



THE JACOB RADER MARCUS CENTER OF THE AMERICAN JEWISH ARCHIVES

Preserving American Jewish History

MS-603: Rabbi Marc H. Tanenbaum Collection, 1945-1992.

Series C: Interreligious Activities. 1952-1992

Box 50, Folder 9, Vatican Council II - Jewish response, 1964-1965.

Towards Catholic Jewish Understanding

A paper delivered by
Rabbi Balfour Brickner, Director
Commission on Interfaith Activities
of the
Union of American Hebrew Congregations
at a colloquium held at
Boston College, Boston, Massachusetts
December 8, 1963

When the history of America's religion is written, the years 1961 to 1964 will probably be described as the years when Catholics and Jews discovered one another. Much has been written for and said to each by the other. All the "secrets" are now out in the open. We know, for example, that Catholics see Jews in all the familiar stereotypes of "rich landlords," "perpetrators of deicide," "politically liberal" to a degree that borders on the frightening and so "free" in their social attitudes that they seem to be loosening the very strands that hold together America's social fabric, while Jews see Catholics as "culturally and politically conservative," "socially isolated," and possessed of a general attitude toward life which Dr. Nathan Glazer characterized last year in the first of these colloquiums as "it is better for people to be good and decent than it is to be smart."

With all this "letting down of the hair," "cards on the table" approach, I wonder two things: a) what is left to say that would not be sterile repetition, b) what changes, perceptible or otherwise, have occurred in Boston in the last 12 months as a result of the first confrontation.

Do Jews, in the privacy of their homes, speak of Catholics and Catholicism with less suspicion or less hostility than I have heard them refer to "the Church" and her people in days before these dialogues began? Do Catholics, in the privacy of their homes, refer to Boston's Jews with phrases less stereotyped?

I can answer in part for the Jews, for I am not infrequently in Jewish homes in Boston. The answer is: "No." "Not really!"

The Jews I hear still seem to think that Boston, and Massachusetts, politics are completely controlled by "the Church." As corroborative "evidence," they cite everything from the election of Edward Kennedy, Boston police corruption, and anti-birth control statutes to what happened in the Rhode Island textbook case as confirming examples of Catholic political influence. These seem to fortify convictions often expressed with a sighing resignation, as if to say: "Well, what can you do?" "Go fight City Hall."

I cannot even begin to answer the question from the Catholic viewpoint for in truth, except for the "professionals," I do not know many Catholics. Mine is a truly ghettoized society. If the religious professionals of Catholicism (those organizational leaders, writers, thinkers and the few committed lay people who see their Catholicism as a primary value and who consequently devote themselves to it wholeheartedly), are anything like their Jewish counterparts, I suggest that both groups suffer from a stratification as great as it is tragic--a "layering," with the professionals, the intellectuals, the editors, writers, social scientists and clergy, in one compartment and the rank and file in another one. This second layer is composed of the Catholic and Jewish masses who see their religion primarily as a social fact of life, who accept their Catholic and Jewish beings as a matter of course but in whose hierarchy of personal values, religion is only of secondary or tertiary importance. These two strata exist in

a vertical kind of colloidal suspension, like oil on water, with too few rods to tie them together and too few conduits through which the thoughts of one group are brought into meaningful contact with the needs of the other. This stratification ought to be kept very clearly in mind in whatever we say about and to one another. We should be very careful always to delineate what level, what group we are involved with when we describe or seek out our interreligious relations.

There is little question in my mind that the contact between the professional elements of the two faith groups is improving and in many communities is quite good. If not always harmonious, the encounter between leadership elements of the Catholic and Jewish Communities is intelligent and meaningful in its increasingly effective effort to make felt their faiths' message on society's many problems. One need only to recall the National Conference on Religion and Race and its on-going program of tri-faith involvement in over 50 communities to know how true this is. It is no longer unusual for larger metropolitan communities to boast of Catholic-Jewish-Protestant cooperative involvement among the top echelons of professional and lay leaders on matters of juvenile delinquency, censorship, alcoholism and the whole army of dilemmas to which modern urban living makes our lives so prone. Even in the difficult area of peace, responsible Catholic and Jewish religious professionals are now exploring interreligiously. As one of those professionals, I think we can say that we have come to realize that today's problems are truly "soul-sized." As such we have no reluctance to become involved in "the politics of God" -- the empirical effort to make and keep men human. Jewish leadership knows a great deal about Catholicism and vice versa.

The same cannot be said about the masses of Catholics and Jews. One need only to ring a few doorbells in a typical burgeoning housing unit of "Mr. Average American" to find out how minuscule is the mutual cooperation or even mutual respect. And what we do not know about one another could fill volumes. For example: What does the average Catholic know about Rabbinic Judaism and its role in the continuation of the Jewish people? What is known is usually associated with an idea of Pharisaism that carries only negative implications. The average Catholic (and Protestant) thinks that Judaism began and ended with the Bible. Nothing could be further from the truth. Those Pharisees, commonly thought of by Christians as "whited sepulchres," are the ones who created and continued Judaism and who had as great if not greater effect on the making of the modern Jew as did the teachings of the Hebrew Bible.

What does the average Catholic know of the unique place that "Israel"-- the place, the people, and the concept, has always had in the life of the Jew? Does he know that this concept could and did lead to a cultural and political Zionism which was the seed-bed from which the State emerged?

What does the average Catholic know of American Jewry's new found sense of Jewish security and of the quest for Jewish survival which now typifies American Jewish life?

If Catholics live in "a dark age" regarding things so central to Jews and Judaism, let me assure you that Jews are equally obtuse about such phenomena in Catholic life as the emerging role of lay participation in Catholic affairs, the work of Catholic Interracial Councils and the great amount of diversity within Catholicism's supposed "monolithic front."

It is on the lay level that we live in true triple ghettos, isolated from one another, encased in "five o'clock shadows" of our own making. It is here that both communities need not only vastly intensified participation of educated laymen who can serve as rods binding the two layers together, as conduits through which will flow a much needed contact between what is now so separated within the individual faith groups, but also a participation which will bring these human conductors into a horizontal exchange, tying together the masses of the two faith groups, paralleling the mutual effort and under-

standing that now unites the professionals and the intellectuals of the two communities. The time has now come, by virtue of the spade work done by the leadership and the high intelligence and increased capacities of our laymen, to give to Catholic-Jewish relationships an opportunity to become a people's movement.

Even Jews not directly involved with Catholic leaders make distinctions between the two layers within Catholicism, and, though they don't know it, might be greatly effected by one of these layers.

Jews watch the workings of Catholic leadership with guarded hope. The new social activity, the intense theological introspection, the explorations into the greater democratization of church life, which we non-Catholics see emerging from the deliberations of the Vatican Council have captured the goodwill and the imagination of everyone. To use a Madison Avenue term, "visibility" is good on the leadership level. We see that religion is very interesting today, especially if one is a Catholic. But, we do not see this ferment spilling over to the average Catholic. Your mythical "Pat O'Brien," the imaginary equivalent to our "Jake Cohen," doesn't seem too much different to us. Despite the fact that writers like Daniel Callahan write brilliant pieces on "The New Pluralism: From Nostalgia to Reality" (see Commonweal, September 6, 1963) urging the church to yield up its prior dependence on state support to shore up Christian religious institutions and to support the emerging "neutral state," we see that in communities like Norwalk, Connecticut it was the Catholic War Veterans who stirred up community opposition to the Norwalk School Board's decision to abide by the recent U. S. Supreme Court's decision prohibiting religious exercises in the Public School. We see that despite Cardinal Cushing's declaration that he feels he has no right to impose on non-Catholics his Church's views regarding birth control legislation in Massachusetts, Planned Parenthood information was recently banned in Boston from displays of a non-sectarian professional nursing organization lest members of the group be considered "anti-Catholic." The Mayor of Boston castigated a public official for his "lack of judgment" when this official permitted a social worker to explain Massachusetts Law regarding Birth Control to a few members of the staff of the Boston Redevelopment Authority. In Illinois, it was "Catholic considerations" which shot down similar recommendations of the Illinois Public Aid Commission and eventually cost the Commission's director his job.

Non-Catholics wonder if in local Catholic groups a United Nations materials or even Catholic Association for International Peace materials are being presented, and broadly discussed. Are Catholics being urged by their leaders to become actively involved in one of the many mushrooming peace groups that now spring up throughout the country or is Pacem in Terris "for export only," and, as one cynic cruelly put it, "only the death rattle of a dying Pope John?"

Jews are not certain that at the local levels everything possible is being done to change even the new stereotypes grown up in recent days about Jews, the most common of which is that the Jew is a secularist.

I would be less than honest were I not to say that the new winds now blowing through the naves and transepts of Catholicism, while welcomed by Jews, are being tested with some caution. For centuries Jews understandably have adopted a defensive posture toward the Catholic Church. That guard does not come down easily as any Jewish leader can tell you who has ventured into the whirlpool of suggesting that Jews re-examine their relationship to some of the fundamentals of Christian thought or teaching. While such a defensive posture is understandable, I do not believe that it is any longer truly justifiable.

Earlier I suggested that the increased knowledge of American Jewry, which American Catholic and Protestant leaderships have may greatly affect American Jews. I will go farther and suggest that this knowledge may yet renew a more active commitment to Judaism in American Jews.

In recent years, Christian writers and thinkers have challenged American Jewry to more clearly define itself in a society that is rapidly changing from one distinguished by its cultural pluralism to one soon to be identified only by its religious pluralism. As we become Americans of the third, fourth and fifth generation, descriptive ethnic adjectives disappear. As we intramarry, Germans with Russians, Poles with Galicians, we leave behind our cultural baggage. Today we are all only Americans, distinguished by our faiths and less and less by our ancestry. Thirty years ago we answered the question: "Who are you?" with phrases like: "I am a German-American-Protestant," "I am an American-Irish-Catholic," "I am a Polish-American-Jew." Today we are content to say: I am a Catholic, a Protestant, a Jew, or even an atheist. As this increases, Jews are properly being asked by Catholic, Protestant (and their own Jewish) leaders to give renewed vitality to those religious concepts and ideals for which they have been historically long famed, and for which over an equally long period they have been as defamed. Do we really see ourselves as a covenant people, a people with a sense of religious mission, a people whose *raison-d'etre* for continued existence is not what we eat or wear or the language we speak, but an unshakable belief in a God, who operates in and through history? These challenges call us to task. But more, they indicate that religious non-Jews have begun to sort out much of what Jews have either failed or been unwilling to sort out about ourselves.

Unless we can, by our actions as a religious community, demonstrate affirmative replies to such penetrating queries, our continued co-equal existence as one of America's three great religious groups may rightfully be subject to rigorous scrutiny. When and if we do find affirmative answers, we may discover a restored sense of religious purpose that has in recent times grown opaque.

Neither the favorable action toward Jews by an Ecumenical Council removing from the Jew the stigma of deicide nor the Pope's pleasing visit to the Holy Land can save Judaism. These are only additional actions which add to the already total possibility of Jews to preserve and express their Judaism. Jews must still save Judaism for and by themselves, and for their world. And I believe that the world needs Judaism. As Protestant thinker Paul Tillich pointed out sometime ago:

"It is important that there always be a Judaism. It is the corrective against the paganism that goes along with Christianity. The church is always in danger of adoring the gods of space in which it is ruling. The church is in danger of losing her prophetic spirit. Therefore, the prophetic spirit and tradition of the synagogue is needed so long as the gods of space are in power, and that means to the end of history."

Freedom is as great a threat to Judaism as it is an opportunity. The struggle for the emergence of this new religious pluralism is one in which Jew, Catholic and Protestant can and do join. Our common enemy is not "atheistic, godless Communism." This trite cliché is as false as it is overworked. Our enemy is ourselves; our apathy in permitting a new "civic religion" to capture our lives. It is a religion of public piety and private impoverishment, a religion of the less demanding, the less passionate, the less detailed, characterized by its pious commitment to such broad societal ideals as "life affirmation," "the preservation of freedom" and "the pursuit of Democratic rights for all." It ensnares all too easily those who do not really wish to be either Protestant, Catholic or Jew. The danger of this "secularism" is not that it would supplant religion,

but that it would actually substitute for our sectarian, particularistic faiths an ersatz, devoid of real inner content and loaded with rituals mumbled meaninglessly in public places. The less the traditional content of particularistic faiths are accepted, understood or applied, the more these externals are insisted upon to cover up for a real loss of meaning. Little wonder then that there is strong objection in America when a Supreme Court rules out the recitation of a specific prayer in a public school classroom, for to do so is to remove from the public domain a manifestation of the comfortable, assuring "civic religion" and to force people again to deal with what they actually prefer not to deal: sectarian Judaism and specific forms of Christianity.

The great paradox of our age is that the less depth religion we have in America, the more public piety is called for. The more our citizenry insists upon public expressions of religion, the greater are the chances that the country is being less religious. This, it seems to be, is the real danger we call "secularism."

Religious life in America is going through vast and swift changes. Some are wonderfully welcome, most are difficult and demanding. Whether in the area of coordinated social concern where we bring to bear our mutual social problems, our respective traditions, or in the area of internal reconstruction where the ways in which others see us often painfully help us see ourselves more clearly, one thing is evident: we need one another. The day of the "gemeutlichkite" interfaith get-together is over. Tea parties and watercress sandwich affairs are as dead as the pre-historic reptiles. Now, we turn with our differences and our mutual challenges to the real business of finding a place for God in His world.



"POPE PAUL VI'S PILGRIMAGE TO THE HOLY LAND, VATICAN COUNCIL II
AND THE JEWS."

Excerpts from an address by Rabbi Marc H. Tanenbaum, National Director of the Interreligious Affairs Department of the American Jewish Committee delivered before the American Jewish Committee's New York Chapter, Sunday, January 5, 1964, Plaza Hotel.

The historic pilgrimage of Pope Paul VI to the Land of the Bible, sacred to the monotheistic religions of the world, may well be viewed by generations to come as one of the most dramatic contributions to strengthening the bonds of solidarity and mutual esteem among the millions of peoples of the earth who revere the Divine Covenant and who honor the Ten Commandments that God chose to reveal on the very soil on which the Pope walks this hour.

In terms of Christian-Jewish relations, this pilgrimage by the Pope to the holy shrines in the Land of the Patriarchs and Prophets will cement the foundations of understanding and brotherliness between Christians, Jews, and Moslems in all parts of the world on the basis of a profounder appreciation of their common heritage in Sacred Scriptures and religious history. By returning in the spirit of Biblical tradition as a pilgrim to the sources of Christianity, Pope Paul VI is also returning Christians to an awareness of their sources in Judaism and Jewish traditions and to their living interrelationship with the Jewish people today. For Jews, the Pope's pilgrimage will bring into sharp focus the classic Jewish view of Christianity's relationship to Judaism as expressed by Maimonides (Pe'er Ha-Dor 50), "The Christians believe and confess, as we do, that the Bible is of Divine origin and was revealed to our teacher Moses; only in interpretation of Scripture do they differ."

This moving act, that the Bible termed for the ancient Hebrew pilgrims who came to the Holy Temple in Jerusalem thrice annually as "oleh regel" ("ascending on foot"), comes as a capstone to the great movement forward in

Christian-Jewish understanding that has taken place with such rapidity and in such great scope in recent years. While there have been many, Catholics and Protestants as well as Jews, who were profoundly disappointed that the second session of the Ecumenical Council did not vote in principle on the decree dealing with the Church's attitude toward the Jewish people and repudiating anti-Semitism based on the deicide charge, the very raising of the question in the form of a draft document distributed to the 2300 Council Fathers has already had a tremendously positive impact on Catholic-Jewish relations. I would presume to say that the widespread favorable reception to the Pope's pilgrimage to the Holy Land is one of the spectacular by-products of the intense consciousness that developed during the Ecumenical Council of Christianity's rootedness in Judaism as was elaborated in the text of the Jewish decree that was widely publicized and was the subject of intensive discussion in the Vatican. We take encouragement from the fact that the overwhelming majority of the American Catholic Bishops have committed themselves to support of the decree regarding the Jewish people as well as the decree on religious liberty. We also take seriously the statements by Cardinal Bea and by numerous American Bishops that the delay over these two chapters is temporary and that the will of the majority of the Council Fathers will make itself felt at the third session of the Council scheduled to reconvene in September 1964.

From a survey just completed by the American Jewish Committee of Catholic diocesan press reaction in relation to the "Jewish decree," it is obvious that regardless of the failure of the Council to act on the draft statement at this session, it received widespread approval from American Catholic clergy and lay leaders alike, and we have many evidences that it has made a deep and positive impact on wide circles in Catholicism - and, indeed, in Protestantism - here

and abroad.

Our AJC survey indicates that the introduction of the draft decree by Cardinal Bea on November 8 was prominently and sympathetically featured in news stories, editorials, syndicated editorial columns and in unprecedented editorial cartoons in the Catholic press. The majority of the diocesan weeklies gave extensive news coverage to the decree throughout the second session of the Council, and many highlighted the story on their front pages with such headlines as, "It Is Wrong to Blame the Jews (for the Death of Christ)," (Catholic News, New York City, Oct. 24); "No Biblical Reason to Hate Jews Says Document Before Council," (Pittsburgh Catholic, November 14). Several Catholic weeklies published a cartoon which dramatically showed the hands of mankind lifting a cross from the back of the Jewish people, with a caption, "The End (of Anti-Semitism) is in Sight," or "Relief at Last," Providence Visitor November 15; Catholic Bulletin, St. Paul, Minnesota, November 15.

In addition to its wide coverage in the Catholic press as featured news, the introduction of the "Jewish decree" drew significant editorial comments. Perhaps the most notable was an editorial in the Providence Visitor (Nov. 15) entitled "The End of Two Myths." This editorial acknowledged that, "long before Adolf Hitler attempted genocide, in which some 6,000,000 Jews were killed, hundreds of thousands, if not millions, were massacred by Christian hands." The editorial traced the massacres to two myths; that Jews are Christ killers; and that they are condemned to wander the earth, accursed for their deicide. The editorial further acknowledged that "these myths may be found in numberless writings in Christian history, including those of the Fathers of the Church, Popes, theologians, and orators," and declared that the

significance of the Vatican draft is that "it authoritatively condemns the myths for all Catholics." The editorial goes on to stress the Catholic theological sources of the Church's love for Israel.

Many Catholic theologians, educators, writers and social action leaders have written or telephoned us expressing literally their rejoicing over the substance of the decree, feeling that it represents the convictions of empirical Catholicism, if not as yet theoretical Catholicism, and reflects the de facto position of Catholics today. The disappointment, however, of many Catholics over the failure of the Council to act on the Jewish decree was epitomized in an editorial that appeared in America, the national Jesuit weekly, (Nov. 30): "It would be a sad blow to all who hope for a long leap forward in human relations if the fourth chapter of the schema on ecumenism should be side-tracked in the Council."

Jewish leaders have an urgent and moral responsibility to communicate this information and to interpret in an objective and balanced fashion these constructive developments and positive attitudes among Catholics because an exaggerated negative reaction appears to be developing among segments of the Jewish community. There is considerable misinformation and confusion among many Jews here and abroad over the content of the decree and over why the Council did not vote to discuss the Jewish question, especially after so much advance hopeful publicity. A number of Jewish leaders, some editorials in the Anglo-Jewish press, and even Rabbis have concluded that the Jews are being trifled with by the Catholic Church. "Lift us not up and cast us not down," - "Give us not your kisses nor your stings," are traditional Jewish expressions now being invoked by many Jews to describe this situation. Noting the great pressures and intimidations brought against the Vatican by the Arab states who

have threatened reprisals against Christians in Arab countries if the Jewish decree is not abandoned altogether, some Jewish commentators have begun to draw parallels between the "sellout" of a fundamental moral position to political considerations in this issue with the situation of Pope Pius XII and the Jews described in the highly controversial play, "The Deputy." As is well known, Rolf Hochhuth, the playwright, claimed that Pope Pius XII failed to protest publicly against the Nazi genocide of the Jews for financial and political motives.

These attitudes and tendencies in the Jewish community, while presently limited, hold the seeds for potential harm and unless checked significantly could lead to a substantial setback in relations between Catholics and Jews. While no one can guarantee what will happen or what will not happen at the third session of the Ecumenical Council, all of us have an obligation to preserve the precious gains that we have made in this country in relations between Christians and Jews, especially during the past decade. To this end, The American Jewish Committee is undertaking an intensive public information program in the Jewish community to provide precise and responsible information about the exact nature of the problem in order that prudent and deliberate counsel will prevail.

A Jewish View of the Ecumenical Council

A paper delivered before Episcopal Delegates
to the
National Council of Churches of Christ in America's
National Study Conference on Church and State
February 5, 1964 Columbus, Ohio

by
Rabbi Balfour Brickner, Director
Commission on Interfaith Activities,
Union of American Hebrew Congregations

Let me make a distinction between "Jews," "Jews" and "Judaism." First there is the rank and file Jew; were I asked how they felt about Chapter 4 of the Schema on Ecumenism entitled: "The Attitude of Catholics toward non-Christians, particularly with reference toward the Jews," I would have to answer: I really do not know. Though in recent months I have spoken before many Jewish audiences on this topic, I can only say that I have an impression of their attitudes, and it is not altogether positive. But, there is a second group of "Jews." They are the leaders and thinkers, those who write and who are responsible for articulating the so-called "Jewish view" on a topic. If you ask me how they feel about what has just been concluded at Rome, I can tell you that opinion is definitely split between high praise and a cynical doubt that borders on dismay and rejection. Finally, if you ask me about "Judaism," the religion of the Jewish people, my answer would be that Judaism has adopted no formal position, though historically the faith of Israel has always looked at Ecumenical Councils with foreboding. Whenever the Church undertook a formal consideration of its relationship to either Jews or Judaism, the results usually worked negatively on both.

American-Jewry watches the workings of the Ecumenical Council with cautious optimism. For so many centuries the Church represented nothing but hatred, both sociological and theological, persecution and physical danger that even today there remains a significant culture lag in the psychology of many Jews, particularly those whose memories carry back to "the old country." They can remember, or can remember vivid tales of the kind of violence which still causes them to walk around with their arms raised in postures of defense. To expect this to disappear by virtue of "clerical magic" in the form of resolutions or pronouncements is to expect more than is warranted. Jews have memorized those chapters of history books which Catholics have forgotten, wherein are recounted the persecutions of the Jewish people.

The younger generation of American Jews do not share this attitude. The quotient of intergroup, interreligious understanding is far higher among "graduates" of World War II and their offspring than it ever was with their predecessors. While there is still a discernible element of reserve, their attitude is neither suspicious nor hostile. I am convinced that this diminution of mistrust speaks well of modern democracy.

The leadership and thought molders of the American Jewish Community are as divided in their opinions of the Pope as they are of the Ecumenical Council.

Some feel that Pope Paul VI is earnestly seeking to continue the magnificent spirit of his predecessor, John XXIII. They see his friendship with Augustin Cardinal Bea, his past record of befriending Jews during the Nazi period while Cardinal Montini of Milan, his "fine Italian hand" in urging the presentation of the Schema on Ecumenism, even his recent visit to The Holy Land, as significant manifestations of his desire not only to give the Church "a new image" viz:

Catholic-Jewish relationships, but also as a serious effort to end theologically motivated anti-semitism.

There are others who draw diametrically opposite conclusions from these events. They are quick to point out that Chapters 4 and 5 of the Schema on Ecumenism (the one dealing with the Jews, the other with Religious Liberty) failed to be voted for reasons that defy satisfactory explanation. They view Cardinal Bea's explanation that there was a lack of time, as a totally disingenuous bit of sophistry, particularly when in the closing moments of the Council there was introduced the seemingly gratuitous celebration in honor of the Council of Trent. Why was it introduced if not to obviously block what could have been a vote on both of these sections and, who but the Pope could have ordered such a procedure? Fine Italian hand indeed! Even so astute an observer as Father Gregory Baum finds difficulty in explaining this action.

"Even reasons for this decision (not to bring the matter to a vote) are not easy to find. It is certain that there was some pressure on the Pope by prelates of Italy and Spain against the chapter on religious liberty. In the context of Italian politics many purely religious and ecclesiastical matters take on political overtones....

What will be the future of Chapters 4 and 5? Cardinal Bea announced that they will remain with the Secretariat for Christian Unity. But since they have not been voted upon, they are not, technically speaking, on the floor of the Council, and there may well be a movement to drop them altogether and replace them by brief paragraphs in Schema 17 on the Church's relation to the world. In this case, we might expect a condemnation of anti-semitism and a statement on religious liberty in a pluralistic society, leaving unsolved the deeper doctrinal questions raised in Chapters 4 and 5."

("End of the Session" by Gregory Baum, Commonweal, December 27, 1963, pg. 394)

As for his visit to The Holy Land, surely the Pope knew the political implications of such a trip. The Jewish Community outside (if not within) that land hoped that the Pope would have called it Israel. That he did not is, to his detractors, merely additional grist for their mill of doubt. Here, they suggest was a once in a lifetime opportunity for, at least, papal de facto recognition of the new State.

How much longer can the Vatican refuse to recognize Jerusalem as the capitol of Israel, or Israel itself as an existent reality, as a nation among nations? "How long halt ye between two opinions?"

One wonders whether the matter is as purely political as men like Cardinal Bea would have us believe. Perhaps there still remains some vestige of the age old Christian tenet (shared, I understand, by some branches of Protestantism) that "the loss of the Holy Land was the divine sign that Israel's universal mission had come to a close...handed over to the fellowship which Christ gathered around him."

The Pope's remarks at Nazareth evoked wide comment from many Jews. By saying,

"It is the voice of Christ promulgating the New Testament, the new law which both absorbs and surpasses the old and raises human endeavor to the very peak of perfection. The great motive of man's labor is a sense of duty which involves the exercise of freedom. In the Old Testament it was fear, and at all times including our own it is instinct and self interest.

"But for Christ, who is the Father's gift of love to the world,
the motive is love...."

the Pope seems unnecessarily to raise the age old dichotomy between Judaism, the religion of harsh justice, and Christianity, the religion of mercy, between the Old Testament, the repository of "fearful law" and the New Testament, the refiner of this law into Christian love and compassion. Over the centuries this polarity has done as much to heighten Christian-Jewish tension as any single doctrine of Christian thought. That the Pope chose his visit to Nazareth as a moment to give heightened impact to what he surely knows Jews have regarded, and still do regard, as a gross and false oversimplification, was in some Jewish eyes most unfortunate.

These, in brief, are the arguments now being bruted back and forth among sections of the Jewish Community.

My own view tends toward the complimentary and the trusting rather than towards the condemnatory and suspicious. Mine is "a chastened optimism." I do not see the Pope's visit to the Holy Land as detrimental to "Jewish interests." While I too wish that he had called Israel by name, I appreciate the fact "that in many subtle ways he virtually granted de facto recognition to Israel without arousing the passion of bitter resentment which such an act would have created if it had been done through a formal declaration by the Vatican at this time." His visit struck this observer as one sensitive to the Jewish image of the Church. He did send Cardinal Tisserant, Dean of the Sacred College of Cardinals, to visit the Chamber of Martyrs. He went out of his way to again repudiate charges against Pius XII contained in the play, "The Deputy," where Pius is accused of turning his back on the plight of the Jews during the Hitlerian hell. In Bethlehem he did say, "We must pursue our Ecumenical Council to its conclusion." Knowing that the Holy See always speaks in veiled language, I find these acts and statements as of great significance in the new phase of Catholic-Jewish relations.

A new and heartwarming spirit is now blowing through the naves and transepts of World Christendom. In this regard, Catholics are just beginning to catch up with Protestants.

I see the Ecumenical Council and all that preceded it during the reign of the remarkable and saintly Pope John XXII as portentous of really constructive Catholic-Jewish relations.

From the time Pope John first welcomed a Jewish delegation to the Vatican with the phrase: "I am Joseph, your brother" through his edict to remove the phrase "perfidious Jew" from the Good Friday liturgy, to his decision to deal with the age old problem of Jewish deicide, it has become abundantly clear that the Pope meant ecumenicity in the richest and deepest sense of that term. One may wonder why the change.

Surely the Church is threatened today as never before by the new religion of Communism. Not since the age of reason and the period of the French enlightenment has the Church's position been as vulnerable as it now is. Under this impact, the differences which divide Christian sects from one another appear quite trivial, as do the emotional differences separating Protestantism and Catholicism. While fear of Communism will not overcome all these hostilities and differences within Christendom, the ground for cooperation has never been as rich in potential as it now is. The problems we face in common are now grown to truly "soul size" dimension and the threat to world morality demands a resuscitation that transcends denominational and sectarian differences.

In all this, the Jew, as a historical personality, continues to play a somewhat unseen though present role. The death of 6,000,000 Jews haunts all history, past, present and future. The role of the Catholic Church in this devastation still remains an unresolved questionmark. Cardinal Bea, who to Jews appears as a great prelate and a noble spirit, responding to a reporter's question as to why the question of the crucifixion was being raised today said: "It was because of the violent and criminal outburst of anti-semitism in Nazi Germany 30 years ago. That outburst was accompanied by a far reaching campaign of propaganda against the Jews based to some extent on a deliberate misuse of scripture. The text before the Council is among other things an effort to clear away, once and for all, any vestige of such misuse of Catholic teaching in the minds of Roman Catholics.." He acknowledged that much Roman Catholic preaching, in dealing with the death of Christ, had been influenced by lines like "His blood be upon us and upon our children." (Matt. 27:25) (New York Times, November 20, 1963)

Perhaps Cardinal Bea, who lived in Germany during this time and aware of the guilt of mankind for "a crucifixion" as heinous as that of Jesus's, was most anxious that this Council do something in behalf of the surviving world Jewish Community. He had an atonement of his own to make. His efforts, fused with Pope John's will, were largely responsible for the matter being brought to world Catholic attention. The presence of two such personalities, in power at the Vatican at this juncture of history, complementing each other as they did, is to the religious mind, justifiable reason to reaffirm the age old Jewish doctrine that God is a God, who works in and through history.

Dr. Solomon B. Freehof, one of American Reform Judaism's most eminent scholars, pointed out recently that while Jews have been the subject of attention of previous Vatican Councils, the concern was usually, if not always, negative.

At the first World Council, every delegate was a Jew. It took place in Jerusalem and it is found recorded in the 15th Chapter of the Book of Acts. Its result was to establish the primacy of Pauline teaching abolishing the necessity of new Christians to follow Jewish religious law, Halacha. In every successive Council, Jews were present in spirit. The aim was usually to break down the potential influence the Jew might have over other Christians. So it is that in one Council, Jews were prevented from seeking or holding public office in a Christian community. At another, an edict was passed prohibiting Jews from owning Christian slaves or servants. At a third (the Fourth Lateran Council of 1200), the prelates decreed a distinctive garb and a badge for all Jews. A fourth restricted the right of Jews to live wherever they chose and laid the groundwork for the institution of the ghetto. Little wonder that Jews have looked forward to such "holy convocations" with real dread. We Jews would be content if Vatican Councils never mentioned us at all. It would be sufficient for us simply to be left alone.

Perhaps Cardinal Bea knew this. Perhaps because he knew this, he resolved that this Council would be different--a reversal of history. Indeed it may be!

While the Council of Trent declared that Jesus died for the sins of all mankind and while, historically, many Church prelates have repeatedly made the point that anti-semitism is neither Church doctrine nor true tradition, the spectre of Jewish deicide continued to hang destructively over all Christendom. The epithet of the Jew as "Christ killer" supported as it could be by an uninterpreted reading of part of the Gospels, has seriously plagued Jewish Catholic understanding and rapprochement.

Schema 4, prepared under the direction of Cardinal Bea's Commission for Christian Unity, does much to re-shape this negative impact. While it does not remove

the Jew from involvement in Jesus's death, it does significantly shift the focus of Christian attention from the Jew to all mankind.

"The part the Jewish leaders of Christ's day played in bringing about the crucifixion does not exclude the guilt of all mankind. But the personal guilt of these leaders cannot be charged to the whole Jewish people either of his time or today. It is therefore unjust to call this people "deicide" or to consider it "cursed by God!"

This statement made by Cardinal Bea at the time of the Schema's introduction to the Council agenda, while certainly an honest attempt to create a new atmosphere around the ~~bald~~ Gospel texts, cannot be wholly acceptable to Jews who categorically deny ~~other~~ Jewish guilt of Jewish involvement in the crucifixion. Jews see the Gospel account not so much as history, as theology, written in a historical way to give the account credulity. Since there were only two groups of people present at the time of Christ's death: Jews and Romans, and since it was to the Roman world that the propagandists of the new, emerging Christianity turned for converts, it was obvious that Romans could not be asked to worship a Christ for whose death they were indeed responsible. The most natural thing in the world therefore was to so write the "account" of the crucifixion as to implicate the Jewish people. Jews and Christians will disagree on this point for as long as the Gospels remain, and that means for as long as the world remains finite. By the same token, Jews cannot expect Christianity to repudiate or discard the Gospels. The matter remains at an impasse.

Under such conditions, the Cardinal's statement strikes me as remarkable in the extreme. It is a magnificent welcomed newness and I pray that it will be adopted when the Council resumes next fall. I am optimistic about its adoption. That optimism is grounded in the expressions of men like Dr. Robert McAfee Brown, who wrote:

"If religious liberty received a slight setback this session, it will be adopted next session, and so will the statement on the Jews. Nobody, sensing the temper of the Council, could doubt that..."

Others have spoken in a similar vein.

The Schema even if passed has its limitations. It will not automatically end anti-Jewish feelings. These are rooted in such complex sociological and psychological soil that neither doctrine or dogma will by mere pronouncement bring anti-semitism to an end. Anti-semitism is, and always has been, a Christian and not a Jewish problem. It is one of those social evils with which the Church and all Christians will have to continually deal. Nothing the Jew will or can do, either by demeanor or thought, will change the anti-semites opinion of the Jew and Judaism. To the degree that these negative views are fostered or tolerated or ignored by Christian thought or teaching, the Church has an incompleated task.

Nor will the Schema save Judaism for Jews. As desirable as such actions are, as beneficial as was Pope Paul's visit to the Holy Land, they are but additional actions adding to the already total possibility which Jews now possess to either preserve and express their Judaism or cast it away. Freedom, the condition under which we now live, is as great a threat as it is an opportunity. It is the foe of all tribes and in America, we Jews have lived as tribally as we have lived faithfully. If I did not believe that the world needs Judaism, I would not be so concerned. But, here I share the thinking of Paul Tillich when he wrote:

"It is important that there always be a Judaism. It is the corrective against the paganism that goes along with Christianity. The Church is always in danger of adoring the gods of space in which it is ruling. The Church is in danger of losing her prophetic spirit. Therefore the prophetic spirit and tradition of the synagogue is needed so long as the gods of space are in power, and that means to the end of history."

Ours is a far deeper struggle, one in which Catholic and Protestant thinkers can and do help us. It is they who constantly remind us that in a society that is rapidly changing from one culturally plural to one whose pluralism is increasingly determined religiously, Jews have the responsibility to more clearly define themselves as a faith group and not merely as an ethnic one. The true description lies somewhere in the fusion of both faith and culture. American Jews are in the process of searching for that truth. In that search your incisive questioning, your prodding, your goading has been and will continue to be of great help.

Religious life in America is going through vast and swift changes. Some are wonderfully welcome, most are difficult and demanding. Whether in the area of coordinated social concern where we bring to bear on mutual social problems, our respective traditions, or in the area of internal reconstruction where the ways in which others see us often painfully help us see ourselves more clearly, one thing is evident: we need one another. Now, we turn with our differences and our mutual challenges to the real business of finding a place for God in His world.



DRAFT _____ NOTE: NOT FOR PUBLICATION

CONFIDENTIAL

(THIS IS A VERY ROUGH DRAFT; WE MAY DECIDE NOT TO DO
ANYTHING AT ALL WITH THIS DOCUMENT)

**BACKGROUNDING RABBI SOLOVEITCHIK'S STATEMENTS REGARDING ECUMENICAL
COUNCIL AND JEWS AS REPORTED IN THE JEWISH-DAY MORNING JOURNAL
OF FEBRUARY 5, 1964**

In an address before the Mid-Winter Conference of the Rabbinical Council of America held at Lakewood, New Jersey, Rabbi Joseph B. Soloveitchik, Professor of Talmud at Yeshiva University, delivered an address on Catholic-Jewish relationships. The text of the Rabbi's address is not as yet available, but the Jewish Day featured his talk on the front page. According to the Jewish Day report, Rabbi Soloveitchik made the following points:

1. The Jewish decree introduced at the last session of the Ecumenical Council and postponed until the coming session of the Council is "not more nor less than Evangelical propaganda and is permeated with a tone that 'Jews are not recognized as a people who have a right to live according to their beliefs and to worship God in their own way.'"

"The document says only that the Church has not given up hope that Jews will 'see the light' - and until that time they should not be bothered."

Rabbi Soloveitchik says a number of other things regarding the decree and Christian-Jewish relations (a translation of the Jewish-Day story will be appended to this memorandum).

We have the greatest respect for Rabbi Soloveitchik and it is not our intention to enter into controversy with him. The purpose of this memorandum is simply to establish a number of facts which are crucial to an understanding of the questions raised by Dr. Soloveitchik. These are the facts:

1. Dr. Soloveitchik based his comments on what he called "the Jewish decree." In point of fact, there are a number of versions of the Jewish decree. It is known that since December 4 Catholic Bishops from many parts of the world have submitted suggestions for the modification of Chapter 4 (and Chapter 5 on Religious Liberty). It is also known that a revised text of Chapter 4 (the Jewish decree) has been prepared both in Latin and in English by an American Cardinal and is being submitted to Cardinal Bea for consideration. Jewish leaders have also submitted suggestions for the modification of the decree. It is known that there are two references in the decree which can be misunderstood as proselytizing phrases. The American Jewish Committee has reacted to these phrases indicating its disapproval and concern over their being a source of antagonism and resentment. It would have been helpful had Rabbi Soloveitchik commented on the positive features of the decree which compose 95% of the document. These positive features include unprecedented and historic rejection of the deicide charge, a condemnation of anti-Semitism, and a call to the 550 million Catholics throughout the world to recognize their indebtedness to Jews and Judaism.

It is not clear from the newspaper report whether Rabbi Soloveitchik reported on these essential aspects of the decree.

2. There have been several reports that Rabbi Soloveitchik was critical of the work of the American Jewish Committee in relation to the Ecumenical Council. It has not been possible to confirm the accuracy of these reports as of this date. It should be kept in mind that the American Jewish Committee, in keeping with its overall long-range program of seeking to remove the historic bases of anti-Semitism, has been carrying out a series of efforts in relation to the Ecumenical Council and that Rabbi Soloveitchik had been consulted and involved in this program. Thus, for example, Rabbi Soloveitchik agreed in May of 1961 to receive draft copies of the American Jewish Committee memoranda to the Ecumenical Council on "The Image of the Jew in Catholic Teaching," and on "Anti-Jewish Elements in Catholic Liturgy." In June 1961, Rabbi Soloveitchik submitted a detailed memorandum reacting very carefully to our documents. He also made available copies of our memoranda to Professor Harry Wolfson at Harvard University who communicated to the American Jewish Committee through Rabbi Soloveitchik his general approval of the documents.

In an ~~an~~ interview with Rabbi Soloveitchik held at Yeshiva University on May 9, 1961, he told Rabbi Marc H. Tanenbaum, Director of the American Jewish Committee's Interreligious Affairs Department that there is no question that a new temper prevails

in the Vatican and that the Ecumenical Council provides an opportunity for removing the basis of creedal anti-Semitism." He underscored that the memoranda to be submitted to the Vatican ~~ga~~ should be on the level of pointing out the social and human relations' consequences of the Church's attitudes, teachings and behavior of Catholics toward Jews. He emphasized that he would be opposed to any "theological" presentations to the Vatican. The American Jewish Committee incorporated virtually every one of Rabbi Soloveitchik's suggestions in its memoranda. In April 1962 the draft of a third memorandum prepared by Rabbi Abraham J. Heschel dealing with the problems of the role of the Jews in the Crucifixion episode and outlining Jewish rejection of ~~para~~ proselytizing efforts on the part of Christians ~~axixam~~ aimed at the Jewish people, was submitted to Rabbi Soloveitchik for his "thinking and reactions." Rabbi Soloveitchik reacted shortly thereafter in detail during another interview that he gave to Rabbi Tanenbaum at Yeshiva University. His suggestions became the basis of a revision of the third memorandum entitled, "On Improving Catholic-Jewish Relations." In August 1962, an occasion arose that called for the sending of a letter to Cardinal Bea that was proposed for signatures, ^{by} Rabbi Soloveitchik, Rabbi ~~Heschel~~ Heschel, and Rabbi Solomon Freehof. In a letter dated, August 3, 1962 in Rabbi Soloveitchik's handwriting he wrote to Rabbi Tanenbaum that he disagreed with the proposed text of the letter but concluded (direct quotation), "I can visualize a different

sort of letter to the Cardinal that ~~he~~^I might sign."

On August 7, 1962 in another handwritten letter to Rabbi Tanenbaum in which he ~~discusses~~ discusses in great detail the need for intervening with the Vatican with regard to the Calendar Reform proposal, Rabbi Soloveitchik wrote, "I believe that the American Jewish Committee can do more than any other organization in this matter and I know that your group will display diligence, intelligence, and tact." During the first week of September 1962, Rabbi Soloveitchik met with Rabbi Heschel and they discussed at great length the whole question of Jewish approaches to the ~~KNAN~~ Ecumenical Council. At a subsequent meeting with Rabbi Heschel, Rabbi Soloveitchik after he had been apprised that Rabbi Heschel had been to Rome to reflect Jewish concerns on the deicide question and on calendar reform, said to Prof. Heschel, "You are our representative. You represent us in this matter." On ~~XXXX~~ March 11, 1963, Rabbi Soloveitchik accepted an invitation from Rabbi Heschel to take part in an off-the-record meeting with Cardinal Bea that was scheduled for March 31, 1963 at the American Jewish Committee's Institute of Human Relations building. On the Friday preceding that Sunday meeting, Rabbi Soloveitchik telephoned the American Jewish Committee to say that he could not take part in the meeting because of the illness of his wife who was then undergoing an operation.

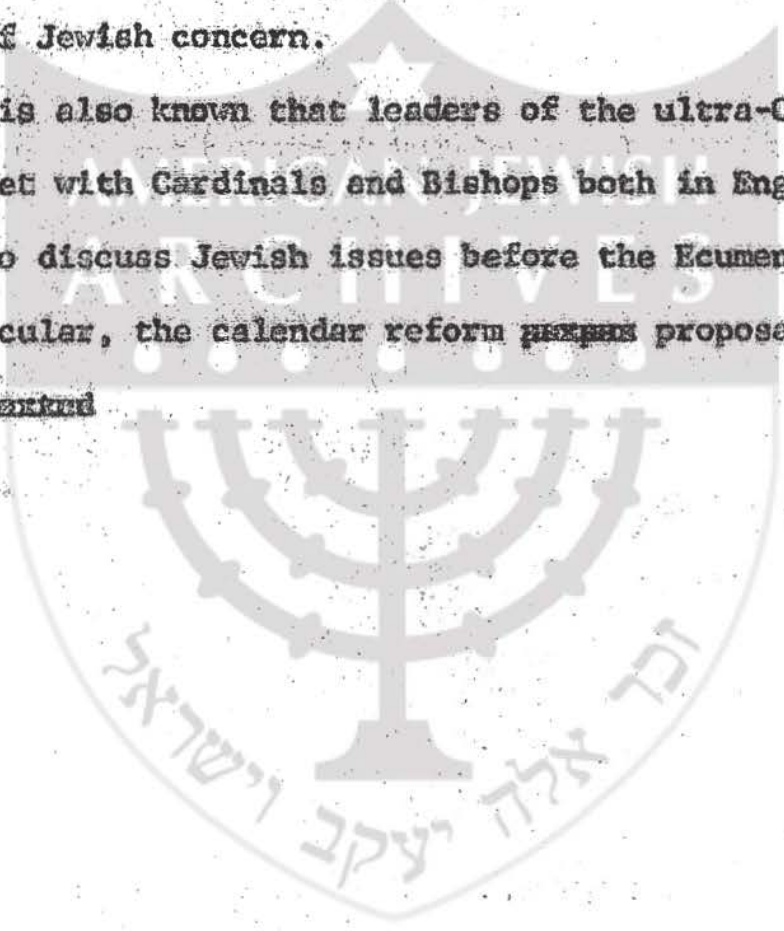
Subsequent meetings and numerous telephone calls ~~was~~ were held between Rabbi Soloveitchik, Rabbi Heschel and Rabbi Tanenbaum

both in New York and to his Brookline home. It was the policy of the American Jewish Committee to keep Rabbi Soloveitchik, Rabbi Meschel, Rabbi Freehof, and the group of Jewish theologians ~~and~~ and Rabbis from the Orthodox, Conservative, and Reform movements who met with Cardinal Bea on March 31, informed about the developments at the Ecumenical Council. Their advice and counsel was sought on the most crucial issues and played a significant role in influencing the policy and program of the American Jewish Committee.

3. Observers who ~~had~~ heard Rabbi Soloveitchik's address indicated that he was opposed to "the Rabbis (i.e. non-Orthodox) and (Jewish leaders) who were establishing contact with Vatican and Catholic authorities." In an article in ORTHODOX JEWISH LIFE written by an Orthodox Rabbi, Norman Lamm, a rather sharp attack is made on "intergroup and anti-defamation agencies" for their work in this area. For the record, it should be pointed out that a group of Orthodox Rabbis and a prominent Orthodox lay leader sought and had an audience with Cardinal Spellman for the purpose of discussing with him Jewish concerns that were to be considered at the Ecumenical Council. Rabbi Lamm was one of the two Orthodox Rabbis who took part in that audience at the Chancery with Cardinal Spellman. Rabbi Imanuel Jacobovits the Orthodox former chief Rabbi of Ireland and now a leading Rabbi in New York City, was also a participant in that consultation. It is reliably reported that the Orthodox representatives

informed Cardinal Spellman that they were the "authentic" representatives of Judaism and that Catholic authorities would do well to deal with Orthodox leadership in questions that concern religious Jewry. Rabbi Jacobovits earlier had traveled to Rome where he had met with Catholic Bishops from Ireland to discuss issues of Jewish concern.

It is also known that leaders of the ultra-Orthodox Agudas Israel met with Cardinals and Bishops both in England and in France to discuss Jewish issues before the Ecumenical Council, in particular, the calendar reform ~~propos~~ proposal. ~~Thereafter~~
~~has been reported~~





THE AMERICAN JEWISH COMMITTEE

Institute of Human Relations • 165 East 56 Street, New York 22, N. Y. • Plaza 1-4000 • Cable Wishcom, New York

CONFIDENTIAL

NOT FOR PUBLICATION

March 26, 1964

TO: MEMBERS OF KEY LEADERSHIP GROUPS

FROM: MORRIS B. ABRAM, PRESIDENT

I am sure you will be happy to know that the atmosphere in Rome and throughout the Catholic world generally seems more favorable now for passage of a schema which incorporates a chapter on Catholic-Jewish relations than it did when the second session of the Ecumenical Council adjourned last December. You were apprised of the situation at the time by my late lamented predecessor, A. M. Sonnabend, when we publicly expressed our disappointment that the decree had not been adopted in principle.

According to latest reports from our European Director, Zachariah Shuster, the decree presented to but not acted on at the second session has since been redrafted for the third session, due to start in September, after hundreds of amendments had been submitted by the Council Fathers to Augustin Cardinal Bea, President of the Secretariat for the Promotion of Christian Unity. Reliable sources indicate that in the redrafting the decree has been significantly strengthened.

Throughout this period of redrafting, we have continued to work closely with Catholic authorities in the United States, Europe and Latin America. Recent reports from our offices in Rio de Janeiro, Sao Paulo and Buenos Aires of interviews with Cardinals and other prelates and with prominent Catholic laymen reveal full understanding of the need for a decree on Catholic-Jewish relations at the next session of the Council. Similar reports have come following meetings with top Catholic prelates in European countries, notably France and Belgium.

57th Annual Meeting, APRIL 30-MAY 3, 1964, THE NEW YORK HILTON

MORRIS B. ABRAM, President
RALPH FRIEDMAN, Chm., Executive Board
WILLIAM ROSENWALD, Chm., Nat'l Advisory Council
MAURICE GLINERT, Treasurer
ARTHUR D. LEIDESDORF, Associate Treasurer
ORIN LEHMAN, Secretary
JOHN SLAWSON, Executive Vice-President

JACOB BLAUSTEIN, Honorary President
LOUIS CAPLAN, Honorary President
HERBERT B. EHLMANN, Honorary President
IRVING M. ENGEL, Honorary President
JOSEPH M. PROSKAUER, Honorary President
SAMUEL D. LEIDESDORF, Honorary Vice-President
JAMES MARSHALL, Honorary Vice-President
RALPH E. SAMUEL, Honorary Vice-President
HORACE STERN, Honorary Vice-President
FRED LAZARUS, JR., Hon. Chm., Nat'l Advis. Council

ELY M. AARON, Chicago, Vice-President
MAX WM. BAY, Los Angeles, Vice-President
IRVING L. GOLDBERG, Dallas, Vice-President
JACK A. GOLDFARB, New York, Vice-President
PHILIP E. HOFFMAN, So. Orange, N. J., Vice-President
JULIUS S. LOEWENTHAL, New York, Vice-President
RICHARD MAASS, White Plains, N. Y., Vice-President
EARL MORSE, New York, Vice-President
NORMAN S. RABB, Boston, Vice-President
JOSEPH ROSS, Detroit, Vice-President

In recent weeks, AJC representatives have met with Cardinals Cushing, Ritter and Spellman and have communicated with Cardinals Meyer and McIntyre. Meetings have also been held with a number of the most influential Archbishops, Bishops and Periti (council theologians or experts). These consultations have confirmed the findings of an AJC survey of the diocesan press in the United States to the effect that the American bishops are overwhelmingly committed to favor the Jewish decree and will support its enactment at the third session.

Meanwhile, we are looking beyond the day when a decree condemning anti-Semitism has been officially approved by the Catholic Church. Through the generosity of the family and friends of our late colleague, Leonard M. Sperry, National AJC Vice President and for many years Chairman of the Los Angeles Chapter, an intergroup education center has been set up at the International University for Social Studies (Pro Deo) in Rome to be known as "The Leonard M. Sperry Center." The purpose of this center is to develop programs of education to end misconceptions about Jews and Judaism in the teachings of the Catholic Church. Such work can be of historic importance.

In this country we are working actively with the National Council of Catholic Men, the Sister Formation Conference which serves 180,000 teaching nuns, and an entire network of Catholic colleges and seminaries. The Pius XII Religious Education Resource Center, to whom Rabbi Marc H. Tanenbaum serves as consultant, has just produced its first textbook on religion intended for diocesan parochial schools which dramatically incorporates this revised Catholic view of Jews and Judaism.

Excerpts from Address by Rabbi Marc H. Tanenbaum,
National Director, Interreligious Affairs Department,
American Jewish Committee, before the Catholic Press
Association, May 29, 1964, Pittsburgh, Pa.

"No discussion of the new world of Christian-Jewish relationships can rightly begin without paying tribute to the singular leadership which the American Catholic hierarchy has given both in Rome and in this country to the significantly improved atmosphere of understanding and mutual acceptance between Catholics and Jews," Rabbi Marc H. Tanenbaum, National Director of the American Jewish Committee's Interreligious Affairs Department, declared before the Catholic Press Association in Pittsburgh on May 28th.

From American Jewish Committee officials in Rome as well as from conversations with Cardinals and bishops we are keenly aware of the forthright statesmanship that the American hierarchy has displayed in helping Catholics to confront the evil of anti-Semitism, the roots it has found in the soil of distorted teachings about the role of the Jews in the Crucifixion, as well as the new directions toward which they have pointed in pressing for a deeper appreciation on the part of Christians of their relationship to Jews and Judaism, both ancient and modern.

With regard to the report from Rome of the designation by Pope Paul VI of a new Secretariat for relations with non-Christians, Rabbi Tanenbaum declared that there appears to be some confusion about the nature of this Secretariat and, in particular, its relationship to the Jewish question. Until some of the contradictory reports are reconciled, it is both useless and potentially dangerous to speculate on the implications of this new body for Christian-Jewish

relationships. Without presuming to enter into the internal questions of Vatican Council policy that this action represents, non-Catholics are beginning to recognize the penetrating theological and historical issues that this development might well augur. From the point of view of Christian theological teaching, it is understandable that Christian scholars recognize that the future kerygmatic vigor of Christianity fundamentally rests on a profounder grasp of its relation to Judaism and Jews as the Chosen People in salvation history. From this point of view, it appears to be inevitable that any discussions of Christian ecumenism must ultimately be grounded on the role of the Jews in Sacred Scriptures, and the ensuing relations of Christians to that central reality. This logic would seem to argue strongly for Cardinal Bea's Secretariat to continue to be the natural lodging place for the Jewish decree and for the implementation of any follow-up program for improving Catholic-Jewish relations.

On the other hand, the theological and historic encounter between Christians and Jews across 1900 years has been so ambiguous and so marked with conflicting attitudes and behavior of both love and hate, that some Jews who have tired of being compelled to play an unwilling role as the "eternal Judas" in the Christian Passion have come to prefer being perceived by Christians simply as human beings, "detheologized" non-Christians. In this Jewish view, the Jews ultimately will be relieved of both the tension and the burden of a sibling rival relationship (more precisely "parent-child" relationship) with Christianity.

In my view, this latter position represents a danger of first magnitude to Jews, and perhaps an even greater hazard for Christianity. To transform Jews into "non-Christians" on a parity with Muslims, Buddhists, Hindus, Confucionists, and others in effect institutionalizes the Marcionite heresy. It could lead to the undermining of the Biblical and Prophetic dynamic in Christianity that grows out of its dialectical relationship with Jews and Judaism. For Jews to accept a role that separates them out from the ethical monotheistic mainstream of Western civilization could well spell a separatist doom for Jews and Judaism as a numerically insignificant ethnic minority.

I find it impossible to believe that Divine Providence has preserved the Jewish people through 2,000 years of dispersion, vicissitude, and martyrdom only to bring the Sons of the Covenant to such a meaningless end.

These are fateful choices that neither Christians nor Jews can contemplate with equanimity, nor without the most penetrating and critical examination of the fundamental issues at stake and their ultimate import for the future of religion as well as of the entire human family.

JUN 19 1964

International
Press Clipping Bureau, Inc.
New York City

Jewry Puzzled by Vatican Changes of Declaration

Jewish leaders and ecclesiastical enthusiasts of all faiths were puzzled and chagrined by conflicting press statements from Rome concerning reported "watering down" of the proposed Catholic Council declaration absolving the Jewish people for the 2000-year-old crucifixion blame.

Vatican sources said the watering-down report was "unfair" but did not deny it. The Vatican secretariat also said the Jewish-Catholic document was still being studied. Vatican sources said the declaration regarding the Jews was expanded to include statements on other non-Christians.

APPEASE ARABS

Vatican authorities were reported by the New York Times from Rome to have eliminated all reference to the Crucifixion from the Ecumenical draft resolution.

The Times reported that the decision to eliminate the decisive references came from the highest levels of the church and was based on a combination of political and theological considerations. Most important, according to these sources, was the belief that the original declaration would have an unsettled effect on the Middle East. Arab propagandists are working against the document on the grounds that what is good for the Jews will be good for Israel.

Bishops in Arab countries are fearful of anti-Catholic restrictions in the event the document is passed.

"ACCEPT CHRIST"

Paul H. Hallett, Denver Catholic Register columnist, writing about a speech at the Catholic Press Association by Rabbi Mark Tanenbaum of the Interreligious Department of the American Jewish Committee, wrote:

"The very vehemence with

which Rabbi Tanenbaum pleaded for a decree of the Vatican Council 'absolving' Jews from a crime no one said they committed testified to his keen awareness that Christ is not a dead historical character but the most living person in the world.

QUE OBSESSION

"There is only one explanation for this obsessional insistence on the part of Jewish leaders like Rabbi Tanenbaum for the removal of a teaching that does not exist. That explanation is a feeling, lying either deep inside or near the surface of the Jewish mind, that the Jewish nation, which conveyed Christ to the world, must accept Him before it can find peace.

"If that subconscious feeling had not been there, Rabbi Tanenbaum's speech would have been impossible, and Jews and Christians would have centered their concern over practical points of difference, which yield to temporal solutions.

"I do not say that the Jewish rejection of Christ is the fault of the individual Jew. The Jews very well may have accepted Christ long before this had more Christians been true to their own vocation. But the Jews must accept Christ before they will feel fulfillment. No decrees of the Vatican Council can change that eternal fact."

CATHOLIC CAUTION

Denver Catholic leaders who are close to the Jewish News told this newspaper that the reports out of Rome are not official and nothing definite can be concluded until the Ecumenical third session was in favor of the full schema on the Jews but because of the crowded agenda a vote was not possible. Cardinal Bea, who heads the Secretariat on this Jewish-Catholic relationship, is reported strongly in favor of the declaration.

The Register columnist Paul Hallett is described by Catholic circles as speaking only for himself and not for the Church. One said Hallett is so far behind the times he would be a reactionary at the Council of Trent.

JEWRY CONCERNED

The New York Times reported great concern in Jewish circles over this report. The original version, the Jewish groups believed, would have constituted a major blow at one of the main sources of anti-Semitism: the view that the Jews stand condemned as a people as the killers of Jesus.

Official refutation of this thesis, voted by the church in council, would pave the way for elimination of anti-Jewish references from catechisms, textbooks and other writings.

NEW PROBLEM

A declaration lacking reference to the issue would amount to no more than another official condemnation of anti-Semitism, according to Jewish leaders.

The N.Y. Times said that elimination of the section regarding guilt in the Crucifixion, after such a statement had been proposed at the second session of the council, might well produce a situation worse than if the idea had never been raised. It could be mistakenly interpreted as a sort of negative affirmation of the Christ-killing view.

JEWISH
VES

וְכָל
אֱלֹהִים

ORTHODOX RABBIS CRITICIZE OVERTURES
MADE TO VATICAN ON JEWISH STATEMENT

By Religious News Service (6-23-64)

FALLSBURGH, N.Y. (RNS) -- Leaders of the Rabbinical Council of America (Orthodox) objected here to "sundry representations" made to the Second Vatican Council by Jewish "secular organizations" concerning the contents of a proposed statement on Christian-Jewish relations.

Rabbi Abraham N. AvRutick, Council president, stated in an address to the organization's annual meeting that some Jewish groups have made approaches to the Vatican on the subject while being "completely unaware of the principles and implications of their body of suggestions."

Wide discussion of the proposed Vatican Council statement has followed reports that revision of the document has eliminated a reference absolving Jews of collective guilt for the crucifixion of Jesus Christ.

Rabbi Israel Miller, first vice president of the Rabbinical Council, which represents 900 Orthodox rabbis serving some 2,000,000 congregants in the U.S. and Canada, said here that the group was specifically referring to the American Jewish Committee, pioneer human relations agency, which has been "pressing for the adoption of a statement framed in theological terms..."

The American Jewish Committee president, Morris B. Abram, recently had an audience with Pope Paul VI and the Committee reportedly has been corresponding with Augustin Cardinal Bea, president of the Vatican Secretariat for Promoting Christian Unity, in behalf of the Jewish statement.

Rabbi Marc Tanenbaum, director of the Interreligious Affairs Department of the American Jewish Committee, also has called on Catholic editors in this country to protest vigorously any attempt to weaken the statement by removing condemnation of the "false deicide charge."

Rabbi Miller asserted here that "whatever the (Catholic) Church would like to decree as a policy is purely a Christian religious matter" and Jews should not implicate themselves in attempting to influence its contents.

Rabbi AvRutick, stating that the Vatican Council is "proceeding along intelligible lines" in regard to interreligious relations, maintained that Christian-Jewish cooperation should be based on "sound sociological doctrine rather than the complicated arena of theology."

"The emphasis on sociological phenomena is salutary and constructive in paving the way for the strengthening of more desirable non-theological exchanges between historically different religious viewpoints," he said.

The Rabbinical Council's executive vice-president, Rabbi Israel Klavan, also was critical of those Jewish groups involving themselves in "areas of theology in which they have no competence..."

This, he said, tends to "blur the distinctive religious character of each faith community."

The Orthodox leaders, while critical of Jewish efforts to influence the Catholic statement, welcomed reports that the proposed declaration on the Jews has been reformulated as an independent report and will not be a part of the schema dealing with Christian unity.

(more)

PAGE -11-

"If that is correct," Rabbi Miller said, "it will go a long way toward establishing interreligious cooperation on a sound basis."

The Rabbinical Council's criticism of the American Jewish Committee followed a statement by the president of the Central Conference of American Rabbis, a Reform group, that an "obsequious appeal" by Jews for a Vatican Council statement "can only be revolting to the Jewish spirit and an insult to the memory of Jewish martyrdom."

The Central Conference leader, Rabbi Leon I. Feuer, declared that "such an act of atonement on the part of the (Catholic) Church is long overdue and should need no special pleading on our part."

Meanwhile, the president of the National Council of Young Israel, Rabbi David Hill, told that Orthodox organization's 52nd annual convention at Greenfield Park, N.Y., that "it has suddenly become very fashionable" for Jewish "secular" groups "to run to Rome."

He charged that the American Jewish Committee, the Jewish War Veterans and B'nai B'rith are representing themselves to the Vatican "in the name of world Jewry."

"They are carrying a responsibility that carries two thousand years of history," he said. "Their secular credentials do not qualify them to handle this grave responsibility."

-0-

PARTIES URGED: PICK YOUR CANDIDATES
ON MERIT, NOT RELIGIOUS, ETHNIC GROUNDS

By Religious News Service (6-23-64)

FALLSBURGH, N.Y. (RNS) -- An appeal to political parties to select their candidates on the basis of merit and not the "bigoted grounds of sectarian availability, religious balance and sectional demand," was issued here by the president of the Rabbinical Council of America.

Rabbi Abraham N. AvRutick said in an address to the annual convention of the Council, which represents 900 Orthodox rabbis serving some 2,000,000 congregants, that "religious and ethnic factors are still playing divisive and dangerous roles in the electoral process."

Noting that the religious issue figured prominently in primary campaigns "in New York City and elsewhere," he warned: "Candidates may strive to secure the support of the electorate by spurious appeals to the religious and racial prejudices, antipathies and biases of the body politic."

"The United States sorely needs the talents and abilities of personages in all groups and will fall behind in the struggle against totalitarianism," Rabbi AvRutick said, "if individuals are denied an opportunity to succeed on the basis of their personal qualifications irrespective of their religious and national backgrounds."

In another appeal to political parties, Rabbi Meir Felman, chairman of the convention, called on Republican and Democratic national platform committees and presidential nominees to "commit themselves unequivocally and irrevocably to the preservation of the territorial integrity and sovereign inviolability of the State of Israel against all the Arab nations who are pledged to Israel's destruction."

Rabbi AvRutick also stated in his address that those who have expressed fears over the survival of Judaism in America are failing to assess the inner resources of the religious community.

He declared that American Judaism is undergoing a renaissance in revitalizing fundamental institutions of education, social welfare and scholarly research.

-0-

PAGE -12-

Rabbis, AJ Committee, Dispute Basis of Vatican Position on Jews

NEW YORK (JTA) — The American Jewish Committee took issue today with the Rabbinical Council of America, an Orthodox group, which charged the Jewish organization with involving itself in "areas of theology" by seeking the adoption of a statement on Catholic-Jewish relations by the Ecumenical Council which is to resume its session in September. The rabbinical group, at its annual convention this week, urged that interreligious cooperation between Christians and Jews be conducted on the basis of "sound sociological doctrine rather than the complicated area of theology."

Rabbi Abraham Avrutick, past head of the Rabbinical Council, declared, "The Ecumenical Council is proceeding along intelligible lines in attempting to formulate an interfaith platform and philosophy which reflects a mutual concern for the problems which confront all religious bodies in this world. The Rabbinical

Council has always been concerned with the sundry representations which have been made to the Ecumenical Council by secular organizations who were completely unaware of the principles and implications of their body of suggestions. We made our views fully clear to the public and have had favorable effects."

This emphasis on sociological phenomena is salutary and constructive in paving the way for the strengthening of more desirable non-theological exchanges between historically different religious viewpoints. It is a healthy approach by recognizing the concept that Judaism is a vibrant faith in the contemporary state, and is determined to serve the Almighty in its distinctive fashion in the future," the president of the Rabbinical Council stated.

The Rabbinical Council of America adopted a resolution last February which spelled out the principles of interreligious cooperation in terms of sociological accord and agreement rather than theological adjustment and merger of differences.

(In Atlantic City last week, most of the Reform rabbis attending the convention of the Central Conference of American Rabbis said they believed that Jews need not and should not pressure the Vatican for a statement by the Ecumenical Council exonerating the Jewish people from the charge of having crucified Jesus. Opposing this kind of pressure by Jewish organizations, the rabbis asserted that the problem belongs to the Catholic Church and not to the Jewish people.

overdue and should need no special pleading on our part," Rabbi Leon I. Feuer, president of the CCAR, stated.)

A statement issued today by Morris E. Abram, president of the American Jewish Committee, pointed out that greater cooperation and understanding between the Jewish, Protestant and Catholic communities has been a major responsibility of the American Jewish Committee in its intergroup relations program since its establishment in 1906.

"A primary objective of its human relations program in this area arises out of the long-felt need to counteract the stereotype of the Jew as a 'Christ-killer,' which has been an underlying source of hostility to the Jew for almost two millennia," the statement said. "As a basic step in this program, we have stimulated

See DISPUTE

(Continued on Page 8)

Dispute

(Continued from Front Page)

Christian religious educators and intergroup research specialists to examine their teachings with regard to content growing out of this stereotype.

"No organization seriously wishing to come to grips with anti-Semitism can avoid realizing that such teachings, found in prayers and liturgy, in Sunday school lessons and weekly sermons, have proved to represent one of its most profound and subtle roots, serving not only to stigmatize the Jews but also to rationalize continued persecution," the statement pointed out.

"This centuries-old problem," the statement continued, "was first broached as a subject for scientific examination and analysis 80 years ago, when the American Jewish Committee suggested to Protestant leaders a series of self-studies of church and Sunday-school teaching materials. Out of this suggestion have come historic findings, first under the aegis of Drew University, later at Yale Divinity School. Early in 1963, Yale University Press published 'Faith and Prejudice,' by Dr. Bernhard E. Olson, the report of Yale's seven-year project in this field. Only recently a report on a parallel self-study of Catholic teaching at St. Louis University was released, and is already having a profound influence."

Pointing out that a similar purpose motivated establishment by the American Jewish Committee in 1961 of a chair in intergroup relations at the International University for Social Studies "Pro Deo" in Rome, the first such project at a European Catholic institution of higher learning, Mr. Abram stated: "The movement toward critical self-examination on the part of the religious communities of the impact of

their teachings in the formation of attitudes toward other groups is, in part, traceable to the pioneer work of the American Jewish Committee. A great impetus was given to the movement by the advent of Pope John XXIII and the convening of the Vatican Council, and particularly through the efforts of Cardinal Bea.

"Shortly after the announcement of the convening of the Vatican Council in Rome, the American Jewish Committee was invited by high Church officials to submit, out of its long background and experience in this field, practical suggestions for improving Catholic-Jewish relations. Drawing on its own studies, on substantial research by its own staff and after consultation with eminent scholars and rabbis representing Orthodox, Conservative and Reform Jewish viewpoints, the Committee prepared and submitted two comprehensive, scholarly memoranda to one of the preparatory commissions of the Vatican Council. A third memorandum, prepared by an eminent American Jewish scholar and professor of a leading Jewish theological seminary, was subsequently submitted, also by invitation from Catholic authorities in Rome.

"The Committee's memoranda pointed to practical problems and documented them with specific illustrations," the AJC statement stressed. "We did not, as some of our critics in the rabbinate have recently suggested, look to enter into 'areas of theology' nor 'blur the distinctive religious character of each faith community.' On the contrary, we emphasized the social, psychological and human relations consequences of specific statements found in educational, liturgical and homiletic materials, quoting extensively from Catholic sources. Our emphasis on human relations concerns earned our documents the approval of an Orthodox Rabbi with whom they were shared, as well as with Conservative and Reform Rabbis, and prominent university scholars.

"These documents were among matters discussed in late March 1963, when Cardinal Bea met with Jewish religious leaders including the rabbinate at

the American Jewish Committee's Institute of Human Relations in New York. At this meeting were a group of outstanding Orthodox, Conservative, and Reform Rabbis, in their capacity as individuals, along with members of Cardinal Bea's entourage and officers of Pro Deo University in Rome.

"The American Rabbis who attended included faculty members of the Jewish Theological Seminary of America, the then president of the Rabbinical Assembly of America, the president of a leading Orthodox Jewish university, the then president of the Synagogue Council of America, and the then president of the Central Conference of American Rabbis.

"Earlier, consultations had been held with a leading Orthodox scholar of Yeshiva University, the president of the World Union of Progressive Judaism, professors of Jewish history at Columbia and Harvard Universities, the president of Hebrew Union College-Jewish Institute of Religion and one of its distinguished faculty members and the president of Yeshiva University.

"The American Jewish Committee's concern for relationships between Catholics and Jews has at all times been based upon its competence and long experience in intergroup regulations; moreover, where useful it has collaborated with, or drawn upon, the expertise of scholars and leaders who have made important contributions to the cause of Christian-Jewish relations in various parts of the world. Thus the criticism of our activities as being involved in 'areas of theology' is unfounded. If at any time theological matters entered into consideration, Jewish theological scholars of renown were consulted."

"The statement concluded with pointing out that the private audience which a group of leaders of the American Jewish Committee held with Pope Paul VI at the Vatican recently was non-theological in nature. "It was strictly within the framework of our human relations concerns and our responsibility to assist in the betterment of Catholic-Jewish relations," the statement stressed.

Agreement and the Schema

Agreement on anything between the leaders of the Orthodox and Reform branches of Judaism is always welcome news. It is therefore that we can consider ourselves doubly blessed last week. In the first instance, the Central Conference of American Rabbis called for separation of religion and state in Israel today which echoed a similar conclusion voiced in a recent newspaper interview by Rabbi Dr. Joseph B. Soloveitchik of Boston, dean of the Orthodox rabbinate. Though the motivations and ultimate intentions for such a separation may be different, the concern both for the future of Judaism and the State of Israel that stimulated these expressions may be counted as one.

In the second and more precise meeting of the minds, prominent Jewish Orthodox rabbis and equally outstanding Reform rabbis attending their respective conventions, sharply criticized secular and lay Jewish groups for having involved themselves in the proposed Vatican Council schema dealing with relations between Christians and Jews, and for voicing concern for the final views that this schema, if indeed it finally does come into existence, will express. As the rabbinical spokesmen pointed out, both from the standpoint of respect for others and self-respect, this is a problem solely for the Catholic Church and it is improper for Jewish groups to use pressure to extract a statement of "exoneration" and love.

In a brilliant article on this subject, "Ecumenism and Jewish Self-Interest," which Rabbi Dr. Eliezer Berkovits wrote for the *Advocate* some months ago (Feb. 13, 1964), he very aptly pointed out: "Quite clearly, the Catholic attitude toward the Jews is to be defined in terms of fundamental Christian dogma. This, of course, is natural and to be expected. But, just because of that, it must remain exclusively within the sphere of Catholic concern and interest. Jews ought to understand that this is none of their business."

We may react to how others feel about us, but to take any part in the artificial creation of that feeling is reprehensible

Statement of June 25, 1964, by Morris B. Abram, President, AMERICAN JEWISH COMMITTEE, in response to public statements emanating from annual convention of Rabbinical Council of America, June 1964:

Greater cooperation and understanding among the Jewish, Protestant, and Catholic communities has been a major objective of the American Jewish Committee in its intergroup relations program since its establishment in 1906.

A primary objective of its human relations program in this area arises out of the long-felt need to remove the basis of the false accusation against the Jewish people of collective responsibility for the Crucifixion, which has been an underlying source of hostility to the Jew for almost two millenia, resulting in untold suffering and martyrdom.

As a basic step in this program, we long have urged Christian religious educators and intergroup research specialists to examine their teachings with regard to content growing out of this Deicide charge.

No organization seriously wishing to come to grips with anti-Semitism can avoid realizing that such teachings, found in prayers and liturgy, in Sunday-school lessons and weekly sermons, have proved to represent one of its most profound and subtle roots, serving not only to stigmatize the Jews but also to rationalize continued persecution.

This centuries-old problem was first broached as a subject for scientific examination and analysis 30 years ago, when the American Jewish Committee suggested to Protestant leaders a series of self-studies of church and Sunday-school teaching materials. Out of this suggestion have come historic findings, first under the aegis of Drew University, later at Yale Divinity School. Early in 1963, Yale University Press published Faith and Prejudice, by Dr. Bernhard E. Olson, the report of Yale's seven-year project in this field. Only recently a report on a parallel self-study of Catholic teaching at St. Louis University was released. Both studies already are having a profound influence.

Similar purpose motivated establishment by the American Jewish Committee in 1961 of a chair in intergroup relations at the International University for Social Studies "Pro Deo," in Rome, the first such project at a European Catholic institution of higher learning.

The movement toward critical self-examination on the part of the religious communities of the impact of their teachings in the formation of attitudes toward other groups is in part traceable to the pioneer work of the American Jewish Committee. A great impetus was given to the movement by the advent of Pope John XXIII and the convening of the Vatican Council, and particularly through the efforts of Cardinal Bea.

Shortly after the announcement of the convening of the Vatican Council in Rome, the American Jewish Committee was invited by high Church officials to submit, out of its long background and experience in this field, practical suggestions for improving Catholic-Jewish relations. Drawing on its own studies, on substantial research by its own staff, and after consultation with eminent scholars and Rabbis representing Orthodox, Conservative and Reform Jewish viewpoints, the Committee prepared and submitted two comprehensive, scholarly memoranda to one of the preparatory commissions of the Vatican Council. A third memorandum, prepared by an eminent American Jewish scholar and professor of a leading Jewish theological Seminary, was subsequently submitted, also by invitation from Catholic authorities in Rome.

The Committee's memoranda pointed to practical problems and documented them with specific illustrations. We did not, as some of our critics in the rabbinate have recently suggested, look to enter into "areas of theology" nor "blur the distinctive religious character of each faith community." On the contrary, we emphasized the social, psychological, and human relations consequences of specific statements found in educational, liturgical, and homiletic materials, quoting extensively from Catholic sources. Our emphasis on human relations concerns earned our documents the approval of one of the foremost Orthodox Rabbis with whom they were shared, as well as with Conservative and Reform Rabbis, and prominent university scholars.

These documents were among matters discussed in late March, 1963, when Cardinal Bea met with Jewish religious leaders including the rabbinate at the American Jewish Committee's Institute of Human

Relations in New York. At this meeting were a group of outstanding Orthodox, Conservative, and Reform Rabbis, in their capacity as individuals, along with members of Cardinal Bea's entourage, and officers of Pro Deo University in Rome.

The American Rabbis who attended included faculty members of the Jewish Theological Seminary of America, the then President of the Rabbinical Assembly of America, the President of a leading Orthodox Jewish university, the then President of the Synagogue Council of America, and the then President of the Central Conference of American Rabbis.

Earlier, consultation had been held with a leading Orthodox scholar of Yeshiva University, the President of the World Union of Progressive Judaism, Professors of Jewish history at Columbia and Harvard Universities, the President of Hebrew Union College-Jewish Institute of Religion and one of its distinguished faculty members, and the President of Yeshiva University.

The American Jewish Committee's concern for relationships between Catholics and Jews has at all times been based upon its competence and long experience in intergroup relations; moreover, where useful it has collaborated with, or drawn upon, the expertise of scholars and leaders who have made important contributions to the cause of Christian-Jewish relations in various parts of the world.

Thus the criticism of our activities as being involved in "areas of theology" is unfounded. If at any time theological matters entered into the consideration, Jewish theological scholars of renown were consulted.

One other activity of the American Jewish Committee's program in this area has been the subject of comment. This is the private audience that a group of Committee leaders held with Pope VI at the Vatican recently. This audience was non-theological in nature. It was strictly within the framework of our human relations concerns and our responsibility to assist in the betterment of Catholic-Jewish relations.

Moreover, with regard to the use of such terms as "lay" and "secular" for Jewish organizations like the American Jewish Com-

mittee, suffice it to say that traditional Judaism has never made these distinctions, unique to other religions, between "clerical" and "lay", between the "secular" and "sacred." The classic Jewish view is that from earliest Biblical times the Jewish people --- all the Jewish people --- are regarded as being equally members of "the kingdom of priests."

No. 113
June, 1964



NEWS

◀ This is the American Jewish Committee:

- ◀ Founded in 1906.
- ◀ Pioneer American organization combating bigotry, protecting the civil and religious rights of Jews here and abroad, and advancing the cause of human rights everywhere.
- ◀ Chapters and units in more than 80 principal cities; members in more than 600 American communities.

THE AMERICAN JEWISH COMMITTEE INSTITUTE OF HUMAN RELATIONS 165 East 56 Street • New York 22, N. Y. • Plaza 1-4000

Washington Office: 1012 14th Street, N.W. • Wash. 5, D. C. • District 7-3204

European Headquarters: 30 Rue la Boetie • Paris 8, France

South American Headquarters: Libertad 773 • Buenos Aires, Argentina
Officers

A. M. SONNABEND, President

JACOB BLAUSTEIN
LOUIS CAPLAN
HERBERT B. EHRLICH
IRVING M. ENGEL
JOSEPH M. PROSKAUER
Honorary Presidents

MORRIS B. ABRAM
Chairman, Executive Board

RALPH FRIEDMAN
Chairman, Administrative Board

JOHN SLAWSON
Executive Vice-President

HAROLD STEINBERG
Director of Publicity

FOR IMMEDIATE RELEASE

New York, June 25...The AMERICAN JEWISH COMMITTEE declared today that its program in relation to the Roman Catholic Ecumenical Council and the decree on the Jews, has been carried out in consultation with a "group of outstanding Orthodox, Conservative and Reform Rabbis," and scholars with international reputations for competence in theology.

The Committee, veteran human relations agency long engaged in advancing interreligious cooperation and amity, issued a statement today on the background of its interreligious program in response to public statements emanating from the Annual Convention of the Rabbinical Council of America, meeting in Fallsburg, New York, this week.

Morris B. Abram, President of the Committee, said that shortly after Pope John XXIII announced the convening of the Vatican Council in Rome, "the AMERICAN JEWISH COMMITTEE was invited by high church officials to submit out of its long background and experience in the field of interreligious cooperation, practical suggestions for improving Catholic-Jewish relations."

The Committee's President declared that its program in the interreligious area "arises out of the long-felt need to remove the basis of the false accusation against the Jewish people of collective responsibility for the Crucifixion which has been an underlying source of hostility to the Jew for almost two millennia, resulting in untold suffering and martyrdom."

He added that these false accusations against the Jews which can be found "in prayers and liturgy, in Sunday school lessons and sermons," have been "serving not only to stigmatize the Jews, but also to rationalize continued persecution."

Mr. Abram declared that the Committee submitted three memoranda to a preparatory commission of the Vatican Council. Two of the memoranda were based on substantial research by the Committee staff and were prepared "after consultation with eminent scholars and rabbis representing Orthodox, Conservative and Reform viewpoints.

The third memorandum, Mr. Abram said, was "prepared by an eminent Jewish scholar who is a professor of a leading Jewish theological seminary." It, too, was submitted at the "invitation from Catholic authorities in Rome."

These documents were discussed at a meeting with Augustin Cardinal Bea, head of the Secretariat for the Promotion of Christian Unity, one of the leading architects of the Ecumenical movement, during his visit in March 1963 to the AMERICAN JEWISH COMMITTEE's national headquarters, the Institute of Human Relations in New York City.

Mr. Abram stressed that at this meeting, the Committee was instrumental in bringing together with Cardinal Bea, Jewish religious leaders, including a number of leading American rabbis. Attending the meeting, in addition to Cardinal Bea's party and Committee officers and staff were: faculty members of the Jewish Theological Seminary of America, the then-President of the Rabbinical Assembly of America, the President of a leading Orthodox Jewish University, the then-President of the Synagogue Council of America, and the-then President of the Central Conference of American Rabbis."

In addition, Mr. Abram said, earlier consultations on the memoranda, as well as on the over-all interreligious problems and issues, were held with the following: a leading Orthodox scholar of Yeshiva University, the President of the World Union of Progressive Judaism, Professors of Jewish History at Columbia and Harvard Universities, the President of the Hebrew Union College-Jewish Institute of Religion and one of its distinguished faculty members, and the President of Yeshiva University.

Mr. Abram particularly stressed that the Committee's concern for Catholic-Jewish relationships, in addition to being based on its "competence and long experience" in the field, drew upon "the expertise of scholars and leaders who have made important contributions to the cause of Christian-Jewish relations in various parts of the world."

Mr. Abram underscored the fact that "if at any time, theological matters entered into the consideration, Jewish Theological scholars of renown were consulted."

The AMERICAN JEWISH COMMITTEE, founded in 1906, is the pioneer human relations agency in this country combating bigotry, protecting the civil and religious rights of Jews, and advancing the cause of human rights for all.

The text of the AMERICAN JEWISH COMMITTEE statement is attached.

No. 113
A-80 30
AJ-41 2n, 1g

6/25/64



Statement of June 25, 1964, by Morris B. Abram, President, AMERICAN JEWISH COMMITTEE, in response to public statements emanating from annual convention of Rabbinical Council of America, June 1964:

Greater cooperation and understanding among the Jewish, Protestant, and Catholic communities has been a major objective of the American Jewish Committee in its intergroup relations program since its establishment in 1906.

A primary objective of its human relations program in this area arises out of the long-felt need to remove the basis of the false accusation against the Jewish people of collective responsibility for the Crucifixion, which has been an underlying source of hostility to the Jew for almost two millenia, resulting in untold suffering and martyrdom.

As a basic step in this program, we long have urged Christian religious educators and intergroup research specialists to examine their teachings with regard to content growing out of this Deicide charge.

No organization seriously wishing to come to grips with anti-Semitism can avoid realizing that such teachings, found in prayers and liturgy, in Sunday-school lessons and weekly sermons, have proved to represent one of its most profound and subtle roots, serving not only to stigmatize the Jews but also to rationalize continued persecution.

This centuries-old problem was first broached as a subject for scientific examination and analysis 30 years ago, when the American Jewish Committee suggested to Protestant leaders a series of self-studies of church and Sunday-school teaching materials. Out of this suggestion have come historic findings, first under the aegis of Drew University, later at Yale Divinity School. Early in 1963, Yale University Press published Faith and Prejudice, by Dr. Bernhard E. Olson, the report of Yale's seven-year project in this field. Only recently a report on a parallel self-study of Catholic teaching at St. Louis University was released. Both studies already are having a profound influence.

Similar purpose motivated establishment by the American Jewish Committee in 1961 of a chair in intergroup relations at the International University for Social Studies "Pro Deo," in Rome, the first such project at a European Catholic institution of higher learning.

The movement toward critical self-examination on the part of the religious communities of the impact of their teachings in the formation of attitudes toward other groups is in part traceable to the pioneer work of the American Jewish Committee. A great impetus was given to the movement by the advent of Pope John XXIII and the convening of the Vatican Council, and particularly through the efforts of Cardinal Bea.

Shortly after the announcement of the convening of the Vatican Council in Rome, the American Jewish Committee was invited by high Church officials to submit, out of its long background and experience in this field, practical suggestions for improving Catholic-Jewish relations. Drawing on its own studies, on substantial research by its own staff, and after consultation with eminent scholars and Rabbis representing Orthodox, Conservative and Reform Jewish viewpoints, the Committee prepared and submitted two comprehensive, scholarly memoranda to one of the preparatory commissions of the Vatican Council. A third memorandum, prepared by an eminent American Jewish scholar and professor of a leading Jewish theological Seminary, was subsequently submitted, also by invitation from Catholic authorities in Rome.

The Committee's memoranda pointed to practical problems and documented them with specific illustrations. We did not, as some of our critics in the rabbinate have recently suggested, look to enter into "areas of theology" nor "blur the distinctive religious character of each faith community." On the contrary, we emphasized the social, psychological, and human relations consequences of specific statements found in educational, liturgical, and homiletic materials, quoting extensively from Catholic sources. Our emphasis on human relations concerns earned our documents the approval of one of the foremost Orthodox Rabbis with whom they were shared, as well as with Conservative and Reform Rabbis, and prominent university scholars.

These documents were among matters discussed in late March, 1963, when Cardinal Bea met with Jewish religious leaders including the rabbinate at the American Jewish Committee's Institute of Human

Relations in New York. At this meeting were a group of outstanding Orthodox, Conservative, and Reform Rabbis, in their capacity as individuals, along with members of Cardinal Bea's entourage, and officers of Pro Deo University in Rome.

The American Rabbis who attended included faculty members of the Jewish Theological Seminary of America, the then President of the Rabbinical Assembly of America, the President of a leading Orthodox Jewish university, the then President of the Synagogue Council of America, and the then President of the Central Conference of American Rabbis.

Earlier, consultation had been held with a leading Orthodox scholar of Yeshiva University, the President of the World Union of Progressive Judaism, Professors of Jewish history at Columbia and Harvard Universities, the President of Hebrew Union College-Jewish Institute of Religion and one of its distinguished faculty members, and the President of Yeshiva University.

The American Jewish Committee's concern for relationships between Catholics and Jews has at all times been based upon its competence and long experience in intergroup relations; moreover, where useful it has collaborated with, or drawn upon, the expertise of scholars and leaders who have made important contributions to the cause of Christian-Jewish relations in various parts of the world.

Thus the criticism of our activities as being involved in "areas of theology" is unfounded. If at any time theological matters entered into the consideration, Jewish theological scholars of renown were consulted.

One other activity of the American Jewish Committee's program in this area has been the subject of comment. This is the private audience that a group of Committee leaders held with Pope VI at the Vatican recently. This audience was non-theological in nature. It was strictly within the framework of our human relations concerns and our responsibility to assist in the betterment of Catholic-Jewish relations.

Moreover, with regard to the use of such terms as "lay" and "secular" for Jewish organizations like the American Jewish Com-

mittee, suffice it to say that traditional Judaism has never made these distinctions, unique to other religions, between "clerical" and "lay", between the "secular" and "sacred." The classic Jewish view is that from earliest Biblical times the Jewish people --- all the Jewish people --- are regarded as being equally members of "the kingdom of priests."

No. 113
June, 1964



cc: Dr. John Slawson
David Danzig
A. Harold Murray
Dr. Murray E. Ortof

memorandum

THE AMERICAN JEWISH COMMITTEE

date June 30, 1964
to Rabbi Marc H. Tanenbaum
from Alfred J. Kutzik
subject Boston "Jewish Advocate" Editorial

Norman Rabb has asked re the attached editorial: "Isn't this a slap at AJC?
If so should it go unanswered?"

I think that in view of the front page story in the same issue (also attached),
the editorial is a direct slap at AJC and that it should be answered in Norman's
name. What do you think?

Because of the Advocate's deadline, I would appreciate a call on this tomorrow
(July 1).

AJK:s
Enc.(s)



Copy of letter of July 1, 1964, by Morris B. Abram, President,
AMERICAN JEWISH COMMITTEE, to Rabbi Leon Feuer, President, Central
Conference's recent annual convention:

July 1, 1964

Dear Rabbi Feuer,

I am commenting on your statement as it appears in the Jewish Telegraphic Agency Bulletin on June 22, 1964, relative to the efforts on the part of a Jewish organization to effect the elimination of the deicide charge and its relative "themes of contempt" against the Jews as found in Catholic literature (teaching materials liturgy, homilies, etc.)

You state that anti-Semitic outgrowths of Christian teachings are a Christian problem, and hence a direct approach to Catholics to remove references to the deicide charge is "an obsequious appeal" and "revolting to the Jewish spirit and an insult to the memory of Jewish martyrdom."

Certainly it is true that anti-Semitism is a Christian problem. As a matter of historic fact, the American Jewish Committee has pioneered in studies proving that prejudice is a problem of the bigot and not of the victim.

But though anti-Semitism is a Christian problem, it remains a problem that very much concerns Jews. In combatting prejudice, the victim, though he be in the right, certainly should use all the tools at his command, to assist the discriminator in divesting himself of his distorted views. Prejudice damages the prejudiced and him against whom it is directed. It is well that all should seek to eradicate it by all reasonable means in all its unreasonable forms.

Through the years, the American Jewish Committee has made use of a variety of tools -- documentation, discussion, social action, scientific analysis -- in its efforts to combat anti-Semitism in its many aspects. Our strategy and efforts have always been pursued in the best "Jewish spirit," in the hope of preventing future generations from being subjected to "Jewish martyrdom."

It is our contention that the effort to eliminate from Christian literature the concept of the collective guilt of the Jewish people for the death of Jesus constitutes probably the most important step that can now be taken in behalf of the dignity and welfare of world Jewry. It is easy to agree, as you say, that "such an act of atonement on the part of the Church is long overdue and should need no special pleading on our part." But the fact remains that for close to 2000 years this concept has proved to be a stubborn and persistent cause of anti-Semitism.

The theological consideration involved is, of course, that of Christendom. But the achievement of a human relations and inter-group insight with regard to the consequences of the retention and continued teaching of this precept is certainly the right -- nay, the responsibility -- of Jewish leadership.

For the benefit of the total society, I believe it is right and proper that each -- Christian and Jew -- should encourage the other in steps toward understanding without giving effect to questions of pride, prior responsibility and ceremony.

Sincerely yours,

Morris B. Abram

MBA/ps

No. 116
A-83

July 30, 1964

Father Thomas R. Leahy
The Catholic Herald Citizen
2170 N. Prospect Avenue at Kenilworth
Milwaukee 2, Wisconsin

Dear Father Leahy:

Just a short note to commend you for your editorial, "How Do You Rate?", in the July 18 issue of the Catholic Herald Citizen. To use the vernacular, I think you really "put it on the line".

With warmest personal regards to Monsignor Kennedy and yourself.

Sincerely

Walter P. Zand
Area Director

WFZ:re

bcc: Marc Tanenbaum ✓

North Central Area
AMERICAN JEWISH COMMITTEE
28 E. Jackson Boulevard
Chicago 4, Illinois

PRESS CLIPPINGS

NEWSPAPER Catholic Herald Citizen

DATE July 18, 1964

CITY Milwaukee, Wisconsin

How Do You Rate?

Psychiatrists tell us that our character and personality are basically formed by the time we're four years old.

Knowingly or not, most of us who are a bit older than four rather find that a handy principle. Not infrequently we feel compelled to excuse or rationalize our behavior. In an almost infinite number of ways we say: "I can't help it . . . it's just the way I am."

Of course, sometimes that statement is actually true—but often we're more or less covering up.

It's more than just a cliché to say that each of us is a unique bundle of personal habits, some good, some not so good.

Whether good or bad, our habits, our ways of acting and reacting, were made firm by a long litany of repeated thoughts and actions.

Many of us remember some teacher or prof trying to sooth us with words like: "Remember, class, repetition is the mother of studies. Now for your homework assignment. . . ."

Beloved Pope John described the new spirit in the Church that resulted in the current Second Vatican Council by the Italian word "aggiornamento"—meaning an updating, a renewal, a making-relevant. Even the word itself has become a "must" in the vocabulary of current events.

Pope John chose that particular word because some (accidental) Church practices and approaches had lost their earlier relevance, their impact upon the modern layman and the world in the 1960s.

So the Fathers of the Council are setting about to make the necessary adjustments.

But we are the Church, too.

We too are responsible to be receptive to the subtle guidance and illuminations of the Holy Spirit.

So do we not also have to face up to an "aggiornamento" of our own? Are we not almost obliged to re-examine our thought patterns and our consequent behavior?

Perhaps we are "out of date."

Maybe there's more than a little irrelevance in our own lives.

Could we even be a little wrong?

For example, take our attitude toward Non-Catholics in general. All too often we seem to be following the script of some vintage Western on TV: they're the villains of the piece; we're the good guys. They're wrong; we are right as rain.

What about religious freedom? Many of us are dewy-eyed when we're confronted with some theatrical production about the Declaration of Independence or the Bill of Rights. But do we always act as if we really believed that all men have the right—and personal obligation—to follow their good consciences when it comes to religious freedom?

This issue's center spread features Cardinal Meyer's "Fourteen Points Toward the Spirit of Unity." His Eminence speaks about making a beginning. He says we have to start with a humble acknowledgement. He speaks of scandal.

Why not turn to the center spread now and see how you rate? —T.R.L.

EXCERPTS FROM ADDRESSES BEFORE THE SISTER FORMATION CONFERENCE
DELIVERED BY RABBI MARC H. TANENBAUM, NATIONAL DIRECTOR OF THE
INTERRELIGIOUS AFFAIRS DEPARTMENT OF THE AMERICAN JEWISH COMMITTEE
AT MARQUETTE UNIVERSITY, MILWAUKEE, AUGUST 6-7, 1964

MILWAUKEE, WISC. - An intensive nationwide "crash" education and information program to help the American people overcome its national illiteracy with regard to the social, cultural, religious history of the American Negroes was urged here today by a rabbi active in the civil rights movements before a conference of Catholic teaching nuns.

In a series of lectures before the Sister Formation Conference meeting here at the Jesuit-sponsored Marquette University, Rabbi Marc H. Tanenbaum, National Director of the Interreligious Affairs Department of the American Jewish Committee, said that "the growing white backlash makes us painfully conscious of how wide is the gulf that separates the white man's true understanding of the Negro's psyche and social predicament from that of the Negro's understanding of self, his desperate situation, and his real relation to the white majority."

Rabbi Tanenbaum, who was a "founding father" and served as program chairman of the historic National Conference on Race and Religion, addressed the International Faculty and Curriculum Workshop of the Sister Formation Conference. This was his second

year as a member of the international faculty of the Conference, which serves the spiritual and intellectual needs of 170,000 teaching nuns in America. Other faculty members this year were David Riesman, the Harvard sociologist; Msgr. Ivan Illich, Director of the Intercultural Formation Center, Guernevaca, Mexico; Abbe Francois Houtart, Director of the Religious Sociology Center, Brussels.

"At the root of the problem," Rabbi Tanenbaum stated, "is the failure of the majority of the white people of America to begin to comprehend the magnitude of the tragedy of the Negro in America. As historians have demonstrated, over the greater part of the last three and a half centuries, a crime has been committed which has never been equaled in size and intensity and is perhaps comparable only with the persecutions of our own times under the Nazis.

"The capture and forcible migration of fourteen million Negroes from their native soil in Africa to this country between the sixteenth and nineteenth centuries was so vast an uprooting of an entire people that it dwarfed completely the migration of nations in ancient times. The physical enslavement, the whippings, the lynchings, the callous breakup of families, the brutal enforced labor, and the hypocritical siring of 400,000 children,

the offspring of miscegenation by men of the South by 1850 - these are the ingredients of this primordial American tragedy," Rabbi Tanenbaum declared.

"Many Americans in their utter illiteracy and ignorance of the plight of the Negro, in the past as well as the present, appear to be incapable of understanding what must happen to a thoughtful Negro of today who reads of the pilgrimage of his ancestors through the American wilderness. The only analogy I can think of is the reaction of the Jew of today who reads of what happened to his forebearers in Western Christendom - the chain of persecutions, pogroms, expulsions, auto-da-fes, and finally genocide. Even to third-generation American Jews who have not personally experienced such persecutions, there is a profound emotional identification with the plight of his people and he is deeply affected by these old world memories.

"In parallel ways, Negroes are reacting to the 'old world memories' of their ancestors in slavery. To those who are deeply knowledgeable of their pasts, and who are close to the feelings and experiences of deprivation and repression that their grandparents and parents underwent, it does not seem too farfetched for them to press at long last for complete equal rights and opportunities. The mercurial reaction of the white middle class

and the swiftness with which moderates and liberals become estranged from the Negro's just cause are another indication to the Negro that he, although an American who believes in the classic 'American Creed,' continues to live in two civilizations - one of which remains terra incognita to the white American."

"Only the most intensive, skillfully mounted effort of education and attitude reorientation conducted on a nationwide basis with the cooperation of all segments of our society-government, civic, cultural, mass media, education, and religious groups - can help us overcome this terrifying challenge of our national illiteracy about the Negro," Rabbi Tanenbaum said.

THE VATICAN COUNCIL AND THE JEWISH DECREE

In another address on Friday morning, the rabbi referred to his participation the week before in the International Ecumenical Conference and Medieval Studies Institute held at the Western Michigan University in Kalamazoo (July 27-28). A session of that conference devoted to a discussion of Catholic-Jewish relations, Rabbi Tanenbaum said, and other similar consultations in various parts of the country, have revealed that there continues to be considerable concern and anxiety over the fate of the so-called Jewish decree scheduled to come before the third session of the Ecumenical Council, which reconvenes September 14.

While it is reassuring to know that the Jewish declaration is definitely scheduled on the agenda of the third session, he said, reports that the content and language of the decree have been significantly watered down have left a terribly negative reaction, as much in American Christian quarters as in Jewish. Other reports that the decree contains a reference to the falsity of the concept of collective Jewish guilt for the murder of Jesus have been welcomed, but this is countervailed by the reported omission in the present version of the apparent strong condemnation of the deicide charge contained in the text introduced in the second session. If this is true, Rabbi Tanenbaum added, no one should be surprised if major segments of the Jewish community turns its back on this entire enterprise, terming this widely-publicized, universally-hailed effort to rectify the wrong of centuries as another failure of conscience of the Western world with regard to the Jews. Rabbi Tanenbaum declared: "The many American Bishops who have in the most fraternal ways sought to reassure Jewish leaders of their personal support of the Jewish decree in its strongest form, and who have expressed publicly and privately their optimism over the passage of the decree, need to be made aware of a growing skepticism among Jews. From the newspaper reports and from other informed sources, it appears that

the Council "parliamentary" and voting procedure announced several weeks ago by the Council Secretariat is such as to reduce the possibilities for open floor discussion of this, as well as other decrees, to a bare minimum. Given the experience of the closing days of the second session with regard to the Jewish decree which was introduced but withheld from a vote, many Jews are openly predicting a similar fate at the third session - the decree will be introduced, those opposed to it will find technical ways to postpone, to filibuster, and finally to shelve the decree into limbo.

"Those who oppose the decree, and especially those who are isolated from the realities of the non-Latin Hispanic world, do not begin to comprehend what severe damage such action would do to intergroup and interreligious solidarity, which is the foundation-stone of American democracy and the Western Alliance. It will take literally generations of effort to overcome the divisive fallout in religious, cultural, social, and political relations that would inevitably ensue should the Jewish decree, and with it, the religious liberty decree, die at the third session."

D2 B, 00, m. 4, 55, AJM

Rabbi Jacob B. Agus

8/18 OK

BETH EL CONGREGATION
8101 PARK HEIGHTS AVENUE
BALTIMORE, MARYLAND 21208
HUNTER 4-1448

RESIDENCE
7906 WINTERSET ROAD
BALTIMORE, MD. 21208
HUNTER 4-0967

August 10, 1964

*Rabbi, Will you
be replying
to this?
X*

Rabbi Marc A. Tannenbaum, Dir.
Interreligious Affairs Dept.
Institute of Human Relations
165 E. 56th St.
New York 22, N.Y.

Dear Marc,

I read Steven Schwartzschild's essay on "Ecumenism, Scripture, etc.", with utter disgust. Also, with considerable frustration, since the article appeared in "Judaism," of which I am one of the editors. I don't believe it was shown to any of the editors.

Since this essay might be taken as the authoritative voice of Jewish theologians, the American Jewish Committee should consider whether some sort of reply is in order. You need not take account of the surly tone or the pervasive bitterness of the article, but inasmuch as the A.J.C. is represented as either ignorant of or indifferent to the concerns of the Jewish faith, and it is asserted that Jewish scholars would not welcome a Vatican statement on the Jews, you may consider the advisability of convoking an Advisory Council of Jewish scholars of theologians. You might then put before them the simple question, "is it or is it not advisable for the Vatican Council to issue a statement on the Jews that would condemn the ancient canard concerning Jewish "guilt" for the Crucifixion?"

I believe that we number more wronghanded Phudniks per population than any other community. But, here is an issue where we cannot afford to indulge the vagaries of any, topsyturvy "existentialists," that come along and, though a Reform rabbi, insists that Christians must take the Talmud as the basis for a dialogue with Jews.

Rabbi Marc A. Tanenbaum

-2-

I am becoming convinced more and more that the liberal, non-Zionist, pro-Emancipation and Diaspora affirming weltanschanning has come to be taken for granted by its devotees, while its opponents are busily engaged in undermining it on every front.

I shall be glad to be of help in connection with any project conceived along this line.

Regards to your wife and child.

Sincerely yours,

Jacob B Agus
Dr. Jacob Agus
Rabbi

JA/rbh

From

SENTINEL
Chicago, Ill.

AUG 20 1964

International
Press Clipping Bureau, Inc.

New York City

Fears 'Negative Reaction' By Jews If Ecumenical Council Dilutes Proposed Deicide Declaration

MILWAUKEE, (JTA) — "Considerable concern and anxiety" of the fate of the Jewish decree scheduled to come before the forthcoming session of the Ecumenical Council — which opens Sept. 14 at the Vatican — is felt in the United States, a conference of Catholic teaching nuns held at Marquette University here this week was told by Rabbi Marc Tanenbaum, national director of the Interreligious Affairs Department of the American Jewish Committee.

Addressing the conference, Rabbi Tanenbaum said that such concern is especially expressed at Christian-Jewish meetings in this country dealing with Catholic-Jewish relations. "While it is reassuring to know that the Jewish declaration is definitely scheduled on the agenda of the third session," he said, "reports that the content and language of the decree have been significantly watered down here have left a terribly negative reaction, as

contains a reference to the falsity of the concept of collective Jewish guilt for the murder of Jesus have been welcomed, but this is counterbalanced by the reported omission in the present version of the apparent strong condemnation of the deicide charge contained in the text introduced in the second session," the American Jewish Committee official stated.

"If this is true," Rabbi Tanenbaum added, "no one should be surprised if major segments of the Jewish community turns its back on this entire enterprise, terming this widely publicized, university hailed effort to rectify the wrong of centuries as another failure of conscience of the Western world with regard to the Jews."

[start]

Original documents
faded and/or illegible



INTERNATIONAL
Press Clipping Bureau
Inc.

5 Beekman Street
New York 38, N. Y.
Phone: COrtlandt 7-5450

From AUG 21 1964
JEWISH STANDARD
Jersey City, N. J.

NUNS HEAR RABBI VIEW WITH ALARM INACTION BY ROME

MILWAUKEE (WNS) Fear of adoption of a watered-down declaration on Jews at the next session of the Ecumenical Council, coupled with an admonition that if the proposed Jewish decree is permitted to die at the third session, "it will take literally generations of effort to overcome the divisive fallout in religious, cultural, social and political relations that would inevitably ensue," was voiced here by a Jewish rabbi at a conference of Catholic teacher nuns at Marquette University.

Addressing one of the conference sessions, Rabbi Marc Tannenbaum, national director of the Interreligious Affairs Dept. of the American Jewish Committee, said there is "considerable concern and anxiety" about the fate of the Jewish decree scheduled for consideration at the forthcoming session of the Ecumenical Council.

He said it was "reassuring to know that the Jewish declaration is definitely on the agenda of the third session" scheduled to open on September 14, but that "reports that the content and language of the decree have been significantly watered down" have "left a terribly negative reaction, as much in American Christian quarters as in Jewish."

If the reports are true, he continued, "no one should be surprised if major segments of the Jewish community turn their back on this enterprise, terming this

widely publicized, universally hailed effort to rectify the wrong of centuries as another failure of conscience of the Western world with regard to the Jews."

Declaring that there was "growing skepticism among Jews" about the adoption of a Jewish decree, Rabbi Tannenbaum told the nuns that the opponents of the decree, "especially those who are isolated from the realities of non-Latin Hispanic world, do not begin to comprehend what severe damage such action would do to intergroup and interreligious solidarity, which is the foundation-stone of American democracy and the Western Alliance."

LECTURES ON RIGHTS

Says Whites Are Ignorant of Negro Culture, History

MILWAUKEE (Religious News Service)—The civil rights movement in the United States is being handicapped by a "national illiteracy" regarding the religious, cultural and social history of the Negro in this country, Rabbi Marc H. Tanenbaum of New York said here.

He maintained that at the "root" of the racial problem was the "failure of the majority of the white American people to begin to comprehend the magnitude of the tragedy of the Negro in America."

Rabbi Tanenbaum, who is active in civil rights efforts, called on all religious groups to join with other segments of society in an intensive information and education program to help overcome this "illiteracy."

A leader in the ecumenical movement, he addressed the International Faculty and Curriculum Workshop of the Sister Formation Conference, which serves the spiritual and intellectual needs of about 170,000 teaching Catholic nuns in this country. This marked his second year as a member of the conference's international faculty.

Rabbi Tanenbaum, director of the American Jewish Committee's interreligious affairs department, compared the history of Negroes in America with the history of Jewish persecution.

He said that the "capture and forcible migration" of millions of Negroes from Africa to this country between the 16th and 19th centuries was a "crime which has never been equaled in size and intensity and is perhaps comparable only with the persecutions of our own times under the Nazis."

"Many Americans in their utter illiteracy and ignorance of the plight of the Negro," the rabbi continued, "in the past as well as the present, appear to be incapable of understanding what must happen to a thoughtful Negro of today who reads of the pilgrimage of his ancestors through the American wilderness."

"The same illiteracy I can think of in the reaction of the Jew of today who knows nothing of what happened to his ancestors in Western Christendom—the chain of persecutions, pogroms, expulsions, auto-da-fés, and finally genocide."

He said that Negroes, like Jews, react to the "old world memories of their ancestors in slavery" with a "profound emotional identification" with their plight. Therefore, he added, "it does not seem too farfetched for them to press at long last for complete equal rights and opportunities."

Other faculty members of the Conference included Msgr. Ivan Illich, director of the Inter-cultural Formation Center, Cuernavaca, Mexico, and Abbé François Houtart, director of the Religious Sociology Center, Brussels.

THE NEW YORK TIMES, SUNDAY, AUGUST 23, 1964.

[end]

Original documents
faded and/or illegible



From
JEWISH NEWS
Newark, N. J.

AUG 21 1964

International
Press Clipping Bureau, Inc.
New York City

'Concerned' Over Jewish Decree

Predicts Reaction If Ecumenical Council Fails to Act

MILWAUKEE (JTA) — "Considerable concern and anxiety" over the fate of the Jewish decree scheduled to come before the forthcoming session of the Ecumenical Council — which opens Sept. 15, at the Vatican — is felt in the United States, a conference of Catholic teaching nuns held at Marquette University here was told by Rabbi Marc Tanenbaum, national director of the interreligious affairs department of the American Jewish Committee.

Addressing the conference, Rabbi Tanenbaum said that such concern is especially expressed at Christian-Jewish meetings in this country dealing with Catholic-Jewish relations.

"While it is reassuring to know that the Jewish declaration is definitely scheduled on the agenda of the third session," he said, "reports that the content and language of the decree have been significantly watered down here have left a terribly negative reaction, as much in American Christian quarters as in Jewish."

"Other reports that the decree contains a reference to the falsity of the concept of collective Jewish guilt for the murder of Jesus have been welcomed, but this is countervailed by the reported omission in the present version of the apparent strong condemnation of the decide charge contained in the text introduced in the second session," he stated.

'Another Failure'

"If this is true," Rabbi Tanenbaum added, "no one should be surprised if a major segment of



RABBI MARC TANENBAUM

made aware of a growing skepticism among Jews."

From the newspaper reports and from other informed sources, he said, it appears that the Ecumenical Council "parliamentary" and voting procedure announced several weeks ago by the Council secretariat is such as to reduce the possibilities for open floor discussion of this, as well as other decrees, to a bare minimum.

Recalls 2nd Session

"Given the experience of the closing days of the second session with regard to the Jewish decree which was introduced but withheld from a vote, many Jews are openly predicting a similar fate at the third session — the decree will be introduced, those opposed to it will find technical ways to postpone, to filibuster, and finally to shelve the decree

intergroup and interreligious solidarity, which is the foundation-stone of American democracy and the Western Alliance," he emphasized.

"It will take literally generations of effort to overcome the divisive fallout in religious, cultural, social, and political relations that would inevitably ensue should the Jewish decree, and with it, the religious liberty decree, die at the third session," he pointed out.

Rabbi attacks critics of 'Jewish chapter'

FROM OUR CORRESPONDENT—New York

"It would be a mistake on the part of the responsible Jewish leadership to look upon the 'Jewish chapter' before the Ecumenical Council as a matter of do or die." So widespread is the movement among Christians towards eliminating antisemitism in texts and liturgy, including the deicide charge, that, even if the chapter is not approved in Rome, "the revolution has now begun and it would take a counter-revolution to stop it."

This is the opinion of Rabbi Marc H. Tanenbaum, the national director of the Depart-

ment of Inter-religious Affairs of the American Jewish Committee, who has been closer to the efforts for rapprochement between Christian and Jew, both here and in Rome, than any other Jew in America, possibly in the world. He was referring to the chapter concerning relations between the Catholic Church and the Jews in the Schema on Ecumenism.



Rabbi Tanenbaum in discussion with nuns at the Pius XII Religious Education Centre at Monroe, Michigan.

Rabbi Tanenbaum was interviewed by your correspondent on his return from the Sister Formation Conference at Marquette University, Milwaukee, Wisconsin. This was his second year as a member of the international faculty of the conference, which serves the spiritual and intellectual

needs of 170,000 teaching nuns in America.

He told the nuns, as he had told the International Ecumenical Conference and Medieval Studies Institute at Western Michigan University the week before, of the considerable concern and anxiety over the fate of the "Jewish chapter."

To your correspondent, he criticized the "shooting-from-the-hip syndrome of many of my col-

Continued foot of column 3

POPE QUESTIONED ON ANTISEMITIC COMMENTARY

From our Correspondent

NEW YORK

Mr. Herman Shumlin, producer-director of the Broadway production of "The Deputy" (as Rolf Hochhuth's "The Representative" is called here), has disclosed that he wrote to the Pope in July, asking him to clarify his attitude towards the Jews in the light of his approval, when Archbishop of Milan, of a book containing anti-Jewish comments. The Pope has not answered his letter.

The book, which Mr. Shumlin said had recently come to his attention, is "Il Messaggio degli Evangelisti," a commentary on the Scriptures by a Rev. Professor Don Angelo Alberti, published in Italy in 1956. It contains a preface by Mr. Montini (as Pope Paul VI then was) stating that the work was "worthy of meeting the sympathetic attention of intelligent readers."

Mr. Shumlin quoted a number of antisemitic statements from the book in his letter, among them:

"... God's curse will be reserved for them (the Jews) and they will forever wander the earth. This is their punishment for slandering Christ. ... Christ triumphed by means of the Holy Spirit; and they (were condemned to) the weary, interminable path of the 'Wandering Jew'."

Another quotation read: "How much shame the Jews must feel when they see that the devil, whom they chose as their leader, is defeated! And they, too, like the devil, will walk the world defeated, reduced to a society of money-grubbers."

Zionists choose Washington

From a Correspondent

WASHINGTON

More than 1,000 delegates are expected to attend the 67th annual convention of the Zionist Organization of America, beginning on October 1, one month before the American Presidential election.

Leaders of the American Government and legislature, heads of the world Zionist Movement and Israeli guests will address the convention, which will be dedicated to the theme "American-Israel Common Frontier of Democracy." The delegates will represent 600 Zionist branches and regions in America.

The tentative agenda includes the problems of Israel, the future of the world Zionist Movement in relation to the issues facing the forthcoming World Zionist Congress in Jerusalem, the organization of the American-Jewish community, the plight of Soviet Jewry and antisemitism in Argentina and other countries.

Spaniard urg

From our Correspondent

Spain's greatest man Don Ramon Menendez is director of the Spanish of Letters and a renov of Sephardi literature.

'Messiah' c in Toron

From our Correspondent

A Jew, born in Wall Liverpool, in 1900, who living in Toronto for tw claims to be the Messiah to the "Toronto Star."

He is Frank Cohen, w is a graduate of I Yeshiva in England, received Semicha from I Segal, of Manchester, R Rabinowitz, of Liver

Rabbi H. Hurwitz, of I Mr. Cohen says in the that he received his first vision in 1929, when he the death of a neighb was confirmed the next.

He also says that he correctly predicted that pendent State of Israel formed nine years later: to possess documentary the pronouncement whi show to a serious inquir

Since his first vision l says he has received an: five a week, ranging from matters to world issues, problems and their soluti convinced he is the fir since Malachi, but he followers.

CHAPLAIN S. VIETNA

From a Correspondent

A United States Army has been assigned to Sc number of Jewish servi the American forces the books and other items religious needs have been Miller, was stated by Rat National, the chairman commission of Jewish Welfare The chaplain, Jewish ch Colonel Meir Engel, Li the Second World W Korea. He will arrive Vietnam in time to pr the High Holy-days.

The shipments by ti include High Holy-da books, a Sefer Torah, talism, yarmulkas, religi ture and items for the cu recreational program tenant-Colonel Engel wil Kosher food has also be

Tanenbaum defends Vat

Continued from column 2

leagues, rabbis and other Jewish leaders. Emotional, impulsive, uninformed statements are being made in the public press in this country and abroad which are not grounded in any understanding of developments in the matter of the "Jewish chapter."

Rabbi Tanenbaum declared that these leaders "apparently fear their capacity to inspire Jews to retain their identity and commitment to Judaism without the

Asked whether the adopt the "Jewish ch Rome would set back th improving relations with ism, Rabbi Tanenbaum r it might lead to caution f of time.

But he said the wish t relations "is so deep spread among the e elements among the bishops and sisters th they won't be dissuaded effort."

SEASONING

EGG MUNDELS (SOUP NUTS)

EGG BAKED FARFALS

POTATO CRISPS

VANILLA SUGAR

BONDI'S CONCENTRATED WHITE ACID

Under the supervision of Kashrus Commission and Keddasa, London.

Obtainable from Grocers and Stores

PRODUCTS LTD.

498 HORNSEY ROAD, LONDON, N.19

Telephone: ARChway 2457

4%

Free of Eire Income Tax paid to Investors, by the Republic's most popular Building Society.

Invest next door in conservative and progressive Ireland.

Statement by HESCHEL
September 3, 1964

Chapter Four of the schema on Ecumenicism printed and distributed in November, 1963, to the Council Fathers, dealing with the "Attitudes of the Catholics....toward the Jews," made special headlines around the world. Except for a few words, troublesome to the Jewish conscience, it represented a momentous declaration and was hailed as an event of historic importance.

Subsequently, this Chapter has been rewritten and the version now distributed to the Council Fathers as publically reported is not only ineffective, but also profoundly injurious.

The omissions, attenuations and additions are so serious that, if adopted, the new document will be interpreted as a solemn repudiation of the desire which, to quote a distinguished American Archbishop, intended "to right the wrongs of a thousand years."

The new document proclaims that "the Church expects in unshakable faith and with ardent desire" the union of the Jewish people with the Church."

Since this present draft document calls for "reciprocal understanding and appreciation, to be attained by theological study and fraternal discussion," between Jews and Catholics, it must be stated that spiritual fratricide is hardly a means for the attainment of "fraternal discussion" or "reciprocal understanding."

A message that regards the Jew as a candidate for conversion and proclaims that the destiny of Judaism is to disappear will be abhorred by the Jews all over the world and is bound to foster reciprocal distrust as well as bitterness and resentment.

Throughout the centuries our people have paid such a high price in suffering and martyrdom for preserving the Covenant and the legacy of holiness, faith and devotion to the sacred Jewish tradition. To this day we labor devotedly to educate our children in the ways of the Torah.

As I have repeatedly stated to leading personalities of the Vatican, I am ready to go to Auschwitz any time, if faced with the alternative of conversion or death.

Jews throughout the world will be dismayed by a call from the Vatican to abandon their faith in a generation which witnessed the massacre of six million Jews and the destruction of thousands of synagogues on a continent where the dominant religion was not Islam, Buddhism or Shintoism.

It is noteworthy that the Vatican document on Mohammedans makes no reference to the expectation of the Church for their conversion to the Christian faith. Is one to deduce from that that Islam offers a more acceptable way to salvation than Judaism?

Our world which is full of cynicism, frustration and despair, received a flash of inspiration in the ecumenical work of Pope John XXIII. For a few years all men of good will

marvelled at the spiritual magnificence which he disclosed, and were touched by his reverence for the humanity of man. At a time of decay of conscience, he tried to revive it and to teach how to respect it. Mutual reverence between Christians and Jews began to fill the hearts. We ardently pray that this great blessing may not vanish.

It is our profound hope that during the course of the forthcoming third session of the Vatican Council, the overwhelming majority of the Council Fathers who have courageously expressed their desire to eradicate sources of tension between Catholics and Jews, will have an opportunity to vote on a statement which will express this sacred aspiration.

Abraham Joshua Heschel

Pitts Call 8/13/64

Nation Said Illiterate About Negro History

MILWAUKEE, Wis. (RNS) — America's civil rights movement is being handicapped by a "national illiteracy" regarding the religious, cultural and social history of the Negro in this country, Rabbi Marc H. Tanenbaum of New York said here.

He maintained that at the "root" of the racial problem is the "failure of the majority of the white American people to begin to comprehend the magnitude of the tragedy of the Negro in America."

The noted rabbi, active in civil rights efforts, called on all religious groups to join with other segments of society in an intensive information and education program to help overcome this "illiteracy."

A leader in the ecumenical movement, he addressed the International Faculty and Curriculum Workshop of the Sister Formation Conference which serves the spiritual and intellectual needs of some 170,000 teaching Catholic nuns in this country. This marked his second year as a member of the Conference's international faculty.

Rabbi Tanenbaum, director of the American Jewish Committee's Interreligious Affairs Department, compared the history of Negroes in America with the history of Jewish persecution.

He said that the "capture and forcible migration" of millions of Negroes from Africa to this country between the 16th and 19th centuries was a "crime which has never been equaled in size and intensity and is perhaps comparable only with the persecutions of our own times under the Nazis."

"Many Americans in their utter illiteracy and ignorance of the plight of the Negro," the rabbi continued, "in the past as

well as the present, appear to be incapable of understanding what must happen to a thoughtful Negro of today who reads of the pilgrimage of his ancestors through the American wilderness.

"The only analogy I can think of is the reaction of the Jew of today who reads of what happened to his forebearers in Western Christendom — the chain of persecutions, pogroms, expulsions, auto-da-fes, and finally genocide."

He said that Negroes, like Jews, react to the "old world memories of their ancestors in slavery" with a "profound emotional identification" with their plight. Therefore, he added, "it does not seem too farfetched for them to press at long last for complete equal rights and opportunities."

RABBI WARNS

GA. BULL. 8/13/64

Concern On Jewish Statement Growing

MILWAUKEE, Wis. (NC)—A Jewish leader has warned a conference of Catholic nuns that there is a growing concern and anxiety in the Jewish community that the Vatican council's statement on the Jews has been watered down and may eventually be discarded.

If this is true, said Rabbi Marc H. Tanenbaum, national director of the Interreligious Affairs Department of the American Jewish Community, no one would be surprised if major segments of the Jews turn their backs on the whole enterprise as another failure of conscience of the Western world with regard to the Jews.

THE RABBI addressed the Sister Formation Conference held at Marquette University (Aug. 7).

"The many American bishops who have in the most fraternal ways sought to reassure Jewish leaders of their personal support of the Jewish decree in its strongest form and who have expressed publicly and privately their optimism over the passage of the decree, need to be made aware of the growing skepticism among Jews," he said.

"FROM THE newspaper reports and from other informed sources, it appears that coun-

cil 'parliamentary' and voting procedures announced several weeks ago by the council secretariat is such as to reduce the possibilities for open floor discussion of this as well as other decrees to a bare minimum.

"Given the experience of the closing days of the second session (of the council) with regard to the Jewish decree which was introduced but withheld from a vote, many Jews are openly predicting a similar fate at the third session. The decree will be introduced, those opposed to it will find technical ways to postpone, to filibuster, and finally to shelve the decree into limbo," he said.

RABBI Tanenbaum said reports that the decree has been watered down have left a terrible negative reaction among Jews. He said those in the "Latin" and "Hispanic" world are unaware of the effects this would have on interreligious solidarity.

"It will take literally generations of effort to overcome the divisive fall out in religious, cultural, social and political relations that would inevitably ensue should the Jewish decree, and with it, the religious liberty decree, die at the third session," he said.

September 14, 1964

Mr. Gabriel Cohen,
Editor & Publisher
National Jewish Post & Opinion
611 N. Park Avenue
Indianapolis, Indiana

Dear Gabe,

In the front page, lead story that appeared in your September 11th issue on "New Vatican Draft Splits U.S. Jewry" your reporter, Gary Gobetz, misquoted me in several ways. Since these misquotations have resulted in some rather unfortunate misunderstanding among many of my colleagues and personal friends in the Rabbinate, I would be most grateful if you would carry these corrections in your next issue.

Mr. Gobetz quoted me as having said, "I am disturbed by the manifest logic, if not the hypocrisy, of the rabbinate who are foisting upon the Jewish community the following? (sic)".

At no time in my telephone conversation with Mr. Gobetz did I make any generalization regarding "the Rabbinate". I said to Mr. Gobetz exactly what I said to the London Jewish Chronicle two weeks earlier; namely, "that some of my colleagues, Rabbis and other Jewish leaders" were making emotional, impulsive and uninformed statements which were not grounded at that time in the facts of the situation relating to the "Jewish declaration" at the Vatican Council.

As is generally known, there are important Rabbis who disagree with the position of the American Jewish Committee in its understanding of the problem of anti-Semitism and its roots in distorted Christian teaching. Some differ as well in how to combat it. But there are many Rabbis, of national stature

and who possess genuine Jewish and general scholarship, who strongly support what we have done in this area. I can show any one files of such letters from Orthodox, Conservative, and Reform Rabbis from all parts of the United States and from abroad who believe that we are making a singular contribution in confronting and working at one of the decisive issues that affect the fate and destiny of our people, - especially in those countries where anti-Semitism is a matter of daily physical security and not just a social nuisance. Aware and grateful for such support from members of the Rabbinate, I would obviously not insult them by making such a silly statement as that attributed to me.

Mr. Gobetz did not also understand my comment with regard to the "manifest illogic" of some of the current public discussion in the Jewish community, in relation to this issue. The rest of the story makes no sense if you describe as "manifest logic". What follows; in fact this term describes the reverse of what I am quoted as saying in the next paragraph. Mr. Gobetz asked me if I felt that there will be a version of the "Jewish declaration" is promulgated by the Ecumenical Council and the Pope as the official position of the Church.

I responded by saying that I think there would be much resentment, if not worse. If the references to proselytizing and the failure to condemn decide decisively emerges in the final text, such a reaction would be justified, and the AJC will be among the first to articulate it.

I do not, for the life of me, understand his statement that "there would be an organizational backlash at Committee". Nor do I grasp what he means by the observation that he attributes to me. "He said this connotation would be repudiated by American bishops in this country". Did he mean that the American bishops would repudiate the use of the present decree by professional anti-Semites? Or by those only in Latin America? It is all very unclear.

Also his quoting me to the effect that "passage of the document was by no means assured" is similarly elliptical and unclear. What I did say to your reporter is that based on the numerous conversations the American Jewish Committee has had with Cardinals, Archbishops, and Bishops in this country and abroad, we have the impression that the overwhelming majority of these prelates are very unhappy about this decree and have indicated their determination to revise it drastically in order that it emerge as a document acceptable both to Catholics and Jews.

I further said the Mr. Gobetz, that the American Bishops now realize that it will take more than good-will to achieve this result; that they will have to command the parliamentary machinery of the Council in order to assure that their consensus is voted into a favorable resolution. I did not say as Mr. Gobetz quotes me, "They have the machinery to drastically revise the text of the document in the Council."

Your reporter did catch the gist of the syllogism which I tried to spell out in the illogicality of the argument being used against the AJC. However, even that was not exact and I don't want to bother trying to recreate it.

I note that there are other similar confused statements and malapropisms attributed to others in the articles, but let others reply for themselves.

This one interview has persuaded me that in the future, while I will be glad to respond to questions put to me by NPP&O,, I will do so only in writing.

With warmest good wishes.

Cordially,

Rabbi Marc H. Tanenbaum, Director
Interreligious Affairs Department

MHT:am

cc - Mr. Charles Roth
Mr. Gary Gobetz

From the desk of

Rabbi S. Joshua Kohn

August 18, 1964

Rabbi Marc H. Tannenbaum:

Dear Marc:

Doesn't the A.J. Committee — and
you as their representative ever send out
~~literature~~ literature — authentic, documentary, —
unfavorable to the Pope Pius XII, or to the
Catholic Church. How good and sweet could
they be?

Please read enclosed. I
could send you enough
documentary information
for a whole book
showing the Pope
and the Church in its true light.

Cordially

Joshua

and the Church in its true light.

DRAFT STATEMENT ON REACTION TO JEWISH DECLARATION

Jews and undoubtedly men of good will everywhere, surely regard it of historic significance that the Catholic Church, for the first time in the history of Ecumenical Councils has taken a decisive position repudiating anti-Semitism and rejecting those damaging interpretations of certain religious teachings which bigots and anti-Semites have exploited across the centuries as sanction for cruelty, against and persecution of the Jewish people.

While the present declaration will inevitably be compared, and will suffer by comparison, with the warm and generous spirit in the text adopted by an overwhelming majority of the Council Fathers on November 20, 1964, this latest action is nevertheless an achievement in itself. Indeed, it must be acknowledged as an advance in the total process of critical self-examination and self-correction that the Catholic community has been undergoing in its relations with the Jewish people and the Jewish religion, especially in recent years and in many parts of the world.

The fact that this declaration rejects the invidious tradition of attributing corporate guilt to the Jewish people for the Crucifixion and calls upon Catholics not to present the Jewish people "as rejected by God or accursed as if this follows from Holy Scriptures" - two of the critical themes of contempt - should give additional impetus, hopefully, to the growing movement to purify preaching, catechetical, and other forms of religious instruction that have in many instances far too long reflected uncritically

polemical and negative traditions of by-gone ages.

While we respect the belief of Christians in the sacred character of their Scriptures and would never presume to suggest that the Gospels be revised for the sake of good will - any more than Jews would tolerate the suggestion that the Hebrew Scriptures or our other sacred writings be modified for good inter-faith relations. We regard it as unfortunate that the present text has been changed in contrast to the November 20th version to emphasize a number of "severe" statements about the Jews. One can only hope that the emotional imagery that these evoke will not countervail other of the more positive features of the declaration. To the extent that persons unfriendly to the Jews will be able to cite these references in the context of this Conciliar declaration as proof-texts supporting their own hostilities, will this document have been weakened in the realization of the noble objectives intended for it by its original architects, the late Pope John XXIII of blessed memory and Cardinal Bea. As Cardinal Bea made clear in his Relatio of September 25, 1964, in referring to this issue, "The purpose and the scope of the declaration (is) that the Church may imitate Christ and the Apostles in this love and may be renewed by this imitation, reflecting on the way God has worked His salvation, reflecting on the blessing conferred on the Church through this people."

The desire to foster a mutual knowledge and respect between Christians and Jews which the Council declaration recommends is warmly welcomed by us and we look forward to the possibilities of advancing such improved understanding between our peoples, recognizing our common human interests and interdependence, even as we respect our fundamental differences in religious commitment.

10/12/65



October 13, 1965

Jews throughout the world note the recent action of the Ecumenical Council in adopting the declaration on the relation of the Church to Non-Christian religions. This declaration is of relevance to us for two reasons.

First, as human beings we are, together with all mankind, concerned with the universal problems affecting the destiny of man, a concern so deeply rooted in our Judaic tradition.

Second, as Jews, we are obviously interested in the attention the Church is giving to the undeniable historical fact that certain of its teachings have at times been responsible for the suffering of our people.

This declaration of the Vatican Council has been awaited with expectant hope by men of good will everywhere. We regret some of the assertions in the declaration, especially those that might give rise to certain misunderstandings. Nevertheless we view the adoption of the declaration, especially its repudiation of the invidious charge of collective guilt for the death of Jesus and its rejection of anti-semitism, as an act long overdue.

We hope, that the declaration deploring anti-semitism will, in fact, help promote better understanding among all peoples and will contribute to the effective elimination of sources of bigotry and prejudice.

However, only as the Church moves forward to fulfill in practice the principles embodied in this declaration will its true significance and meaning emerge.

1937 to 153 - } Introduction
2000 to 250

FIRST DRAFT

1- 2071 - to 1100 General intro
2- 1953 to 184 - Hudson Budd
3- 1937 - 153
4- 1937 - 153
5- 1937 - 153
6- 1937 - 153
7- 1937 - 153
8- 1937 - 153
9- 1937 - 153
10- 1937 - 153
11- 1937 - 153
12- 1937 - 153
13- 1937 - 153
14- 1937 - 153
15- 1937 - 153
16- 1937 - 153
17- 1937 - 153
18- 1937 - 153
19- 1937 - 153
20- 1937 - 153
21- 1937 - 153
22- 1937 - 153
23- 1937 - 153
24- 1937 - 153
25- 1937 - 153
26- 1937 - 153
27- 1937 - 153
28- 1937 - 153
29- 1937 - 153
30- 1937 - 153
31- 1937 - 153
32- 1937 - 153
33- 1937 - 153
34- 1937 - 153
35- 1937 - 153
36- 1937 - 153
37- 1937 - 153
38- 1937 - 153
39- 1937 - 153
40- 1937 - 153
41- 1937 - 153
42- 1937 - 153
43- 1937 - 153
44- 1937 - 153
45- 1937 - 153
46- 1937 - 153
47- 1937 - 153
48- 1937 - 153
49- 1937 - 153
50- 1937 - 153
51- 1937 - 153
52- 1937 - 153
53- 1937 - 153
54- 1937 - 153
55- 1937 - 153
56- 1937 - 153
57- 1937 - 153
58- 1937 - 153
59- 1937 - 153
60- 1937 - 153
61- 1937 - 153
62- 1937 - 153
63- 1937 - 153
64- 1937 - 153
65- 1937 - 153
66- 1937 - 153
67- 1937 - 153
68- 1937 - 153
69- 1937 - 153
70- 1937 - 153
71- 1937 - 153
72- 1937 - 153
73- 1937 - 153
74- 1937 - 153
75- 1937 - 153
76- 1937 - 153
77- 1937 - 153
78- 1937 - 153
79- 1937 - 153
80- 1937 - 153
81- 1937 - 153
82- 1937 - 153
83- 1937 - 153
84- 1937 - 153
85- 1937 - 153
86- 1937 - 153
87- 1937 - 153
88- 1937 - 153
89- 1937 - 153
90- 1937 - 153
91- 1937 - 153
92- 1937 - 153
93- 1937 - 153
94- 1937 - 153
95- 1937 - 153
96- 1937 - 153
97- 1937 - 153
98- 1937 - 153
99- 1937 - 153
100- 1937 - 153

Bond with & Jews vote
guilt. not vote
to 153

American Jewish Committee
October 13, 1965

The Vatican Council Declaration on the Jews has been awaited

with ~~expectant~~ hope by men of goodwill everywhere. We regret ~~recently~~ ^{recently}

some of the assertions in the Declaration, especially those that

might give rise to ~~certain~~ misunderstandings. Nevertheless, we

view the adoption of the Declaration, especially its repudiation

of the invidious charge of the collective guilt of Jews for the

Crucifixion, its call upon Catholics ~~to~~ ^{to refrain from} ~~presenting~~ the Jewish people
death of Jesus and its rejection of anti-Semitism, as an act of

justice) long overdue. We trust the Declaration will afford new

opportunities for improved interreligious understanding and

cooperation throughout the world.

The ultimate significance of this declaration
Much will depend on the manner and vigor with which the

affirmative principles embodied in this Declaration will be carried

out. Consequently, we are heartened ^{to learn of the} ~~by the~~ announcement of the

designation of a special Commission on Catholic-Jewish Relations //

recently appointed by the American hierarchy for the purpose of

realizing our common objectives.



Union of American Hebrew Congregations

838 FIFTH AVENUE, NEW YORK 21, N. Y. • Telephone REgent 7-8200

GUNTHER LAWRENCE, *Director of Public Information* • PAUL KRESH, *Director of Public Relations*

Week-end Phone:
GUNTHER LAWRENCE
UN 6-2757
or after 6 p.m.
Hotel Delmonico
EL 5-2500

FOR RELEASE: Sunday A.M.
November 22, 1964

New York, N.Y. --- Reform Jews were called upon last night to break their "silence" and face up to the problem of breaking the Orthodox "stranglehold" in the State of Israel, especially pertaining to church-state relations.

In a sharp statement to the Board of Trustees meeting at the Hotel Delmonico, Rabbi Maurice N. Eisendrath, president of the Union of American Hebrew Congregations said, "We have been far too hesitant and silent in confronting this very real menace to our struggling Israeli Progressive movement and to the welfare even of the very survival of Israel itself." He said, adding, "the ever emboldened audacity of entrenched political orthodoxy must be more vigorously and courageously countered."

The Reform Jewish leader said that conversations this summer with Israel government leaders and Israelis concluded that Reform Jews should "no longer be silent and do everything in their power to break the stranglehold."

"Our silence and hesitancy have been predicated on the false notion that we were thereby harming Israel and possibly precipitating a 'Kultur Kampf' that would divide its people. This fallacious supposition is not shared by most Israelis," he said.

Dr. Eisendrath said he had discussed the problem with the top ranking Israeli officials as well as with men and women in all walks of life and backgrounds and they were "eager to aid their strong objections. On all sides was agreement that Israel's primary problems are not^{only} financial. Israel's vitality and survival with its increasingly sound economy will not be bankrupt by any conceivable diminution in American dollars."

All those to whom he spoke, Dr. Eisendrath said, "bemoaned the stranglehold of Israeli Orthodoxy, unyielding, intolerant, entrenched in the government, over both the national administration and the daily life of the people."

He said that this "silence" has created the impression in Israel that "the only voices and influence and forces in American Jewry are those of Orthodoxy". He was told by "the highest authority" that the protest lodged last year by seven presidents of leading American Jewish civic and religious organizations over American Orthodox pressure to influence the Knesset into closing all synagogue schools was "one of the most welcome antidotes to this serious situation."

Rabbi Eisendrath told the Board that proclamations are not sufficient. He asked for "tangible and more far-reaching" programs to aid the six struggling Reform congregations in Israel, affiliated with the World Union for Progressive Judaism.

And in conclusion he called for such steps as:

- # Immediate financial aid to the Leo Baeck School in Haifa, the only high school with a liberally oriented curriculum.

- # Establishment of additional schools under the guidance of the Leo Baeck School in Israel.
- # Offering of Expert Guidance, materials and techniques by the UAHC Department of Education to develop these learning institutions.
- # Continued recruitment of Israeli candidates to study for the rabbinate at the Hebrew Union College-Jewish Institute of Religion.

Six congregations are affiliated with the World Union for Progressive Judaism. They are located in Haifa, Jerusalem, Kfar Shmaryahu, Nahariya, Nazareth and Ramat Gan.

The UAHC is the central congregational body of 660 Reform temples in North and Central America with a membership of over one million.

Reform Judaism accepts the ethical imperatives of Judaism and maintains that it is the duty of each generation of Jews to bring the religious teaching and practices of their fathers into harmony with developments in thought, advances in knowledge, and changes in the circumstances of life.

יונגער ראבאי, וואס קעמפט אפצושאפן קריסטליכע פלגזליים אויף אירען

וויסנשאפט. ער האט אויך גראדירט אין ענגלישער ליטעראטור און קריטיק. פון דזשאנס האפקינס אוניווערסיטעט, אין באלטימאר, וואו ער איז געבוירען געווארען, און אויך פון דער "ניו סקול" פאר סאטשעל ריטורטיק. ראבאי טאנענבאום וועלכער איז ערשט 39 יאר אלט, איז עטליכע יאר צייט געווען דער עקזעקוטיווער דירעקטאר פון סינאגאג קאונסיל און אמעריקא. אין וועלכע עס וועט פארטראטען מיט די ארטיסטאטישע, סיי די קאנסערוואטיווע, ווע, די רעפארם אידן, דורך דעם סינאגאג קאונסיל, האט מארק טאנענבאום דערנעבן גאר אין די העכסטע דיפלאמאטישע, אמעריקא נער און אינטערנאציאנאלע קרייזען, און עס איז געווען דער פארשטארטער בענדער פארטראטער הערבערט. לעה, וועלכער האט זיך פארמיטלט רעסירט, אז דער יונגער, טאלאנט פולער ראבאי, זאל אריבער אין דעם אמעריקאנער אידישע קאמיטעט, וואס איז זינט זיין גרינדונג אין 1906 איינע פון די וויכטיגסטע קערפערשאפטען, וואס קעמפט פאר די רעכט פון אידן אין אמעריקע און איבער דער גאנצער וועלט. ראבאי טאנענבאום איז פארהייראט צו דער געוועזענער העלגא ווייס, וועלכע איז א געבוירענע פון קעל, דייטש לאנד, און איז אלס קינד געבראכט געווארען קיין אמעריקע דורך אירע עלטערע פאר דער צווייטער וועלט מלחמה. מרת, טאנענבאום האט גראדואירט אין קלינישער פסיכיאטריע, אבער איז אין זיין "בית" ביז גאר מיט די צוויי קליינע, שטענדיגע, "פאציענטען" אירע, א טעכטערל פון זעקס יאר און אן אינגעלע פון דריי, ווען איר האבט פארענדליגט מיין לענגליש שמועס מיט ראבאי טאנענבאום, אין זיין אפיס, וואס געפינט זיך אויף דעם אכטען פלאך פון דער אייגענער געביידע, וואס די אמעריקע דזשיאש קאמיטעט האט אויפגעבויט אויף דער דריטער עווינגט ביי דער 56-טער גאס, ניו ווייט פון דער ירען. האט ראבאי טאנענבאום מיר געזאגט מיט א שמיכל, אז ער יאגט זיך אהיים אין לאנג איילענד, ווייל ער דארף לעגען די קינדער שלאפען. ער האט באשיידן אויך צוגעגעבן, אז ווען גאר ער איז אין שטאט, און פארט נישט ארום איבער אמעריקע, דארט אין אנדערע לענדער, און ער האט נישט קיין שפעטע מיטגאנגע, דארף ער זאגען די קינדער ווייניג "גור נאים".



ראבאי מארק ה. טאנענבאום

פאר טאקע האבען די פירער פון דער קריסטליכער וועלט, און הויפטזעכט ליד פון דער קאטוילישער וועלט, אנגעווייזען צו רעוויזירען זייער גאנצע פאליטיק, און זיי האבען איינגעזעהן, אז זיי מוזען שאפען א מין "פאראייניגטען פראנט" מיט אלע אנדערע הויפט "רעליגיעס פון דער אויפגעוועקטער ציוויליזירטער מערב וועלט, און אין דעם פאל — הויפטזעכליך מיט די אידן, וועלכע ווייזען דער פונדאמענט פון אלע רעליגיעס פון אלע לענדער פון אייראפע, פון די אמעריקעס, פון אויסטראליע, און טיילווייז אויך פון אזיע און אפריקע.

ראבאי מרק טאנענבאום, מיט וועמען איר ביז באקאנט גאר פון 1950, ווען ער האט גראדואירט אלס ראבאי פון אידישע טעאלאגישע סעמינאר, האט אויך גראדואירט פון קאלעדזש פון ישיבת יצחק אלחנן מיט א דיפלאמע אין ביאלאגישער

גרויסע נאמען נישט נאר אין דער אידישער, נאר אויך אין דער אלגעמיינער קאנצע וועלט. דערמיט, וואס ער איז געווארען טאקע כמעט ווי איבערגאכט, אנערקענט צווישען קריסטליכע רעליגיעזע פירער אלס איינער פון די הויפט עקספערטען אין די געגענווייטיגע אידיש קריסטליכע באציהונגען. מארק טאנענבאום איז געווען דער איינציגער ראבאי אין דעם עס איז אריינגעבראכט געווארען דער "אויסגערופענער" אידישער דאקומענט, אין דעם אלגעמיינע קאטוילישע רעס און וואסטיקא. די קארדינאלע און ברשאץ פון פארשידענע לענדער האבן זיך באראטען מיט ראבאי טאנענבאום און געקראגען פון אים כליעליי אינפארמאציע, אין וועלכער זיי האבען זיך גענויט. אויך ס'ער דעם, איז ראבאי מארק טאנענבאום באשעפטיגט אין די לעצטע עטליכע יאר אין אנפירען מיט א באוועגונג אריסצורייניגען די פארשידענע טעקסט "ביכער, וואס די פארשידענע קריסטליכע גרופען נוצן אין זייערע שולן, און אין וועלכע מען האלט כסדר אין איין פארשפרייטע דעם געפערליכען בלבלול, אז אירע האבן געקרייציגט יעזוס'ן, א בלבלול, וואס האט אפגעקאסט מיליאנען לעבענס פון אידישע מענער, פרויען און קינדער אין משך פון דור דורות.

די קריסטליכע וועלט, סיי די קאטאליקע, סיי די פראטעסטאנט, סיי אלע אנדערע קריסטליכע דענאמינאציעס, האבן אין די לעצטע עטליכע יאר נישט בלויז דערפילט, נאר זיי האבען אנגעזעהן, אז זיי ווייזען — אין א געוויסען זינען — פונקט ווי מיר אידן בלויז א מין "ריסטעס" די קריסטן פארמאגען ווייניגער ווי דרייסיג פראצענט פון דער מענטשהייט, ארום זיבעציג פראצענט ווייזען נישט קיין קריסטען. דער עיקר אבער — אלע לענדער אין אזיע און אפריקע האבען דעוואכט, כמעט אלע קריסטליכע מיטאגענען ווערען ארויסגעטריבען. זיי ווערען געציגט און געפלאגט און אפט, אפילו אויך געמארדעט. עס שטייט

ראבאי מארק טאנענבאום, די רעקטאר פון רעליגיעזען דעפארטמענט פון דער אמעריקע קען דזשיאש קאמיטעט, קליינט אויף פארוואס די קריסטליכע וועלט וויל זיך איצט "איבערבעטען" מיט'ן אידישען פאלק. — קאטאליקע קען רעוויזירען די לענדער, כער פון זייערע פארקוקעל "אויסגערופענער" מיט בארימטע פערזענליכקייטען.

פון א שר פון

עס ווייזט דא גרויסע אמת'ן אין דעם אידישען און אלגעמיינעם לעבן, סיי פון אונזער אייגענער צייט, סיי פון אלע אנדערע צייטען, וואס זיי נען אפט גאר שווער צו באגרייפען. מען מוז גאנץ אפט פסיכאלאגיש זיך צוגעוואוינען צו אזא מין סארט נייטס געדאנק. ביז מען קען אין אים אריינבריינגען און פארשטעהן וויין פולע באדייט. איינער א געדאנק אזא, וואס מיר האבען לעצטענס געהערט, זאגט פראסט און פשוט: "די קריסטליכע וועלט פיהלט, אז זי געפינט זיך איצט אין גלות". די קריסטליכע וועלט, אס די דאזיגע וועלט, וואס גלויבט, אז יעזוס איז איר דערלייזער, פילט, אז עס האט זיך אנגעהויבען פאר איר א פערצאדן פון לייזען און אז זי מוז געפינען פאר זיך א נייטס אויסוועג.

אס דעם דאזיגען געדאנק האבן א געהערט צום ערשטען מאל מיט א פאר וואכען צוריק, ווען איר בין געקומען האבען א שמועס מיט דעם יונגען ראבאי מארק ה. טאנענבאום, וועלכער איז דער דירעקטאר פון דעם "אינטערנאציאנאלען אפערירען דעפארטמענט" פון דער אמעריקע דזשיאש קאמיטעט. ראבאי טאנענבאום, וועלכער איז נאך קיין פערציג יאר נישט אלט, האט פאר די לעצטע דריי, פיר יאר, זיך געשאפען א

רעדענדיג וועגען זיין משפחה, האט ראבאי טאנענבאום מיר אויך דערציילט וועגען זיין מוטער, וועלכע איז א געטרייע לייגענעריין פון דער אידישער פרעסע, פון די פירטער, סיי דער פאטער, ע"ה, ווייזען געבוירענע פון קליינע שטעטלעך אין דער אוקראינע. ראבאי טאנענבאום זעלבסט, רעדט אי א גוטען אידיש, און א געטרייער לייגענער פון אידישע צייטונגען, און רעדט אויך פריי העברעאיש, אריינגעמערדעט פשוטעס און רבנישע ווערטער, לער, מאמרי חיים.

טשענעל פיר, מינף אדער זיבען אין
 ניו יארק און אומגעגענט. און אויך
 איבער גאנץ אמעריקע. ווייל סיי די
 קאלאמביא בראדקעסטינג קאמפאני,
 סיי די נעשאנאל בראדקעסטינג
 קאמפאני, סיי אלע אנדערע, לאדען
 איין ראבאי טאנענבאום זיך בא-
 טייליגען אין די פארשידענע פרא-
 גראמען פון „פאבליק סיררוויס“,
 וואס דאס זיינען די פראגראמען פון
 געזעלשאפטליכע כאראקטער, וועל-
 כע די פארשיידענע ראדיא און טע-
 לעוויזיע קערפערשאפטען פירען
 דורך יעדע זונטאג אינדערפרי און
 אויך אנדערע טעג, אלס א מין בא-
 דינונג פארן ברייטען עולם. אויך די
 גרעסטע זשורנאלן און אויך די וויכ-
 טיגסטע צייטונגען, ווי „לאיף“,
 „לוק“, „רעלידזשאס עדיוקעישאן“,
 „סעינט לואיס רעוויז“, „ניו יארק
 העראלד טריבייין“, און פיל אנדערע
 דרוקען אפהאנדלונגען וועגען דער
 ארבעט, וואס ראבאי מארק טאנענ-
 באום טוט.

„מיר גייען זיך נישט בעטען ביי
 קיינעם! ניי ל ביי באו, אין מערב
 דייטשלאנד, און נישט ביי רוים.
 אפילו ניט ביים פויפסט. דער פאקט
 איז, אז די קריסטליכע פירער פילן
 אז עס איז געקומען די צייט, ווען
 זיי ווילן רעווידירען זייער שטעלונג
 צו די אידען — אזוי קלערט מיר
 אויף ראבאי טאנענבאום זיין אר-
 בעט סיי דא, אין אמעריקע, סיי אויך
 א , רוים, ארום וואטיקאן, וואו ער
 האט גאר הויכע און וויכטיגע פאר-
 בינדונגען. עס איז ניט בלויז דער
 פאקט, וואס די קריסטען פילן, אז
 זיי ווילען זיין נאענטער צו די אידן,
 פון וועמען זיי האבען אזוי פיל גייס-
 טיגע אוצרות גענומען. די קריסט-
 ליכע פירערשאפט פילט, אז די
 קריסטליכע וועלט האט צופיל אומ-
 שולדיג אידיש בלוט פארגאסען.
 גאנץ באזונדערס אין די יארען פון
 פינסטערען היטלעריזם. — אזוי
 קלערט מיר ווייטער אויף דער יונג-
 גער ראבאי, אנווייזענדיג, אז עס
 איז אויך א פאקט, אז די מערסטע

(שלום אויף זייט 6, טעקע 2)

יונגער ראכאי, וואס קעמפט אפצושאפען קריסטליכע בלבוים אויף אידען

פון א ש ר פ ע י

(שלום פון זייט 4. סעקטאן 2)

ער איז אויך א מיטגליד אין א צאל
קערפערשאפטען אין שייכות מיט
דער יודען און איז א ריי נאציאנאלע
און אינטערנאציאנאלע קערפער
שאפטען פאר רעליגיעזע און אלגע-
מיינענשליכע רעכט.

קריסטליכע פירער גיבן צו, אז זיי
האבן גיט געוואוסט, למשל, אז די
לערן "ביכער, וואס ווערען גענוצט
אין זייערע רעליגיעזע שולן, קענען
ברענגען ארויפ פיל שאדן דעם אידישן
פאלק.

איינע פון די וועכטלעכע פראיעק-
טען, וואס דער דעפארטמענט פאר
רעליגיעזע ענינים ביים אמעריקא-
נער אידישען קאמיטעט פירט אן,
איז צו מאכען א גענויעם שטודיום
פון אלע לערן ביכער, וואס ווערען
גענוצט סיי דורך די קאטאליקען,
סיי דורך די פראטעסטאנטען, גיט
בלויז אין אמעריקע, נאר אויך אין
אנדערע לענדער, אלע שטעלן, וואס
האבען צו טיין מיט יעזוס'ס סוים,
ווערען געענדערט און, אז זיי זאלן
מער גיט דינען ווי העצערס געגען
אידען. בעת מיינ באזוך אין זיין
אפיס, האט ראכאי טאנענבאום מיר
געוויזען א ניי דערשינען בוך, וואס
די קאטאליקען נוצן פאר קינדער
פון ערשטע און צווייטע קלאס, און
דאס בוך ווייזט אן, אז די קריסט-
ליכע רעליגיע שטאמט פון דער אי-
דישער און נוצט פיל אויפשריפטען
אין העברעאיש, פארטייטשענדיג,
נאטירליך, וואס עס מיינט, עס איז
שווער צו גלויבען, אבער עס איז א
פאקט, אז איצט, ווען נאר די קאטא-
ליקען אין אמעריקע דארפען צוגרין-
טען א גייעם בוך, אין וועלכע עס
ווערען דערמאנט אידן, ווערן זיי
זיך צו דעם, אינטער-רעלידזשאס
דעפארטמענט פון דער אמעריקע
דזשואיש קאמיטעט פאר עצות און
אנהייבונגען, קלערט מיר אויף מיט
גרויס באשיידענקייט, אבער מיט א
סך אויפריכטיגקייט, ראכאי טאנענ-
באום.

און ווען איר זעט די בילדער, וואס
הענגען אויף די ווענט פון זיין
אפיס, זעט איר ווי שטארק אנער-
קענט עס איז דער יונגער טאנענ-
באום ביי די קאטאלישע פירער, איר
זעט א בילד פון ריטשארד קארדינאל
קושינג, פון באסטאן, וועלכער איז
געווען א גאנצער פריינט פון מאר-
טירער פרעזידענט קענעדי, א בילד
פון דזשאזעף קארדינאל ריטער, פון
סעינט לואיס, איינער פון די ליכער-
ראלסטע פירער אין דער קאטאלי-
שער וועלט; א בילד פון קארדינאל
ספעלמאן; א בילד פון אגוסט קאר-
דינאל בעא, איינער פון די הויפט
פירער פון עקומענישען ראט, אין
רום — און די אלע בילדער זיינען
פערזענליך אונטערגעשריבען: צו
ראכאי מארק טאנענבאום, מיט
"אנערקענונג, פריינטשאפט, מיט
תפילות", ראכאי טאנענבאום איז,
טראץ זיינע יונגע יארען, סיי אויף
דער איינלאדונג פון פרעזידענט איי-
זענהאוער, סיי אויף דער איינלאדונג
פון פרעזידענט קענעדי, א מיטגליד
פון א צאל וויכטיגע קאמיטעט אין
וויסען הויז, וואס האבען צו טאן
מיט פראבלעמען פון קינדער, עלטער
רע מענשן און אויך ראסן-פראגען.

AMERICAN
ARC

אשרא
אשרא

12/11/64

NEW YORK TIMES

who have
the Bronx,

baum

U.S. Catholics Revise Books To Eliminate Bias on Jews

CHICAGO, (JTA)—A systematic effort is underway in Catholic school textbook publishing to revise such books to eliminate distortions about Jews and Protestants, a nun reported here in an evaluation of a study of bias in such texts.

Sister Rose Albert, chairman of the Education Department of the Dominican College in Racine, Wis., said that at least six publishing companies are changing their religion texts in the spirit of the ecumenical movement. She listed them as the Benzinger Press of Chicago; the St. Mary College Press of Winona, Minn.; the Father Novak Fordham Press of New York; the Fides Publishers Association of Notre Dame, Ind.; the Dubuque Priory Press of Dubuque, Iowa; and the Pius XII Religion Center of Monroe, Mich.

Re-Written Text

She reported that the new texts "do not treat the Jews as harshly" about the crucifixion, adding that most of the new books were revised or rewritten before the

ents to examine their children's textbooks and to raise questions at parent-teacher meetings if they found that the books were "deficient in the ecumenical spirit."

SHERMAN

8

BAL

BALTIMORE

JEWISH



imes

LOCAL - NATIONAL - INTERNATIONAL NEWS

The Largest and Oldest Representative Anglo-Jewish Weekly

Serving Maryland and the District of Columbia

DAVID ALTER, Publisher 1918-47 BERT F. KLINE, Editor GERALDINE ALTER JACOBSON, Publisher

EXECUTIVE AND EDITORIAL OFFICES: 111 NORTH CHARLES STREET, BALTIMORE 1, MD.

Telephone: Plaza 2-3504 - PL 2-3505 - PL 2-3506 • \$3.50 PER YEAR, SINGLE COPY 15c

Published every Friday at 111 N. Charles St., Baltimore, Md.

Entered as Second Class Matter at the Post Office at Baltimore, Md.

Member Worldwide News Service (WWS), Seven Arts Features, JTA News Service. The Jewish Times assumes no financial responsibility for typographical errors in advertisements, but will repeat that part of an advertisement in which the typographical error appears. Advertiser should notify management immediately of any errors which occur.

There is a charge for reproducing pictures. Call PL 2-3504 for information.

Food Advertisements in The Jewish Times do not attest to Kashruth.

Vol. 91, No. 17

Dec. 11, 1964

BEGINNING OF A NEW ERA?

Formal approval of the Vatican Council schema absolving all Jews of deicide and condemning anti-Semitism in all forms is scheduled for the final session of the Ecumenical Council either late in 1965 or early in 1966, according to official statements from Rome.

How will it affect Jews?

In our lifetime, little or not at all!

But what of the future?

That remains to be measured by the manner of its implementation.

Said Monsignor George C. Higgins of the National Catholic Welfare Council who participated in the Rome Council:

"I hope and pray, once the doctrine is promulgated, it will be the beginning of a new era" (in Catholic-Jewish relations). But the Monsignor added, "No doctrine is going to change the face of the earth between Monday and Tuesday."

Asked whether the deicide declaration would lead to revision of parochial school textbooks which sometimes reflect anti-Semitism, Msgr. Higgins replied, "I would expect it to lead to all kinds of activities at the local diocesan level in refining all that needs to be refined, including the reforming of textbooks." He added that implementation would vary from place to place, depending on the experience and initiative of the people involved.

Said Shad Polier, chairman of the Governing Council, American Jewish Congress: "The evil effects of almost 2,000 years of teaching that Jews are guilty of deicide will not be eradicated by the adoption in Rome of a schema, no matter how soundly the document is composed. The significance of the adoption of the schema lies in the implicit undertaking by the church that—through the daily teachings in its schools, in the sermons of its priests throughout the world and in the revision of textbooks and other church documents—its communicants will be taught that anti-Semitism is incompatible with Catholicism and is contrary to the basic tenets of that religion."

Thus we see that spokesmen for both Catholics and Jews agree that the schema, itself, is of little value. It is historic! It is dramatic! But the implementation of the schema will determine of what value it is to mankind.

Some Jews among us sneer at the schema and contend that our religion has been strengthened by anti-Semitism. These, we fear, are the bitter Jews who are content to go through life hated by other humans.

Deeper-thinking, less militant Jews agree that the Ecumenical Council's schema is at least a start in the right direction.

What has been taught for 2,000 years cannot be undone in a generation or even several generations, as Msgr. Higgins said. "The face of the earth cannot change between Monday and Tuesday."

But a start has been made in our lifetime. That, in itself, is an important milestone and bodes well for the future of closer cooperation between Catholics and Jews.

TEMPLE BETH-EL OF ROCKAWAY PARK
445 BEACH 135TH STREET
BELLE HARBOR, L. I., N. Y.

DR. ROBERT GORDIS, RABBI

December 28, 1964

Dear Marc:

I was fortunately able to watch the telecast on the Eric Goldman program "Open Mind", in which you participated. I am writing to tell you how impressive I found your contribution to the discussion. Your command of the subject and all its ramifications, your familiarity with the sources and your articulate and fair-minded presentation of the entire theme were outstanding.

It is, of course, characteristic of our human nature that we are delighted to find our standpoint shared and well presented by others. For me, one of the highlights of the discussion was the balance with which you referred, within the limitations of time available, to both aspects of the Judeo-Christian tradition, the elements of similarity and congruence on the one hand, and of distinctiveness and divergence on the other. In a lecture entitled, "The Judeo-Christian Tradition -- Illusion or Reality", which I recently delivered at Brandeis University, I pointed out that when the concept of the Judeo-Christian tradition first became popular, the tendency was to deny the elements of distinctiveness. Now has come the characteristic reaction to the other extreme which denies the validity of the concept because of the elements of difference. It was with this difficulty that Rabbi Klavan, following in the footsteps of his master, Rabbi J. B. Soloveitchik, was wrestling.

While I am writing you, I should also like to underscore my wholehearted agreement with your strictures regarding the reaction to the Vatican Council statement in some Jewish circles. I am afraid that the tendency to fluctuate from one extreme to the other is an incurable component of human nature. No wonder Aristotle and Koheleth and Maimonides underscored from varying points of view, the importance of the Golden Mean. To achieve it is hard, to maintain it even harder, especially in these days when extremism is not limited to politics.

My best to you.

Cordially yours,


Robert Gordis

Rabbi Marc Tanenbaum
American Jewish Committee
165 East 56th Street
New York, N. Y.

RABBI EDWARD T. SANDROW

December 29, 1964

Rabbi Marc Tannenbaum
American Jewish Committee
165 East 56th St.
New York, N.Y.

Dear Marc:

It is not my habit to write fan letters but I must tell you how proud I was to see you and hear you on the Open Mind program last Sunday afternoon. Your participation in that discussion was excellent and as a worker in the same vineyard I want to thank you for your contribution to our image.

With warm greetings,

Cordially,



ETS:mn

Simon Braginsky
370 East 96th St
Brooklyn 12, N. Y.



From the desk of -
CHARLES E. SILBERMAN

Marc -

Since I gather you're
getting more than your share
of brickbats from our
co-religionists these days,
I thought I should say
my unfeared thought you were
superb on Eric Goldman's
program last Sunday.

Regards,

Charles

DRAFT
12/28/64

Dear Rabbi Miller:

Your letter of December 10, commenting on the New York Times interview with Rabbi Marc Tanenbaum, raises a number of questions, and questions both of fact/of judgment. On the latter there is some disagreement between us, and if you would care to pursue these differences of opinion in amicable discussion with myself and Rabbi Tanenbaum, (we) I should be happy to do so. In the meantime, however, I would like to respond to some of your comments.

You object both to the substance and the procedure of Rabbi Tanenbaum's comments. Your objection to the procedure, as I understand it, is that it was a breach of the understanding that no individual comment would be made on the subject of the declaration by any responsible person representing the signatory organizations until a joint response was formulated. You yourself affirm that the understanding is no longer technically valid, but suggest that it still be honored, and you state: "The Rabbinical Council of America and the other groups have in disciplined fashion scrupulously avoided public comment on this subject, except in the words of the jointly adopted document."

I wonder if you are aware of the debate on the Ecumenical Council's statement which was held at the Stephen Wise House on November 22nd and addressed by four Jewish leaders, all of them responsible persons prominently identified with, if not representing, signatory organizations. Their comments were reported in The New York Times of Nov. 23rd, as well as other prominent newspapers here and abroad, and were carried over the wire services. Two of these comments could hardly be characterized as conforming, either in

letter of spirit, to the words of the jointly adopted statement, and the reportage certainly leads me to question your contention that the signatory groups have "scrupulously avoided public comment..." I personally feel that the agreement to refrain from comment until a joint statement was issued (which was honored by all groups) did, in fact expire with the issuance of the statement, and that all groups are free to express their views. Again speaking personally, I am not seriously disturbed by differences of opinion within the Jewish community, nor that such differences are reflected in the public press. But since you have laid such great stress on the concept of kehillah and on the accusation of the breach of an understanding, I would point out to you that we were not the first to make that breach and indeed, if the other comments had not been made, Rabbi Tanenbaum's would probably not have been made either. In fact, I would ask you whether you wrote similarly to the gentlemen whose comments were reported in the press accusing them of a breach of confidence, or of "intemperate and injudicious remarks."

Your objections to the substance of Rabbi Tanenbaum's comments are not as clearly specified. You do not accuse Rabbi Tanenbaum of misstating the facts when he commented that some Jewish leaders have responded to the Vatican Council action cynically or have derided the motives of Christian leaders. I take it you do not feel the statement was untrue, but that it was injudicious to have said it, that it was too harshly said, and that it damaged the cause of interreligious amity.

As to the latter point, I must take issue with you. In my judgment, the cause of interreligious amity was damaged much more gravely by precisely those derisive and ungracious responses which Rabbi

Tanenbaum criticized than by his own remarks. Among our Catholic ~~22x~~ friends, it was those very prelates and laymen who had fought hardest and most courageously for the strongest possible declaration--not in order to ensnare Jews into conversion, but because they were appalled by anti-Semitism and felt the Church must repudiate one of its more insidious causes as a matter of conscience and justice--who were most bewildered and ~~xxx~~ distressed by these cynical reactions. Rabbi Tanenbaum felt the need to express another point of view forcefully.

It is possible that Rabbi Tanenbaum did not express himself as well as he might. But as to the tenor of his words, I would make two observations. First, the tone of a newspaper interview does not always reflect with accuracy the tone of a major and longer presentation. (I Understand, in fact, that Rabbi Rackman also claimed that the Times article on his talk distorted the thrust of his own presentation.) Rabbi Tanenbaum made a 45 minute report during our Executive Board meeting which was reasoned, balanced, and very well received by our own people. I do not say that Rabbi Tanenbaum was misquoted in the Times story, but rather that the story concentrated almost exclusively on his few critical comments. The concluding sentence, which opens the question of intra-Jewish relations, is a severely truncated version of a much longer treatment.

Rabbi Tanenbaum is chagrined as we are that a lengthy and careful study of intra-Jewish relations was reduced to one sentence in the newspaper story, and that sentence was condensed and rewritten from the original submitted by Mr. Spiegel by the rewrite desk--which also omitted six additional paragraphs that Mr. Spiegel wrote in documenting Rabbi Tanenbaum's views. For your information, Mr. Spiegel based his statement on Rabbi Tanenbaum's views regarding intra-Jewish

relations on an article that appeared in the London Jewish Chronicle entitled, "Is World Jewry Uniting?" I enclose a copy of that article so that you can read for yourself what Rabbi Tanenbaum's views are on this question. (I would call to your attention an earlier monograph by him on this subject that appeared in the Rabbinical Assembly proceedings 1959.) You know as well as I that Rabbi Tanenbaum gave almost a decade of dedicated service to the Synagogue Council of America trying to help achieve greater cooperation, communication, and mutual respect between Orthodox, Conservative, and Reform Jewry. He knows the problems as well as opportunities in intra-Jewish relations perhaps as well as anyone in this country. He certainly needs no defense from the American Jewish Committee nor from me in this regard.

Second, I think we might expect some understanding of the kind of pressures under which our staff has been operating. Over the past few years, the American Jewish Committee has carried on a constructive program with regard to the Ecumenical Council with what I consider great discretion, dignity, and effectiveness. Obviously, Rabbi Tanenbaum has been deeply involved in this program and has helped to direct it. He has made a significant contribution to the advancement of interreligious understanding and the ^{removal} ~~renewal~~ of an ancient and terrible source of anti-Semitism. The Vatican Council declaration was welcomed with genuine gratification by most Jewish organizations and individuals. Yet, over the past months, we have been the subject of a number of attacks. A J C has been accused of "groveling" before the Church, of begging for a few crumbs, etc. Much of the language used in these attacks has been what I would call ^{this} intemperate and injudicious, but if ~~these~~ language has been called

into question, we have not heard about it. Your criticism of Rabbi Tanenbaum's remarks could be accepted by me with much better grace if it were accompanied by an acknowledgement of what he has achieved in this area. I am distressed that you appear to find nothing wrong with the nasty attacks that have been made against us, but are so quick to respond to criticisms made by Rabbi Tanenbaum. I wonder if there isn't something of a double standard operating here.

AMERICAN JEWISH
ARCHIVES



DRAFT

Rabbi Israel Miller, President
Rabbinical Council of America
84 Fifth Avenue
New York, New York

Dear Rabbi Miller:

I wish to acknowledge receipt of your letter of December 10 in which you are critical of the interview with Rabbi Marc Tanenbaum that appeared in the December 5 issue of The New York Times.

While I am always happy to hear from you, needless to say I am disturbed by your rather ^{harsh} characterization of the remarks that are attributed to him as having "dealt a severe blow" and "intemperate" and "injudicious." ^{Now} ~~under no circumstances~~ could I accept your statement that "Rabbi Tanenbaum has also set back the cause of inter-religious amity." You know as well as I that he is regarded as having made one of the most significant contributions in this country to interreligious understanding and, as I will seek to demonstrate, his comments have had the very ^{in inter-religious circles} ~~opposite effect~~ ^{than} that which you describe.

First, for people ^{such as} like ourselves who are in public life, I think it is axiomatic that we do not regard newspaper interviews as the most accurate form on which to base a judgment of a man's position. In this case, Rabbi Tanenbaum presented a ⁴⁵⁻ ~~fifty~~ minute talk before the Executive Board ^{ATC} at Miami Beach that was carefully analytic, extremely well-documented, and reasoned in its approach. The response of our leaders to his talk was warm, sympathetic, and ~~generally~~ generally supportive. The report in the New York Times hardly began to do justice to the subtlety

and the comprehensiveness of his statement. I would therefore ask you not to judge ~~him~~ by the six paragraphs that appeared in the New York Times.

Second, Rabbi Tanenbaum's statement dealt with two categories of concern; the first, with the reaction of "some Jewish leaders" to the Vatican Council decree; the second, with internal Jewish problems.

^{regard to}
In ~~disposing of~~ the second, I need only tell you that

✓ Rabbi Tanenbaum is chagrined as we are that a lengthy and careful study of intra-Jewish relations was reduced to one sentence

in the newspaper story, and that ^{was condensed and rewritten} sentence from the original

~~was rewritten by the rewrite desk which then took out six~~
submitted by Mr. Spiegel. ^{by the rewrite desk - which also omitted} For your information, Mr. Spiegel

^{addition}
^{from}
^{Mr. Spiegel's}
^{article.}
based his statement on Rabbi Tanenbaum's views regarding intra-

Jewish relations on an article that appeared in the London Jewish

Chronicle entitled, "Is World Jewry Uniting?" I enclose a copy

of that article so that you can read for yourself what Rabbi

Tanenbaum's views are on this question. (I would call to your

attention an earlier monograph ^{by him} on this subject that appeared in

the Rabbinical Assembly proceedings 1959.) You know as well as I

that Rabbi Tanenbaum gave almost a decade of dedicated service

to the Synagogue Council of America trying to help achieve greater

cooperation, communication, and mutual respect between Orthodox,

Conservative, and Reform Jewry. He knows the problems as well as

opportunities in intra-Jewish relations perhaps as well as anyone

in this country. He certainly needs no defense from the American

Jewish Committee nor from me in this regard. >

The second part of the ~~xxxx~~ remarks attributed to him in the New York Times dealt with Jewish ~~xxxx~~ reactions to the Vatican Council decree. In your letter you welcomed, "the cooperative spirit in which the organized Jewish community developed the two statements occasioned by the draft schema of the Ecumenical Council." If you will read the Times story ^{again} ~~carefully~~ you will note that Rabbi Tanenbaum equally acknowledged "major Jewish organizations have warmly greeted the Ecumenical Council's preliminary action to repudiate deicide." Apparently one of the bones of contention is that Rabbi ~~Ra~~ Tanenbaum singled out ["]some Jewish leaders["] who have responded ["]to the decree["] with "cynicism and petulant carping, deriding even the motives of Christian leaders who have demonstrated their good faith in many ways."

What prompted Rabbi Tanenbaum to make this statement is the fact that on the day after the closing of the Vatican Council two Jewish leaders, one of them a former officer of the Rabbinical Council of America, made statements precisely of the character that Rabbi Tanenbaum described. These were carried over the wire services and were published in many of the major daily newspapers in this country and abroad. One of these criticisms of the Vatican Council reduced the entire action of the Church to that of "self-interest." The other statement said that the Vatican decree was meaningless because it did not specifically speak of Judaism as a religious faith. (In the meantime, I have been informed that this latter statement misrepresented the position of Rabbi Rackman). The day after these stories appeared in the press Rabbi Tanenbaum received several telephone calls from Bishops and Monsignori who had just returned from Rome and who reacted with outrage. They called him to try to ascertain how representative these views were of the Jewish people in this country. While discussing this question with him, one of the Bishops, who has demonstrated on numerous occasions his deep devotion to our people and who played a crucial role in the revision of the text leading to the elimination of the conversion phrase, declared to Rabbi Tanenbaum, "We voted in favor of the Jewish declaration as a matter of conscience. We are neither looking for nor seeking the ~~things~~ thanks of the Jewish people. But at the same time, we do not want to be insulted for

the action that we took. What do these Jews who have said these things publicly want the Catholic Church to do---grovel?" That, Rabbi Miller, is a verbatim quotation of what a leading American Bishop who played a decisive role in this whole matter over a number of years declared to Rabbi Tanenbaum.

In Rabbi Tanenbaum's as well as in my own judgment, this represented a serious problem and it was necessary to clarify that these several statements which received such wide publicity did not speak the mind of all the Jewish people. Rabbi Tanenbaum sought to do that in his statement. It is quite possible that he did not succeed in doing that as effectively as he had intended. But that is a matter of personal ~~xx~~ judgment. We can only judge that from the point of view of Catholic leadership. It was effective because the response to his statement from Catholic leaders has been one of appreciation for not allowing these attacks to go by unchallenged. This bears out my earlier comment to the effect that far from "setting back the cause of interreligious amity," he has indeed helped to strengthen it.

As a matter of personal privilege, I want to take this occasion to indicate that we would hope that Jewish leaders like yourself who know in detail and authoritatively the history of the relation of distorted Christian teaching to anti-Semitism would have ~~that~~ a greater understanding of what we have been trying to do than has been evidenced thus far. The Committee has quietly, seriously, and we believe responsibly labored to help achieve this tremendous result in the Catholic Church. If we had followed

the advice of some Jewish groups and some leaders we would have had nothing to do with this process and would have left the matter passively to Rome. From our present vantage point, we are completely persuaded and believe that we can demonstrate that to have followed such an approach would have led to a disastrous statement. It would have been filled with second-hand knowledge about Jewish ^{in the} ~~by~~ MESHUMADIM, it would have been a completely obnoxious statement on conversion, and relations between Catholics and Jews would have been reduced in this country as well as ~~abroad~~ abroad to the level of a street brawl.

We have not asked for commendation or thanks from anyone because we believe that this is why the American Jewish Committee exists and it is for this kind of effectiveness that Jews throughout the country support our program. But I ask your indulgence to understand the psychological load that some of our people carry with Jewish representatives for weeks and months bitterly assailing the Committee in newspapers, articles, editorials, and from pulpits for relating to the Vatican - and then after the decree is safely brought to port, the same individuals join in welcoming this great achievement without acknowledging in even the slightest way the tremendous mesiras nefesh of the Committee and its staff. The irony ^{was} compounded for us when for weeks on end prior to the passage of the decree we were publicly abused for advocating "theological dialogues" and "pilgrimages to Rome", and then find that many of

the people who are variably assaulting us are privately engaging in such ~~dialogues~~ dialogues and are meeting privately with Cardinals and other representatives of the Catholic Church, presenting themselves as authentic spokesmen for our people on these issues. After the passage of the decree, one prominent Orthodox Rabbi who had earlier maligned the Committee in an official Orthodox publication, then from the platform of the United Orthodox Jewish Congregations made a public plea for Orthodoxy to become involved in a major way in "socio-cultural" dialogues with the Catholic community.

We are obviously not opposed to increasing communication and understanding between religious groups, but I think it should not be asking too much to ask you to be aware of our perplexity over this kind of contradictory behavior, so much of which has taken place at the expense and reputation and good name of The American Jewish Committee.

From my knowledge of Jewish history, there was a time when the Rabbinate played a decisive role in setting the moral standards for public utterances and behavior within the Kehillah. It is my personal and devout hope that the Rabbinate might resume this function and help all of us to overcome some of the unseemly and morally unedifying experiences, some of which I have touched upon in this letter to you.

I close this lengthy document with an expression of hope that we may find an opportunity to meet together, either singly

or together with other Jewish leaders to examine what in my judgment is now one of the ~~xxxxx~~ critical needs of our people, namely, the developing of mutually respectful and mutually helpful relationships between Jews. This is at least as important as trying to develop such relationships between Christians and Jews.

Sincerely,

Morris B. Abram

MBA:fb



STATEMENT BY ZACHARIAH SHUSTER

①
The declaration on the Jews in its present form rejects the myth of collective Jewish responsibility for the Crucifixion, both in ancient times and in subsequent generations. One must express concern, however, over the fact that some of the strong and direct language used in the previous text, which was adopted by an overwhelming majority has been eliminated from the present text; particularly regrettable is the removal of the term "deicide", which became the popular expression for this myth.

At the same time, ^{we} ~~the Church~~ welcomes the positive addition in the present text which states forthrightly that the Catholic Church deplores manifestations of anti-Semitism. One should also note ~~that~~ the present document maintains the call for mutual respect between the two religions.

It is to be hoped that some of the forthright language of the previous text will be restored before the final voting. Thus, this historic document might become a powerful weapon in the struggle against prejudice and anti-Semitism.

[start]

Original documents
faded and/or illegible



A STATEMENT TO THE JEWISH COMMUNITY

Throughout our history we Jews have been the bearers of a distinctive religious commitment. No matter how great the pressures, no sacrifice has been too great for us to maintain our unique religious character.

A concern with the common destiny of all men is deeply rooted in our spiritual heritage. We, therefore, note with satisfaction the development of increasingly harmonious relationships among the great faiths that have engendered common positions and actions on vital humanitarian issues. The ever increasing contacts between peoples in the modern world has created new dimensions in human relations which Jews have welcomed and in which they have fully participated. Yet today, no less than in the past, the Jew remains steadfast in his historic commitment, determined to preserve his faith and heritage.

The Ecumenical Council currently meeting in Rome is a convocation of the religious leadership of the Catholic church, concerned with the problem of Christian unity and the definition of Catholic religious doctrine. It would, therefore, be improper for the Jewish community which is not a part of Christianity or its Ecumenical movement to offer suggestions concerning religious doctrine to this Council. However, it is our hope, that this Council will further harmonious relationships among the religions of the world to seek solutions to the problems of mankind.

All men of good will are encouraged by the concern of this Council with the fact that certain teachings of the church have been used at times as a source of anti-semitism. It is to be hoped that the final determination of the Council will contribute to the effective elimination of anti-semitism and all sources of bigotry and prejudice and will lead to better understanding amongst all peoples.

American Jewish Committee
American Jewish Congress
B'nai B'rith
Canadian Jewish Congress
Jewish Labor Committee
National Community Relations
Advisory Council
Rabbinical Assembly of America

Rabbinical Council of America
Union of American Hebrew Congregations
Union of Orthodox Jewish Congregations
of America
United Synagogue of America
World Jewish Congress
Central Conference of American Rabbis
Jewish War Veterans of the United States

[end]

Original documents
faded and/or illegible

