



THE JACOB RADER MARCUS CENTER OF THE AMERICAN JEWISH ARCHIVES

Preserving American Jewish History

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

Series C: Interreligious Activities. 1952-1992

Box 12, Folder 9, Bea, Augustin [Cardinal], 1964-1965.

March 30, 1964

Dr. Slawson
B. Greenberg

attached article

It was suggested to me by a number of department heads that instead of waiting to complete the Yiddish Digest I should first supply them with some of the items which are of importance to them.

As a result of this, from now on, I will be forwarding to you now and then, the first draft of an item which I think is of interest to you.

cc: D. Danzig
S. Segal
M. Yarmon

March 30, 1964

Dr. John Slawson
Eliezer Greenberg

Cardinal Bea assures Jewish refugees that
declaration against anti-Semitism will
be dealt with and accepted

The following is a translation of an article appearing in
the Forward of March 28th, 1964.

CARDINAL BEA ADDRESSES LETTER TO JEWISH REFUGEE IN BALTIMORE
ASSURING HIM THAT THE DECLARATION REGARDING JEWS "WILL BE
DEALT WITH AND ACCEPTED"

Carries letter from Cardinal Bea addressed to a Herbert
Taube, a refugee from Baltimore, assuring him that the
Jewish declaration "will surely be adopted at the Ecumenical
Council".

Herbert Taube, who now resides in Baltimore, Md. has
submitted a letter to the Forward which reads as follows:

The letter from Augustin Bea came as an answer to
a letter sent to him by Mr. Taube. (It should also be noted
that Taube wrote the letter to the Cardinal in Yiddish).

Mr. Taube is the author of a book in English, "Empty
Pews", dealing with Jewish refugees residing in the United
States, and has also published stories in the Forward.

In the letter that Mr. Taube addressed to Cardinal Bea,
he asked the Cardinal: "How long are Jews to suffer from anti-
Semitism, persecutions and maligns?" Mr. Taube also asked
the Cardinal, "Why are we still discussing the crucifixion of
Jesus, which only leads to greater anti-Semitism (as we have
seen in Germany), to which Cardinal Bea replied: "National
Socialism, or Nazism, in no way came about as a result of the
Catholic Church, it only misused the Catholic teachings for
their propaganda.

"The main points of the declaration concerning Jews at
the Ecumenical Conference is to do away with every segment of
Catholic teachings that lends itself to be misused and in-
fluence Catholics."

Cardinal Bea also mentioned a few lines in the New Testament which deal with the death of Jesus and which could be used against Jews/ "One example is Matthew, Chapter XXVII: 'His blood should fall upon us and our children.' Another apostle 'Lake' cites bitter words that Jesus spoke to the representatives of the Pharisees (an influential group of traditional Jews of that time) 'But the Cardinal calls attention to the fact that when Jesus expired on the cross, he said 'Forgive them Father for they know not what they do'. Cardinal Bea also pointed out that there was only a small number of Jews involved in the crucifixion, but most of the Jews were not involved in this matter, and how much less guilty were those Jews dispersed in the Roman Empire, not to speak of the present-day Jews who are dispersed the world over".

How did Mr. Tauber come to write this letter? Here is the story.

Immediately after the war in the summer of 1945, Mr. Taube was employed as a Director of a department of the Red Cross in Pomerania. He organized the first hospital for the civil population and those immediately freed after the war. In addition to this he was also instrumental in opening up the first Catholic Church - where formerly a gasoline station stood belonging to the Red Army. He was able to do this because one of the Soviet military officials was a Red Cross patient.

In January 1964, when the Ecumenical Council ended its session, Taube addressed his Yiddish letter to Cardinal Augustin Bea describing the aid that Taube gave not only to Jewish refugees but also to Polish, Czech refugees. After this he added: "I do not ask any medals or citations for what I have done, I only ask once and for all that the basic roots of anti-Semitism should be done away with, citing historical examples from the Inquisition until Hitler, plus the teachings of the church that the Jews are 'God's murderers', adding that Hitler would never have succeeded in the slaughter of my brothers without the aid and support of religious Poles, Lithuanians and Ukrainians and others, and therefore, esteemed Cardinal, I ask you, how long will this continue?"

The letter addressed to Mr. Taube, signed by Cardinal Bea's private secretary - Schmidt - reads as follows: "I was going to write to you in German, but I am writing to you in English, and it took some time because I had to have your letter to Cardinal Bea translated. Cardinal Bea was glad to learn of your humanitarian work during the War".

The letter concludes, "As far as the expected declaration concerning the relationship between Christians and Jews, you can rest assured that this will be dealt with and accepted.

Attached to the letter was a text of the declaration that Cardinal Bea brought in on the 8th November 1963.

The article concludes by saying that Mr. Taube, and all freedom loving people hope that Cardinal Bea's promise will be kept.

cc: D. Danzig
S. Segal
M. Yarmon ✓



התחילתו של המחקר, נעשה שימוש בשיטות

to Marc Tanenbaum
from Mort Yarmon

I am returning herewith the copy of the Bea answer, which I borrowed from you when Joe Roddy was here, along with extra copies that we've made. I think you ought to keep them in your file.



[start]

Original documents
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For the use of the notes ~~of~~ the conversation of ... school
with His Eminence

- 1) His Em could appreciate if those notes could be mememogr
or reproduced in some other manner for being availab-e fo
participants on the conversation. If he himself could ^{write} some
pages for his own use, he would be very gratefull
- 2) His Em. asks to keep the notes reserved till the convers
itself and not to distribute them earlier to nobody eve
t the participants
- 3) It is understood that the notes can be distributed - at
of conversation - to the participants only
- 4) As for the manner or procceding in the conversation itse
s can be made ^{out} orally at Boston or after the arrival o
to New York

Luigi

of Cardinal Bea
CONVERSATION WITH JEWISH SCHOLARS AND THEOLOGIANs
New York
(31st of March 1963)

(Summary of the main ideas)

First of all it will be useful if I make two rather fundamental remarks

1. In the themes suggested for this conversation we find one question recurring again and again. Namely, is the Council going to undertake this and that. Here I must state categorically: *clearly*

a) I am not authorized to speak officially in the name of the Council, and

b) I can therefore speak only of what, in my opinion, could be effected, indeed should be effected, by the Council, according to my opinion, -- you will permit me repeat the phrase!

Now see, on the one hand, the Council together with the Pope at its head represents the supreme authority of the Church, is therefore sovereign. Now free discussion reigns at the Council. And so in strictly objective terms we cannot foresee what will be its final decisions. On the other hand, I can assure all of you present at this intimate conversation that for my part the Secretariat under my direction has busied itself with the problem of anti-Semitism. Let me use even more precise terms, the Secretariat has busied itself with the relationship of Judaism and Christianity. Solid hope subsists, therefore, that definitive decisions will be formulated, as I made clear during my interview with the Jewish Chronicle last August.

It will be useful also to sketch as briefly as possible the problem at hand, and to indicate the most suitable way of tackling it so that the target which you, scholars and theologians, have aimed at will be attained. I refer to the way of dealing with the accusation against the Jewish people. Let us express this in round terms: the Jew is accused of being guilty of deicide and on them is supposed to lie the blame.

a) A first and essential means to be used is to point out that even according to the Gospels only the leaders of the Jewish people in Jerusalem (and even not all of them as one text of Luke concerning Joseph of Arimathea tells us) and only a very small portion of the Jewish ^{people} in Jerusalem participated in the death-sentence on Jesus. This is all the more pertinent when applied to the mass of Jews who lived either in Palestine or in the Diaspora at that time and who had nothing whatsoever to do at all with the condemnation. The present-day Jewish people are even less open than any others to any accusation of participation in this matter.

b) From this we see clearly our answer to the assertion that a "curse" lies on the Jewish people as a whole and as a sort of punishment for the execution of Jesus. How could such a curse pursue this people when Jesus Himself prayed for these leaders who were immediately associated in His execution: "Father, he prayed, forgive them for they know not what they do". Paul -- even Paul! -- followed his Master's example and rejected as a sheer blasphemy the idea that God rejected His people. He gives the reason for his statement. "Has God disowned his people? No! God has not disowned His people which from the first He recognized as His. God does not repent of the gifts He gives or of the calls He makes". There can be no talk therefore of a divine rejection or of a divine curse on the Jewish people.

c) But then, one will object, what about the phrase in the Gospel account: "His blood be upon us and upon our children", and what about the dispersion of Israel all over the world? It must be stated that the mercy of God is vast enough to encompass such an uncomprehending cry pronounced under such difficult circumstances. Besides, how can one say that on this occasion the entire Jewish populace spoke? Only those who were associated directly with the affair and who clearly associated ^{their} ~~themselves~~ responsibility for the death sentence which Pilate refused to shoulder by his symbolical washing of hands. Again, we see that the

The destruction of Israel had begun many centuries before the death of Christ. A similar fate overtook many other ancient peoples. That makes the Jewish case so extraordinary is that this people held on and maintained their identity after so many hundreds of years throughout their dispersion. Let me say: this substantial perseverance of the Jewish people stands out in human history as an extraordinary fact and as a mysterious phenomenon. We cannot fully penetrate this mystery. In part we can understand it from history this dispersion of the Jews had as effect the bringing of Monotheism to many peoples and, with this Monotheism, the Old Testament, and its entire ~~revelation~~ ^{doctrine} of the fatherly revelation of God to His human children. As Paul says: "the Jews had the words of God entrusted to them". And the tragic dispersion of the Jewish people, apart from what its causes may have been, was one means in the hand of God whereby the revelation of the Old Testament was made known to other men and whereby some of the aims which God had in making the revelation, were achieved.

Please note carefully! We are not touching upon the problem of the responsibility of those Jewish leaders who were immediately associated with the passing of the death-sentence on Jesus. When Christ prayed for their forgiveness on the ground that they knew not what they did, it is obvious that he was thinking of some guilt on their part. Otherwise he would have no ground for demanding their pardon. But he immediately subjoined the ground for forgiveness, namely their not knowing what they were doing. Peter and Paul and Christ's other apostles and disciples dealt in the same way with the matter. For they said to their audiences in Jerusalem (composed of both leaders and people): we know that you acted without realizing what you were doing. This lack of realization concerns the ^{Hebrew} blindness into which the leaders fell and for many reasons. One in particular was the bearing of the affair on the national problem posed by Roman occupation of the Jewish territory. The lack of realization is also and chiefly related to the lack of understanding of the claim of Jesus

that He was the Son of God. But let us not comment on these points; further explanation would take us too far afield.

Our conclusion would therefore be as follows: from what we have said, it is sufficiently clear how unjust it is to accuse the Jewish people as such of having rendered themselves guilty of deicide and that their dispersion among all peoples is in close connexion with this curse. The ways in which this accusation can be rebutted are, as we have said, manifold. It is therefore neither necessary nor wise -- as an answer against this accusation -- to attack either the claim to be divine which Jesus made or the credibility of the Gospels. In so doing one comes into headlong collision with what Christians believe. One must treat the convictions and beliefs of his fellow men with respect and veneration. To act otherwise would only widen the gulf between us and, besides, it would give the impression that the accusations against Jews were well-founded since the destruction of these accusations could only be effected through a denial of facts which stand as undeniable for the belief of a Christian. Even where the Gospels talk of the participation of the leaders of the people, (those, that is to say, who really participated in the affair) the Gospels only do so to bring out the innocence of Jesus and thereby to underline the truth of His mission and His teaching.

Let us now turn to single questions.

1. To condemn sins against truth and clarify the position of the Church, can the Ecumenical Council issue an unequivocal declaration on that statements attributing collective guilt to the Jewish people for the Crucifixion of Jesus are contrary to Catholic teaching? Can this declaration specify as error such charges as the "deicide of the Jewish people," the "blood curse" on the Jewish people, the rejection of the Jewish people by God, the consequent dispersal and punishment

of the Jewish people by God and other false teachings which have been used by anti-Semites to justify the most cruel and inhuman treatment of Jews.

B. Certain Catholic teachings, notably the catechism of the Council of Trent, universalize responsibility for the death and suffering of Jesus, affirming that all men share in this guilt. Can this teaching be reaffirmed and emphasized in more modern terms so that it will be perfectly clear to the faithful?

C. Genuine love implies that Jews be accepted as Jews. Throughout the centuries our people have paid such a high price in suffering and martyrdom for preserving the Covenant and the legacy of holiness in faith and devotion. Thus, it is our sincere hope that the Ecumenical Council would acknowledge the integrity and permanent preciousness of Jews and Judaism.

Concerning 1. A-C: the principle ideas expressed here have been kept to the forefront throughout the preparation of the official document by the Secretariat for use in the Council. We can hope, as I have already said, that the Council will actually make them its own. The Secretariat has accordingly avoided merely negative statements and has chosen a positive tone and sought to bring out the roots of Christianity in the Old Testament. In all sincerity and to obviate misunderstandings we must naturally bring out the later developments in the New Testament.

Concerning 1. B: The idea that Christ died for the sins of all men is quite familiar to us Catholics from preaching and from catechetical instruction. I don't see quite clearly what useful function it can serve for the purpose we have in dealing with this problem. It does not remove the objective guilt of the leaders of the people, of those namely who were directly associated with the death-sentence on Jesus.

drawing from superficial evidence generalizations which bring contempt

upon people (for example, Negro neighborhoods have a higher crime rate than the more, Negroes are inherently criminal; or many Jews were usurers, therefore Jews are inherently mercenary. Such generalizations, which ignore a true assessment of all the facts, bring contempt upon groups and individuals, and reinforce the very conditions which are used to justify the generalization, must be seen as a sin against charity; (2) refusing esteem to other human beings by choosing the worst interpretation of their behavior, (for example, the Jews are philanthropic only because the giving of money substitutes for religious impulses; or, Negroes are striving for equality only in order to inter-marry with the white race.) The attribution of the worst possible motive must be seen as a sin against charity.

Concerning 2: to this question we must immediately say that the Council can stress in fundamental terms the duty of justice, truth and love especially towards the Jewish people. But the Council cannot possibly afford to get down to details. You will understand this when I recall that originally seventy long ^{documents} ~~articles~~ were prepared covering some two thousand printed pages. The Council has to keep before its eyes the entire area of Catholic life in the entire world together with its multiple and differing problems. We have not held a Council for about one hundred years! In addition, the Bishops at the Council number more than two thousand! Consequently it will be clear to you that the Council must necessarily confine itself to fundamental issues. The Council must lay down guide-lines, must start movements, which will influence the entire work. The application of justice and of love to the relations between individual persons is nourished by our Confessional practises, by our Moral Theology and by Catechetical Instruction. Too often, however, their application to social groups or to peoples is not brought out. This is true not only of their application to the Jewish people. For how long a time in how many countries have men spoken of their neighbours as hereditary enemies! The realization of racial relationships and of the duties which flow from them is be-

ing clear and alive only step by step. And men have to be more and more educated to this idea.

Especially, many questions -- such as those under number 2 b -- go correctly to many more immediate and proximate causes of misunderstanding and of inimical relations. Actually it is wrong to seek the chief cause of anti-Semitism in purely religious sources, in the Gospel account, for example. These religious causes in so far as they are adduced (often they are not) are often merely an excuse and a veil to cover over other more operative reasons for enmity. As happens in such cases, such enmities must be counteracted by mutual efforts, through examination of conscience on both sides and through efforts to remove all cause of conflict, to get to know each other and to value each other. On this point, I think, there is a huge area for education according to the principles and the methods of, for example, the American Council for Democracy under God and of other such-like institutions. For they can bring mutual understanding and esteem to wide circles. The situation here is no different from the one obtaining between the various Christian Confessions; there we must strive through an educational programme, carried out by both sides, to reach a mutual understanding in order to remove mistrust and aversions.

3. Can the Ecumenical Council translate the dogmatic and moral principles above into concrete regulations, comprising both legislative and executive action, to bring about the objectives requested, so that all those entrusted with the teaching mission and moral discipline of the Church -- such as teachers, confessors, and those who grant the Imperium -- would exert their authority to condemn the sins against truth and charity.

Concerning 3: On this point I would like again to re-emphasize that the Council cannot go into all particularities and details. You know that the Pope and the Council have provided for an adaptation of Church Law, Canon Law as we call it. Many details are being reserved

[end]

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to be settled at this phase of the work. Other questions can not be solved, however, during the revision of Canon Law. For the Code of Canon Law must embrace the life of the entire Church and must therefore limit itself necessarily to the large fundamental lines. Otherwise the thing would be unwieldy and would not be adaptable to the different conditions obtaining in different countries. For we are dealing with a Church spread out among all peoples and in all nations and in differing groups making up one state.

We must therefore look for an accomplishment of our purpose rather from the education of consciences. In the case of Catholics we have, above all, those means which directly concern education: Catechism, preaching, religious literature, pastoral letters, mutual contacts, lectures on particular subjects and other similar things. This way is certainly slower but for that very reason all the more effective. Perhaps I should adduce a telling example of what I am proposing here. On the Christian side we are confronted with the division of the Orthodox from the Catholic Church. There have already been two efforts made to heal the rift: one in the thirteenth century at the Council of Lyons and the second in the fourteenth century at the Council of Florence. In both cases the top leaders -- the Pope, the Ecumenical Patriarch of Constantinople and the Emperor -- had decided on union as their objective. Yet in both cases union was not achieved. Why not? Because there had not been a sufficient preparation and ripening of minds on both sides. When they set about the practical application of their common decision, the lack of this essential element hindered its realization.

4. Can the competent authority officially encourage the creation of a center for interreligious and intergroup studies to organize mutually helpful exchanges between different racial and religious groups, so that a dynamic information, communication and cooperation will be circulated on popular as well as scholarly levels? Can this center

Add to conversation with Jewish Scholars -- page 9a

The Chair on "Religious and racial inter-group relations"

endowed by the American Jewish Committee (under the direction of Professor Klineberg) and the Chair of Social Methodology, endowed by Cardinal Cushing (under direction of Professor Morlion, President of the University of Social Studies) are a basis for further developments. They are sponsored by the American Pro Deo Council and are to be implemented by special departments of Judaic studies, inter-Christian and world religion studies. When finally coordinated in an inter-religious center for civic cooperation at the international Pro Deo University of Rome and strengthened by research of inter-religious committees for civic cooperation of the American Council they can furnish the necessary textbooks and other publications and educate the necessary specialists for the long range work of over-coming prejudice and misunderstandings. This will certainly be welcomed by church authorities.

Concerning 4: Now I come to the last point. About a year ago during a press-conference of mine at Munich I stated that the Council would, if possible, find concrete formulas in order to realize the many appeals issued by at least the last two Popes that all men of good will should unite in order to tackle together the solution of the painfully big problems that loom on the human horizon. Such a realization of our human relationships underlines the fact that we are together as men in somewhat the same manner and spirit as we have heard described at the Agape meeting, that is to say as in the Civic Unity in freedom under God. The desire to participate in such encounters and collaboration represents a real need of today felt deeply by many.

We must hope and search so that gradually we find the correct path to tread in this matter -- although it is not easy to find it. On the other hand, one should not wait until Church authorities found and undertake the direction of such an initiative. Catholic Universities, (I am thinking, for example, of the Catholic University of Washington), are not founded necessarily by the Holy See but by those immediately and locally interested in such projects. Studies such as those which have been proposed here will only come as the result of long and friendly collaboration.

The Chair on "Religious and racial inter-group relations" endowed by the American Jewish Committee (under the direction of Professor Klineberg) and the Chair of Social Methodology, endowed by Cardinal Cushing (under direction of Professor Morlion, President of the University of Social Studies) are a basis for further developments. They are sponsored by the American Pro Deo

Council and are to be implemented by special studies of inter-group and inter-religious relations and world religions studies.



Meaning of Vatican Council In Relationship to Judaism

By Rabbi Marc H.
Tanenbaum

Director Department of Inter-
religious Affairs of the Ameri-
can Jewish Committee

In the 15th century the Jewish community of Provence in southern France incorporated in their Sabbath prayer book a blessing for the Pope. Based on a traditional prayer known as the *Mi sheberach* this special blessing is translated from the Hebrew as follows:

May He who blessed our fathers Abraham Isaac Jacob Moses and Aaron David and Solomon the Prophets of Israel and all the Righteous of the world bless the Pope and send blessing and prosperity on all the work of his hands (From the Hebrew monograph the *Texts of the Various Mi-sheberachs* by Abraham Yari published in Jerusalem)

There is no reliable way of knowing whether such formal blessings have been pronounced by Jews for the present Pope John XXIII. Yet as one senses from expressed attitudes and informal conversations of Jewish leaders respect and affection for the present Pontiff are such as to be in effect a collective *Mi sheberach* for him and for all the work of his hands.

Many Reasons For Friendliness

While they share with many non Catholics the general regard for Pope John's warm human qualities Jews have additional reasons for their friendly attitudes.

Actions and pronouncements of the Pope have impressed Jews with his serious desire to improve relations between Catholics and Jews.

Many were deeply moved by reports that toward the end of World War II the Pope then serving as the



Associated Press radiophoto
AS THE PRESS LISTENED—Pope John XXIII delivers an address to newsmen yesterday in the Sistine Chapel, Vatican City. He said the Catholic Church has nothing to hide, has no political machinations afoot.

Apostolic Delegate in the Middle East made available baptismal certificates that enabled the rescue of thousands of Jewish men, women and children from Nazi death camps. Shortly after ascending the papal throne the Pontiff ordered the removal from Catholic liturgy of several references regarded as offensive to Jews.

His reaffirmations of Christianity's rootedness in Judaism have also strengthened Jewry's positive feelings. The Pontiff's most recent statement regarding this historic bond was contained in his seventh encyclical *Paenitentiam Agere* (To Do Penance) in which he appealed to Catholics throughout the world to fast and offer penance for the forthcoming council. He pointed out that the practices of fasting and penance are based on Jewish

traditions, the teachings of the Old Testament of Moses and the Prophets.

The sympathetic attitude of Jews toward Pope John has been extended toward the Ecumenical Council which he has summoned. Jews generally recognize that the council is a Christian meeting convoked to consider doctrinal and organizational problems confronting the Church and also to explore questions of unity with the separated brethren of Protestantism and Eastern Orthodoxy.

To the extent that the council deals with questions of theology and doctrine of significance to the Catholic faithful and to other Christians, it is evident that Jews are not involved.

In a similar sense Catholics and Protestants would not be involved in an international

rabbinic or synagogal synod convened to deliberate questions of Jewish religious law. This feeling for propriety explains why responsible Jewish groups, religious and lay, have not sought invitations to send observer delegates to the Council.

Deliberations Might Involve the Jews

At the same time, it is conceivable that the council's deliberations could involve the Jews in fundamental ways. First in exploring ecumenical relations with Protestants, it is theologically inevitable that consideration will be given to the heritage of the Hebrew Bible—high all branches of Christianity share in common.

Second, it is hoped that examination of the relations between Catholics and other groups in a growing pluralist world will lead to a condemnation of all forms of bigotry and prejudice and in particular that of anti-Semitism.

One sees this first possibility alluded to increasingly in ecumenical literature. Such Catholic ecumenists as Dom Bede Griffiths, the Rev. Georges Tavard, the Rev. Paul Demann and the Rev. Gregory Baum, and such Protestant scholars as the Rev. Dr. Frederick Grant and the Rev. Dr. James Muhlenburg, among others.

History and contemporary trends in religion join to motivate an affirmatively expectant interest among Jews toward the council. This open attitude is in itself a fact of historic significance. The 20 ecumenical councils that preceded the present Second Vatican Council, insofar as they addressed themselves to Jews and Judaism, did so negatively.

Most of the councils passed hostile legislation that contributed to the suffering and

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persecution of Jews across the centuries. The Third Lateran Council (1179) and the Fourth Lateran Council (1215) reduced medieval Jewry to the status of pariahs through repressive decisions including establishment of ghettos the wearing of yellow badges and other forms of abasement.

Christian Jewish Links Are Traced

Paradoxically social and religious historians are beginning to find evidence that much of the church legislation revealed that Christians and Jews the common people had friendly and mutually helpful contact even during the first four centuries when the early church and synagogue were involved in intensive conflict. Thus the Provincial Council of Elvira, Spain which adopted the first church legislation regarding the Jews ordered that the custom of Christians inviting Jews to bless their fields should be abandoned forbade clerics and laymen to accept the hospitality of Jews and prohibited the marriage of Christian girls to Jews.

It is evident that there must have been a rather significant intimacy between Christians and Jews to such an extent that official church action was deemed necessary to assure that the distinctions between infant Christianity and established Judaism should not be blurred.

Similar legislation enlarging the area of prohibition was enacted by the first Ecumenical Council of Nicaea (325 C E) which undertook further to separate Jews from Christians by forbidding the celebration of Easter at the same time that Passover was observed by Jews by ordering Christians not to visit synagogues and by instituting Sunday rather than Saturday as the Christian Sabbath. Numerous provincial and ecumenical councils reaffirmed these prohibitions

thereby indicating that free interaction between Christians and Jews existed for many centuries.

An Israeli social historian Dr. Jacob Katz in a recent study observes that even during that period of enforced segregation in ghettos Jewish residential segregation did not significantly curb contact with the gentile world.

The conditions of the first four centuries in which church leaders saw Judaism then a rival proselytizing religion as a threat to the emergence of Christianity have long since passed. Under the radically changed conditions of this generation church leaders have the opportunity to create the basis for a new chapter of relationships between Catholics and Jews.

These relationships could be improved in a general way by forthright clarification on the part of the council of the Church's position on religious liberty the separation of Church and State and religious pluralism. Authoritative declarations on these issues would help Jews as well as Protestants and Eastern Orthodox overcome lingering mistrust and suspicion of what has been called the

Constantinian reflex—the traditional resort to the machinery of the State to advance the purposes of the Church.

But foremost among the steps which the present council could take to advance the specific end of Catholic Jewish relationships would be a re-examination of the sources of anti-Semitism which grew out of the polemical period of early church and synagogue history—the themes of contempt and the system of degradation to use the words of the eminent French historian Prof. Jules Isaac.

Augustin Cardinal Bea, president of the Secretariat for Promoting Christian Unity, has indicated in a number of public statements

his great sensitivity to the need for making distinctions between the essential teachings of the Church and those that are mainly responses to changing historic cultural and social conditions.

More explicitly at a fraternal agape sponsored by Pro Deo University in Rome in January 1962 Cardinal Bea told the representatives of 16 non-Catholic religious groups—including Protestants, Jews, Moslems, Hindus, Buddhists, Copts—that the greatest challenge to our generation is the problem of group antagonism and that it is the primordial duty of all groups of mankind to unite for the purpose of overcoming hatreds of the past.

World Council's Action Is Cited

In this context therefore many Jews believe that the Ecumenical Council could literally start a new cycle in Christian-Jewish relationships by condemning vigorously all manifestations of anti-Semitism as did the World Council of Churches in New Delhi last November.

In its resolution the Protestant world body addressed itself to a crucial factor that underlies anti-Semitic attitudes and stereotypes namely that Christian teaching which continues to charge the Jews collectively for the death of Jesus and therefore justifying their persecution. The World Council urged that

In Christian teaching the historic events which led to the Crucifixion should not be so presented as to fasten upon the Jewish people of today responsibilities which belong to our corporate humanity and not to one race or community.

The Vatican Council would need but to reaffirm a teaching that already exists within the Church finding its clearest formulation in the catechism of the Council of Trent (1545-1563). Article IV. This interpretation of the Crucifixion affirms the doc-

trine that Jesus died for all humanity and that all humanity shares the responsibility for his death.

Despite this teaching however the concept of collective Jewish responsibility persists and finds expression and reinforcement in certain prayers, passages of the liturgy and in a great many Catholic textbooks.

The still fresh experience of Nazi anti-Semitism which flourished in a country of ancient Christian culture and the present day eruptions of anti-Semitism in Catholic countries of South America give Jews a particular feeling of urgency about the need for the Church to take decisive action to remove all possible sources of defamation and hatred.

Move to Advance Pope John's Objective

Jews are encouraged by the fact that in recent years Catholic leaders, clergy and lay alike in France, Germany, Holland, Brazil, the United States and most recently in Spain have begun serious examinations of catechisms, textbooks and prayers with a view toward rendering those passages referring to Jews, the Jewish religion and the Synagogue more consistent with the findings of present day historic research and scholarship.

Should the Second Vatican Council confront seriously the problem of anti-Semitism and set into motion an effective program to combat this complex evil it would pave the way to increased Catholic Jewish understanding and co-operation and to authentic dialogue and community. Moreover it would advance immeasurably that objective enunciated by Pope John in the June 1959 encyclical *Ad Petri Cathedram* shared by all men of charity and good will that each should tend not towards what can divide the minds but what can unite them in mutual understanding and reciprocal esteem.

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PLEASE READ AND PASS ON

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Pel circuito N

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- PROMOTION OF DEMOCRACY UNDER GOD NOTING WITH PATERNAL INTEREST
- YOUR EMINENCES TOPIC CIVIC UNITY AND FREEDOM UNDER GOD
- STOP HIS HOLINESS CHERISHES -

Roma V.G.

THE PRAYERFULL HOPE THAT THIS GATHERING MAY BE PRODUCTIVE OF
- A DEEPER APPRECIATION OF GODS LAW IN HUMAN RELATIONSHIP AND
- THUS FURTHER THAT FRATERNAL UNDERSTANDING WHICH IS THE BASIS OF
- PEACE AMONG ALL PEOPLES STOP IN PLEDGE THEREOF THE SOVEREIGN
PONTIFF INVOKES UPON ALL THOSE PARTICIPATING IN THIS AGAPE AN
- ABUNDANCE OF HEAVENLY BLESSINGS - CARDINAL CICOGNANI

