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AMERICAN JEWISH ARCHIVES

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

Series C: Interreligious Activities. 1952-1992

Box 51, Folder 6, Vatican Council II - Soloveitchik, Joseph, 1961-1964.

CONFIDENTIAL

May 10, 1961

Dr. John Slawson, David Danzig, Simon Segal,
Zachariah Schuster, Judith Hersheopf, Milton Himmelfarb
Rabbi Marc N. Tanenbaum

RE: INTERVIEW WITH RABBI SOLOVEICHIK RE ECUMENICAL COUNCIL

Yesterday afternoon I had a very useful and fascinating two-hour interview with Rabbi Joseph B. Soloveichik at the residence hall of Yeshiva University.

After a brief background statement on our interest in the Ecumenical Council, I posed to him the first approach that we had agreed to submit to the Jewish scholars; namely, that we invite them to prepare a "theological" statement on what the Jews would like to see come out of the Ecumenical Council. Dr. Soloveichik responded with a remarkable analysis of Christian-Jewish relations, concluding that he would be opposed to any "theological" presentation to the Vatican. Some of the reasons he gave;

(a) The Catholic Church is proud and would resent suggestions from Rabbis and Jewish scholars that call for a revision of the fundamentals of their faith;

(b) No matter how carefully one phrases this theological "bill of particulars" this will become a "theological disputation and he would want no part of it;

(c) A "theological" statement, assuming one could obtain a consensus, will invariably touch on the complex organization of the nation Jewish religious agencies and he wishes to keep the rabbinic and synagogal agencies out of this;

(d) There are "theological traps" in such a presentation already suggested by the public statements on the "Christian-Jewish Continuum" issued by Cardinal Bea, Father Boyer, and others. J.B.S. said - I don't trust ourselves in this kind of encounter. None of us are as strong as our fathers were in their religious commitment. The line separating Christianity from Judaism has become increasingly thin, so much so that the distinctions that separate Christians and Jews are primarily abstractions. Should the Ecumenical Council seek to minimize these abstract distinctions by emphasizing the continuum between

Christianity and Judaism and that the New Testament is the progressive revelation of the Old, we will find that this will over the years become a peril for the many thousands of our people who are weak in their Jewishness.

J. B. S. said that there is no question that a new temper prevails in the Vatican and that the Ecumenical Council provides an opportunity for removing the basis of credal anti-Semitism. He underscored that the memorandum to be submitted to the Vatican should be on the level of the social and human relations consequences of the church's attitudes, teaching, and behavior toward Jews.

Significantly he reported that he had discussed these questions with Professor Harry Wolfson at Harvard University who agreed entirely with his views expressed above. J.B.S. asked for a copy of our draft memorandum (which I gave him), offered to read it during the next several days and to give us his reactions by next Tuesday, May 16th. He also volunteered to submit a copy of the memorandum to Prof. Wolfson and would ask him to respond in writing with specific recommendations.

J.B.S. urged that the memorandum be submitted through a prominent Catholic layman, not a cleric, in order to minimize the theological setting of our activity.

Of passing interest, he reported that he had told Dr. Nahum Goldmann that he preferred to work with The American Jewish Committee on this issue because he felt that the Committee would behave responsibly and would not exploit this issue for its own interests.

MHT:am

May 11, 1961

AMERICAN JEWISH
CHIVES

Dr. Joseph B. Soloveitchik
34 Hutchings Street
Brookline, Massachusetts

Dear Dr. Soloveitchik:

I am very grateful to you for the appointment you granted me on Tuesday, May 9th.

Your views were most helpful in guiding us in our approach to this complex problem.

I had hoped to be able to send you the enclosed draft memorandum before you left for Boston, but regrettably, on returning to the office, I found that these had not as yet been mimeographed. The second copy is for transmittal to Professor Harry Wolfson.

I would be grateful if you would send me your response to the memorandum during the early part of next week and would appreciate your indicating to Dr. Wolfson that we would welcome his early response. Please keep in mind that this is a tentative formulation and that we would welcome any observations, comments, and particularly recommendations (beginning on page 25) that you may be inclined to offer. It would be helpful if you could also communicate to Professor Wolfson that we would be interested similarly in his detailed response and also, particularly, in his recommendations.

Again with deepest appreciation and warmest good wishes.

Sincerely,

Rabbi Marc H. Tanenbaum, Director
Interreligious Affairs Department

MMT:fb
Encl.

P. S. When you have finished reading the memorandum, would you and Professor Wolfson kindly return these to me?



CONFIDENTIAL

June 8, 1961

Dr. J. Blawson, D. Damsig, Z. Shuster, S. Segal, J. Horshkopf
Rabbi Marc H. Tanenbaum

RABBI SOLOVEITCHIK ON HANUM GOLDMANN

Rabbi Soloveitchik telephoned me yesterday about our Ecumenical Council memorandum, and during our conversation I told him about Dr. Goldmann's reported meeting in progress at Geneva. While I indicated that I had not been able to check the facts, he responded immediately with serious concern. He said that recently the J.F.A. carried a report that Goldmann had set up a committee to draft a memorandum for the Vatican and that he appointed to this committee several Hebrew University professors. Rabbi Soloveitchik said that he met with Goldmann and expressed to him his disapproval of his approach; Goldmann denied outright the reports of his activities.

At any rate, Rabbi Soloveitchik said that he appreciated receiving the information and that he was going to communicate immediately with Chief Rabbi Brodie of Britain, Chief Rabbi Kaplan of France and others urging them not to become involved in any of Goldmann's efforts in connection with the Ecumenical Council. He felt certain that they would share his thinking.

Also, yesterday I spoke with the Senior Executive of the Rabbinical Council of America (Orthodox) and the Rabbinical Assembly of America (Conservative) and they both shared Rabbi Soloveitchik's reaction. Rabbi Klavan, the Rabbinical Council Executive Vice-President, said that he was going to ask for a meeting with Goldmann and would reflect to him directly the distress of his group over Goldmann's free-wheeling activities regarding the Ecumenical Council. Rabbi Klavan said that if Goldmann refuses to contain himself and does not behave more responsibly that his group would condemn him publicly and seek to undermine his presumed authority to be a spokesman for the Jews. The Conservative group would be prepared to join with the R.C.A. in their denunciation of Goldmann. In a very general way, they are both aware of what we are doing and approve of our efforts.

Rabbi Soloveitchik regretted that Harry Wolfson had not made available his recommendations on our memorandum this week, but indicated that he would have them with him by next Tuesday.

J. Hersheoff

Val memo Ref.

June 20, 1961

D. Danzig, S. Segal, Z. Shuster, G. Salomon, J. Hersheoff
Rabbi Marc H. Tanenbaum

COMMENTS ON OUR ECUMENICAL COUNCIL MEMORANDUM FROM RABBI J.
B. SOLOVEITCHIK, PROFESSOR HARRY WOLFSON, AND OTHERS

Following is a summary of the reactions to our Ecumenical Council memorandum given to me by Rabbi J. B. Soloveitchik (JBS), Professor Harry Wolfson (HW), Mr. Abraham Carmel (AC) formerly Father Kenneth Cox, and Rabbi Soloveitchik's son-in-law, Dr. A. Lichtenstein (AL) a Jewish scholar who teaches religious literature at Yeshiva University.

(These comments are based on a mimeographed version of the memorandum).

Paragraph 2 and 3 - MHT feels these two paragraphs are too colloquial and should be rephrased. (Page 1)

Page 1, Par. 2, line 8 - "the reality of spiritual things" - substitute "spiritual order or spiritual values" (JBS)

Page 1, Par. 2, line 9 - "false religious badge" - (AC) suggests we "pinpoint atheistic communism" - "I think the Catholic Church is cynical about the Jewish attitude to communism".

Page 2, Par. 1, line 1 - JBS suggests "reaffirmation" instead of "reappraisal".

Page 2, Par. 1, line 5 - JBS suggests leaving out sentence beginning "we understand ... directives". Or substitute "we understand this Council will concern itself mainly with concrete issues and practical directives". MHT feels we ought to leave it out.

Paragraph 3, line 1 - The tensions between Catholics and Jews, instead of Jews and Catholics.

Paragraph 3 - JBS feels that "the moral motive, that is, the ethics of the Church attitude toward the Jews" must be stated.

Paragraph 3, Line 9 - "The spiritual heritage of the Bible" - JBS suggests, "a common spiritual heritage that affirms human dignity, etc., or that embraces all mankind". He suggests we eliminate "of the Bible" so that the statement will embrace Buddhists, Hindus, etc.

Page 3, Para. 2 - JBS says the Hitler tragedy deserves greater emphasis; he feels it is passed over too easily.

Page 3, Para. 2, Line 8 - JBS; omit Pope Pius the XII among them.

Page 3, Para. 3, Line 2 - substitute "countries" for "country", JBS refers to Poland, Lithuania, Latvia which, he says, participated in the murder of Jews as much as did the Germans.

Page 4, Para 3, Line 4 - JBS: "bring those violations which contradict" instead of "bring this violation of the precepts".

Page 4, Para 3, Line 5 - Omit "and to ask that it be stopped at once".

Page 4, Para 5, Line 3 - JBS suggests we omit "the gross historical and spiritual ties between them". On theological grounds he is opposed to our emphasizing the continuum between Judaism and Christianity which implies the "progressive revelation" theory.

Page 5, Line 1 - JBS raised the question about "words and rituals"; MHT earlier suggested substituting "teachings, prayers, and rituals".

Page 5, Para 1, Line 4 - JBS urges we omit phrase, "thus ... reintroduced"; he is opposed to our recognizing the good Friday practice of "Plectamus Genus" for the Jews.

Page 6 Professor HARRY WOLFSON feels the entire page 6 should be eliminated. He argues that the Vatican knows what Roman Catholics like Father Demann and others are doing; that it is impudent for us to tell them what is going on in Church circles. HW says too, that the Vatican's possible response to this information may be that the Church, according to our own report, has done a good deal, therefore, what else do we want?

Page 6, Para 3 - HW feels that the Vatican disapproves of much of the studies by the Jewish scholars listed here, and that it would be advisable to omit reference to them. HW also does not think too much of this Jewish scholarship.

Page 6, after Para 3 - omit headline, "Destroying the Roots of Hate".

Page 7, Para 2: JBS: omit "no danger to doctrine"; JBS suggests leaving out first sentence, paragraph 3, "it is presumptuous to tell the Vatican that these revisions need not falsify their beliefs".

Page 14, after Para 1 - AG: "in the stations of the Cross, portrayed in the stained glass windows of churches around the world, very often the Jews are depicted in an ugly way, with cruel expressions, prefiguring the Streicher caricatures".

Page 15, Para 1, Line 2 - MHT suggests we omit sentence, "for example ...shocked by them".

Page 16, Para 3: AG: "it might be worth mentioning that the Sermon on the Mount is largely rabbinical in source and origin".

Page 21, item 45 - JBS: omit "continuity between old and new testaments". JBS objects on theological grounds, as before, on our emphasizing the continuity between Christianity and Judaism. Also, he says that we ask too much, in effect, ask for gratitude, by pressing the Church to proclaim its indebtedness to us.

JBS regards Section II "as the best sections of the memorandum; it is well documented, but the innuendoes are unnecessary". JBS suggests that we be careful not to cite the Gospel references, but only those paraphrases which contain negative statements about Jews. We cannot ask the Church to revise the Gospel to suit us.

Page 22, after Para 3 - omit headline, "Catholics vs Jewish American".

1
Page 24, after Para 3: AG: "His Holiness should discourage pulpit references which reflect upon the Jews as a body" (AG: "this is important").

Page 25, Para 4 JBS: omit entire paragraph on "continuity between the Jewish and Christian faiths."



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February 23, 1962

Rabbi Dr. Joseph B. Soloveitchik
34 Hutchings Street
Brookline, Massachusetts

Dear Dr. Soloveitchik:

It was very good speaking with you again. We are very grateful for your continued interest and helpfulness in clarifying some of the issues that we have been discussing.

With regard to the question of the position of the American Jewish Committee in connection with attendance by Jews at the Ecumenical Council, I am herewith stating the official position taken by our agency at a meeting held here on December 29, 1961. The following paragraph is excerpted from the minutes of that meeting:

"V. JEWISH REPRESENTATION AT THE ECUMENICAL COUNCIL.

After discussion, it was AGREED that the American Jewish Committee would not request nor stimulate an invitation for a Jewish observer or representative to the Ecumenical Council. The hope was expressed that other Jewish groups would similarly not seek representation at what is in the last analysis an internal Christian doctrinal meeting. It was our opinion that we should consider an invitation only if other non-Christian groups were invited, such as, Moslems, Buddhists, Hindus (which presently appears highly unlikely). If Jewish representation is requested by the Vatican then it should be extended to religious rather than political agencies. (For example, World Council of Synagogues, World Union for Progressive Judaism, World Union of Orthodox Jewish Congregations, Synagogue Council of America)."

While I am more than happy to share the above with you, you can understand that this information in the wrong hands could be

used to embarrass us. Therefore, I would ask you not to make this quotation available to anyone, but you are certainly at liberty to quote the substance of this in your personal conversations with interested and responsible parties.

I will telephone you next Wednesday morning and will look forward to meeting with you some time that day.

Warmest best wishes.

Respectfully,

Rabbi Marc H. Tanenbaum, Director
Interreligious Affairs Department

AMERICAN JEWISH
ARCHIVES

MHT:fb



August 3, 1962

Dear Rabbi Janenbaum,

I just received your letter with the enclosed draft of the letter you want me to sign.

In all candor, I do not like the contents of the letter. The letter is extremely apologetic, bordering on servility. We thank the Cardinal for a good intention which has never been implemented, and the expressions of gratitude are so profuse as if we addressed ourselves to some great ~~great~~ benefactor of ours. Basically, the elimination of inciting and prejudicial

sections from the Catholic liturgy is not our problem but theirs. Let no Church dignitary be led to believe that our destiny and future are dependent upon his good will. A more articulate and firmer approach would pay a higher dividend in all respects.

I do not know the reactions of Mr. Heschel and Dr. Frechaf to the letter. As far as I am concerned, I am not ready to sign it.

However, I wish to

- 3 -

emphasizing that my refusal to sign this letter should not be misconstrued. I can visualize a different sort of letter to that the Cardinal that I might sign.

With kindest personal regards,

בברכה חיים ושלום
ביום 16.12.61

Sincerely yours,
Joseph P. Kamp

ק"ל הרבנים, ירושלים ב' יום א"ה. 1205/1206

א"ה, תשס"ז

יוסף דוב הלוי סולוביצ'יק
JOSEPH SOLOVEITCHIK

August 7, 1962

Dear Rabbi Jannenburg,

I acknowledge receipt of your letter. With the exception of the letter by the apostolic delegate to the Agudas Israel, I was acquainted with the material you sent me.

I regret to say that I do not share the optimism of others concerning the sincerity of the Catholic dignitaries. All the statements they make lack an absolute assurance that no rentward ventures are being contemplated. No Catholic representative in a responsible position has stated that the blank day proposal is out of consideration. The letters are very vague and equivocal and are typical of the time honored pattern of Vatican policy which has always been elusive and devious. I am afraid that it would border on almost criminal negligence if we were to put naively our trust in declarations which don't say

יוסף דוב הלוי סולוביצ'יק
JOSEPH SOLOVEITCHIK

much and promise nothing. We might be unpleasantly presented with a fait accompli.

Therefore, I feel that it is ~~essential~~ essential to exercise continued vigilance and to do whatever possible to prevent the disaster (it would indeed be just that) from occurring.

The question ^{with} ~~by~~ which we are confronted is one of method. I am inclined to agree with Cecil Roth that direct pleas and memoranda from the Jewish Community to the Vatican on ~~this~~ subject of ^{the planned} calendar reform would be not only futile but harmful. If the Vatican were inclined to endorse the blank day ^{innovation} ~~proposal~~ it would hardly change its position out of sympathy for our cause. On the contrary, our entreaties might influence the decision in the wrong direction. The only course of action left open to us is to intervene indirectly and subtly and thus see that the seven day week be preserved. By this I mean that prominent Catholic laymen

יוסף דוב הלוי סולוביצ'יק
JOSEPH SOLOVEITCHIK

should voice their concern to the members of the hierarchy that the calendar reform, if adopted, might further strain relations between the Catholic and non-Catholic communities. The Vatican must be given to understand that any change in the calendar will encounter rough sailing in the U.S. and that many segments of the American community, both Jewish + non-Jewish, would oppose it with all their might. Realpolitik is not unknown to the hierarchy and practical difficulties will be appreciated by ^{its} members.

You understand ~~it~~ very well that time, in this matter, is of the essence since the ideal ^{solution} ~~situation~~ would be to prevent the general planning committee from placing the blank day proposal on the Agenda. I believe that the American Jewish Committee can do more

יוסף דוב הלוי סולוביצ'יק
JOSEPH SOLOVEITCHIK

than any other organization in
this matter and I know that your
group will display diligence,
intelligence, and tact.

With kind regards,

קייט חוס, אהרן וסג!

Sincerely yours,
Joseph Soloveitchik



EC

August 10, 1962

Rabbi Joseph B. Soloveitchik
P. O. Box 1033
Onset, Mass.

Dear Rabbi Soloveitchik:

Pursuant to our conversation over the telephone yesterday, I am sending you a rough draft of a proposed letter to Cardinal Bea.

In light of our information from Rome the affects of the Goldmann-Wardi episode have been "calamitous" and we are advised strongly that a letter of this kind signed by eminent Jewish leaders like yourself would be exceedingly helpful.

I have read the text of this letter over long distance telephone to Rabbi Heschel who is presently in New Hampshire. He generally agrees with its content and would be prepared to sign it. Of course, he wants to see the written text and I have just sent it to him. Our thought, too, was to invite Dr. Solomon Freehof to be the Reform signator.

I am pleased to know that you may be coming in to New York City this coming Tuesday or Wednesday and will look forward to meeting with you. Should your plans change, I would be most grateful if you would telephone me collect on Monday and let me know your decision with regard to signing the enclosed letter. It is, of course, understood that this is to be a private communication, with no publicity, and both the contents and the signators to the letter are to be kept entirely confidential.

With warmest good wishes for a Shabbat Shalom,

Respectfully,

Rabbi Marc H. Tanenbaum, Director
Interreligious Affairs Department

MHT:as
Enc.

CC: Rabbi A. Heschel



F

August 31, 1962

Rabbi Joseph B. Soloveitchik
P. O. Box 1033
Onset, Massachusetts

Dear Rabbi Soloveitchik:

Pursuant to your suggestion, I spoke with Rabbi Heschel today with regard to your meeting at the beginning of this coming week.

If you would be good enough to telephone Rabbi Heschel when you come into the city, he will be glad to meet with you at a mutually convenient time and place. His telephone number at his study is, Riverside 9-8000 and at his home, Academy 2-5833.

Rabbi Solomon E. Freehof of Pittsburgh is eager to meet with both of you, however, he just informed me that his schedule of commitments does not allow his coming into New York City during the coming week. He said that he would be in touch with us in regard to setting up a later date for the three of you.

With warmest good wishes, I am,

Respectfully,

Rabbi Marc H. Tanenbaum, Director
Interreligious Affairs Department

MEG:fd
B.C. Dr Heschel

P.S. Enclosed is a copy of the editorial from America magazine, "To Our Jewish Friends" and our reply, "To Our Catholic Friends".

August 1, 1962

Rabbi Dr. Joseph B. Soloveitchik
34 Hutchings Street
Roxbury, Mass.

Dear Dr. Soloveitchik;

Pursuant to your request and that of Dr. Heschel, I have asked our Paris office to make inquiries regarding the position of the Vatican in relation to the calendar reform proposal.

The enclosed reply, I believe, will bring you up to date.

After you have had a chance to read this material, I look forward to discussing with you what the next steps are to be.

Warmest best wishes,

Cordially yours,

Rabbi Marc H. Tanenbaum, Director
Interreligious Affairs Department

MHT:as
Enc.

June 14, 1962

Rabbi Dr. Joseph B. Soloveitchik
34 Hutchings Street
Roxbury, Massachusetts

Dear Dr. Soloveitchik:

Enclosed please find another copy of the story that we talked about yesterday.

Should you cable to Dr. Warkaftig or to others and receive a reply, I would be grateful if you would keep me informed.

Would you please return to me the draft memorandum that I recently sent you.

Warmest regards.

Sincerely,

Rabbi Marc H. Tanenbaum, Director
Interreligious Affairs Department

MBT:fb
Encl.

F-8

April 16, 1962

Rabbi Dr. Joseph B. Soloveitchik
34 Hutchings Street
Roxbury, Massachusetts

Dear Rabbi Soloveitchik:

It is always a pleasure to be in your company, and I am particularly grateful for the time that you were able to give me today on Erev Pesach.

Enclosed is the copy of the third memorandum that we discussed. It is sent to you as a confidential document. We are very grateful to you for offering so graciously to read it and to give us the benefit of your thinking and reactions. As you understand, it is now in a draft form.

I look forward to hearing from you at your early convenience. In the meantime, my warmest good wishes for a Chag Kasher V'Sameach.

Sincerely,

Rabbi Marc H. Tanenbaum, Director
Interreligious Affairs Department

MHT:fb
Encl.

B.C. JS, DD, SS, JH

F- "J"

CONFIDENTIAL * NOT FOR PUBLICATION OR DISTRIBUTION

February 23, 1962

Rabbi Dr. Joseph E. Soloveitchik
34 Hutchings Street
Brookline, Massachusetts

Dear Dr. Soloveitchik:

It was very good speaking with you again. We are very grateful for your continued interest and helpfulness in clarifying some of the issues that we have been discussing.

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I will telephone you next Wednesday morning and will look forward to meeting with you some time that day.

Warmest best wishes.

Respectfully,

Rabbi Marc H. Tanenbaum, Director
Interreligious Affairs Department



MHT:fb

JS
DD
SS
Z. Shuster

March 8, 1962

Rabbi Dr. Joseph B. Soloveitchik
34 Hutchings Street
Brookline, Mass.

Dear Rabbi Soloveitchik:

As you know, I tried to reach you several times by telephone this past Wednesday and regrettably missed you.

If you will be in New York City next Wednesday, I would very much welcome an opportunity to meet with you. If you would call my office Wednesday morning, or if that is difficult I will try to reach you, then perhaps we can arrange a mutually convenient hour that day.

Enclosed is the press release we issued in connection with the chair on human relations at Pro Deo University in Rome. I will be glad to discuss this with you when I see you.

Warm regards.

Cordially,

Rabbi Marc H. Tanenbaum, Director
Interreligious Affairs Department

MHT:as
Encs

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Original documents
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The Commentator

Official Undergraduate Newspaper of Yeshiva College

... Wear
Woolen
Tzitzis

NEW YORK CITY, WEDNESDAY, DECEMBER 4, 1963

No. 5

Rabbi Soloveitchik Wants United Action Against Missionary Threat

by Steven Prystowsky

Rabbi Joseph B. Soloveitchik addressed the students and faculty of the three Hebrew divisions in a special assembly convoked "to meet one of the most awesome challenges in the millenia of our history."

Rabbi Soloveitchik discussed and analyzed the evangelical missions of the Christian Church in Israel and the Diaspora and the Ecumenical Council schema on anti-Semitism. This was the first time that Rabbi Soloveitchik has lectured before the student bodies on modern problems facing Jewry. He spoke at Nathan Lampert Auditorium on Thursday, November 21.

Eternal Problems

The problems facing Jewry today, stated Rabbi Soloveitchik, are the same that faced Jacob. Esau asked Jacob's scouts, "Whose are you—and where are you going?" These two questions are now being asked by another Esau in a "new guise"—the Church, both Protestant and Roman Catholic. They ask to whom do you belong as a spiritual personality and what is your ultimate goal and way of life? Who is after G-d?

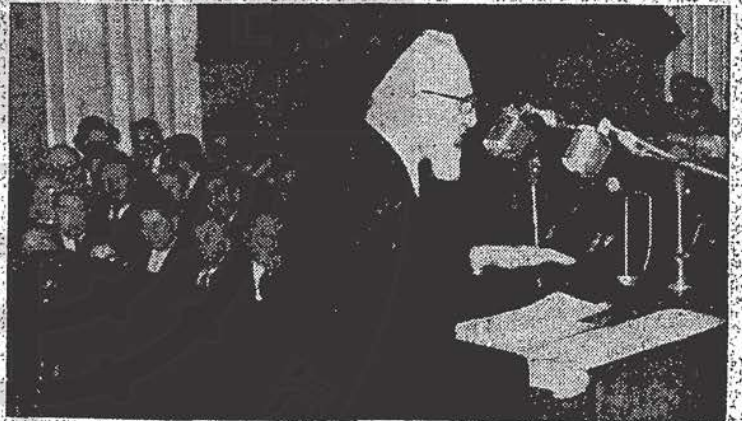
Our answers now, declared Rabbi Soloveitchik, are no different from those in the time of Jacob. Jacob and what he represented are highly relevant in 1963. "We are committed to Jacob and

the G-d of Israel. This is our only answer. No compromise and no retreat. We follow our destiny, we defy even our own common sense—we have our commitment."

Rabbi Soloveitchik's address

evangelize the whole Jewish community as such."

The rise of the State of Israel is a prime reason for the new evangelical interests. The Church has taught that Jews can never return to Zion because they re-



Rabbi J. B. Soloveitchik addresses students on missionaries in Israel.

was fervid and emotional, but he spoke clearly and lucidly. "The Church suggests to us directly and indirectly a revision of our 2000 years old decision against Christianity and its founder. The Church has decided to approach us again. The aim of the Church is to convert the Jews in Israel to Christianity and they are approaching us with these [Esau's] questions.

Church Dogma

"The evangelical mission of the Church is unequivocally a part of its dogma. Both Protestants and

jected Jesus, yet, they see that the State of Israel is established.

They are thus faced with a contradiction between theory and reality. According to Rabbi Soloveitchik, the Church's solution is baptism. Since the Jewish State is now secular, the Church sees a secular Jew, one who abandoned his identity as a "member of a metaphysical, Masoretic group."

Reconciliation

"The Church now feels that it is possible to explore a recon-

(Continued on page 3)

lox Medical

Rabbi Soloveitchik Concerned

(Continued from page 1)

ciliation between the Jewish community and the Church. There is no need for *Meshumodim*, converts, who are cast from Jewish society, for the new breed they hope to create will have reconciled within itself both Judaism and Christianity."

These are only two of the factors leading to the increase of evangelical interest. He also included Reform Judaism and the fact that the Jew of today has despiritualized his life. The Church realizes this and knows that since the human being needs eternal roots evangelization is now possible.

Rabbi Soloveitchik called for a law against missionaries in Israel. He described this law as not only "desirable" but also "indispensable." He did not see any conflict with freedom of religion.

Rabbi Soloveitchik's opening remark was one of anguish and sadness. He said, "I want to relate to you the disturbing thoughts on my mind, and to show you the anxiety felt among us."

One disturbing thought, although not explicitly stated, was his deep displeasure at the reaction of the Jewish community to the communique of the Ecumenical Council. The communique stated that the Jewish people are absolved of any special responsibility for the crucifixion. Dr. Soloveitchik was upset that organizations hailed the communique without reading the complete document (the communique only described the highlights) or waiting for it to be approved by the Ecumenical Council.

Rabbi Soloveitchik viewed the schema as an "evangelical document, a call for the Jewish people to be baptized. It is not a document of liberalism." He cited Cardinal Ruffin's question before the Ecumenical Council as one that supports his views. Cardinal Ruffini asked why the statement regarding Jews should be included in the schema of Christian unity. Obviously, observed Rabbi Soloveitchik, he did not comprehend that Jews are being considered as brethren similar to the Protestants.

Dr. Soloveitchik's speech was met with a standing ovation and a determined effort by the students to alleviate the missionary problem in Israel.



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COPY

F- Solovitch

CANADIAN JEWISH CONGRESS

Office of the
Executive Vice-President

February 11, 1964

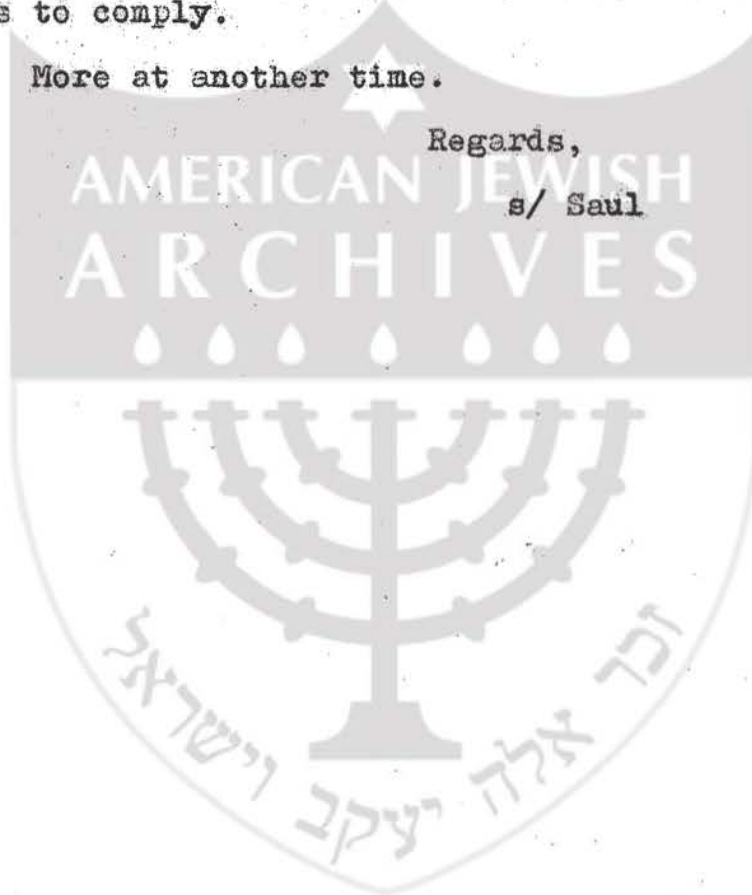
Dear Simon

Stenographer's notebook jammed so for the present will resort to this way of acknowledging yours re Leger and McGuigan and to tell you I am both interested and anxious to comply.

More at another time.

Regards,

s/ Saul



THE JEWISH CHRONICLE

(THE JEWISH CHRONICLE LTD.)

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FROM THE EDITOR

10 February, 1964.

Dr. Simon Segal,
American Jewish Committee,
165 East 56th Street,
New York, 22,
N.Y., U.S.A.

Dear Simon,

Thank you for your letter of the 7th inst. after our telephone conversation. I am always amazed by your resilience. You sounded much brighter, more awake and more cheerful at 4.30 in the morning your time than I felt at 10.30 a.m. which it was here. A story from Dick Yaffe is on the way, and after I read it I will look at the position with regard to an editorial.

So far I have had no reaction whatever to the Soloveitchik story we published last Friday.

It will, I am afraid, not be possible for me to go over to Brussels, but we shall be represented by our Foreign News Editor, Geoffrey Paul, who is a nice fellow, and I hope you will meet him.

Is there any possibility at all of your coming over to London before or after Brussels?

Sincerely yours

William

P.S. Thank you for your letter of the 6th inst. and for your help on David Kessler's visit to Latin-America. I have passed over the information to him.

DD MIAW

LONDON JEWISH CHRON

Soloveitchik

Under fire

2-14-64

From our Correspondent

NEW YORK

With the Vatican Secretariat for the Promotion of Christian Unity still canvassing opinions on the final form of the schema dealing with relations between the church and the Jews, to be submitted to the Ecumenical Council when it resumes in the autumn, Jewish circles here closely concerned with Christian-Jewish relations have voiced amazement and dismay about last week's attack by Rabbi Dr. Joseph B. Soloveitchik on only one version of the proposed decree.

Neither Cardinal Bea, head of the Secretariat for the Promotion of Christian Unity, nor these Jewish groups are completely satisfied with the draft criticised by Rabbi Soloveitchik as "nothing more nor less than evangelical propaganda." There has been no suggestion, however, that the draft which drew his ire is the final one and it is known here that Cardinal Bea has received more than 1,000 suggestions in reply to his invitation to bishops to submit any amendments they might have by mid-February.

'Every step approved'

It is claimed by these Jewish circles that Rabbi Soloveitchik is fully aware of these circumstances, having been consulted on, and approved of, every step taken by American Jews to make their views known to the Vatican.

His criticisms about groups and individuals establishing contact with the church in Rome particularly caused raised eyebrows since prominent Orthodox leaders close to Rabbi Soloveitchik have been in contact with high Catholic officials both here and in Rome without apparently earning his displeasure until last week.

February 14, 1964

Rabbi Israel Klavan, Executive Vice-President
Rabbinical Council of America
84 Fifth Avenue
New York, New York

Dear Israel:

I hope this finds you, your family, and the RCA well.

If a text of Rabbi Joseph Soloveitchik's last address before the Rabbinical Council of America Mid-Winter Conference is available or a press release containing the substance of his remarks, I would be grateful to you if you could share this with me.

Warm regards.

Cordially,

Rabbi Marc H. Tanenbaum, Director
Interreligious Affairs Department

MHT:fb

The American Jewish Committee

DATE: 2/17

TO: Rabbi Tanenbaum

FROM: Mort Gorman

- For approval
- For your information
- Please handle
- Please talk to me about this
- Read and return
- Reply for my signature
- Returned as requested
- Your comments, please

Remarks:

182-9-6

SOME ISRAELIS DOUBTFUL ABOUT JOHNSON PLAN

From our Correspondent

JERUSALEM

The Israeli Prime Minister, Mr. Eshkol, has expressed his Government's satisfaction at the offer by President Johnson to co-operate in research on the use of nuclear power in the desalination of salt water and has promised

Co-operation offer on water

Continued from page 1

Neither American nor Israeli sources here will comment. But there is a belief that the top secret atomic installations in Dimona, in the Negev, will play a part in the matter.

Mr. Johnson spoke about the problem that is troubling "so many nations of the globe," including "my own." Like Israel, America needed to "find cheap ways to convert salt water to fresh water." So, "let us work together." And then came the surprise: "This nation has begun discussions with the representatives of Israel on co-operative research in using nuclear energy to turn salt water into fresh water."

There had previously been polite applause for his references to Dr. Chaim Weizmann and Israel, but now the 1,700 diners in the Grand Ball Room of the Waldorf-Astoria Hotel thundered their approval. Mr. Johnson went on:

"This project poses a challenge to our scientific and technical skill. I promise no early and easy results but the opportunities are so vast and the stakes are so high, it is worth all our efforts and all our energy."

Kiss for the crowd

that the results of such research will be placed at the disposal of other nations throughout the world, "particularly those States in our region which suffer from a lack of water."

Talks are expected to start soon with United States officials on the full implications of the President's statement, including the possible use of Israel's reactor at Dimona, in the Negev, for research purposes. Political quarters here point out that, while there have been previous discussions with the United States Department of the Interior on desalination, these have never included the possible use of nuclear power.

Co-operation with Washington on the peaceful uses of atomic energy has existed for a number of years but, until now, has not been connected with desalination.

Not so elated

Israelis generally were flattered by President Johnson's announcement of co-operation between his country and theirs on such an important project, but some of the more critically minded, both on the Government side and in Opposition, were less elated. They made the point that, in a partnership such as that proposed by President Johnson, tiny Israel would find it difficult to remain on an equal footing with the mighty United States.

This, it is feared, might in turn render Israel even more sensitive to possible U.S.A. pressure on issues such as the Arab refugees or the status of Jerusalem. The proposed partnership might also give the Americans a decisive share in the control of the nuclear reactor at Dimona which, until now, has been kept free of Washington's influence.

Eventually, say the pessimists, the suggested tie-up with America could also contribute to a cooling off in the French attitude to Israel.

Soloveitchik under fire

From our Correspondent

NEW YORK

With the Vatican Secretariat for the Promotion of Christian Unity still canvassing opinions on the final form of the schema dealing with relations between the church and the Jews, to be submitted to the Ecumenical Council when it resumes in the autumn, Jewish circles here closely concerned with Christian-Jewish relations have voiced amazement and dismay about last week's attack by Rabbi Dr. Joseph B. Soloveitchik on only one version of the proposed decree.

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The deserted precinct of Cairo earlier this month. The row of temporary visitors to the city served as communal headquarters for the World Council of Churches.

Ort expands on three

From a Correspondent

GENEVA

The 1964 budget of the World Council of Churches will amount to £3,088,000. The American Joint Distribution Committee, which receives its funds from the United Jewish Appeal in America, has agreed to provide \$1,950,000 (about £696,400) of this sum.

More than fifty delegates from Britain, Israel, America, France, Belgium, Denmark, Switzerland, Persia, Sweden, Holland and the Netherlands took part in last week-end's meeting of the World Council of Churches.

Jewish Chronicle
Feb 7, 1964

Cairo newspaper "Al-Ahram," which is regarded as the personal voice of President Nasser, has reported "secret" American advice to the Arab nations, which consisted of three main points:

Make sure that Israel does not obtain more than its share of water under the Johnston Plan.

The Arabs should not attack Israel; occupy it or destroy the installations for drawing water from Lake Galilee, because the U.S.A. would not be able to stand idly by.

If the Arabs implemented their plan to divert the headwaters of the Jordan, Israel would not remain quiet and might find itself compelled to occupy the sources of the Hasbani and Baniyas rivers in Lebanon and Syria.

American protector

His interpretation of this advice, said Heikal, was that unlimited and unconditional funds would be available from the U.S.A. for Israel's water project; the U.S.A. would try to implement its trusteeship on the area, which was implicit in its clear insistence upon implementation of the Johnston Plan; the U.S.A. would protect Israel and incite her to aggression if the Arabs went ahead with their own diversion project.

In Libya the new Prime Minister, Mahmoud al-Muntasar, announced that the Cabinet had decided to implement the Cairo "summit" decisions on Palestine without hesitation and regardless of the sacrifices that this might entail.

This enthusiasm does not seem to be shared by the Lebanon whose President absented himself from the "summit" on the grounds of "ill-health" and whose Foreign Minister has now stated he cannot join his other Arab colleagues on their world tour because he is engaged in campaigning for the forthcoming General Election, due in April or May. Lebanese Parliamentarians have already made it clear that if the waters of the Hasbani are to go anywhere it would be into their own resources and not those of Syria or Jordan.

Shimon Peres in London
Israel's Deputy Defence Minister, Mr. Shimon Peres (right) being greeted on his arrival at London Airport on Tuesday by Mr. E. Evrou (left), Minister at the Israeli Embassy, and Colonel D. Hiram, the Military Attaché

Soloveitchik denounces Vatican schema

AMERICAN JEWISH
FROM OUR CORRESPONDENT

Rabbi Joseph B. Soloveitchik has attacked the Vatican document on the Jews as "nothing more or less than evangelical propaganda," and sharply criticised religious dialogues between Jews and the Church and attempts by Jews to bring about changes in the texts of Christian prayers and dogmas.

He was speaking at the mid-winter conference of the Rabbinical Council of America

(Orthodox). Regarded as the spiritual leader of all non-Chasidic Orthodoxy in America, Rabbi Soloveitchik created a storm with his remarks.

Rockwell flops in New York

George Lincoln Rockwell's long-heralded and debated appearance at Hofstra University, Long Island, finally came about on Monday—and was a resounding failure.

After a rambling speech devoted mainly to his questionable army career, the self-styled American Nazi Fuehrer indicated his pleasure at the chance "of gaining converts to my philosophy." His audience, half of them Jews, did not share his pleasure. They just sat and yawned.

Rockwell courted arrest by appearing in New York City, because the police hold a warrant ordering his arrest on sight. However, they ignored his presence here.

"The schema does not recognise Jews as people with the right to live their own lives and worship in their own way," he declared. It merely stated that the Church was willing to wait until "we see the light and embrace Christianity."

All activities between Jews and the Church must be carefully looked into and discussions confined to social and political—non-religious—subjects. Rabbi Soloveitchik declared that Christians, despite all their friendly talk, had still not given up hope that Jews would eventually become converts.

Involvement

Rabbi Soloveitchik's sharpest words were reserved for Jewish efforts to have Christian texts changed. He regarded these efforts as involvement with Christians in theological discussion. Having studied the schema carefully in Latin and in English, he had come to the conclusion that it held out no future for the Jews.

They were seen, he continued, as "those who were once the children of Abraham, Isaac and Jacob" but were now no longer recognised as their descendants. The Jews should only demand a simple statement against anti-semitism, but not call for religious brotherhood.

No Common Market accord

Continued from page 1

again at the proposals for an agreement with Israel—whereas the permanent representatives had asked the Ministers to guide them on the form the agreement should take. Unless there is a complete change of heart on the part of the Italians

formal meeting with the French Foreign Minister lasted 90 minutes. Earlier, the two Ministers met at a dinner party given by the Israeli Ambassador, Mr. Walter Eytan, which was also attended by the Israeli Deputy Minister of Defence, Mr. Shimon Peres, and senior French officials.

Jew sentenced for

... a prosecutor Agency for the Investigation of Nazi Crimes in Dortmund. Hoercherl, the West German Minister of the Interior, suspended Peters after the arrest...

Political circles in Bonn upset at the week-end by the arrest. The case was treated "top secret" and the authorities refused to disclose details of the arrest or the charges.

A spokesman of the Ministry of the Interior said, however, that after a few years' examination of the political records of the leading officials of the Federal Department of Criminal Investigation had not yielded any incriminating evidence against Ewald Peters. Peters was a member of the staff of that department.

[See Editorial Comment]

German experts visit Egypt

From our Correspondent

A group of 12 members of the German Federal Parliament received permission to inspect an aircraft factory at Helwan, their visit to Egypt and they to numerous German engineers and technicians working there.

According to reports from the Germans were only working in Egypt because the Egyptian Government could not offer suitable jobs at home.

The German deputies received by President Nasser the week-end. They went to strengthen cultural, economic and political relations with the Egyptian Government.

Right-wing trio in South Africa

From our Correspondent

JOHANNESBURG: Several leaders of British right-wing groups are at present in South Africa—A. K. Chesterton (League of Empire Loyalists), Oswald Mosley (Union Movement) and Blyth Thompson (African Society).

The Jewish Chronicle

Would Deal with Gentile Communities on Religious Level

Orthodox Units Considering A New Agency—Soloveitchik

NEW YORK (P-O) — Rabbi Joseph B. Soloveitchik, the leader of the modern Orthodox Jewish community in the United States, has said that the major Orthodox organizations are considering establishing a separate agency to deal with the non-Jewish communities on a religious level.

Rabbi Soloveitchik said that the setting up of such an agency is only in the "thinking-out-loud" stage. However, should it be established it would virtually replace — insofar as the Orthodox are concerned — the function of the Synagogue Council of America.

Rabbi Soloveitchik said that if this agency were formed, it would not mean that the Orthodox groups would pull out of any other representative body. However, if Orthodoxy's policy-making decisions were channelled through this body, it would



RABBI J. B. SOLOVEITCHIK
Dissatisfied

make the Synagogue Council a paper organization for its member groups, the Rabbinical Council of America and the Union of Orthodox Jewish Congregations.

Rabbi Soloveitchik, speaking in an exclusive interview from his home in Brookline, Mass., said that the Orthodox might also be making a joint statement regarding the currently pending schema on anti-Semitism before the Vatican Ecumenical Council at the RCA convention June 22. If some statement is forthcoming then, it is expected that it would call for the schema not to be passed in its present state and-or that American Jewish groups refrain from urging its passage.

Jewish statements urging the passage of the schema are believed to be the major bone of discontent that is causing the Orthodox to examine setting up a separate agency for its dealings with non-Jewish groups. Rabbi Soloveitchik maintained that he is opposed to Judaism being "presented within the

frame of reference of Christianity" at the Council. He said that the portion dealing with the Jews "should be taken out of the section on Christian unity" so that it would not seem as if "Judaism is subsumed in Christianity."

Rabbi Soloveitchik said that he had no quarrel with the Church but that he is "critical of Jews who want to deal with the Church on unequal terms. The document depicts Jews as paving the way for Christianity. It says we should enjoy equality because we were the forerunners of Christianity."

He said that Jews who urge the passage of the schema on these terms are insulting the "dignity and independence of the Jewish religious community."

"We want to be recognized as a religious entity in our own right and prefer a document in human, not ecumenical, terms," Rabbi Soloveitchik said. "Ecumenicism is not a unity of mankind but of the Church."

The rabbi said that four organizations — UOJC, RCA, the Religious Zionists of America and the National Council of Young Israel — are engaged in considering setting up a separate agency. He said these groups were also talking to Agudath Israel of America about possible participation.

Rabbi Soloveitchik said that if this agency were set up, it would be open to all Jewish groups. However, if other organizations wished to join, "they'd have to agree that any statements dealing with non-Jewish bodies at the religious level must be channelled through the agency," Rabbi Soloveitchik said.

He stated that the Orthodox were not acting out of vengeance or retribution over other matters, such as the cable the seven non-Orthodox organizations sent to Prime Minister Eshkol on the missionary question.

ernal Body Dead Man

presiding as judge, assailed this policy, however.

"We must not always look at the legal 'rules' of the game," he said. "We must look at what is morally right.

"The case never should have reached the Conciliation Board," he said. "The widow should have been refunded the money at once. The Circle may be growing old and it may be time to reappraise its values."

Allen first offered to personally reimburse Mrs. Bodganow, who had been left no insurance by her husband, but she refused on principle.

He then directed the Circle to refund the \$9 which it did without comment.

June 15, 1964

John Slawson
Marc Tanenbaum

RABBI JOSEPH SOLOVEITCHIK —

Following is the information that I have received from generally reliable sources regarding the problem of Rabbi Soloveitchik's attitude re the Jewish decree at the Vatican Council.

1. Rabbi Soloveitchik has given an interview to the Anglo-Jewish press in which he declared that he would ask the Orthodox Rabbinical Council of America at its convention on June 22 to adopt a resolution in which it would reject the Jewish decree in its present form.
2. He also said that the present decree is evangelical and that the only decree that Orthodox Jews would accept would be a human not an ecumenical document. He rejects Jews being seen as solely in terms of forerunners to Christianity.
3. It is of utmost importance that someone persuade Rabbi Soloveitchik of the following:
 - a. He is making public statements based on outdated information. For example, contrary to his statement to the press, the Jewish decree is not part of the schema on Christian ecumenism; it is a separate declaration.
 - b. The evangelical references have been removed owing to our intervention.
4. An attack on the declaration by Orthodox leaders at this time especially would be disastrous. It would play directly into the hands of the Arab States and anti-Semitic elements in the conservative Curia who are determined to forestall this declaration.

It is of the greatest importance that during this very delicate stage nothing be done to undermine an already weakened situation with regard to the Jewish decree.

MHT:fb

5. We have been informed that Dr. Nahum Goldmann has met with Rabbi Soloveitchik and has informed him that he supports completely the Rabbi's position. Dr. Goldmann is reported to have declared that he regards it as a mistake to be involved in any religious relationship with the Vatican. Goldmann also stated that he would prefer that the resolution be solely a condemnation of anti-Semitism phrased in human relations terms and that no reference to the relationship of Christianity to Judaism, etc.

Dr. Goldmann, who is known to have said such things to Rabbi Soloveitchik in the past while carrying out an exactly opposite program is apparently giving the Rabbi support in a way which can only reinforce his coming out publicly with a rejection of the proposed Vatican action.

MHT:fb



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Original documents
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CONFIDENTIAL

June 18, 1964

Rabbi Joseph B. Soloveitchik
34 Hutchings Street
Roxbury, Massachusetts

Dear Rabbi Soloveitchik:

I hope this finds you and your family well.

A report in the National Jewish Post and Opinion dated June 5, 1964 reports several observations that you have made with regard to the Ecumenical Council and the Jewish question. On the assumption that the NJP has given an accurate account of what you said, I think it very important to call to your attention several new developments. I can only assume you are unaware of them, otherwise, you would not have expressed yourself publicly as you did.

1. The proposed declaration on the Catholic Church's attitude toward the Jews has been reformulated as an independent declaration. It will not be presented at the third session within the context of the schema on ecumenism. While it may be introduced by Cardinal Bea, it will be unrelated to the subject of Christian unity. The title of the latest version of this declaration is "The Attitude of the Catholic Church Toward the Jewish People and the Whole Human Family."

2. The Jewish declaration has been revised at least three times since the version that you had received and on which you based your comments about its evangelical intention.

As soon as the text of the decree was distributed, very strong representation was made. Toward the end of last year, we sent representatives to Rome who met with Cardinal Bea and with members of his Secretariat and explained that certain language in

the declaration was seen by Jews as evangelically motivated, and causing concern. To the best of our knowledge, the present version contains no references of this character. Nor does it deal with Jews and Judaism as preparatio evangelica, in the sense that you are quoted as saying.

I think it is important that you know what is happening on an up-to-date basis because your several recent public statements have led to misunderstanding, especially among Orthodox Rabbis, in many parts of the country where I have been visiting in recent months. The impression that is abroad is that the sole or primary content of this proposed decree is evangelical. Most Orthodox Rabbis who have discussed this with me in the major cities that I have visited had no idea that this document had anything to say about a vigorous condemnation of anti-Semitism or that it contained a strong appeal to all Catholic preachers, teachers, and to all who communicate the message of the Catholic Church that they are obligated not to teach about the Jews or Judaism in a way that would lead to injurious or hostile attitudes toward our people. These injunctions to Catholics are contained in the present text of the declaration even though references to the deicide issue are still unresolved.

We are especially disturbed about your comment to the National Jewish Post that you expect the forthcoming RCA Convention to call for the schema not to be passed in its present state. If the language and content of the draft declaration have been changed according to our understanding, it should be welcomed, I would think, with appropriate dignity and good will. An attack on it by Orthodox leaders would play directly into the hands of the Arab states and anti-Semitic elements in the conservative Curia who are determined to forestall this declaration. The enemies of our people who wish to keep alive the sources of anti-Semitism in Catholic teaching will seize on any pretext to defeat this measure.

Please understand that I would not wish to impose uniformity of opinion, nor suggest that debate on this matter be avoided in the Jewish community. On the contrary, we would greatly welcome, as we have in the past, genuine discussion and analysis of all sides of this issue.

I hope you will find an opportunity very shortly to clarify, at least the facts of this situation to the Orthodox community which so widely and justifiably respects your opinions and leadership.

Frankly, I very much regret that for one reason or another, which is not altogether clear to me, that our contact has been

broken. I would welcome a chance at an early date to meet with you and to share with you as I have in the past whatever information we have about the latest developments in Rome and with the hierarchy in this country in order that you may have the benefit of accurate and up-to-date information upon which you could make your interpretations to the public.

With warmest good wishes.

Respectfully yours,

Rabbi Marc N. Tanenbaum, Director
Interreligious Affairs Department

MIT:fb
Encl.

[end]

Original documents
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June 19, 1964

John Slawson
Marc Tanenbaum

I have just talked with Jack Weiler who told me that he discussed the Soloveitchik matter with Rabbi Belkin. 'There will be no statement by Rabbi Soloveitchik at the Rabbinical Council of America Convention which begins on June 22', Weiler said with certainty. Soloveitchik sent a message through one of his disciples to me this morning that he would like to meet with me. I will try to get over to the Rabbinical Council Convention one day next week during which they will be discussing Christian-Jewish relations.

At a meeting yesterday with Rabbi Norman Lamm, Leo Jung's assistant I became aware of how seriously the Orthodox group has reacted to AJC's meeting with the Pope on Saturday. Attached is an article from the latest issue of the Rabbinical Council's official journal. I think we need to talk about this before it gets to be a wider problem in the Jewish community.

MHT:fb
Encl.

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

D R A F T

Dr. Julius Mark, President
Synagogue Council of America
1 East 65 Street
New York, New York

Dear Dr. Mark:

I am very pleased to learn from Rabbi Marc Tanenbaum that you have accepted our invitation to meet with Cardinal Bea at a confidential, unpublicized meeting to be held on Sunday, March 31st, 5:00 P.M. at the building of the American Jewish Committee.

As you know, the purpose of this meeting is to discuss with Cardinal Bea a number of the basic issues of Jewish concern that the Second Vatican Council is expected to deal with when it reconvenes on September 8th. Among the questions we hope to be able to explore with Cardinal Bea, are those outlined in the attached proposed agenda. I should be grateful if you would study this agenda and let me have the benefit of your thinking as to whether it should be modified or enlarged. We will have approximately one and a half hours for our conversation with Cardinal Bea and it will therefore be prudent to confine our discussion to the key issues listed in the agenda. For your personal information, these questions are among the major propositions submitted to Cardinal Bea in the two documents presented to him during 1961 and 1962 by the American Jewish Committee, as well as in my own memorandum to him submitted last year.

In order to assure the maximum effectiveness and the representative nature of our conversation with Cardinal Bea, I have consulted with Rabbi Louis Finkelstein, Rabbi Joseph B. Soloveitchik

and they join with me in inviting you and several others who will be involved in this consultation to meet together on Sunday afternoon March 31st at 3:00 P.M. at the American Jewish Committee building. The purpose of this preliminary consultation will be to clarify for ourselves our approach to this discussion. It may also be advisable to invite AJC officials to brief us on the latest situation at the Vatican insofar as it will affect our discussion with Cardinal Bea.

Sincerely,

Abraham J. Heschel

AJH:fb



February 4, 1963

David Danzig
Marc Tanenbaum

SUGGESTED LIST OF JEWISH PARTICIPANTS AT APRIL 1st AGAPE
FOR CARDINAL BEE

Rabbi Abraham J. Heschel, Jewish Theological Seminary of America
" Louis Finkelstein " " " "
" Joseph B. Soloveitchik, Yeshiva University
" Samuel Belkin " "
" Solomon B. Freehof, Pres., World Union of Progressive Judaism
" Nelson Glueck, Pres., HUC-JIR
Dr. Samuel Sandmel, HUC-JIR
Dr. Sale Earon
Prof. Harry Wolfson
Rabbi Julius Mark, Pres., Synagogue Council of America
" Theodore Friedman, Pres., Rabbinical Assembly
" Abraham Avrutick, Pres., Rabbinical Council of America
" Albert Minda, Pres., Central Conference of American Rabbis
Mr. Moses Feuerstein, Pres., Union of Orthodox Jewish Congregations
Mr. George Maisler, Pres., United Synagogue of America
Rabbi Maurice Eisendrath, Pres., Union of American Hebrew Cong.
" Bernard L. Eamberger, Reform leader
Dr. Will Herberg, Drew University
Rabbi Arthur Hertzberg
" Joseph Glueckstein, Orthodox leader
Mr. Max Stern, Orthodox lay leader
Rabbi Leo Jung
" Oscar Fasman, Pres., Hebrew Theological College, Chicago
" Simon Greenberg, Pres., Union of Judaism, Los Angeles
Dr. Abraham Neumann, Pres., Dropsie College
Dr. Eric Werner, HUC-JIR

Dave, if more names are needed, I will be glad to pull them together.

MHT:fb

March 11, 1963

John Clawson, David Densig, Zach Shuster, Simon Segal
Marc H. Tannenbaum

MARCH 31st MEETING WITH CARDINAL SEA

This is an interim summary of where we stand in relation to the Jewish scholars who will participate in the March 31 meeting that we are arranging with Cardinal Sea:

Among those who have thus far accepted to attend and who have also approved the agenda are:

Rabbi Meschel (who will serve as chairman)
Rabbi Louis Pinkelstein
Rabbi Joseph B. Solovitchik

Rabbi Freehof will not be able to attend. We are presently discussing the possibility of having Dr. Nelson Gluck or Rabbi Allan Minda, President of the Central Conference of American Rabbis. We are also discussing the possibility of inviting the other two presidents of the Conservative and Orthodox rabbinical associations, namely, Rabbi Theodore Freedman, President of the Conservative, and Rabbi Abe Avrutick, President of the Rabbinical Council.

Attached is a copy of a letter from Cardinal Sea received earlier this week by Rabbi Meschel with regard to the March 31st meeting. I think you will agree that this is a warm and friendly statement.

MHR:fb

cc: J. Hersheopf
R. Friedman

COPY OF LETTER FROM CARDINAL BEA

Via Auralia 527
Rome
March 4, 1963

Professor Abraham J. Heschel
3080 Broadway (corner 122nd Street)
New York 27, New York
U.S.A.

Dear Professor Heschel:

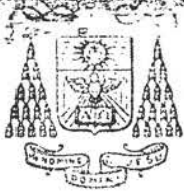
Please accept my sincere thanks for your letter of February 8 and for kindly sending me volume I of your work on Main Currents of Jewish Theology in the Formative Era of Rabbinical Judaism. I am delighted that you found it possible to complete this fine work, and hope that Volume II will appear soon. These studies in history, and in the history of religion, are indeed of the greatest importance if we are to understand correctly the origin and development of a great many ideas.

I hope we will meet in the near future in New York; I have been told that you will preside over our private conference there and submit the questions. I will gladly give you any information I can, but I would like to ask at this early date that this conference not be publicized; at the present moment that could only be harmful.

So much for today; I must be brief since at the moment we are overloaded with meetings in preparation of the second period of the Council. Again, please accept my sincere thanks and permit me to wish you God's abundant blessing for your personal well-being and for your work.

Yours, with sincere regards,

(Signed): Aug. Card. Bea



Roma 6
VIA AURELIA 527

4. März 1963

Herrn
Prof. Abraham J. Heschel
3080 Broadway
N.E. Cor. Broadway an 122nd Street
New York 27, / N. Y. / USA.

Sehr verehrter Herr Professor!

Haben Sie aufrichtigen Dank für Ihren Brief vom 8. Februar und für die gütige Zusendung des 1. Bandes Ihres Werkes über 'Die Hauptströmungen in der jüdischen Theologie im Zeitalter der Formation des rabbinischen Judentums'. Ich freue mich, daß es Ihnen möglich war, dieses schöne Werk fertig zu stellen und hoffe, daß auch der 2. Band bald wird erscheinen können. Diese geschichtlichen und religionsgeschichtlichen Studien sind ja von der größten Bedeutung, damit wir den Ursprung und den Werdegang so mancher Ideen richtig verstehen.

Ich hoffe, daß wir uns demnächst in New York sehen werden; man hat mir gesagt, daß Sie dort unsere private Zusammenkunft präsidieren und die Fragen vorlegen werden. Recht gerne werde ich Ihnen alle Aufschlüsse geben, die ich geben kann, bitte aber schon jetzt, daß keine Publizität über diese Zusammenkunft gemacht werden; im gegenwärtigen Augenblick könnte eine solche nur schaden.

Soviel für heute in aller Kürze, da wir augenblicklich für die Vorbereitung der 2. Konzilsperiode mit Sitzungen geradezu überladen sind. Indem ich Ihnen nochmals aufrichtigst danke und Gottes reichsten Segen wünsche für Ihr persönliches Wohlergehen und für Ihre Arbeiten, bin ich, mit vorzüglicher Hochschätzung

Ihr sehr ergebener

+ Angelard Bea

Via Aurelia 527
Rome
March 4, 1963

Professor Abraham J. Heschel
3080 Broadway (corner ~~112~~ 122nd Street)
New York 27, N.Y.
~~112~~ U.S.A.

Dear Professor Heschel:

Please accept my sincere thanks for your letter of February 8 and for kindly sending me volume I of your work on ~~XXXXXX~~ Main Currents of Jewish Theology in the Formative Era of Rabbinical Judaism. I am delighted that you found it possible to complete this fine work, and hope that volume II will appear soon. These studies in history, and in the history of religion, ^{indeed} are of the greatest importance if we are to understand correctly the origin and development of a great many ideas.

I hope we will meet in the near future in New York; I have been told that you will preside over our private conference there and submit the questions. I will gladly give you any information I can, but I would like to ask at this early date that this conference not be publicized; at the present moment that could only be harmful.

So much for today; I must be brief since at the moment we are overloaded with meetings ~~xxxxxxxxxxxx~~ in preparation of the second period of the Council. Again, please accept my sincere thanks and permit me to wish you God's abundant blessing for your personal well-being and for your work.



Yours, with sincere regards,

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(Signed:) + Aug. Card. Bea

