champion of the underprivileged peoples of the earth, this colossus is bent on obliterating the traditions, institutions, and faith of the Western world."

"The Nature of Communism," Chapter 2, discusses

the many elements contained in Communism—its revolutionary "catechism," the influence of Russian history and national characteristics, the role of "historical materialism" and the class struggle, nationalistic influences, the totalitarian characteristic, and the importance placed on ideology. There is, however, no precise definition of Communism. "If a group of leading Communists including, let us say, Russians, Chinese and Yugoslavs were asked to furnish such a definition the effort would disclose sharp divergence among them."

There are a variety of appeals in Communism. These are discussed in Chapter 3. In this regard, Dr. Johnson notes that "the ardent Communist's complete certainty that his cause will triumph—his secular apocalyptic vision—bears more than a superficial resemblance to traditional Christian eschatology."

Chapter 4, deals with "Communist Methods of Winning Support," the most unusual of which is the attempt to portray Communism as "ethically Christian."

"Communism and Christianity" is the subject of Chapter 5. In it many aspects of the encounter are examined such as whether Communism is a Christian heresy, whether there is a Communist ethic or not, Soviet policy toward religion, and the geographical extension of the Communist-Christian encounter. Dr. Johnson observes: "Communism has no unique quarrel with Christianity per se, except that its major encounter with religion in the Soviet Union has been with particular forms of Christianity. . . . There is no important difference as far as the Soviet government is concerned between Christianity and Judaism or between either of them and Islam. Communism has clashed with them all. . . . The antagonism to religion as such rests chiefly on practical considerations. Religion is considered a sort of moral anesthetic, deadening one's concern for what has to be done in the here and now and diverting attention to otherworldly hopes and expectations. Thus religion is charged with breeding moral irresponsibility."

"Some Issues Needing Analysis" is the title of Chapter 6. The following issues are delineated by the author: peaceful coexistence, "national interest and national sovereignty," colonialism, The Monroe Doctrine, diplomatic recognition and "neutralism."

An inquiry "in the light of our faith and value system," into "what the response of the West and in particular of our own country to the Communist challenge should be and what role the churches should play in this momentous encounter" is the subject of "Toward a Vital Strategy for Meeting the Communist Challenge," Chapter 7.

We should accept the challenge of the Communists in the sphere of economics and avoid a strategy that assumes an eventual military showdown with its attendant risk of all-out war. There should be an increase in East-West trade, an expansion of cultural interchange between East and West among scholars and students of various disciplines with maximum freedom of travel. There must be a "bold new program," looking toward the development of natural resources and the promotion of technological advance among the underdeveloped countries of the world." More effort should be expended in the field of education, especially in cultivating the democratic way of life and educating our people on the Communist philosophy. The churches should be involved on two fronts in relation to international Communism—carrying the gospel to persons and attempting to mold

the conscience of the national community with respect to international relations. The final element in the strategy is to rid our national life of such blots as racial discrimination, crime, delinquency and racketeering which foreign critics seize upon with devastating effect.

"The 'vital encounter,' which is too often mistakenly thought of as primarily military, is a trial of the moral fiber and spiritual insight of nations, institutions, and persons whose interests, both real and fancied, have set them in opposing array. In such a conflict there can be no worthwhile victory without mutual cleansing and enrichment of the human spirit."

Christianity and Communism: A Selected and Annotated Bibliography

The following titles on various aspects of Christianity and Communism are selected from a much larger group of resources available on the subject.

For the most part they are recent titles which should be widely available in libraries and bookstores. Pamphlet materials, reports, and magazine articles have been excluded, although much good material is found in these sources.

These titles represent, in total, a basic beginning for those desirous of building a collection of works on the subject of Christianity and Communism. Personal preferences may lead to additions to this list or to exceptions to titles selected.

Anderson, Paul B. *People, Church and State in Modern Russia*. New York, Macmillan, 1944. 240 p. This volume is concerned with the historic faith of the Russian people in its relationship to the state and to the institutionalized church. It is useful today especially on the subject of textbooks and its documentation on laws and constitutional matters.

Barth, Karl and Johannes Hamel. *How to Serve God in a Marxist Land*. New York, Association Press, 1959. 126 p. This book contains the well known "Letter to a Pastor in the German Democratic Republic" by Karl Barth and "An Answer to Karl Barth from East Germany" by Johannes Hamel. Robert McAfee Brown writes a long introductory essay. Hamel uses actual experience to confront Barth's theoretical approach to life under Communism.

Bennett, John C. *Christianity and Communism Today*. New York, Association Press, 1960. 188 p. A revised edition of the 1948 book *Christianity and Communism* which takes into account changes that have taken place in the Communist world and in relations between Communists and non-Communists. The basic interpretation of Communism as a faith and as an ideology and the central issues between Christianity and Communism remain unchanged.

Braden, Charles S. *War, Communism and World Religions*. New York, Harper, 1953. 281 p. Studies of the effects of war and Communism on world religions based on interviews with religious leaders and people from various walks of life in many parts of fifteen countries. Largely impressions gathered by a former missionary and professor of history and the literature of religions.

Chambre, Henri. *Christianity and Communism*. New York, Hawthorne Books, 1960. 125 p. A leading French authority on Communism presents a Roman Catholic statement on the subject. Found in the *Twentieth Cen-*

tury Encyclopedia of Catholicism, section on "The Church in the Modern World."

Cianfarra, Camille M. *The Vatican and the Kremlin*. New York, E. P. Dutton, 1950. 258 p. "This book is an attempt to analyze the methods and tactics used by Communist Parties in Europe to destroy all forms of religion and create the atheistic State."

Cunningham, Merrimon (ed.) *Christianity and Communism*. Dallas, Southern Methodist University Press, 1958. 136 p. A group of essays by social scientists and theologians, supported by the Board of Social and Economic Relations of The Methodist Church, in areas of concern in the relationship between Christianity and Communism.

Curtiss, John S. *The Russian Church and the Soviet State, 1917-1950*. Boston, Little, Brown, 1953. 387 p. "A general historical survey of the relationship between the Russian Orthodox Church and the Soviet State." Well annotated.

D'Arcy, Martin C. *Communism and Christianity*. New York, Devin-Adair, 1957. 241 p. "This book is written with the intention of stating as fairly as possible the views which Marx first propagated, views developed and held as sacrosanct by his followers, Lenin and Stalin and the rulers in Russia and China. Once seen for what they are, they can be compared with the Christian view of man and history; and as Christian ideas have entered deeply into European and American social habits, art and law and politics so we can see what changes with regard to freedom, conscience and human life the Communist creed inevitably entails." The author is a Catholic theologian.

Gollwitzer, Helmut. *Unwilling Journey*. Philadelphia, Muhlenberg Press, 1953. 316 p. Experiences and reflections of an outstanding German theologian who was a prisoner in Russia.

Graham, John M. *Christianity, Democracy and Communism*. Edinburgh, St. Andrew's Press, 1958. 125 p. A broad, introductory essay.

Hamel, Johannes. *A Christian in East Germany*. New York, Association Press, 1960. 126 p. A moving statement of Christian faith in East Germany, illustrating how Christians can practice their faith and at the same time defend their religious liberty while living under totalitarian domination.

Hockin, Katharine. *Servants of God in People's China*. New York, Friendship Press, 1962. 127 p. "This book describes the old and new China; surveys recent historical factors in China's internal feudal disintegration and external foreign relations; and discusses the reason why in the end the revolution turned out to be one led by the Chinese Communist Party. The threat of the life of the churches and their development is traced against this background."

Hordern, William. *Christianity, Communism, and History*. Nashville, Abingdon Press, 1954. 174 p. Organized into five parts: "Christian and Communist Interpretations of History"; "A Comparison of Views"; "What Is the Strength of Communism?"; "A Critique of Communism"; and, "When Christianity and Communism Meet."

Johnson, F. Ernest. *A Vital Encounter: Christianity and Communism*. Nashville, Abingdon Press, 1962. 192 p. "The present volume necessarily deals with philosophical, ideological and theological questions, but in the setting of social and political situations—with characteristic features of the Communist movement as seen by persons

who have studied intensively its manifestations in different parts of the world and as seen by religious leaders who have lived through the encounter between Communism and Christianity in critical situations."

Jones, Francis P. *The Church in Communist China*. New York, Friendship Press, 1962. 180 p. An evaluation of the experience of the Chinese churches under Communist rule, their future, and a description of these churches "striving to adapt to [the] . . . new situation in such a way that [they] . . . may continue to preach the way of salvation through Christ." Subtitled "a Protestant appraisal."

Kolarz, Walter. *Religion in the Soviet Union*. Toronto, Macmillan, 1961. 518 p. A comprehensive and annotated survey of the various religious bodies in the Soviet Union—Russian Orthodox, Protestant, Roman Catholic, Jewish, and various sects, which advances the idea that religion is very much alive and may outlast Communism in the Soviet Union.

Lowry, Charles W. *Communism and Christ*. New York, Morehouse-Gorham, 1953. 180 p. Contents: "Communism—a New Religion; The Background of Communism; The Russian Revolution; Jesus Christ and the American Way; Communism and Christ; Epilogue: Three Remarkable Prophecies; A Select Bibliography."

MacEoin, Gary. *The Communist War on Religion*. New York, Devin-Adair, 1951. 264 p. "An account of religious persecution in all Communist-controlled countries." Refers chiefly to the Stalinist era.

Mackinnon, D. M. (ed.) *Christian Faith and Communist Faith*. New York, St. Martin's Press, 1953. 260 p. A series of essays by members of the Anglican Communion on the issues raised by Communism. Quite varied in terms of subject matter and contributors.

Price, Francis W. *Marx Meets Christ*. Philadelphia, Westminster Press, 1957. 176 p. Thoughts on the confrontation between Christianity and Communism as seen by a former Protestant missionary who lived in China for three and a half years under Communist rule.

Rogers, Edward. *A Christian Commentary on Communism*. New York, Praeger, 1952. 238 p. ". . . I am sure that it is necessary as well as a good mental and spiritual discipline for the Christian to grapple with the profound and challenging issues raised by Communism. I am equally sure that the Communist would do well to examine with a good deal less intellectual conceit the reasoned queries of the Christian. To that end I have here attempted to provide neither a polemic against, nor a rhapsody on, Communism—but a commentary, an objective account and appraisal of the general theory, the particular Marx-Leninist theory, and the contemporary practice of the Soviet Union."

Roy, Ralph L. *Communism and the Churches*. New York, Harcourt, Brace, 1960. 445 p. "The purpose of this study is to discuss, as dispassionately as possible, on the basis of the information available, the questions about Communism and religion that have been frequently posed but never adequately answered. Did the Communist Party attempt to infiltrate American churches? If so, what were its methods of subversion? Were they successful? What organizations were special targets? What clergymen were involved? Is there cause for alarm today?"

Shuster, George N. *Religion Behind the Iron Curtain*. New York, Macmillan, 1954. 281 p. "Contents: Historical Perspective; The Situation in Eastern Germany; The Fate of Czechoslovakia; In Tito's Land; Poland and Re-

ligion; Hungary; Albanian Interlude and Baltic Vista; Sovietizing the Balkan Region; Jewry under Soviet Rule."

Solberg, Richard W. *God and Caesar in East Germany*. New York, Macmillan, 1961. 294 p. A study of the post World War II Struggles of Christianity in East Germany with the Communist State written by an outsider who made a careful, first-hand investigation.

Spinka, Matthew. *The Church in Soviet Russia*. New York, Oxford University Press, 1956. 179 p. "Our interest centers in the relation of Church and State from the downfall of the tsarist regime and the subsequent October Revolution to the present (1955)." Interaction of Church and State at the higher levels of organization.

Timasheff, N. *Religion in Soviet Russia*. New York, Sheed and Ward, 1942. 171 p. "The purpose of this work is to give some notion of the assault on religion which has taken place in Russia during the last twenty-five years, of the magnificent resistance of the believers, and of the situation brought about by repeated onslaughts and repulses." Valuable on the pre-War period.

Tobias, Robert. *Communist-Christian Encounter in East Europe*. Indianapolis, Butler University School of Religion Press, 1956. 567 p. "The purpose of this study is to set forth in as objective manner as possible the interaction of Communist governments and Christian Churches in East Europe in the period from 1917 to 1951, their effect upon one another's purposes, policies and structures, and the relevance of these developments for the Church Universal."

West Charles C. *Communism and the Theologians*. Philadelphia, Westminster Press, 1958. 339 p. This book has as its purpose "not to add another to the long list of Christian and other analyses of Communism in theory and practice. . . . Nor does it aim to orient Communism and the Christian faith to one another. Rather it seeks to meet a more concrete need: the need of Christians who cannot escape the fact of Communism in their daily lives, and the need of other Christians who are so far away, to over-simplify or forget it." The book seeks to "place the living response of Christians to the living force of Communism in the present-day world, as it is illuminated by the theologians which have had much to do with this response." The response of some major Protestant thinkers to Communism.

"The Statesman's Yearbook"

The 99th annual edition of *The Statesman's Yearbook*, 1962-63, a one-volume encyclopedia of all nations and of world affairs, edited by S. H. Steinberg is distributed in the United States by St. Martin's Press, 175 Fifth Avenue, New York 10, N. Y. (1962. \$9.50.) It contains extensive historical and statistical information, nation by nation, as reported by governments and other agencies.

The first 50 pages are on "International Organizations," including the United Nations and its specialized agencies. Among the non-governmental international organizations described is the World Council of Churches, which receives over three pages. The New Delhi Assembly and its actions are reported. A complete list of the member churches of the World Council is printed.

For the U. S. A. there is information on every state. For the United States as a whole there are social, religious, and educational figures, as well as those on population, industry, agriculture, etc.

This volume, of over 1700 pages, is thoroughly indexed.



October 18, 1962

PROPOSAL FOR AN AGAPE:

"DEMOCRACY UNDER GOD IN A CHANGING SOCIETY"

I. PROPOSAL

It is proposed that an Agape, comprised of members of diverse civic and religious groups but sharing a common belief in the primacy of God as the Creator of man and the source of his rights, consider the role of moral and spiritual principles in an age of tremendous change: social, political, intellectual, moral, economic, spiritual, scientific, and technological. This Agape in New York would be a first follow up as intended by the precedent set by the intergroup and civic Agape held at the International University of Social Studies (Pre Deo) on January 14, 1962 and presided over by Cardinal Bea, with participation of representatives of 18 diverse Christian and non-Christian groups.

II. PARTICIPANTS

It is suggested that the program be limited to 150 clergy and lay leaders from Protestant, Jewish, Roman Catholic and other religious bodies or individuals who subscribe to the idea and ideal of the Creator, referred to in the U.S. Declaration of Independence and other federal and state policy documents.

Not only should the conference be balanced as to the diverse groups referred to above but it should reflect a cross section of the American community by types of leadership: management, government, labor, educational, religious media and other civic leaders.

III. NEED

The last half of the 20th century has virtually catapulted mankind into a new world: a changed society in which the socio-political and economic standards and criteria of the past are being challenged: a world in which too many people live on the fringes of or in actual poverty, deprived not only of their material needs and wants but with too little opportunity to enjoy the freedoms for personal fulfillment, the exercise of which would raise their standard of living. But in all parts of the world and among all groups, even those who are still far removed from the ideals set forth in the American way of life, the vision of freedom pioneered by our founding fathers is being seen "through a glass darkly." Even in the most depressed groups in our own country as well as in other parts of the world, there are people who have reached way-stations on the road to freedom. They have a right to ask, and indeed religiously motivated people have a responsibility to try to find the answer to the question: What of the future? There is no turning away from this question nor is there any possibility for turning back the steady thrust of freedom that was first described in our basic American documents, defined in our constitutional and statutory laws, defended in national and international strife, and reflected in continuing changes in customs and mores.

There is but one way to go - forward!

Are we going to see in these changes the opportunity to extend human freedoms to all and thus validate the American concept of democracy under God?

Are we going to assess these changes in the light of the democratic commitments that brought them about and further use these religio-political principles to complete the unfinished job of democracy as it relates to such matters as equality of opportunity in jobs, employment, housing and in the enjoyment of those basic freedoms of speech, religion, petition, assembly, and association which constitute the bedrock or fundamentals of democracy.

Some of the questions which this need suggests and which the proposed Agape should answer are:

1. Do the Pro Deo fundamentals (attached hereto) of democracy under God express the common denominator of American democracy which has been embodied in the American way of life and which has been the basis of President Wilson's efforts "to make the world safe for democracy," of President Franklin D. Roosevelt's "Four Freedoms" and of the international policies of the Presidents who succeeded him?

2. Can it be commonly accepted in the United States that the inalienability of the innate rights to life, liberty and the pursuit of happiness depends on the fact that they are created and guaranteed by God in whom we can trust not to frustrate the natural aspirations with which he has endowed us?

3. Is the commitment of the founding fathers inherent in the American way of life, in the sense that reference to the Creator

is an intrinsic element of democracy as opposed to totalitarianism, even for those who do not accept explicitly Divine revelation?

4. Does the public consensus in the United States still include the basic reference of the founding fathers to objective laws of human nature and to the laws of the Creator, who has manifested to right reason the essential right of adult man to designate public authorities with the care of the common good of all citizens?

These are some of the general questions that challenge religiously motivated members of all groups. The specific questions derived from them would be worked out by a program planning committee for the proposed Agape.

We should reiterate the need to undergird our present civil rights efforts all over the world by moral, spiritual and religious leadership, the voices of which are so often muted or silent. One need go no farther away than some of our own American states to witness the lack of forceful commitments, particularly by the laity to the challenges to civil and human rights.

IV. PURPOSES

The major purposes would be to intensify the dialogue among and between various religious and humanistic groups in order to:

- a. Develop more effective lines of communication.
- b. Clarify points that many times divide us.

- c. Spell out rules of procedure so that we put aside the questions upon which we agree to disagree and devote our efforts to common challenges.
- d. Work out procedures that will bring our leadership closer together on such matters as civil rights, civil liberties and the strengthening of the institutions of private property, management, labor: the bulwarks of a free society.
- e. Begin to build the agenda for future meetings.

V. PREPARATION

A basic paper on the fundamentals of democracy under God should be prepared for pre-Agape circulation to all prospective participants. Accompanying this document should be a carefully developed discussion outline that can represent the guidelines for the Agape work sessions.

VI. PLANNING COMMITTEE

A small planning committee, representing the major civic, religious groups, under the leadership of the American Council for International Promotion of Democracy Under God (C.I.P.) of the Pro Deo movement, should be convened as early as possible to work out the tentative program, arrangements and other aspects of the planning and execution of the Agape.

VII. PROGRAM

It is urged that top clergy leadership from the Protestant, Catholic and Jewish groups endorse by their participation, in the Agape, the needs,

goals and purposes, outlined herein. Where and how they should relate to the final program is a matter for a program committee, to be established later. The Cardinal, Archbishop of New York, would be asked to open the Agape proceedings. It is also urged that in the major opening sessions there be four 20-minute papers directed to the Agape theme and purposes. These would form the basis for the exchange of ideas and thorough discussion. These four 20-minute presentations should be by a Protestant, a Catholic, a Jew and an unaffiliated humanist lay leader. These papers might touch on such topics as: (1) Democracy and the Judeo-Christian Ethic; (2) Innate Rights, The Basis of Democracy; (3) Self Fulfillment: Natural Rights and Duties; (4) The Motivations of Democracy.

The work groups, luncheon, dinner, recording, reporting, summarizing and other arrangements, are matters for the program planning committee.

ECUMENICAL COUNCIL



“This is the first time we’ve been actually *invited*.”

**MILITANT SERVANTS
of
OUR LADY of FATIMA**

P.O. BOX 1045
YERMO, CALIF. 92398

TO: Their Eminences
Members of the Ecumenical Council

Nov. 15, 1965

CATHOLICISM BETRAYED?

We Militant Catholics are appalled by the combined efforts of most of the members of the Ecumenical Council to destroy the Catholic Church.

Do Your Eminences not realize the FULL IMPORTANCE of the Pope's hurried journey to the United States on October 4, 1965?

Are not His Holiness Pope Paul VI. and the members of the Ecumenical Council aware of the fact that they are committing a heinous crime comparable to APOSTASY, for suggesting and concurring with His Holiness' dramatic appearance and fatal speech before the Godless United Nations Assembly?

Are not the Ecumenical Council members aware that they are either wilfully, or through inexcusable ignorance, furthering Talmudic, Communistic teachings in violent opposition to the Divine Doctrine of Our Lord Jesus Christ?

Does not the Ecumenical Council realize that they have planned the abolition of the Catholic Articles of Faith and have substituted for them the diabolical teachings of the Talmud and of the Schulchan Aruch?

* * * *

By your decrees are you allowing the diabolical plan of the

Masonic Carbonari to destroy from within, the existence, influence and power of the Church through corruption and use of blackmail?

We cite *with alarm* the Luciferian plot of the Masonic Carbonari, formulated in 1820 and fanatically followed ever since! One of the main aims of Carbonarism was centered upon the organized corruption of young aspirants to the priesthood. Quoting directly from the documents of the Alta Vendita of the Carbonari, the system of destruction is clearly evidenced by the following:

"Let the clergy march under your banner in the belief always that they march under the banner of the Apostolic Keys. . . Lay your nets like Simon Bar-Jona. Lay them in the depths of sacristies, seminaries and convents, rather than in the depths of the sea, and if you precipitate nothing, you will give yourself a draught of fishes more miraculous than his. . . You will bring yourselves as friends around the Apostolic Chair. You will have fished up a Revolution in Tiara and Cope, marching with Cross and banner--a Revolution which will need but to be spurred on a little to put the four quarters of the world on fire."

"... Now then, in order to secure to us a Pope in the manner required, it is necessary to fashion for that Pope a generation worthy of the reign of which we dream. Leave on our side old age and middle age, go to the youth, and, if possible, even to infancy."

"... Crush the enemy wherever he may be; crush the powerful by means of lies and calumnies; but especially crush him in the egg. It is that which we must seduce; it is that which we must bring under the banner of the secret societies."

From the same Instructions, in a letter written by Piccolo Tigre, one of the highest members of the Alta Vendita:

"It is corruption 'en masse' that we have under-

*taken; the corruption of the people by the clergy,
and the corruption of the clergy by ourselves; the
corruption which ought, one day, to enable us to
put the Church in her tomb."*

WHY ARE THE WARNINGS OF THE GREAT ENCYCLICAL "HUMANUM GENUS" NOT HEHEDED??

* * * *

Why does the Ecumenical Council condone the practice of allowing anti-Christians to dictate the teachings promulgated in Catholic textbooks and also to revise our catechisms?

In the March, 1951 issue of the booklet called FACTS, a statement of program and policy, published by the American Jewish Committee, it states that the American Jewish Committee acted in a consultative capacity in drawing up a syllabus for the parochial classes of Greater New York. They were responsible for a teacher-training unit in the Catholic University of American, and that close cooperation was maintained with the Department of Education of the National Catholic Welfare Council.

The New York Journal American, Saturday, May 22, 1965, Page 13, devotes the entire page to "Ecumenical Progress in New Catholic Textbook by Nuns". The two nuns, co-founders and co-directors of the Pius XII Religious Education Center at Monroe, Michigan, and authors of this "Bible Life" series. "... have received invaluable aid from Rabbi Marc H. Tannenbaum, director of the inter-religious affairs of the American Jewish Committee of New York".

* * * *

Why are certain changes in the Liturgy of the Mass of such nature as to be equivalent to desecration of the Holy Mass and of our churches?

The "abomination of desolation" (Mark 13:14) is at hand with the removal of the Tabernacle from the Main Altars; the "Hootenanny Mass", with the dancing in the aisles, clapping of hands, singing of hymns to the rhythm of current jazz

and "letting your emotions lead you", are all JUST ONE SHORT STEP from the sex-orgies of the Satanic Black Mass!

* * * *

Is the Ecumenical Council trying to negate and contradict the whole New Testament by its decree on the Jews?

Because Scripture explicitly tells us that the Jews were responsible for Christ's death, must we, therefore, logically conclude that the four Gospels and the New Testament are null and void?

Why this appeasement of the Jews? Have the thirty pieces of silver found their way to the Papal Treasury?

* * * *

The fulfillment of all these Luciferian plans was evidenced on October 4, 1965, when His Holiness Pope Paul VI made public his subjugation, and that of the entire Catholic World, to the Talmudic power of the Judeo-Masonic leadership, through the organization of the United Nations, as evidenced by the Pope's proclamation, from which we quote:

"We might call our message a ratification, a solemn moral ratification of this lofty institution. This message comes from our historical experience. As 'an expert in humanity', we bring to this organization the suffrage of our recent predecessors, that of the Catholic Episcopate and our own, convinced as we are that this organization represents the obligatory path of modern civilization and of world peace. . ."

"... The peoples of the earth turn to the United Nations as the last hope of concord and peace; we presume to present here, with their tribute of honor and of hope, our own tribute also."

However, in contradiction to the above, we quote Pope Benedict XV, Motu Proprio, (bonum sane), July 25, 1920, concerning the world republic:

"The advent of a universal republic which is longed for by all the worst elements of disorder and con-

fidently expected by them, is an idea that is now ripe for execution. From this republic, based on the principles of absolute equality of men and community of possessions, would be banished all national distinctions, nor in it would the authority of the father over his children or of the public power over the citizens, or of God over human society, be any longer acknowledged. If these ideas are put into practice, there will inevitably follow a reign of unheard-of-terror."

* * * *

The darkest day of the world's history was the day of Christ's Crucifixion, when the Jews shouted: "Crucify Him! Crucify Him!"

The second darkest day in Christendom was on October 4, 1965, when our Pontiff publicly crowned the Jewish New Year celebration, Rosh Hashanah, by delivering the Mystical Body of Christ into the hands of the Judeo-Masonic, Communist-controlled United Nations.

Has not His Holiness Pope Paul VI, by this very act of public submission, delivered himself, his Council and the Roman Catholics of the world into bondage, and thereby dethroned Our Divine Saviour as the "Prince of Peace"?

IS THE GODLESS UNITED NATIONS "THE LAST HOPE OF MANKIND," OR IS JESUS CHRIST, PRINCE OF PEACE, "THE LAST HOPE OF MANKIND" ? ?

* * * *

Let His Holiness Pope Paul VI and all members of the Ecumenical Council be convinced that:

WE CATHOLICS ARE MILITANTLY OPPOSED TO JUDEO-MASONIC INTERNATIONAL COMMUNISM UNDER ANY OF ITS MANIFESTATIONS!

OUR FAITH IN OUR CATHOLIC RELIGION, OUR DEVOTION TO THE BELIEF OF CHRIST'S REAL PRESENCE IN THE HOLY EUCHARIST THROUGH CONSECRATION, WILL FOR US EVER REMAIN VIVID AND UNALTERED!

THEREFORE, we Militant Catholics, faithful to the Divine Doctrine of Jesus, exhort each member of the Ecumenical Council to:

1. **Sumit to the ritual of exorcism.**
2. **Rescind all decisions made by this Ecumenical Council.**
3. **Reaffirm his Priestly vows, and beg God for the courage and wisdom to resist any further onslaughts of Lucifer and his agents.**

★ Prayerfully submitted,

**MILITANT SERVANTS of
OUR LADY OF FATIMA**



STATEMENT BEFORE QUINQUENNIAL CONGRESS: THIRD ORDER OF ST. FRANCIS,
OCTOBER 25-26, 1962, HOTEL STATLER HILTON, DETROIT, MICHIGAN BY
RABBI MARC H. TANENBAUM, OF NEW YORK
DIRECTOR, DEPARTMENT OF INTERRELIGIOUS
AFFAIRS
AMERICAN JEWISH COMMITTEE:

In a statement before 1800 Catholic Priests and lay delegates attending the Ninth Quinquennial Franciscan Third Order Congress devoted to a discussion of Pope John XXIII's Encyclical, Christianity and Social Progress, (Mater et Magistra), Rabbi Tanenbaum stated the following:

"All mankind, Christian and Jew, citizens of the Occident and the Orient alike, unite at this moment in devout and fervent prayer that Divine Providence bring to Soviet Premier Khrushchev and President Kennedy wisdom, restraint, and an awareness of the tremendous anxiety at loose in the world today growing out of this latest phase of the cold war centering in Cuba. The present tense situation, which almost raises in primitive form the ancient questions of "who shall live and who shall die" stands in tragic and ironic contrast to the enormously moving and prophetic appeal issued just five days ago by the Fathers of the Ecumenical Council now meeting in Rome. Few men of reasonableness, charity, and good will failed to be moved by the call of the Ecumenical Council "to unite all peoples and to create among them a mutual esteem of sentiments and of works." Equally moving was the proclamation that "all men are brothers, irrespective of the race or nation to which they belong."

As never before, mankind is engaged in a struggle for

survival and this restatement of the Biblical and Prophetic vision of the unity of all men in origin and in destiny comes at a time when it is most sustaining and most necessary to lift men's spirits above this chaotic and threatening period. Should we be spared from the seeming impending catastrophe, religious people should rejoice ^{over} the prospect of one of the most exciting and potentially enriching spiritual eras since the emergence of Judaism and Christianity as established religious traditions.

¶ We have before us the possibility that the historic teachings shared by the monotheistic faiths of love of fellowman, of mutual helpfulness, of respect for the sacred dignity of the individual, of a family and home life that is an altar of mutual respect and growth, of an international fraternity of men who honor one another in fact as sons of the one God - these fundamental teachings stand on the threshold of realization in the daily life and behavior of all peoples. ¶ All non-Catholics - Jews, Protestants, and Moslems - can in good conscience express appreciation to His Holiness Pope John and to the Fathers of the Ecumenical Council whom he has brought together in Rome at this critical moment in human history - for taking that initiative in bringing in a central way these religious ^{principles} ~~propositions~~ and challenges before the consciousness of the entire world. Rather than view the attention and the publicity which has attended the Ecumenical Council in a narrow and parochial spirit of competitiveness or religious

upmanship, religiously committed people should welcome as many Protestants and Jews have done, this 21st Vatican Council as a manifestation of the Divine Will at work in the world.

In the face of the hard realities of the world situation, the emergence of a strengthened Roman Catholicism that joins hands in good faith and in a genuine spirit of fraternity and charity with Protestants, Jews and others to overcome the threats of war, the universal enemies of poverty, disease, and prejudice - can only be a source of blessing to us all. Together with other non-Catholics, many Jews join in the prayerful hope that Pope John the XXIII will be vouchsafed continued strength, health, and long life in order that his warm and richly human spirit can continue to radiate among all men. The Episcopal Protector of the Third Order of St. Francis, His Eminence Richard Cardinal Cushing, who since his arrival in Rome has demonstrated such firm leadership in the magnificent tradition of Pope John, is also deserving of the great appreciation of all men of good will. The Cardinal's appeal for Catholics, Protestants and Jews to leave their ghettos of isolation and to join hands in common cause to redeem the social order, reflects the inner spirit of Pope John's Encyclical and provides the basis for a new chapter in relationships between the world's religious peoples.))

MISSION SECRETARIAT WARNED
OF PAGANISM'S GROWTH

TUESDAY, SEPTEMBER 18, 1962

By Religious News Service (9-18-62)

WASHINGTON, D.C. (RNS) -- One thousand delegates to the annual meeting of the Mission Secretariat were warned here that while the Roman Catholic Church reports about 800,000 adult baptisms each year the annual growth of paganism in the world is almost 40 times greater.

Joseph Cardinal Ritter, Archbishop of St. Louis, in a message to the Secretariat, said:

"A serious student of the missionary problems of the Church must face the hard and inescapable fact that while Christ's flock is growing numerically in the world, proportionately it is becoming a smaller segment of the human family.

"Although there are about 800,000 adult baptisms per year, the world's pagan population grows by almost 30 million yearly."

In a sermon at a Mass attended by delegates at the National Shrine of the Immaculate Conception, Auxiliary Bishop John J. Boardman of Brooklyn compared unfavorably missionary statistics for American Catholics as opposed to Protestants.

"There are 25,000 Protestant missionaries working out of the United States as compared to 7,000 Catholics," he said.

Bishop Boardman said that a rekindling of the mission spirit must stem from Catholic schools. Devoted teachers, he said, should bring the mission spirit to students during their formative years.

Father George H. Dunne, S.J., assistant for international affairs to the president of Georgetown University, suggested that Catholics "take a leaf out of the Protestant book" and send out husband-wife teams as missionaries.

"Such family groups," he said, "supported by Catholics in the United States, could supplement the work of celibate missionaries."

In his keynote message to the annual meeting, Cardinal Ritter urged American missionaries to take stock of the present world situation and to take active steps to cope with it. Because of preparations for the forthcoming Second Vatican Council, to start in Vatican City on Oct. 11, Cardinal Ritter could not attend the session. His address was read by Msgr. Edward T. O'Meara, director of the Society for the Propagation of the Faith in St. Louis.

In his message, the cardinal noted that in the last 40 years the Popes had multiplied their calls for "synchronized and convergent apostolic action to counteract needless delays."

(more)

R E L I G I O U S N E W S S E R V I C E

DOMESTIC SERVICE

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TUESDAY, SEPTEMBER 18, 1962

"We must examine the condition of the missions and evaluate their progress or lack of it," he said.

In his comment Cardinal Ritter mentioned "the tremendously devastating inroads that dechristianization and secularization have made within the Church itself."

Calling communism an "organized missionary movement," he said that "a possible reason why God has permitted such a scourge is so that the great missionary fire might be lighted within the Church."

Cardinal Ritter called on missionaries to foster a love for the whole Church, to be "humble and honest enough to seek out criticism and evaluation," and to give "special heed to the social needs of the mission people."

Attending the meeting as delegates were bishops, priests, Brothers, nuns and lay workers active in the mission field.

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RADIO STATIONS 'SMUTTY' REMARKS
BRING FCC CRITICISM

By Religious News Service (9-18-62)

WASHINGTON, D.C. (RNS) -- The Federal Communications Commission sharply admonished a broadcasting station in Raleigh, N.C., for "smutty remarks" which one member of the commission called an "affront to the community."

The commission voted 4 to 1, however, to permit Station WLLE, formerly WSHE, to continue on the air without a public hearing which could lead to license revocation.

The FCC on Feb. 6 had approved sale of the Raleigh station to new owners. The Commission charged that on February 15, the first day of programming under the new management, programming "consisted entirely of discordant sounds and the repetition of one record interspersed with jokes and comments, one of which, repeated several times was, by your own admission, in questionable taste."

The station, in its defense, said the new owners were perhaps too "forceful and exuberant" in announcing the changed ownership and in emphasizing that the station program format would be devoted "primarily to a particular minority group."

Commissioners rejected the excuse and said that instead of serving community needs, it apparently was using its license to broadcast sensational material to "shock the community" and thus promote what its owners considered their own economic interests by attracting attention through sensational means.

Commissioner Robert T. Bartley, dissenting, said he thought the offense to public decency so serious that the station should face a hearing for revocation of license.

The other commissioners, however, said that before taking such drastic regulatory action, they first wanted to put all broadcasters on notice that the commission regards such practices as a serious violation of the Federal Communications Act.

Chairman Newton Minow was absent when the case was decided and did not record his views.

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