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COPY

THE AMERICAN JEWISH COMMITTEE

Institute of Human Relations

165 EAST 56TH STREET NEW YORK 22, N. Y.

PARIS OFFICE

30, rue la Boétie

Paris VIII

September 11, 1963

MEMORANDUM

To: New York Office
From: Zachariah Shuster
Subj: Ecumenical Council

During my visit to Rome last week I had lengthy conversations with various personalities, including members of Cardinal Bea's Secretariat for Christian Unity, regarding our matter at the Ecumenical Council.

The consensus of opinion was that at this moment the outlook is very favorable, inasmuch as Cardinal Bea is prepared to submit the declaration on the Jewish subject -- which was drafted and adopted by the Secretariat under his leadership -- and he is hopeful that the majority of the Council will vote in favor of it.

I also was informed that Pope Paul VI made it clear that he approves the general line taken by Pope John XXIII and Cardinal Bea with regard to attitudes toward Jews and the practical steps to be taken by the Council on this issue.

According to information I received from reliable sources in Rome, the essential elements of the declaration on Jews which will be presented to the Council are as follows:

A solemn affirmation that Christianity has emerged from Judaism and originated from the Jewish religion and history; that the founders of Christianity were persons born in a Jewish environment and spirit; that the Church was always respectful to the Jewish people. It then says in clearest terms that the Church rejects the accusation of deicide made against the Jews; that it deplores anti-Semitism in past and present times; and concludes with a statement deploring the persecutions of Jews and declaring anathema any person who has contempt or persecutes the Jews.

I expect to have the text of this statement very shortly, and shall forward it to you.

As to the question of when this declaration will be presented to the Council, it is felt that it might come up some time in the middle of the forthcoming session, and after the Council will have discussed the declarations on the nature of the Church and the relationship of the Catholic Church to other religious groups. It is thought that this would be the proper moment for Cardinal Bea to get up and propose the declaration on Jews.

I was definitely advised by persons closely associated with Cardinal Bea, that great prudence is still required on the part of Jewish bodies in dealing with this subject. Specifically, it was urged that we refrain from any manifestations or demarches which could give the impression of Jewish pressure being exerted upon the Vatican and the members of the Council. This means that no public statements be issued on the subject. The reason for this advice is that while it seems now that the majority in the Council will be in favor of the declaration about Jews, one cannot ignore the remaining opposition which is primarily the conservative wing of the Curia and the Bishops of the Arab states. With regard to the Curia it is felt that their opposition is rather a passive one, for they know the state of mind of the majority of the Council members. The Arab opposition, however, and particularly of the Maronite Bishops, is still of an active nature and might come to the fore during the decisive period.

I was specifically advised by competent personalities, and particularly by Father Schmidt, Cardinal Bea's assistant, that it would be unwise for the AJC to publish a pamphlet on the Ecumenical Council now. The reason given was that even such an act might precipitate the dormant opposition. The time to publish it, Father Schmidt said, is immediately after the Council adopts the declaration. I believe, however, as I indicated before, that this pamphlet should be prepared now to be ready for publication at the appropriate time. The only part that will have to be done at the last moment is a general introduction concerning the significance of the declaration, and the text of the declaration itself.

The opinion was also expressed by authoritative Vatican personalities that the real work in the field of our interest will come after the Council will adopt the declaration on Jews. The implementation will have to be done both in Rome and in countries where the Catholic Church has an influence. Also, immediately after the declaration is adopted, certain events will have to be organized to dramatize and impress upon world public opinion the historic significance of this revision; and various plans have been proposed. However, there will be greater opportunity to discuss this matter soon after the Council will gather.

cc: Dr. Slawson
Mr. Danzig
Dr. Segal
Rabbi Tanenbaum
Mr. Friedman



THE AMERICAN JEWISH COMMITTEE

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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

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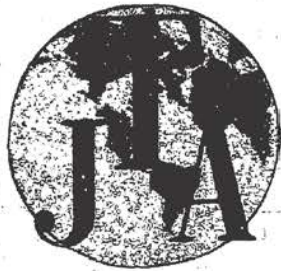
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In recent weeks, AJC representatives have met with Cardinals Cushing, Ritter and Spellman and have communicated with Cardinals Meyer and McIntyre. Meetings have also been held with a number of the most influential Archbishops, Bishops and Periti (council 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.



Jewish Telegraphic Agency

FEATURES

BETWEEN YOU AND ME

October 11, 1963

I was wrong

BY BORIS SMOLAR
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ECUMENICAL DISCUSSIONS: Leaders of major American Jewish organizations are watching with utmost interest the proceedings at the present session of the Ecumenical Council... They see in the discussions signs which may lead to a new era in the relationship between the Catholic Church and the Jews... As the discussions develop, two trends are noted: a liberal and a conservative... The liberal elements among the more than 2,200 participating Council Fathers, advocate consideration of representations submitted by the American Jewish Committee and the World Jewish Congress... The conservative element is cool to the Jewish representations... A dominant factor will, of course, be the stand of Pope Paul VI... While Jewish groups were certain of the attitude of the late Pope John XXIII, who was outspoken in his friendship to Jews, they are not as yet certain about Pope Paul VI... This is because Pope John, when he spoke of the Jews, did not hesitate to state that he considered them his "brethren"... Pope Paul, however, merely assures his esteem for them and says that they are "included in his thoughts"... At the same time he goes out of his way to emphasize at the Ecumenical Council that the Catholic Church sees in the Jewish religion "omissions, insufficiencies and errors"... Whatever side effects the discussions at the present Council session may have on the "Jewish question," it seems that basic suggestions advanced by Jewish organizations will definitely not be taken up at this session which will adjourn at the end of December... However, they may be taken up at the next session in 1964...

OPTIMISTIC OUTLOOK: There is good ground to believe that the Ecumenical Council will eventually go on record, in one form or another, as condemning anti-Semitism... But will word come from the Council that the popular Christian beliefs about Jews and Judaism are wrong from a dogmatic point of view?... Major Jewish organizations in the United States hope that the Council will make it clear to the Christian world that it is erroneous to say and believe that Jews carry the major responsibility for the crucifixion of Jesus... They also hope that the

Ecumenical Council will acknowledge the historic debt of the Catholic Church to Judaism... And, above all, they would like to see anti-Jewish comment eliminated from Catholic teaching and liturgy... The Ecumenist, a semi-official Catholic organ, expressing the view of the liberal elements within the Catholic Church, finds the Jewish requests justified... It admits that the New Testament doctrine on the Jews has been misrepresented by the Church in certain liturgical formulas... "We have drawn a picture of the Jews which arouses contempt and misrepresents their role in the Scriptures," the Ecumenist says openly... That this picture, which implants anti-Semitism in the minds of children in the course of their religious training, must be corrected is clear to the progressive elements among the participants of the present Council session... It is not so clear to the conservative elements whose ranks include certain American cardinals... Pope Paul VI himself is looked upon as a progressive, pledged to follow in the steps of his predecessor, the beloved John XXIII... He has shown that he intends to introduce in the Catholic Church a wide program of democratization and modernization... And no such program would be complete without evaluating the Catholic-Jewish relations... This explains why Jewish leaders in the United States are at present very optimistic that from the Ecumenical Council--whether at this session or at the session next year--something good will come out for Jews despite possible resistance of the conservative elements...

* * * * *

SUPERFICIAL STUDY: A superficial analysis of the Jewish press in the United States--containing factual inaccuracies and questionable opinions--is part of a book just published in this country under the title "The Religious Press in America"... The book, issued by Holt, Rinehart and Winston, Inc., deals with the Protestant, Catholic and Jewish press, and the section on the Jewish press is written by Rabbi David W. Silverman... Instead of dealing with the Jewish religious press only, Rabbi Silverman has chosen to deal also with the Yiddish press and with the English-Jewish weeklies which he terms "a-denominational" press... The result is, that he exaggerates on the influence of the official religious magazines published by the Reform and Conservative central bodies, and underestimates the growing influence of the English-Jewish weeklies... What he does not realize is that the English-Jewish publications, about which he writes with a sneer, are being read in several hundred thousand Jewish homes throughout the country... In his chapter on the English-Jewish monthlies he fails even to mention such reputable magazines as the National Jewish Monthly which has the largest circulation in the country; the Jewish Frontier, one of the best Jewish publications; The Hadassah Newsletter, which reaches more than 200,000 Jewish homes, and other publications of influence... As to the Yiddish press, the author displays his ignorance by citing B. Z. Goldberg as one of the "gifted literary artists" being employed by the Jewish Daily Forward-- Mr. Goldberg never worked for the Forward; he also lists S. Dingol, who is dead, as one of the editorial talents "still active" in the Yiddish newspaperdom... Many of the observations which Rabbi Silverman makes on the Yiddish and English-Jewish press can easily be disputed and in a number of instances he simply failed to check his "facts"... His study of the Jewish press, as published in the book, can hardly be taken seriously by any student of Jewish life who has read earlier studies on the subject and more fundamental evaluations of the Jewish press in this country...

AFT 10/11/63

(schema?)

The AJC welcomes the decree condemning anti-Semitism which has been introduced at the Ecumenical Council as a milestone in the continuing struggle for understanding and mutual esteem among men of all faiths. While the Roman Catholic Church has expressed opposition to anti-Semitism on other occasions, this decree represents the most far-reaching effort to confront this ancient evil, which has been the cause of unspeakable tragedy to our people for 2,000 years. The decree not only attacks anti-Semitism and condemns the persecution of Jews as anathema in the eyes of the Church; even more significant its condemnation of the invidious charge of deicide - the frightful accusation that the Jews are a people of "Christ-killers" - makes clear that Catholic faithful may find neither justification nor support for anti-Semitism in the teachings of their faith. We believe that the clarification of the Church's doctrine on this issue is a crucial contribution to eliminating one of the deepest and most subtle sources of anti-Semitism throughout history.

We prayerfully hope that the Ecumenical Council will take affirmative action on this decree, and that the Church will find the means of implementing it in the minds and hearts of Catholic faithful in every part of the world.



COPY

THE AMERICAN JEWISH COMMITTEE

Institute of Human Relations • 165 East 56 Street, New York 22, N. Y.

October 15, 1963

Dear Zach:

Enclosed is a copy of the AJC draft statement on the forthcoming Decree. Kindly let us know -- by cable or phone, depending on the time factor -- of any changes you make so that our own copies here will coincide with yours.

We are still uncertain as to the details of the proposed press conference here for we are understandably concerned not to take any steps that would provide ammunition to the opposition. That of course is the background of David's memorandum, also enclosed.

Cordially yours,

Morton Yarmon
Director of Public Relations

Mr. Zachariah Shuster
c/o Hotel Mediterraneo
15 Via Cavour
Rome, ITALY

MY/ps
Enc. -

: 10/15/63
: Zachariah Shuster
: David Danzig
: Phone Conversation regarding Press Conference

We must assume that we cannot control the direction which a press conference will take. We must be prepared therefore to answer such questions as the following which could possibly arise:

1. Did AJC have anything to do with preparatory work in connection with the statement on Jews?
2. Did we have any previous contact with Cardinal Beale in this connection?
3. Do we have any notion as to what will take place after the decree has been passed?
4. It has been rumored that various Jewish organizations have submitted statements to the Commission. Has AJC submitted a memorandum to the Commission? If so, what is the content of that memorandum?

Knowing the American press, our problem will be to handle direct questions such as these which will be of the most frank and probing kind. Please consider whether our answers might be harmful.

Please let us hear from you as soon as possible.

DD/pcb

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The American Jewish Committee welcomes the Decree setting forth the Roman Catholic Church's position regarding the Jewish people, which has been introduced at the Ecumenical Council, as a milestone in the continuing endeavor for understanding and mutual esteem among men of all faiths. The Church has condemned anti-Semitism on previous occasions. This Decree not only condemns this ancient evil, which even in our own time has been the cause of unspeakable tragedy for our people, but makes vitally clear to Catholics that they will find no justification for anti-Semitism or hostility to the Jewish people in the teachings of their faith.

In most solemn terms the Decree condemns as unjust and injurious the invidious charge against the Jewish people of deicide -- the frightful accusation of a continuing Jewish guilt - and reaffirms that all men were the cause of the death of Jesus. Moreover, the Decree goes much further in explicitly declaring as "anathema" in the eyes of the Church those who act in contradiction with these fundamental principles of the Catholic faith, and who hold in contempt or persecute Jews.

We prayerfully hope that the Ecumenical Council, this historic gathering of the Church's fathers, will take affirmative action on this Decree, and that the Church will find means of implementing it in the minds and hearts of Catholic faithful all over the world.

October 15, 1963

DRAFT 10/15/63

The American Jewish Committee welcomes the Decree setting forth the Roman Catholic Church's position regarding the Jewish people, which has been introduced at the Ecumenical Council, as a milestone in the continuing endeavor for understanding and mutual esteem among men of all faiths. This Decree not only condemns the ancient evil of anti-Semitism, which even in our own time has been the cause of unspeakable tragedy for our people (and which the Church has condemned on previous occasions), but makes vitally clear to Catholics that they will find no justification for anti-Semitism or hostility to the Jewish people in the teachings of their faith.

In most solemn terms the Decree (reaffirms) that all men were the cause of the death of Jesus and condemns ~~unjustly~~ as unjust and injurious the invidious charge against Jews of ~~deicide~~ ^{the Jewish people} -- the frightful accusation of a continuing Jewish guilt. Moreover, the Decree goes much further in explicitly declaring as "anathema" in the eyes of the Church those who act in contradiction with these fundamental principles of the Catholic faith, and do persecute or ~~(discriminate)~~ ^{who hold in contempt or persecute} against Jews.

We prayerfully hope that the Ecumenical Council, this historic gathering of the Church's fathers, will take affirmative action on this Decree, and that the Church will find means of implementing it in the minds and hearts of Catholic faithful all over the world. To the degree that this historic position of the Church is translated univocally in the daily attitudes and behavior of individual Christians and infuses the culture of and institutions of Western Civilization will become real. The spirit and intention of the late Pope John XXIII who called for "a new order of human relations." The reaffirmation of Pope Paul VI to a group

Christianity for prejudice against the Jews

the traditional Catholic teaching doctrine

reflection punishment by God



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CONFIDENTIAL

October 17, 1963

NOT FOR PUBLICATION

TO: MEMBERS OF KEY LEADERSHIP GROUPS

FROM: A. M. SONNABEND, PRESIDENT

The front-page report from Rome in today's New York Times, that a proposed decree condemning anti-Semitism and repudiating the accusation of deicide ("God-killers") against the Jewish people is about to be introduced at the Ecumenical Council, is a cause of intense satisfaction to the American Jewish Committee and leads us to believe that we are about to witness the beginning of a new era in Catholic-Jewish relations.

In view of the importance of the reported development, it seems appropriate for us to bring up to date the confidential report about the activities of the American Jewish Committee that was sent to you in August, 1962, in a memorandum titled "The Ecumenical Council and the Jews."

In that report we discussed the religious roots of anti-Semitism, we provided the background information about the Ecumenical Council that had been called by the late Pope John XXIII, and we outlined the interreligious activities of the American Jewish Committee -- in general as well as in regard to the Council that was then about to meet.

We told of important meetings AJC representatives had held with high Catholic officials in Rome, in other parts of Europe, and in the U.S. And we outlined specifically the three historic memoranda that, with the encouragement of these Catholic officials and in consultation with scholars and theologians from the three branches of Judaism, we had submitted. In brief, these three memoranda analyzed references to Jews and Judaism in Catholic textbooks in the U.S. and other countries, detailed offensive passages in Catholic liturgy, and focused on the "Christ-killer" doctrines and the need for a permanent body to deal with means of bettering Catholic-Jewish relationships.

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In the year that has passed since the Council first met, we have continued our relationships with Vatican authorities. Beyond that, we have been involved in a number of other vital activities.

Visit of Cardinal Bea

Foremost of these was the visit of Agostino Cardinal Bea, President of the Secretariat for the Promotion of Christian Unity of the Ecumenical Council, to the U.S. in March, 1963. On that occasion the Cardinal paid a visit to the American Jewish Committee, where he met with our officers and a small group of eminent Jewish theologians, scholars, and religious leaders, including representatives of the Orthodox, Conservative, and Reform movements. At this informal, confidential meeting, held at our Institute building, an unprecedented event in the history of Catholic-Jewish relations, there was a candid exchange of viewpoints on issues and problems between the communities of the two faiths, and the prospects for resolving them.

On the following day the AJC helped arrange a historic agape (fraternal banquet) under the auspices of the American Council for the International Promotion of Democracy Under God in honor of Cardinal Bea in New York. Based on the theme "Civic Unity and Freedom Under God," the banquet featured major statements on freedom of conscience by Cardinal Bea, U.N. Secretary-General U Thant, U.N. General Assembly President Sir Muhammed Zafrulla Kahn, Rev. Henry Pitney Van Dusen of Union Theological Seminary, and Rabbi Abraham J. Heschel of the Jewish Theological Seminary of America. Greek Orthodox Archbishop Iakovos, Cardinal Cushing of Boston, Governor Rockefeller, and Mayor Wagner also participated.

AJC's ongoing relationship with Vatican authorities also proved helpful in meeting certain emergency situations. When Father Gustave Weigel stated at a public meeting late last spring that a proposed Ecumenical Council schema condemning anti-Semitism had been dropped, and would probably not be voted on because of objections from Arab governments, AJC's European Director was able to secure an immediate correction from Vatican authorities. These sources maintained that the declaration regarding Catholic-Jewish relations had not been dropped from consideration and that Father Weigel's statement was unauthorized. Father Weigel thereupon declared himself "happy" to stand corrected, and requested the AJC to issue a statement in his behalf clarifying the situation.

Although Father Weigel's statement did have some repercussions in the religious community in the U.S., we believe that the speed with which the rumor was stifled prevented an embarrassing incident from developing into a harmfully disruptive event.

Articles in London Observer

An important clarification of the substance of the problem of the Christian roots of anti-Semitism was contained in two articles published by the influential London Observer on August 11 and 18, 1963. The first article, "Removing the Stain of Guilt," was by Zachariah Shuster, European Director of the American Jewish Committee, and the second, "Rooting Out the Fatal Myths," was by Lady Barbara Ward Jackson, eminent Roman Catholic journalist and economist. The articles were reprinted in booklet form by the Observer itself

and led to significant positive comment in leading Catholic periodicals here and abroad. Copies of the articles and additional background material were made available by the AJC to the 240 bishops of the U.S. hierarchy before they departed for the second session of the Ecumenical Council in Rome.

Between the first and second sessions of the Council, AJC lay and professional persons met on many occasions with Cardinal Bea, and individually with the American Cardinals as well as Cardinals abroad, winning support of our cause. Meetings were also held with numerous archbishops, bishops, Catholic theologians and writers here and abroad.

In all our representations, AJC has believed that this self-examination on the part of the Catholic Church is a matter in which pressures or public declarations are inappropriate. Indeed, the above matters, most of which are confidential, have been conducted with complete discretion. (The comment by Zach Shuster in the attached Time story was made in response to a request by The Times correspondent.)

In formulating our documents and expressing our viewpoints, the American Jewish Committee has collaborated with or drawn upon the significant scholarship of a number of individuals who have made important contributions to this cause, such as the late Dr. Jules Isaac and Father Paul Démann, both of France; Father Gregory Baum of Canada, Dr. James Parkes of England, Mme. Claire Huchet Bishop of France and the U.S., and Dr. Eric Werner, Latinist and expert in Roman liturgy, of New York. We have also worked closely with Jewish-Christian amity organizations in France, Spain, Germany, Holland, Italy, and South America.

It is important to stress now that our work has really just begun. A decree must be introduced, then voted upon favorably. The positive views on Jewish-Catholic relations expressed by Pope John XXIII and more recently by his successor, Paul VI, along with the continued sympathy and understanding of the saintly Cardinal Bea, give us reason to be hopeful. But even when these stages of introduction and approval by the Council have been passed, there is the responsibility -- and historic opportunity -- of implementing a decree through creation of a special body. This work will engage our staff and our resources for many years and in many parts of the world. Meanwhile we are privileged to have had the opportunity of making a contribution in what can rightfully be considered a historic turning point in the 1,900 years of Christian-Jewish relations.

RELIGIOUS NEWS SERVICE

FOREIGN SERVICE

-10-

MONDAY, OCTOBER 21, 1963

SECRETARIAT CITES NO DECISION IN
DISTRIBUTING DOCUMENT ON JEWS

By Religious News Service (10-21-63)

VATICAN CITY (RNS) -- The Vatican Secretariat for Promoting Christian Unity issued a statement here confirming that it had completed the draft of a document on "the purely religious relations between Catholics and Jews" and submitted it to authorities of the Second Vatican Council.

It said these authorities, who "are the only ones competent for its printing and distribution" to the Council Fathers "have so far made no decision about its distribution or the manner in which the document should be introduced to them."

The secretariat, headed by Augustin Cardinal Bea, explained that its statement was "in answer to questions which have been raised because of certain articles appearing in the daily newspapers."

After reading the secretariat's statement, members of the U.S. Bishops' press panel explained that "the competent Council authorities" referred to were the Coordinating Commission of Seven Cardinals, and the four moderators of the Second Vatican Council.

A member of the panel meanwhile deplored gossip and guesswork in connection with the statement on Jewish-Catholic relations, the draft of which was begun two years ago and submitted in final text last June.

"The secretariat," he said, "feels that it is not helpful to have gossip on such delicate matters. The best thing is to let the authorities make up their minds on the time and the ways to make the document known. The main thing is to avoid gossip."

A member of Cardinal Bea's secretariat later told a Religious News Service correspondent that the document has no political implications and cannot in any way be interpreted as an answer to "The Deputy," a play by the West German author, Rolf Hochhuth, which charges that Pope Pius XII failed to denounce the Nazi slaying of six million Jews.

Such speculations had appeared in secular newspaper reports concerning the document.

The secretariat member said the document is a page long. It consists, he stated, of a brief introduction of a general nature condemning the violation of human rights and freedoms, intolerance, discrimination, etc. The rest is devoted to the Church's attitude toward Judaism and no other non-Christian religion is specifically mentioned.

He said that until the "Council authorities" make and announce their decision, it is impossible to foresee the form in which the document will be presented.

It could be inserted, he explained, in one of the draft decrees or schemas, and in that case the one on ecumenism would appear to be the most appropriate. But it could also be inserted in the schema on "The Church in the Modern World," or even be submitted to the Council Fathers out of context -- in other words as a separate item. In that case, it would probably not be called a decree because of its brevity, but a "declaration."

Ralph Friedman

October 22, 1963

CONFIDENTIAL

John Slawson, D. Darrig, S. Segal, E. Shuster, J. Horshkopf
Marc H. Tanenbaum

Attached are copies of the texts of cables sent last evening October 21 to Cardinal Bea.

In addition to these, cables expressing appreciation were sent the week before by the World Council of Synagogues (the international Conservative movement), and the United Synagogue of America (the United States Conservative group).

We have not asked other Jewish groups to send similar cables because it was felt that an explosion of such cables taking place at the same time would appear to be too obviously contrived. But if additional action on the part of Jewish religious groups or individual scholars are required, we will try to get them to co-operate in a similar fashion.

Among the other individuals or groups that we talked about are the Union of American Hebrew Congregations, the Synagogue Council of America, Rabbi Julius Mark, Rabbi Joseph Lookstein, Rabbi Albert Hinda.

It was also agreed that Simon Segal would ask Zachariah Shuster to stimulate similar cables from Jewish religious leaders on the continent and that Abraham Monk would be asked to do the same in Latin America. It would be useful if copies of these cables could be received at our office here.

MMT:fb

OCT 22 1963

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SLAWSON WISHCOM NYK (SLAWSON O/O THE AMERICAN JEWISH
COMMITTEE 165 E 56 ST)

SITUATION STILL FLUCTUATING AND MAYBE NO DECISION FOR WEEK STOP
ACTION U S PROTESTANTS AND OBSERVERS WITH BEA MOST DESIRABLE
ALSO URGE AJC INSPIRE INTERVENTION PERSONS CLOSE CUSHING
SPELLMAN OBOYLE AND GRACE WITH SUENENS TO HAVE THESE PRE-
LATES EXPRESS TO HIGHEST SOURCES ROME THEIR PRESSING CONCERN
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THE AMERICAN JEWISH COMMITTEE
165 EAST 56TH ST

AMERICAN JEWISH
ARCHIVES

PARATWO READS QUOTE PUT FORWARD WE BELIEVE IN A SPIRIT THAT RECOGNIZES
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SHUSTER

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Jack Melman (Mrs. Grace, Rome - Grand Hotel)
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October 22, 1963

CONFIDENTIAL

John Slawson, D. Danzig, S. Sogal, Z. Shuster, J. Hershcopf
Marc Tanenbaum

RE CONFIDENTIAL LETTER RECEIVED BY DR. HESCHEL FROM ROME

Dr. Heschel this morning (October 22) received a confidential letter from a Catholic friend in Rome whom he described as "an intimate of Cardinal Bea" in which he said the following:

"At present all is well, very well indeed. The New York Times story by Milton Bracker went too far and was premature. But we hope and are confident that nothing pejorative will result from this story. It would take a lot, a mighty lot, to stop the march of events during the next ten days or so. I am confident that action will take place before the end of October."

MHT:fb

✓ Sydney Rabb - Cushing Steers
Ben Kass - O'Boyle - (Milton King) Brown
Tim Champean (John Sullivan) → Ritter - (Merle Dubinsky) Norman Stack
call ← Hallinan - Wittenstein
- Wright - Preckor (Chas. Silver - Lowerstein)
John Coleman (Paul Worburg) - Spellman - Proskauer
- Meyer - Chic - Zand
- Martin Gang - McIntyre - Dolores Hope

CABLEGRAM SENT FROM WASHINGTON, D. C.

October 23, 1963

HIS EXCELLENCY
ARCHBISHOP PATRICK A. O'BOYLE
COLLEGE OF MOST HOLY TRINITY
VIALE AFRICA 33
ROME, ITALY

YOUR EXCELLENCY, MINDFUL OF YOUR GREAT INTEREST IN HUMAN BROTHERHOOD, PARTICULARLY AS EXEMPLIFIED BY THE AWARD WHICH YOU, BROOKS HAYS AND I RECEIVED AT THE DINNER OF THE NATIONAL CONFERENCE OF CHRISTIANS AND JEWS LAST YEAR, I AM NOW APPEALING TO YOU TO ASSIST IN A MATTER VITAL TO THE CAUSE OF BROTHERHOOD. WE IMPORE YOU TO MAKE KNOWN TO CARDINAL BEA PRAYERFUL HOPES OF JEWRY THAT AT PRESENT SESSION OF ECUMENICAL COUNCIL II THE MATTER PERTAINING TO CATHOLIC-JEWISH RELATIONS BE ACTED UPON. JEWISH PEOPLE HERE DEEPLY IMPRESSED AND GRATEFUL FOR EFFORTS BY CARDINAL BEA TO BRING ABOUT AN ATMOSPHERE OF GREATER UNDERSTANDING AND AFFECTION BETWEEN THE GREAT CATHOLIC CHURCH AND MEMBERS OF OUR ANCIENT FAITH. WE HOPE AND PRAY THAT YOU WILL SUCCEED UNDER THE INSPIRING SPIRITUAL LEADERSHIP OF HIS HOLINESS POPE PAUL VI, CARDINAL BEA AND WITH THE HELP OF THE COUNCIL FATHERS, IN TAKING FURTHER STEPS TO BRING ABOUT A NEW ERA IN FRIENDSHIP AND MUTUAL UNDERSTANDING BETWEEN CATHOLICS AND JEWS. REPORTED PROPOSED ACTION AT THIS SESSION OF VATICAN COUNCIL II TO AFFIRM HISTORIC BONDS OF FRIENDSHIP AND TO CONDEMN THE SOURCES OF ANTI-SEMITISM HAS TOUCHED OFF A WIDESPREAD ANTICIPATION. WE ASK FOR GOD'S BLESSING AND PROVIDENTIAL GUIDANCE OVER YOU AND ALL WHO WILL SUPPORT THIS VITAL MOVE FORWARD.

MILTON W. KING

GPL INTL AMERICAN JEWISH COMMITTEE-10/23

FRANCIS CARDINAL SPELLMAN
GRAND HOTEL
ROME (ITALY)

WUC

YOUR EMINENCE, REPORTED PROPOSED DECLARATION ON CATHOLIC JEWISH RELATIONS TO BE INTRODUCED AT SECOND SESSION VATICAN COUNCIL HAS BEEN RECEIVED WITH GREAT APPRECIATION AND UNIVERSAL EXPECTANCY ON THE PART OF THE JEWISH PEOPLE HERE AND ABROAD. EARNESTLY ASK YOUR SUPPORT THIS HISTORIC EFFORT TO STRENGTHEN BROTHERHOOD AND SOLIDARITY BETWEEN THE GREAT CATHOLIC CHURCH AND MEMBERS OUR ANCIENT FAITH. ENTREAT YOU VIGOROUSLY TO PRESS FOR SOME STEPS BE TAKEN THIS SESSION.
AFFECTIONATE REGARDS.

JOSEPH M. PROSKAUER

MEMORANDUM

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

from the desk of ISAIAH TERMAN
Director of Communications and Servicing

October 30, 1963

Dear Friend:

We want to share with you the enclosed confidential memorandum from A. M. Sonnabend and a reprint from the New York Times which have been sent to leaders of the American Jewish Committee.

They concern recent hopeful trends in the Vatican Council leading to a serious re-examination of those Christian teachings which contributed to centuries-long persecution and hatred of our faith.

There are signs now that the Vatican Council will condemn the crucial accusation against the Jews as a "deicide" people, that it will go on to emphasize the common links in the Judaic and Christian traditions, and respect for doctrinal differences.

Mr. Sonnabend's heartening report provides information on these historic developments.

Sincerely yours,

Isaiah Terman

IT/en
Encl.

Richard Henry

"CATHOLICS, JEWS AND THE VATICAN COUNCIL"

AMERICAN JEWISH
ARCHIVES

Friday Evening

November 1, 1963

זכר אלה יעקב וישראל

A few weeks ago I received a telephone call from a Catholic Nun, Sister Eugenia Marie, Dean of Mercy College here in Detroit. Would I come to Mercy College and deliver the principal address at their senior convocation on October 21? I was delighted to accept and decided to speak to the faculty and students on what I thought would be an appropriate subject for the occasion, the pursuit of excellence in learning and high standards in ethical living. The Sisters of Mercy were most cordial and warm in their reception. The president and the dean showed me through the campus, entertained me following the lecture and subsequently wrote me of their appreciation. But I was curious: how did they happen to invite a rabbi? The president had said I was the first rabbi ever to have visited their campus. At last I asked the Sister point blank, and she replied with the sweetest answer, "I saw your picture in the paper this summer with the Holy Father and I thought if the Pope could receive you, so could Mercy College."

As you can see, there is a new spirit in the Catholic world. I learned this myself while in Rome this summer. While my private audience with Pope Paul VI, the first he had granted to a Rabbi since becoming Pope, was of course the high point of our visit at the Vatican, it was not what I went there for. Actually, I was interested in learning what was going on inside the Vatican about the changing state of Catholic-Jewish relationships. The man I wanted to see, and the appointment made for me in advance, was to see Cardinal Bea, the Jesuit Priest who is in charge of the Secretariat for The Promotion of Christian Unity. This is the official Church body in

charge of relationships with non-Catholics. Unfortunately for me, Cardinal Bea left for his vacation just the day before I arrived in Rome; but his secretary, Father Thomas Stranski, received me at the Vatican most warmly. It turned out he was a youngish Paulist Priest from Milwaukee, my home town, and his mother lives very near my mother; and so we had many mutual acquaintances in the town that made beer so famous.

Father Stransky explained the recent changes in the Vatican and the new concerns expressed by Pope John XXIII with non-Catholics.

"We found that many of our priests had never spoken with a non-Catholic, they were so wrapped up in their own world," he said. But things are changing at the Vatican, he told me, because the world is changing, and the Pope wants to bring the church up to date. He explained to me how Pope John had sensed this and had taken steps to break through the tight bureaucratic control by which time-honored traditions had ossified in the Roman Curia, the governing body of the church. Pope John had proved that a vigorous, insistent Pope could have his way with the Cardinals, many of whom are very conservative about any change in the present status quo.

Father Stransky talked to me for several hours about the work of the Secretariat, now only three years old and headed by Cardinal Bea. He took me around and introduced me to other members of the staff and spoke of the sympathetic encouragement given to their work by Pope John and most recently by Pope Paul. Indeed, he interpreted the new Pope's receiving me with such special ceremony as an indication of his interest in dealing with non-Catholics and was greatly interested in my reactions to the audience.

One disturbing incident Father Stransky told me about: the Father Weigel affair. It had just broken in the press. A few days before, at Atlantic City, Father Gustave Weigel, a Jesuit who is an official expert at the Ecumenical Council, said in a speech that a statement on anti-Semitism had been prepared but never presented at the first Vatican Council last year. Father Weigel cited the concern that such a statement might have been construed by the Arab states as a pro-Israel gesture. The Vatican promptly denied that the statement had been dropped. The fact was, as I learned that day at the Vatican, that political implications involving the Arabs had led the Secretariat to "table" the document temporarily, to be revived again when conditions might make it expedient. Father Stransky emphasized that it was now all a matter of timing.

He did not show me the text of the statement, but has since been released and is a most interesting document.

The Vatican Council paper on the Jews is a brief document that has four essential points:

- 1) The church owes its origins to Judaism, with which it shares the heritage of the Old Testament.
- 2) Roman Catholics should never forget that Jesus was a Jew and his family and the apostles were Jews.
- 3) The guilt for the death of Jesus falls more properly on all humanity than on the Jews.
- 4) The church disapproves of the Anti-Semitism of the past and of the present. It has an abiding affection for the Jews and takes the strongest possible view of those who have hatred or contempt for them, or persecute them.

(New York Times, October 17, 1963)

I.

The release of the text of this simple document two weeks ago may have been premature. The Secretariat at once issued a statement regretting

the publication before it had been formally presented to the Vatican Council, *this*

may prejudice the Council
against adopting it immediately, or even taking it up at this session. But


whether or not this document, bearing the handiwork of Cardinal Bea, is taken up at this session, it is common knowledge that the statement is ready. And the statement has enormous implications.

For one thing, it represents an historic breakthrough of broad dimensions. I don't have to tell any Jewish group what the Church has done to Jews in generations gone by, or what the Church might not have done in those dark days if it had been able to set aside its bias against Jews. The Church's role in the battle against hostility toward the Jews is fundamental.

Moreover, the teaching of the Church that the Jews bear the eternal responsibility for the crucifixion of Jesus is basic to any understanding of the causes and cures of anti-Semitism. To be sure, the Church never made this an official dogma; but you and I and the whole world knows *Catholic* that the crucifixion has been taught for centuries in the schools and seminaries. People didn't have to wait for Easter Sunday to hear about the Jews. This teaching served as the pretext for attacks on the Jews in every generation; and the seed was planted in minds young enough never to forget, "The Jews killed our God!"

Now at last, at long last, this Ecumenical Council has the chance to do away with the epithet "Christ-killer" which has been blasted at Jews

for generations.

Zachariah Shuster wrote in his article in The Observer, August 11, 1963: 

"Even now, following the years of the Nazi cataclysm, Protestant and Catholic catechisms and textbooks in many countries of the Western world continue to assert these beliefs in the crudest and sometimes most vicious and sadistic forms. Studies of catechisms have been made in France, Germany, the United States and other countries by both Protestant and Catholic bodies, and all of them confirm that the thesis of guilt and punishment attributed to Jews is permeating Christian teaching.

"No deep psychological studies are necessary to demonstrate that, when a group of people is constantly being charged with such accusations which are implanted in the minds of children in the course of their religious training, these minds become influenced for life with bias and animosity towards this group.

"This is now being recognized, albeit with some resistance, by leaders of the Church. To cite only one example, The Ecumenist, a quasi-official Catholic publication, stated in its issue of February-March, 1963:

'Christians have been led to examine their attitudes towards Jews. They have carefully analyzed their teaching and their liturgy to see if these have in any way contributed to the movement of hate in the world. The result of this examination has been devastating. Christians, of all the Churches, have discovered that in popular preaching, in certain liturgical formulas, and often even in serious theological studies, we

have misrepresented the New Testament doctrine on the Jews.

We have drawn a picture of the Jews which arouses contempt and misrepresents their role in the Scriptures."

The Vatican has emphasized that it is concerned only with the religious relationships between Catholics and Jews. The Council itself deals only with matters of dogma, not politics. Though the political differences between Israel and the Arab states have their repercussions at the Vatican, it is precisely in the field of dogma, of Catholic religious doctrine, that Cardinal Bea's statement for the Vatican Council can be so meaningful. The long-held Catholic doctrine that Jews are condemned to eternal punishment for their crucifixion of Jesus and their rejection of Christ as the risen Messiah can now be changed. Biblical scholarship by both Christians and Jews has thrown new light on the whole period of the ~~Inter-Testamentary~~ ~~Period~~ -- the time between the Old Testament and the New Testament -- and rejects the account of the crucifixion which found its way into the Gospels. If the Vatican Council adopts this statement of Cardinal Bea, it will bring proper historical perspective to the whole period. More than that, it will remove the doctrinal basis for identifying the Jews of today with the Jews depicted in the final scenes of the anti-Jewish Gospels. That identification more than any single factor, has been the most malignant root of Western Anti-Semitism.

In analyzing the politics involved at the Vatican Council, it is important to separate the problem of removing the stain of guilt for the crucifixion of Jesus from the political problems of the State of Israel. Both involve

Jews, to be sure; but the apprehensions of the Arab world are sure to be raised and the whole question requires the most astute statesmanship. The Vatican Council is obliged to distinguish between the State of Israel on the one hand, and the consideration of Jews and Judaism on the other hand.

II.

The Eichmann Affair and the tragedy of the 6,000,000 Jews have led, I believe, to some broader repercussions not generally recognized. In all quarters people have been asking, How could this tragedy happen? How could good people remain silent in the face of such monstrous evils? Who was responsible for such an outbreak of fiendish anti-Semitism? In Israel the youth are questioning the courage of their parents. Minor Nazis are being rounded up from hiding for their share in the bloodbath. The finger is being pointed at this Jew, at that Jew, for having been collaborationists with the Nazi authorities. Hannah Arendt's story has been widely discussed.

Now the Catholic Church has been shaken to the very altar of St. Peter's. The Pope himself has been accused, Pope Pius XII, the mentor and teacher of the present Pope Paul VI.

Here is what happened.

About a month ago in London there occurred an event unique in theatrical experience. At the end of a three-hour new play, the audience sat in complete silence, then walked out stunned and shocked, so shattering was the experience. It was the opening of a new play called "The Representative" by the young German Protestant writer, Rolf Hochhuth. The play is

an attempt by a representative of the younger generation of Germans to assess and apportion the guilt for the destruction of 6,000,000 Jews.

"The Representative" concerns a young priest of the church who hears of the massacres in the death camps and takes it for granted that the Catholic Church will intervene. He determines to go to the Pope himself to intercede on behalf of the Jews; but Pope Pius XII would rather see a weakened and obedient Hitler than a conquering Stalin, ~~and~~ An open rebuke of Hitler would be an encouragement to the Church's real enemy -- communism. When he finds that Pope Pius XII intends to remain silent on the murder of the Jews, the priest pins a yellow star on his own breast and goes off as a martyr to Auschwitz.

That's the play. ~~and~~ It has deeply shocked the Vatican. The memory of Pope Pius XII is still very fresh, ~~and~~ This attack upon his integrity, upon his good name has offended Vatican circles. They are anxious to make it clear that neither the Pope nor the Church bears any responsibility for the destruction of the Jews under the Nazis.

Hence, the resolution on the Jews may be an opportunity for the Vatican Council to restate a policy of friendship and understanding between Catholics and Jews.

III.

This was the essence of my own audience with Pope Paul VI in the throne room of the Papal Palace. I told him of my deep concern for improving Catholic-Jewish relationships and that as a Rabbi I hoped and prayed that the coming Vatican Council would take the occasion to initiate better Catholic-Jewish relationships than had existed in the past.

"You mean more friendship, more understanding between Catholics and Jews," the Pope said to me in English. "Ah yes, the world needs more friendship, more understanding."

It seemed clear to me, and as I later learned from discussing this with prelates at the Vatican, to them too, that Pope Paul is bent on carrying into reality the hopes and dreams that Pope John had for a new and better world. New winds are blowing through the Vatican. Windows to the world have been opened, and a new spirit is very much in evidence.

I discussed this frankly with Archbishop John A. Dearden of Detroit, on my return from Rome. He too sense the whole new spirit of the Church, and seems anxious and ready to be part of that forward move toward better cooperation and understanding between Catholics and Jews. I feel confident that on the basis of my conversations at the Vatican, this new spirit of Pope John will not only be carried on by Pope Paul but it will very quickly percolate down to the grass roots. I have already seen this in my own experience here in Detroit in my warm relationships with Archbishop Dearden and in the Mercy College example I cited to you.

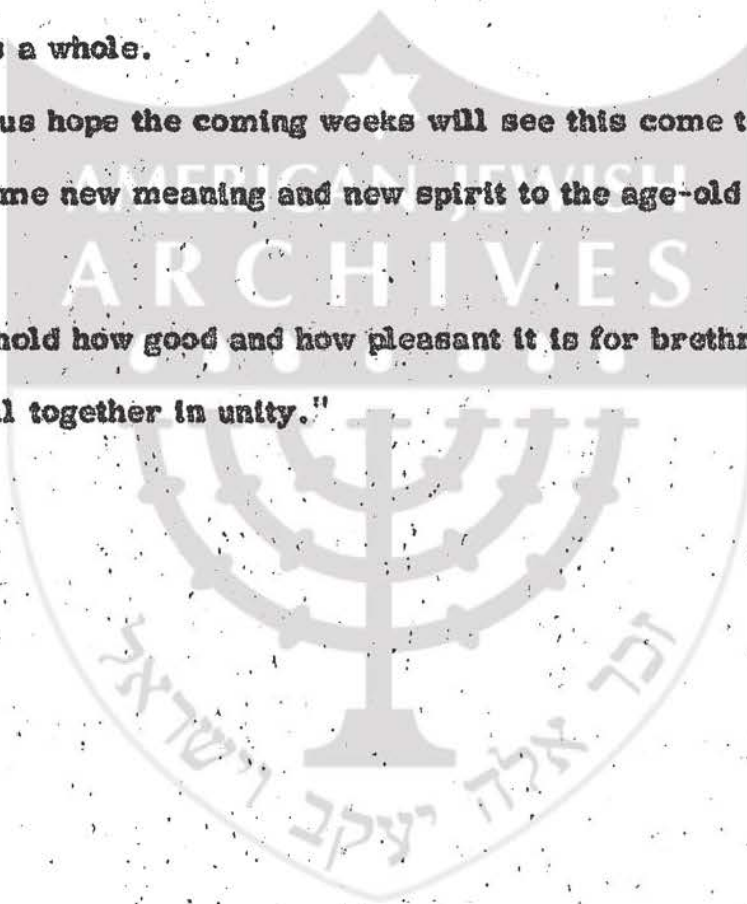
What does it all mean?

As people around the world ask themselves, "Can the horrors of Auschwitz and the gas chambers ever come back?" the questions of why and how and who continue to haunt the memories of man. No one can be sure, unless the roots of the old anti-Semitism have been torn and the fatal myths that blackened the image of the Jew have been dispelled. The Church has a great opportunity to make a lasting contribution at this point. By Adopting

a statement which will unhinge the doors that have led to bigotry and anti-Semitism, the Vatican Council can do something positive and constructive to uproot the sources of anti-Jewish myths. By facing this problem with the same courage as he has already displayed in other directions, Pope Paul can earn a debt of gratitude not only from the Jewish people but from humanity as a whole.

Let us hope the coming weeks will see this come to pass. There will then come new meaning and new spirit to the age-old words of Holy Writ:

"Behold how good and how pleasant it is for brethren to dwell together in unity."





THE AMERICAN JEWISH COMMITTEE

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

November 4, 1963

C O N F I D E N T I A L

Dear Colleague:

I feel privileged to share with you the enclosed memorandum by Mr. A. M. Sonnabend and reprint from the New York Times which have been sent to leaders of the American Jewish Committee. ~~These describe some of the events which have led up to the present situation in the Vatican Council - a situation we regard as a potential turningpoint in relations between Catholics and Jews.~~

We are all enormously indebted to that group of Conservative, Orthodox, and Reform Rabbis, theologians, and scholars who have collaborated with great dedication and infinite discretion in our program relating to Cardinal Bea's Secretariat. They reviewed the documents that we submitted and gave us the benefit of their erudition and wisdom. A number of them, under the inspired chairmanship of Rabbi Abraham J. Heschel, participated with AJC officers in the historic meeting with Cardinal Bea held at the American Jewish Committee on March 31, 1963, and we have benefited by their counsel at almost every stage of our work in this area.

This development in Rome did not just happen by itself. It is one of the effects of the ecumenical revolution ushered in by Pope John XXIII and continued now by Pope Paul VI, aided by the vital leadership of Cardinal Bea. It is also the product of years of painstaking research and delicate consultations carried on by the American Jewish Committee both here and abroad.

As Mr. Sonnabend indicates, we are now at the beginning of a long-range program to eliminate the inherited biases of the past and to interpret the authentic character and integrity of the Jewish people and our traditions to the Christian world. For this effort, we will continue to need and to seek your interest and vital cooperation.

Cordially,

Marc H. Tanenbaum
Rabbi Marc H. Tanenbaum, Director
Interreligious Affairs Department

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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

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Director of Publicity

BACKGROUND INFORMATION:

Nov. 8, 1963

Vatican Council II and the Jews; Activities of the American Jewish Committee

The introduction by Augustin Cardinal Bea at Vatican Council II of the decree on Catholic attitudes toward Jews and Judaism is regarded as an historic event by Jews everywhere. Unquestionably, the adoption of the decree by the assembled Church Fathers would be hailed by Jews the world over as a significant turning point in Catholic-Jewish relations.

This memorandum highlights what we consider the significant aspects of the decree, and sets forth the historical background against which we think its importance should be assessed. Accordingly, we concentrate for the most part on those elements in the decree which deal with deicide and anti-Semitism.

The Church has expressed its abhorrence of anti-Semitism on previous occasions.¹ What is particularly significant about the decree is that it strikes directly at the heart of

1. In 1928, for example, a decree of the Holy Office, confirmed by Pope Pius XI, condemned "in an especial manner the hatred against the people, once chosen by God; that hatred, namely, which nowadays is commonly called anti-Semitism." In 1938, Pope Pius XI, addressing a group of Belgian pilgrims, declared, "anti-Semitism is a repugnant movement in which we Christians can have no part...Spiritually we are all Semites." In 1958, Pope Pius XII expressed similar views to a delegation of the American Jewish Committee.

a concept that has served to sanction hatred and persecution across the centuries: the invidious charge that the Jews are a deicide people -- "Christ killers," rejected and punished by God, and burdened with the same guilt in each successive generation. That the charge of deicide has been used throughout the centuries to justify persecution of Jews and indifference to their fate has been acknowledged by Catholic theologians and scholars. Father George H. Tavard has written:

The idea that Jews are cursed because their ancestors crucified the Lord stands in contradiction to the Gospel...It is furthermore opposed to the Catholic doctrine on mankind's collective responsibility in sin....Nevertheless, the idea is still often met with among people who are counted good Catholics. To the mind of anti-Semitic bigots, it even explains a great deal of history. God would periodically "visit" the murderers of Christ and incite them to penance through persecution. All the anti-Semitic excesses of times past and present can thus be cheaply excused. They are freely granted the blessing of Providence...²

Though fully aware that anti-Semitism has various causes -- political and economic as well as religious -- scholars and social scientists, both Jewish and Christian have long considered the deicide charge a major source of anti-Jewish attitudes. According to these experts, this concept not only encourages stereotyped thinking about Jews, but may actually create an expectation of, and psychological conditioning for, persecution of Jews. Yet the charge is deeply imbedded in a considerable part of traditional Catholic teachings from the early Church Fathers down and still finds frequent expression in textbooks, sermons and liturgical commentaries.

After the late Pope John XXIII, in 1959, called for the convening of an Ecumenical Council, the American Jewish Committee was invited by high Church officials to submit suggestions and findings based on scholarly studies in the area of Christian-

² The Church, the Layman and the Modern Man New York: The Macmillan Co., 1959, pp. 79-80.

Jewish relations.

Greater interreligious understanding has been a major goal of the American Jewish Committee since its establishment. As part of this effort, the Committee has long sought to bring objective, scientific study to bear on the question of prejudice against Jews, and its possible communication through Christian teachings. Through its efforts, Protestant and Catholic self-studies of religious educational materials were initiated at Yale Divinity School and St. Louis University, respectively. These comprehensive investigations, carried out by Christian educators, have provided important insights into prejudice in religious textbooks, as well as into available theological resources for combating such prejudice. (Parallel studies of Jewish textbooks have also been undertaken, at the Committee's initiative, at the Dropsie College for Hebrew and Cognate Learning.)

Drawing on these studies, on substantial research by its own staff, and on the expertise of eminent scholars and theologians representing Orthodox, Conservative and Reform Jewish viewpoints, the American Jewish Committee prepared three comprehensive, scholarly memoranda for the Secretariat for the Promotion of Christian Unity, one of the preparatory commissions of the Ecumenical Council. These documents were submitted at the invitation and with the encouragement of Catholic authorities with whom Committee representatives consulted on several occasions.

The first memorandum, entitled "The Image of the Jews in Catholic Teaching" and submitted on June 22, 1961 analyzed how the Jews are represented in the textbooks most widely used in parochial schools throughout the United States. It was later supplemented by examples taken from educational materials used in Europe and South America, supplied by the Committee's offices in Paris, Buenos Aires and Rio de Janeiro.

The memorandum analyzed in detail specific derogatory aspects of these educational materials:

1. The notion that the Jews are a cursed people, exclusively and collectively responsible for the death of the Son of God.
2. Partiality in the use of the term "the Jews." In many instances, this term was applied to the enemies of Jesus, but not to his friends and followers, though they also were Jews. Often, the collective term, "the Jews," was used in describing situations that actually involved only a few Jewish individuals.
3. Unjust and inaccurate comparisons between Christianity and Judaism. For example, Christianity was often described as a religion of love, Judaism as a loveless religion of law.
4. Invidious use of language, including such phrases as "carnal Jews" and "blood-thirsty Jews."
5. Omission of facts that would serve to mitigate generalized judgments. For example, the Jews of the Middle Ages were described as moneylenders, without the corrective information that they had few other ways of supporting themselves, being barred from the craft guilds and forbidden to own land.

The memorandum pointed to the likelihood that such statements would produce prejudice in the impressionable minds of students. It also pointed to theological and doctrinal sources in Catholicism (such as the Catechism of the Council of Trent³)

3. "It was the peculiar privilege of Christ the Lord to have died when He Himself decreed to die, and to have died not so much by external violence as by internal assent....Should anyone inquire why the Son of God underwent his most bitter Passion, he will find that besides the guilt inherited from our first parents the principal causes were the vices and crimes which had been perpetrated from the beginning of the world to the present day and those which will be committed to the end of time....In this guilt are involved all those who fall frequently into sin; for as our sins consigned Christ the Lord to the death of the cross, most certainly those

(Footnote 3 con't. following page)

which could provide effective antidotes to biased notions of this sort.

The second memorandum, entitled "The Jews in Catholic Liturgy" and submitted on November 17, 1961, called attention to certain passages in Roman Catholic liturgy reflecting hostility against Jews, and to even more hostile liturgical commentaries and homilies based upon these passages. The American Jewish Committee's document acknowledged with appreciation recent changes in the liturgy⁴; but expressed profound distress that in liturgical commentaries published in 1947 and 1950 the term "deicide" was still being applied to Jews.

The third document, prepared at the suggestion of the American Jewish Committee by the distinguished theologian, Rabbi Abraham Joshua Heschel of the Jewish Theological Seminary of America, examined tensions between Catholics and Jews from a religious viewpoint, and offered proposals for relieving these tensions. This memorandum was prepared at the invitation of Cardinal Bea, following an audience granted in Rome in November 1961 to Rabbi Heschel, Zachariah Shuster, European director of the Committee, and Dr. Max Horkheimer, the Committee's consultant

(Footnote 3 con't.)

who wallow in sin and iniquity "crucify to themselves again the Son of God, as far as in them lies, and make a mockery of Him" (Hebrews 6:6). This guilt seems more enormous in us than in the Jews, since according to the testimony of the same Apostle: "If they had known it, they would never have crucified the Lord of glory" (I Corinthians 2:9); while we, on the contrary, professing to know Him, yet denying Him by our actions, seem in some sort to lay violent hands on Him..."(Article IV.)

4. Such as: The specification by the Sacred Congregation of Rites, in 1948, that the expressions perfidis Judaeis and Judaica perfidia may be translated as signifying simply a lack of faith in the Christian revelation; the elimination of the words perfidia and perfidis by Pope John in 1959, and the subsequent authorization of this change by the Sacred Congregation of Rites.

in Germany. It was submitted on May 22, 1962.

These concerns, together with Jewish hopes for constructive action by the Vatican Council, were also communicated to Cardinal Bea during his visit to the United States in March 1963.

A meeting between Cardinal Bea and a group of outstanding Orthodox, Conservative and Reform leaders, in their capacity as individuals, was held at the Committee's Institute of Human Relations. Members of Cardinal Bea's entourage and officers of the Committee were also present. The American rabbis who attended the meeting, under the Chairmanship of Rabbi Abraham Joshua Heschel, were: Rabbi Louis Finkelstein, Chancellor, Jewish Theological Seminary of America; Rabbi Theodore Friedman, President, Rabbinical Assembly of America; Rabbi Joseph Lookstein, President, Bar-Ilan University; Rabbi Julius Mark, President, Synagogue Council of America; Rabbi Albert Minda, President, Central Conference of American Rabbis.

The American Jewish Committee has collaborated with or drawn upon the expertise of scholars and leaders who have made important contributions to the cause of Christian-Jewish relations. Among them are: the late Dr. Jules Isaac and Father Paul Demann, both of France; Father Gregory Baum of Canada; Dr. James Parkes of Britain; Mme. Claire Huchet Bishop of France and the United States; and Dr. Eric Werner, Latinist, of New York. The Committee also has worked closely with organizations devoted to Christian-Jewish amity in France, Spain, West Germany, the Netherlands, Italy and several South American countries.

Cardinal Bea's powerful expression of friendship at the Ecumenical Council is regarded as an effective indication that he and his Secretariat wish to write an end to the animosities of past centuries. It underscores his earlier statement at a "fraternal agape," sponsored by Pro Deo University in Rome in January 1962: "It is the primordial duty of groups of mankind to unite for the purpose of overcoming hatreds of the past". The American Jewish Committee joins with men of goodwill everywhere in acclaiming Cardinal Bea's declaration as an important step toward that goal.

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

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JOHN SLAWSON
Executive Vice-President

HAROLD STEINBERG
Director of Publicity

FOR RELEASE FRIDAY, NOV. 8, 1963 P.M.
SATURDAY, NOV. 9, 1963 A.M.

New York, November 8 -- The American Jewish Committee stated here today that the Roman Catholic Church can provide "a powerful force for rooting out" attitudes and beliefs that have caused hostility against the Jews through the decree put before the Ecumenical Council today by Augustin Cardinal Bea, President of the Secretariat for the Promotion of Christian Unity.

A. M. Sonnabend, of Boston, president of the American Jewish Committee, oldest human relations agency in this country, hailed the action of Cardinal Bea as "an historic event." He stated that the decree had been "put forward in a spirit that recognizes the historic values of Judaism as a living religion and creed." He further expressed his view that the decree was conceived "out of a sense of Catholic concern to eliminate centuries-old tensions" and that thus it may well "augur a new era in Catholic-Jewish relations."

Mr. Sonnabend predicted that "acceptance of this decree will make it impossible for anyone to instigate hatred for Jews and claim sanction or support in Church teaching or dogma."

The Committee's president added: "By castigating attitudes and beliefs that have perpetrated hostility against Jews generation after generation, by condemning anti-Semitism in a manner none can misunderstand, by denouncing unequivocally the myth that Jews are a

deicide people rejected by God -- 'Christ-killers' in the popular epithet -- the Church can provide a powerful force for the rooting out of millenia-old evils that have caused incalculable suffering."

Mr. Sonnabend paid special tribute to Cardinal Bea for what he called "the insight, that contribution of deep religious feeling and humanism" that the Cardinal has brought to "this great work."

The full text of the American Jewish Committee's statement follows:

The American Jewish Committee hails as an historic event the presentation to the Ecumenical Council of the decree concerning Christian attitude toward Jews.

Put forward, we believe, in a spirit that recognizes the historic values of Judaism as a living religion and creed; conceived, we feel, out of a sense of Catholic concern to eliminate centuries-old tensions, this decree may well augur a new era in Christian-Jewish relations.

To His Eminence, Cardinal Bea, we pay special tribute for that insight, that combination of deep religious feeling and humanism, that he and his Secretariat have brought to the building of this great work.

By castigating attitudes and beliefs that have perpetrated hostility against Jews generation after generation, by condemning anti-Semitism in a manner none can misunderstand, by denouncing unequivocally the myth that Jews are a deicide people rejected by God -- "Christ Killers," in the popular epithet -- the Church can provide a powerful force for the rooting out of millennia-old evils that have caused incalculable suffering.

The problems dealt with in this decree, with their long past, affect Jews throughout the world and are in no wise political in nature.

With this decree the Ecumenical Council can make a unique contribution to better understanding among the great religions living side by side in our world and foster mutual respect among men of every faith -- goals giving meaning to Vatican II not only for Catholics but for men of good will everywhere, objectives in keeping with the inspiration of the late Pope John XXIII and steadily pursued by Paul VI.

Acceptance of this decree will make it impossible for anyone to instigate hatred for Jews and claim sanction or support in Church teaching or dogma. Implementation of it, through preaching in houses of worship and education in schools, can result in a fundamental reconstruction of Christian attitudes toward Jews.

One can only rejoice at this effort to redress injustices so contrary to the spiritual and moral ideals common to both religions; at this attempt toward bringing about that "new order in human relations" so stirringly evoked by John XXIII in his address opening the Ecumenical Council.

#

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NP 56 3p
NPC 56 3q
AJ 80 2n

N.T. - How easy to get into
JEWISH LABOR COMMITTEE

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the act!
Memorandum

CONFIDENTIAL
SAFE
???

TO: CRC's
FROM: Emanuel Muravchik
DATE: December 24, 1963
SUBJECT: Cardinal Spellman and the Draft Document of the Vatican Council

We are reproducing below the text of a letter from the JLC New York Chapter to Cardinal Spellman's office regarding the draft document of the Vatican Council, and the reply we received from Cardinal Spellman's office.

December 9, 1963

"Archdiocese of New York
451 Madison Avenue
New York, N.Y.

Reverend Sirs:

On behalf of Jewish trade unionists may we express to you our deep appreciation of the events that have occurred in continuance of the work launched by Pope John XXIII at the second session of the Vatican Council.

Naturally we have a special interest in the draft document presented on the subject of Catholic attitudes toward the Jews. We would appreciate very much receiving a copy of any statement made by Cardinal Spellman on this subject at the Council meeting, since we would like to circulate it among Jewish and labor organizations in the New York area.

Thank you very much.

Sincerely yours,

Aaron Levenstein, Chairman
New York Chapter JLC"

December 12, 1963

Mr. Aaron Levenstein, Chairman
New York Chapter JLC
25 East 78th Street
New York 21, N.Y.

Dear Mr. Levenstein:

I am acknowledging with gratitude your comment on the recent Session of the Vatican Council.

While at this moment it may sometimes appear that not too much is accomplished, a great deal of ground work has been laid. The interim deliberations prior to the next Sessions certainly will crystalize the points of the various schemata. The points of the schemata and the next Fall Session should reveal the fruits of the past several years.

His Eminence was not a scheduled speaker on the occasion of the brief discussion on the draft concerning the Jews. He has not made any public statements to my knowledge on this matter.

With every best wish, I am

Sincerely yours,

Right Reverend Monsignor Joseph P. O'Brien
Vice Chancellor"

For Rabbi Tanenbaum

CINCINNATI -- The charge that the widely-reported proposed declaration on Catholic-Jewish relations that may come before the second session of the Vatican Council in Rome was a "face-saving measure" or ~~was~~ "a defensive response of the Catholic Church in reaction to the play, 'The Deputy,'" was denounced here as "unfounded and regrettable" by Rabbi Marc H. Tanenbaum of New York, director of the interreligious affairs department of the American Jewish Committee, a pioneer human relations agency.

"Anyone who will take the time and trouble to examine fairly and objectively the record and to analyze the developments that have taken place over the last quarter century in the area of changing Catholic attitudes and relations with non-Catholics, and, in particular, with the Jewish people, cannot help but conclude that this charge is at best unfounded and uninformed and at worst malicious and slanderous," Rabbi Tanenbaum said.

He made his comment during a question-and-answer period following his address before the Xavier University Forum. More than 500 persons heard the rabbi, who is widely known as an authority on Christian-Jewish history and relations, speak on "A Jewish View of Catholic Social Doctrines."

"The proposed decree which has been widely reported in the press as condemning the horrendous 'deicide' charge against the Jewish people and abjuring anti-Semitism as contrary to Catholic teaching, what and if adopted would constitute a historic turning point

(more)

in the 1,900 years of the Jewish-Christian encounter," the rabbi said. "But to be understood in its true perspective, such a decree must be viewed as the capstone of a structure of improved understanding and friendship between Catholics and Jews slowly, patiently, and assiduously developed over recent decades by Christian and Jewish clergy, theologians, and lay leaders in many parts of the world.

"While it is difficult to pin down an exact starting point at which this movement began, there are many signposts along the way all of which have pointed to the present moment -- in 1928 the Holy Office condemned anti-Semitism; in 1938 Pope Pius XI declared to the Catholic world, 'Anti-Semitism is...a movement in which we, as Christians, cannot have any part whatever...Spiritually we are Semites.'

"In 1955, the Sacred Congregation of Rites reintroduced the Flectamus genua for the Jews during the Good Friday service; in 1958, after the accession of Pope John XXIII, reference to 'perfidii Judaei' and 'perfidia Judaea' were removed from the Good Friday prayer.

"The Vatican's concern with religious influences on attitudes toward Jews has been echoed by the work of Catholic thinkers and writers in Europe, Latin America, and the United States. In articles, documents, lectures, and books, in Christian-Jewish friendship societies, Catholic scholars and theologians have called for changes in Catholic attitudes and teachings where they touch upon Jews and Judaism in order that Catholic practice become more consonant with the virtues of truth, justice, and charity.

"It must be stressed that this spiritual and theological revolution has long anteceded the presentation of 'The Deputy'. A case could probably be made to establish that this movement has long been under way before Rolf Hochhuth probably graduated high school, if not kindergarten.

(more)

"It would be regrettable in the utmost if such loose statements were allowed to muddy the waters of Catholic-Jewish relations which are at long last beginning to become clear of past pollutions. The proposed Vatican Council decree must be seen in light of its own history. 'The Deputy' must be dealt with as a separate issue. God knows that each of these questions is complicated enough in itself; to mix them together is to invite chaos and confusion."

Rabbi Tanenbaum said that the American Jewish Committee is currently preparing a statement of its views on "The Deputy" with suggested guidelines for public discussion of the issues that the play raises.



A

O'Boyle

YOUR EXCELLENCY, MINDFUL OF YOUR GREAT INTEREST IN HUMAN BROTHERHOOD, PARTICULARLY AS EXEMPLIFIED BY THE AWARD WHICH YOU, BROOKS HAYS AND I RECEIVED AT THE DINNER OF THE NATIONAL CONFERENCE OF CHRISTIANS AND JEWS LAST YEAR, I AM NOW APPEALING TO YOU TO ASSIST IN A MATTER ~~OF~~ VITAL ~~SIGNIFICANCE~~ TO THE CAUSE OF BROTHERHOOD. WE IMPORE YOU TO MAKE KNOWN TO CARDINAL BEA PRAYERFUL HOPES OF JEWRY THAT AT PRESENT SESSION OF ECUMENICAL COUNCIL II THE MATTER ²PRETAINING TO CATHOLIC-JEWISH RELATIONS BE ACTED UPON. JEWISH PEOPLE HERE DEEPLY IMPRESSED AND GRATEFUL FOR EFFORTS BY CARDINAL BEA, ~~SUPPORTED BY YOUR STRONG LEADERSHIP,~~ TO BRING ABOUT AN ATMOSPHERE OF GREATER UNDERSTANDING AND AFFECTION BETWEEN THE GREAT CATHOLIC CHURCH AND ^{MEMBERS OF} OUR ANCIENT FAITH. WE HOPE AND PRAY THAT YOU WILL SUCCEED UNDER THE INSPIRING SPIRITUAL LEADERSHIP OF HIS HOLINESS POPE PAUL VI, CARDINAL BEA AND WITH THE HELP OF THE COUNCIL ~~XX~~ FATHERS, IN TAKIN⁶/FURTHER STEPS TO BRING ABOUT A NEW ERA IN FRIENDSHIP AND MUTUAL UNDERSTANDING BETWEEN CATHOLICS AND JEWS. REPORTED PROPOSED ACTION AT THIS SESSION OF VATICAN COUNCIL II TO AFFIRM HISTORIC BONDS OF FRIENDSHIP AND TO CONDEMN THE SOURCES OF ANTI-SEMITISM HAS TOUCHED OFF A WIDESPREAD ANTI* CIPATION. WE ASK FOR GOD'S BLESSING AND PROVIDENTIAL GUIDANCE OVER YOU AND ALL WHO WILL SUPPORT THIS VITAL MOVE FORWARD.

MILTON W. KING.

PRIVATE
CONFIDENTIAL

expresses its highest regard and admiration

The American Jewish Committee presents its respects to

His Eminence Cardinal Bea and wishes to take this occasion to

~~privately~~ express the universal and unanimous hope of Jews that the

Second Vatican Council will make known to the world at this

session its position on historic problems affecting Jews that

have been the source of grief and suffering for so many generations.

We respectfully petition your Eminence to transmit our ^{prayerful} hopes and

^{prayerful} expectations to His Holiness Pope Paul VI and also express our ^{profound} prayers

^{appreciation} ~~best wishes for the success of the great work that His Holiness~~

~~is ^{fulfilling} ^{historic efforts} undertaking in behalf of ^{human dignity} under God.~~

~~is doing in promoting the labors of Vatican Council II.~~ ^{through}

~~the VC II~~

~~through the VC~~

~~and~~
for all mankind

RCA Rabbi Theo Friedman
CCAR

J. Mark
Finkelstein

Herschel

RCA

USA

WCS

Unikeller

HAG

UAHC - Brodman

AA
Jensen

Copy

Baron
Walton
Frederick

group - Munda

CABLE FROM RABBI HESCHEL

HIS EMINENCE AUGUSTIN CARDINAL BEA
VIA AURELIA 527
ROMA, ITALY

THE RELIGIOUS LEADERS OF OUR PEOPLE REPRESENTING ORTHODOX,
CONSERVATIVE AND REFORM JUDAISM WHO HAD THE HONOR OF MEETING
WITH YOU IN NEW YORK JOIN ME IN EXPRESSING TO YOU OUR HIGHEST
ESTEEM. MAY OUR FATHER IN HEAVEN IN HIS GREAT MERCY BLESS
YOUR SACRED EFFORTS TO BRING ABOUT A SPIRIT OF LOVE AND MUTUAL
REVERENCE BETWEEN YOUR GREAT CHURCH AND THE JEWISH PEOPLE.
MAY THE HOLY SPIRIT ILLUMINE THE HEARTS AND MINDS OF THE
COUNCIL FATHERS TO CREATE A NEW ATMOSPHERE THAT WILL HELP
OVERCOME ANIMOSITIES, SUSPICIONS OF THE PAST THAT HAVE
RESULTED IN SO MUCH JEWISH TRAGEDY AND MARTYRDOM. MAY
THE GREAT SPIRIT OF LOVE AND WISDOM THAT INSPIRES POPE PAUL
VI CONTINUE TO FIND AN ECHO IN THE DELIBERATIONS OF THE
COUNCIL. THE PRAYERS OF THE JEWISH PEOPLE OVER THE WORLD
TURN TO THE ALMIGHTY AT THIS GREAT HOUR INVOKING HIS BLESSING
AND PROVIDENTIAL GUIDANCE OVER POPE PAUL VI YOUR EMINENCE
AND THE COUNCIL FATHERS. THIS IS AN HOUR FOR WHICH THE
JEWISH MARTYRS OF ALL AGES, OUR PROPHETS AND SAINTS HAVE
PRAYED.

RABBI ABRAHAM J. HESCHEL

AUGUSTIN CARDINAL BEA
VIA AURELIA 527
ROME, ITALY

RECALLING OUR CORDIAL MEETINGS IN NEW YORK AND THEN IN ROME,
I WANT TO EXTEND TO YOU THE DEEP APPRECIATION OF THE
FACULTY OF THE JEWISH THEOLOGICAL SEMINARY OF AMERICA AND
ALL THE JEWISH PEOPLE FOR YOUR DEVOTED EFFORTS TO BRING ABOUT
BETTER UNDERSTANDING BETWEEN YOUR GREAT CHURCH AND OUR
COMMUNITY. THE HISTORIC DECISIONS AND STATEMENTS MADE BY
POPE PAUL VI SINCE HIS ACCESSION GIVE ALL OF US NEW HOPE
FOR THE FUTURE OF MANKIND AND LEAD US TO HOPE AND PRAY THAT
HIS HOLINESS AND THE ECUMENICAL COUNCIL WILL TAKE FURTHER
STEPS AS MAY SEEM TO THEM WISE AND PROPER TO BRING ABOUT
GREATER COOPERATION AND DEEPENED AFFECTION BETWEEN THE ROMAN
CATHOLIC CHURCH AND THE JEWISH PEOPLE.

RABBI LOUIS FINKELSTEIN



HIS EMINENCE AGOSTINO CARDINAL
BEA, PRESIDENT
SECRETARIAT FOR CHRISTIAN UNITY
COLLEGIO BIO BRASILIANA
VIA AURELIA 527
ROME, ITALY

PRIVATE AND CONFIDENTIAL STOP. THE AMERICAN JEWISH COMMITTEE PRESENTS ITS RESPECTS TO HIS EMINENCE CARDINAL BEA AND WISHES TO TAKE THIS OCCASION TO EXPRESS THE UNIVERSAL AND UNANIMOUS HOPE OF JEWS THAT THE SECOND VATICAN COUNCIL WILL MAKE KNOWN TO THE WORLD AT THIS SESSION ITS POSITION ON HISTORIC PROBLEMS AFFECTING JEWS THAT HAVE BEEN THE SOURCE OF GRIEF AND SUFFERING FOR SO MANY GENERATIONS. WE RESPECTFULLY PETITION YOUR EMINENCE TO TRANSMIT OUR HOPES AND PRAYERFUL EXPECTATIONS TO HIS HOLINESS POPE PAUL VI. WE ALSO EXPRESS OUR PROFOUND APPRECIATION FOR THE HISTORIC EFFORTS THAT HIS HOLINESS IS UNDERTAKING THROUGH VATICAN COUNCIL II IN BEHALF OF HUMAN DIGNITY FOR ALL MANKIND UNDER GOD.

A. M. SONNABEND, PRESIDENT

PS-BR



2 . 4 9

The National Executive Board of the American Jewish Committee, assembled at its annual meeting in Chicago, expresses its highest esteem to Pope Paul VI and extends its fraternal greetings to the Fathers of ~~Catholic~~ Vatican Council II. The historic decisions and statements made by Pope Paul since his accession, which have found expression in the deliberations of the Council, have given all of us new hope for the future of mankind united on the basis of the spiritual ideals common to the world's great religions.

The American Jewish Committee is particularly appreciative of the devoted efforts of Your Eminence to create a new atmosphere of friendship and mutual esteem between your great Church and the Jewish people.

The widely reported proposed action at this session of Vatican Council II addressed to the historic problems affecting Jewish-Christian relations has resulted in universal anticipation. The American Jewish Committee wishes to take this occasion to express the hope that the Vatican Council will make known to the world at this session its decisive position on those fundamental sources of animosity and suspicion toward the Jew contained in outmoded religious attitudes and teachings, which have resulted in untold grief and suffering for our people.

The American Jewish Committee acknowledges with gratitude the initiative taken years ago by the highest authorities of the Catholic Church to make a profound reexamination of the age-old problem of anti-Semitism with a view toward eliminating its roots and its prevalence from Western culture.

This is an hour for which the Jewish martyrs of all ages, our prophets and saints have prayed. The American Jewish Committee wishes to assure Your Eminence that whatever steps the Council will take to bring about

greater cooperation and deepened trust between the Catholic Church and the Jewish people will find a ready response from the American Jewish Committee, whose energies and resources are available to help realize with you the vision of the late Pope John XXIII of blessed memory for the creation of a new order of human relations.

Impressive as the growth of these mutual exchanges has been, only a small proportion of Catholics and Jews have been touched by the experience. The walls of misunderstanding, built over many centuries, have not yet given way to permit a completely free flow of ideas between the two communities. Imagine the kind of intellectual flowering that might result if the dialogue process were extended to areas of exchange that have not yet been affected by it. Imagine, for example; a volume on the ^{history of relationships between Christians & Jews} Crusades of which typical Catholic and Jewish histories may hardly be recognized as dealing with the same subject) ^{and Jewish} jointly co-authored by outstanding Catholic scholars collaborating on studies of the relationship between the early Church and Synagogue. ~~XXXXXXXX~~ How many misconceptions, exaggerations, and historical absurdities might be finally laid to rest!

Those of us who have been privileged to be related to this process of Catholic-Jewish dialogue have been enriched and enlightened by it. We can only hope that the Vatican Council decree on Jews and Judaism, in its essence and through its implementation, will multiply these ~~opportunities~~ opportunities for Catholics and Jews

~~XXXXXXXX~~ everywhere, and will help ~~in that~~ ^{translate into reality the vision of the late Pope John} of blessed memory for "a new order of human relations."

TO BE READ BY A. M. SONNABEND, PRESIDENT OF AJC
AT SATURDAY NIGHT DINNER

THE FOLLOWING CABLE MAX IS BEING SENT TO HIS EMINENCE AUGUSTIN
CARDINAL~~MAX~~ BEA, PRESIDENT OF THE SECRETARIAT FOR THE PROMOTION
OF CHRISTIAN UNITY, THE COMMISSION OF ~~MAX~~ VATICAN COUNCIL II ~~WHICH~~
WHOSE PURPOSES INCLUDE THE PROMOTION OF UNDERSTANDING AND FRIENDSHIP
BETWEEN CATHOLICS AND JEWS:

THE NATIONAL EXECUTIVE BOARD OF THE AMERICAN JEWISH COMMITTEE,
EXTENDS
ASSEMBLED AT ITS ANNUAL MEETING IN CHICAGO, ~~EXTENDS~~ ITS ~~WARM~~ AND
AND HIGHEST ESTEEM
FRATERNAL GREETINGS/TO THE FATHERS OF VATICAN COUNCIL II. ~~AND~~ ~~EXTENDS~~
~~ITS~~ ~~WARM~~ ~~AND~~ ~~PRAYER~~ THE HISTORIC DECISIONS AND STATEMENTS
MADE BY~~REX~~ POPE PAUL VI SINCE HIS ACCESSION ~~AND~~ which have found
an echo in the deliberations of the council have given all of us
new hope for the future of mankind united increasingly in bonds of
love and mutual reverence. The AJC is particularly appreciative
of the devoted efforts of ~~MAX~~ ~~REX~~ ~~MAX~~ Your Eminence to
create a new atmosphere that will help overcome the inherited
animosities and suspicions of the past that have resulted in so
much Jewish tragedy and martyrdom, ~~MAX~~ ~~REX~~ The widely reported
proposed action at this session of Vathican Council II to affirm
the historic bonds of friendship between your great church and the
Jewish people and to condemn the sources of anti-Semitism has
resulted in widespread anticipation. The AJC wishes to ~~MAX~~ ~~REX~~
take this occasion to express the universal and unanimous hope
Jews that the the Vatican Council will make known to the world at
these
this session its decisive position on ~~THE~~ historic problems. affect-
ing the future of Christian Jewish relations. We respectfully
petition your eminence to transmit our hopes and prayerful expectations
to His Holiness and to the Council Fathers. The AJC acknowledges
with gratitude the initiative taken years ago by the highest
~~authorities of the Catholic Church to make a profound reexamination~~

of this age-old problem with the view toward eliminating the basic sources of prejudice and bigotry which have accrued over centuries of polemical history. This is an hour for which the Jewish martyrs of all ages ~~have~~ our prophets and saints have prayed. The AJC wishes to assure your Eminence that whatever steps the Council will take ~~in its~~ wisdom and prudence to bring about greater cooperation and deepened affection between the Catholic Church and the Jewish people will find a ready response from the American Jewish Committee whose energies and resources are available to help realize with you the vision of the late Pope John XXIII of blessed memory for the creation a new order of human relations.

SUGGEST EXECUTIVE ADOPT RESOLUTION FOLLOWING LINES

ONE AJC GREET'S COUNCIL AND WISHES FRUITFUL DELIBERATIONS FOR FURTHERING
SPIRITUAL IDEALS COMMON TO GREAT RELIGIONS

TWO AJC EXPRESSES UNIVERSAL HOPE DESIRE JEWS THAT THIS SESSION TAKE
DECISIVE POSITION ON HISTORIC PROBLEMS AFFECTING JEWISH-CHRISTIAN
RELATIONS CAUSED UNTOLD GRIEF SUFFERING

THREE AJC GRATEFULLY AWARE INITIATIVE TAKEN YEARS AGO HIGHEST AUTHORITIES
CATHOLIC CHURCH TO MAKE PROFOUND REEXAMINATION AGE-OLD PROBLEM WITH VIEW
REMOVING BASIC PREJUDICES BIGOTRY

FOUR AJC PLEDGES APPLY ALL ITS ENERGY AID DEVELOPMENT GREATER UNDERSTANDING
MUTUAL RESPECT AMONGST RELIGIONS

(FOR YOUR CONFIDENTIAL INFORMATION OUR SUBJECT EXPECTED UP END NEXT WEEK)

SHUSTER

CABLE FROM RABBINICAL ASSEMBLY

AUGUSTIN CARDINAL BEA
VIA AURELIA 527
ROME, ITALY

THE RABBINICAL ASSEMBLY, INTERNATIONAL ASSOCIATION OF
CONSERVATIVE RABBIS, WELCOMES YOUR HISTORIC EFFORTS FOR THE
IMPROVEMENT OF ROMAN CATHOLIC JEWISH RELATIONS AND PRAYS
FOR THE SUCCESS OF YOUR INITIATIVES AT THIS SESSION OF
VATICAN COUNCIL TO STRENGTHEN OUR BONDS OF MUTUAL REVERENCE

RABBI THEODORE FRIEDMAN
PRESIDENT



BACKGROUND REGARDING THE PROPOSED DECLARATION ON CATHOLIC-JEWISH
RELATIONS AT VATICAN COUNCIL II

Within the last few days, various newspapers and wire services have reported that a declaration on Catholic attitudes toward Jews is ready for distribution as an official document at the Ecumenical Council. According to these reports, the proposed declaration would condemn anti-Semitism and repudiate the charge that the Jewish people are responsible for the death of Jesus.

Reports of this proposed action on the part of the Council Fathers have been received by Jewish leaders and the Jewish people in every part of the world as indicative of an historic turning point toward improved relations between Catholics and Jews. Numerous Jewish religious and lay leaders have cabled Cardinal Bea and other Vatican authorities expressing their gratitude and appreciation of the proposed declaration and indicating that there is a universal and prayerful anticipation that this declaration will be considered during the Second Session of the Vatican Council.

We have been informed that rumors have been circulating in Rome to the effect that Jews are divided in their hopes that this

proposed declaration be introduced at the present session of the Vatican Council. It has also been said that there are some in Rome who are opposed to the consideration of the declaration at this session of the Council. Consequently, it is important to make known to the American Cardinals and Bishops at the Council the profound hopefulness with which all Jewry is awaiting the beginnings of a new era in Catholic-Jewish relations which would be initiated by the declaration. Contrariwise, postponement, which might lead to a shelving of the declaration would undoubtedly produce disillusionment and despair.

Communications to the American Council Fathers, therefore, have the sole aim of removing any doubt regarding the universal enthusiasm with which the introduction of Cardinal Bea's declaration would be received.

It is therefore of the highest importance that the true state of Jewish public opinion in America and elsewhere be communicated to the Council Fathers.

DRAFT

which condemns it as "unjust and injurious" to call the Jewish people a "decide one" and which declares anathema anti-Jewish attitudes and practices

The decree, introduced by Cardinal Bea at Vatican Council II on Friday morning ~~does not~~ ^{Capstone} represent the first effort of ~~Roman~~ Catholic authorities to repudiate the charge of exclusive or collective Jewish responsibility ^{for} of the Crucifixion. Catholic scholars and writers in the United States and abroad have long emphasized ^{that the Jews are not to be made a scapegoat for} the universal culpability of the sins of all mankind.

More than ten years ago (May 26, 1952) Father Louis Hartman, C.Ss.R., General Secretary of the Catholic Biblical Association of America stated in a letter to the American Jewish Committee:

"The New Testament quite clearly lays the chief responsibility for the death of Christ on a small but powerful group of men who could not claim to act as the rightly constituted head of the Jewish people. The rabble which they were able to rouse up to clamor for the death of Christ before Pilate's tribunal could not speak in the name of the whole Jewish people of that time and certainly not in the name of all later Jewish generations....

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

Similarly, Father Ralph Gorman, C.P., Editor of The Sign declared in an article in the May 1960 issue:

"The true Christian identifies himself with those who schemed against Christ, clamored for his death, and crucified Him on Calvary. Looking for the guilty party, the true Christian strikes his own breast and acknowledges that it was because of his sins that Christ died on the Calvary."

Unfortunately, despite such statements, and many others too numerous to mention, the charge of Jewish responsibility is still found in Catholic textbooks, sermons, and ~~liturgical~~ liturgical commentaries. The importance of Cardinal Bea's decree, if it is

approved by ~~Vatican Council II~~ is that it will give ~~enormous~~ ^{the highest} level of support and encouragement ~~leverage~~ to the efforts of Catholic scholars and theologians to make this humane and enlightened viewpoint permeate the entire Church, from the Vatican to the parochial school classroom.

It is only natural that Jews hope and pray that the Vatican Council will take affirmative action on the decree, and will find the means of implementing it in the hearts and minds of Catholics in every part of the world. The process of implementation rests completely in the hands of the Church. It is neither fitting nor proper for non-Catholics to comment regarding the procedures which the Church may choose to adopt for implementing the decree. Unquestionably, however, individual Jewish scholars ~~and theologians~~, ^{and competent Jewish} as well as human relation organizations ^{promotion} such as the American Jewish Committee, which is devoted to the goal of interreligious understanding, stand ready to cooperate with Catholic authorities should their cooperation be requested.

The growth of dialogue between Catholics and Jews ~~in~~ within recent years must be acknowledged as a remarkable aspect of inter-religious affairs in the United States. Such dialogue has proceeded on every level, from scholarly exchanges between the most eminent ~~theologians~~ theologians of both faith communities - such as Cardinal Bea and Rabbi Abraham Joshua Heschel of the Jewish ~~Theological~~ Theological Seminary of America - to consultations between Catholic and Jewish laymen in local communities, mutually exploring solutions to community problems and seeking cooperation and joint action across religious lines. We believe such dialogue ^s ^{we} has been enormously beneficial, both for Catholics and Jews who have learned better to understand one another, but also for the common good of the community as a whole.

It seems to me that the sources and influences that lead to anti-Semitism are multiple, one must be very careful to not see one as the sole cause. The role of the media, peer group, neighborhood, and even family is the degree that distorted.

The decree introduced at the Ecumenical Council by Cardinal Bea condemning anti-Semitism may stand as a milestone in man's continuing struggle for respect and understanding among the faiths. For Jews its implications are even more far-reaching and poignant. For we may be about to witness the end of what has been the root of unspeakable tragedy to our people for almost 2000 years. We are grateful that the essence of Cardinal Bea's decree attacks not only the disease of anti-Semitism but its causes as well through its specific condemnation of deicide and its interpretation of the common background of Judaism and Christianity.

A burdensome task will await us all even after final action has been taken by the Council on the decree. ~~We Jews now have the chore of reinterpreting our own history in light of new insights brought on by the studies that have culminated in this decree.~~

~~And~~ We hope that Catholics everywhere will find it in their hearts to implement the decree in their everyday lives so that Catholics and Jews -- indeed, peoples of all faiths -- can live henceforth in peace and harmony.

The introduction by Augustin Cardinal Bea, President of the Secretariat for the Promotion of Christian Unity, into the Ecumenical Council of a decree dealing with Catholic attitudes towards Jews and Judaism has been greeted as an event of historic importance by Jewish spokesmen in every part of the world. What is it about this decree that makes it so special from a Jewish point of view?

The decree condemns anti-Semitism, and deplores in the strongest possible manner the attitude of those who hate, persecute or show contempt for the Jews. However, the Church has condemned anti-Semitism on previous occasions. In 1928, for example, a decree of the Holy Office, confirmed by Pope Pius XI, condemned in an especial manner the hatred against the people, once chosen by God, that hatred, namely, which nowadays is commonly called anti-Semitism. In 1938, Pope Pius XI, addressing a group of Belgian pilgrims, declared, anti-Semitism is a repugnant movement in which we Christians can have no part...Spiritually we are all Semites. In 1957, Pope Pius XII expressed similar views to a delegation of the American Jewish Committee.

The decree also emphasizes the Church's Jewish origins and the Judaic element in its own heritage. But this too, does not represent a striking departure, since Catholic scholars and theologians have repeatedly affirmed the Church's debt to Judaism.

What is particularly significant about this decree is that it explicitly repudiates the charge that the Jews are a people of deicides (literally "God killers," or "Christ killers") in each generation cursed and rejected by God for the sin of having crucified His Son. The decree thus demolishes a concept that has served to sanction hatred and persecution of Jews across the centuries. The deicide charge, which is considered by both Jewish and Christian scholars and social scientists as a profound and pervasive source of anti-Jewish attitudes, is deeply imbedded in a considerable part of traditional Catholic teachings, from the early Christian Fathers down to present day parochial school textbooks.

"God has foresaken the Jews. They have denied the Father, crucified the Son....Henceforth their Synagogue is the house of demons and idolatry," wrote St. John Chrysostom, in the *fourth* century.

And more than 1,500 years later, the same invidious accusation is found in a Catholic textbook: "The chief priest took up a cry that put a curse on themselves and Jews for all time: 'His blood be on us and our children!'"

Explanation of Biblical source - Matthew

*Comments of Fr. Baum
Historical factors - conflict bet Ch. & synagogue
Related themes - dispersion, moribund*

Judaism, etc.

Decree will give leverage to revisions of Cath education, already begun thru efforts of Demann, A.J.C, etc. (Studies)

PROPOSED STATEMENT TO ~~BE~~ BE ISSUED BY
AJC WHEN WE GET WORD TO GO AHEAD

1. The AJC hails as an historic event the presentation to the Ecumenical Council of the degree concerning Christian attitude toward Jews.

2. We believe in a spirit that recognizes the historic values of Judaism and the living religion and creed; ^{Conceived} we feel out of a sense of Catholic concern to eliminate centuries old tensions. This degree may well augur a new era in Christian-Jewish relations.

3. To his Eminence Cardinal Bea we pay special tribute for that insight, that combination of deep religious feeling and humanism that he and his Secretariat have brought to the building of this great work.

4. By castigating attitudes and beliefs that have perpetrated hostilities against Jews generation after generation, by condemning anti-Semitism in a manner none can misunderstand, and by denouncing unequivocally the myth that the Jews are a deicide people rejected by God -- "Christ killers" in the popular epithet -- the Church can provide a powerful force for the rooting out of ^{this} millennia-old evil that has cost incalculable suffering.

5. The problems dealt with in this decree, that from long past affected Jews throughout the world, are are in no wise political in nature.

6. With this decree the Ecumenical Council can make a unique contribution to better understanding among the great religions living side by side in our world and foster mutual respect among men of every faith -- goals giving meaning to Vatican II not only for Catholics but for men of good will everywhere, objectives in keeping with the inspiration of the late Pope John XXIII and steadily pursued by Paul ^{VI}~~XI~~.

7. Acceptance of this decree will make it impossible for any one to instigate hatred for Jews and claim sanction for support in church teaching or dogma. Implementation of it through preaching in houses of worship and education in schools can result in a fundamental reconstruction of Christian attitudes toward Jews.

8. One can only rejoice at this effort to redress ~~and~~ injustices so contrary to the spiritual and moral ideals common to both religions; at this attempt for bringing about that "new order in human relations" stirringly evoked by John XXIII in his address opening the Ecumenical Council.