

Preserving American Jewish History

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

- Series C: Interreligious Activities. 1952-1992
- Box 23, Folder 7, Heschel, Abraham Joshua, 1952-1964.

THE JEWISH THEOLOGICAL SEMINARY OF AMERICA NORTHEAST CORNER, BROADWAY AND 122ND STREET NEW YORK 27, N. Y.

3.26.52

Len Marci

MERICATIONLE you very much for your hilling Rande the two collections of helters. It is all inderesting. Who is mars Hilda Weisblact:

> How de you feel and what are you doing there days? Are your parents butter? I hope things one going well now.

he you planning to be on n. 4. 2000? Mare let me hear from you. If you receive some other replies, I should the To see Them.

Warmest repords, G. J. Hesdul

HE JEWISH THEOLOGICAL SEMINARY OF AMERIC NORTHEAST CORNER. BROADWAY AND 122ND STREE NEW YORK 27. N. Y. June 1,52 Lin Marc: sure you will forgive The delay Icher. I was most pleasantly ans Neine your in the last 17 days. mus keschel gave hury it of august a girl splie sur! They are hater bits to יה אנש יא Judaism, mr. 3. will carry an article Eas of mine in which The Einstein - problem will he discussed in delail. My work on val. I My, is morning ratin slowly but I hope To spend The summer working. I am peterscande very hoppy to know That you were able to arrange Things at home. I hope to hear about propries from y au. fultur he a pleasure to see you It will to n.y. you coul a. J. Hankel

Georges Levitte 10 rue Louise Montgeron (S & O) France

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AMERICAN JEWISH ARCHIVES

Henry Schuman, Inc., Publishers 20 East 70th Street New York 21, N.Y.

Dear Sirs:

Thank you for your letter of the 8th of May concerning Dr. Heshel's "The Earth is the Lord's". It seems that it has been some misunderstanding concerning the French publication of Dr. Heshel's works. The French volume shall consist of "The Sabbath" preceded of "The Earth is the Lord's" somewhat condensed and combined with Dr. Heshel's Review articles.

On the other hand, a French edition cannot hope to reach a high diffusion. Nevertheless, as our aim is cultural, and not commercial, we cannot undertake a "luxe edition" which, anyway, should not be a good business in nowadays conditions.

I am sure that you will take these facts in consideration and that we shall easily reach to an agreement satisfactory to both sides.

Sincerely,



AMERICAN JE ISH COMMITTEE

Paris Office: 30, RUE LA BOETLE, PARIS 8, FRANCE

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August 4, 1953

Mr. Morris Fine American Jewish Committee 386 Fourth Avenue New York 16, N.Y.

Dear Morris:

I wonder if you could be helpful in the following matter?

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The Editions de Minuit, a reputable publishing house, is considering publication in one volume of two works by Dr. A. J. Heschel, "The Earth is the Lord's" which was published in New York by Henry Schuman Inc., and "The Sabbath" published by Farrar, Strauss & Young.

Farrar, Strauss is willing to forego gratuities for all copies of the translation which will not be sold and are asking 10% of the revenue of those copies which will be sold in bookstores. This arrangement is satisfactory to Editions de Minuit. However, the Henry Schuman publishing house is asking \$250 for the right to publish "The Earth is the Lord's".

We were asked by Mr. Georges Levitte, the translator of these two volumes, to get in touch with the Henry Schuman publishing house and ask them to accept the same conditions as Farrar, Strauss & Young, for the reason that not much of a sale is expected and that it is more of an educational project than a commercial one. I endorse this request. I know that for Mr. Levitte it is a labor of love, and his only aim is to contribute to the enlightenment of the Jewish Community of France which is in great need of literature on Jewish historical and cultural subjects. Perhaps your intervention with the Henry Schuman publishers could help in making them accept the proposal made by Mr. Levitte in his letter of July 31, a copy of which is enclosed herewith.

With best regards,

Sincerely yours,

Zachariah Shuster

Enclosure

185A-3-53

HESCHE, Hege

August 25, 1953

Dear Zach:

On my return from my vacation I find your letter of the 4th about the problem with Henry Schuman. I do not know whether I can be of any help in this matter, but I shall do my best.

Sincerely,

Mr. Zachariah Shuster American Jewish Committee 30 Rue La Boetie Paris 8, France

MFamh

P.S. Since dictating the above, I called Henry Schuman on the telephone and explained the matter to him. He said he was perfectly willing to go along with the Farrar Straus offer, now that he understands what the situation is. He suggests that you communicate this information to Mr. Levitte and that you ask him to write Mr. Schuman again. Mr. Schuman will then confirm it directly to Mr. Levitte.

AMERICAN JEWISH August 25, 1953

Dear Mr. Schumant

It was very good talking to you this afternoon and to have your ready consent at the request made by Zachariah Sinster of our Paris office. I am sure that the Javish commity of France will be greatly benefited by this venture and your help in making it possible.

Sincerely yours,

Morris Fine, Director Library of Jevish Information

Mr. Henry Schuren 20 East 70 Street New York, N.Y.

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THE JEWISH THEOLOGICAL SEMINARY OF AMERICA NORTHEAST CORNER, BROADWAY AND 122ND STREET NEW YORK 27, N. Y.

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Dear Marc:

I have been so anxious to see you and to talk to you. But you decided to talk a vacation. I do hope we can get together very soon.

You are present in my thoughts, and I should like your to know to of my deep affection for you.

Jours a. J. Heschel

HESCHEL, Abraham

53

April 1, 1960

Dear Dr. Heschel:

I was delighted to learn from Rabbi Kertzer that you have consented to deliver the guest address at the Saturday evening dinner session of the American Jewish Committee's 53rd Annual Meeting which takes place in the Grand Ballroom of the Hotel Commodore on April 23rd.

It is hoped that you will speak on the application of Jewish ethics to the grave world and national problems of our day. Your audience, consisting of the leadership of the American Jewish Committee from communities across the country as well as a number of distinguished guests of all faiths, will be highly responsive to this topic.

Your predecessors in this role -- Judge Learned Hand, Secretary General Bag Hammarskjold, Justice Hugo Black, former Israeli Ambassador Abba Evan, and others -- have all had rewarding experiences with our group, as I know you will have.

Of course all arrangements discussed with you by Morris Kertzer are now confirmed. I have asked him to be in touch with you with reference to all substantive matters pertaining to your presentation; other members of our staff will be in touch with you with regard to other matters.

We shall be very pleased to reserve a suite for you at the Hotel Commodore, beginning with any date convenient to you, unless you would wish us to make other arrangements. Would you please let me know what your desires are in this matter, as well as the specific title of your address that you would like us to place on our printed program. Abraham J. Heschel

....

I should be happy to receive this information at your earliest convenience. Announcement of your participation is being mailed to our membership today.

With best wishes, and looking forward to meeting you, I am

Sincerely yours,

AMERICAN JEWISH

John Slawson

Dr. Abraham J. Heschel c/o H. Rosenthal 569 So. Cleveland St. Paul, Minn.

JS/88

a festival of ideas

ANNUAL DINNER OF THE AMERICAN JEWISH COMMITTEE Commodore Hotel, New York April 23, 1960

W^E ARE PRIVILEGED to announce that the Guest Address at our dinner will be delivered by one of the outstanding leaders of Jewish thought in the world today, Professor ABRAHAM J. HESCHEL of the Jewish Theological Seminary. A scholar, author and lecturer of international renown,



Herbert B. Ehrmann

Professor Heschel is regarded as the preeminent Jewish theologian in America. His recent address before the White House Conference on Children and Youth

was one of the highlights of that meeting. His writings, which have had a profound influence on contemporary Christian as well as Jewish thought, have been acclaimed for their masterly style as well as for their profound and creative approach to

religious philosophy. Professor Heschel will discuss the application of Jewish

ethics to the grave problems of the day.

... Mr. HERBERT B. EHRMANN, in his Presidential Address, will report on AJC's distinctive contributions in the past year toward solution of the pressing issues affecting Jews in the United States and abroad.... The American Liberties Medallion will be presented to Dean ERWIN N. GRISWOLD of the Harvard Law School. Dean Griswold's defense of the Fifth



Erwin N. Griswold

Amendment, and his staunch opposition to attacks on the Supreme Court typify the leadership he has exercised within the legal profession toward strengthening the principles and institutions which assure our country of freedom under law. Presentation of the Medallion will be made by Senator HERBERT H. LEHMAN.... Mr.



Herbert H. Lehman

ROBERT W. SARNOFF, Chairman of the Board of the National Broadcasting Company, will receive a special award recognizing NBC's distinctive contribution to public understanding of human relations problems and particularly its trail-breaking TV presentation of "Destiny's Tot," hailed throughout the nation for the insight it offered into the dynamics of anti-Semitism.



Robert W. Sarnoff



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Abraham J. Heschel

FOR YOUR INFORMATION

ISAIAH TERMAN

MEMORANDUM

TO:	Are	a Directo	ors	and Exec	utive A	ssistant		
FROM:	A. 1	Harold Mu	irre	y	/			*
SUBJECT:	Dr.	Abraham	J.)	Heschel,	Annual	Meeting	Guest	Speaker
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Bert Levine has asked me to convey the following to you.

Most of you undoubtedly know of Dr. Heschel, Professor of Jewish Ethics at the Jewish Theological Seminary, who will be the guest speaker at our Annual Dinner. Dr. Heschel is a most gifted individual whose address will in all probability rank in effectiveness with those of our silver-tongued herces of the past, such as Eban, Noel-Baker, Hand, Wyzanski, etc. Because you may be asked for more specific information about Dr. Heschel, I am listing a few items for your information.

Dr. Heschel was formerly Professor at the Hebrew Union College. He is presently on leave of absence from the Jewish Theological Seminary, occupying for the first time a new chair in Theology at the University of Minnesota. He comes from a long heritage of chassidic dynasties. He succeeded Martin Buber in Frankfort, Germany at the Lehr Haus. He is the author of many important and learned works.

Morris Kertzer was told by Rheinhold Niebuhr, "I take a morning walk with Dr. Heschel six days a week just to get my batteries charged," He has reached that stage of eminence where he is the subject of articles in <u>Commentary</u>, (May, 1958 -- "Faith at the Leap of Action -- The Theology of Abraham Joshua Heschel," and January, 1959 -- "A.J. Heschel and the Philosophy of the Bible -- Mystic or Rationalist?")

Of course your personal enthusiasm and excitement indicating our good fortune to have such an outstanding Jewish scholar as our speaker will be most helpful.

Additional promotional material on the Annual Dinner, highlighting Dr. Heschel, will be mailed today to the Board of Delegates, Chapter Executive Boards, National Program Committees, Key National Members, and the full membership of New York, Essex County, Boston, Philadelphia and Albany Chapters, as well as National Members in the New York vicinity.

I must regretfully report that the reservation response for the Annual Meeting and the Dinner are lagging significantly behind previous years. <u>Please regard stimulation of attendance at the Annual</u> <u>Meeting as a top priority at this time!</u>

4/7/60

THE AMERICAN JEWISH COMMITTER

date April 9, 1960

to Morris Kertzer from Bertram. Levine

subject Annual Meeting Preparation

If you think it a good idea, would you send a copy of the attached program announcement to Professor Heschel. I would appreciate your view as to whether or not we should ask him to attend any of our other sessions during the weekend, and which ones. We have not advised him of the pre-dinner dais reception which starts at 6:00 P.M. because of Sabbath timing, etc. emorandum

I have his confirming letter to Slawson, on the basis of which I will arrange for his suite at the hotel and his tickets. I will send them to you in a few days for transmission to him.

Rabbi Block, whom we invited to deliver the invocation at the Saturday luncheon session, called me and indicated that since he will have to walk to the Commodore he may not be able to get there by 12:30, in time to deliver the invocation, unless the services are adjourned early. We agreed that I would list him on the program; that if he does not arrive in time, someone else will deliver the invocation, and he will pronounce the benediction. May I count on you to be there at 12:30 to take care of the invocation if he is not yet there?

Rabbi Hertzberg has not yetreplied to our invitation to take the Briday luncheon session. Would you mind calling him?

- Sunday

BL:rc

"THE MORAL CHALLENGE TO AMERICA"

Address by

DR. ABRAHAM J. <u>HESCHEL</u>, Professor Jewish Ethics and Mysticism, Jewish Theological Seminary

The American Jewish Committee Saturday, April 23, 1960 53rd Annual Meeting

Mr. Chairman, President Ehrmann, Senator Lehman, Distinguished Guests, Ladies and Gentlemen: A famous four-volume work on the history of atheism in the West, published forty years ago, begins with the statement: "God has died. The time has come to write His history."

Today, no historian would regard such a project as urgent; our major anxiety today seems to be diametrically opposed. Man may be dying and there will be no one to write his history. This is the problem that shatters all complacency, "Is man obsolete?" A generation ago people maintained civilization contradicted religion. Today, we are wondering does civilization contradict man? The striking feature of our age is not the presence of anxiety, but the inadequacy of anxiety, the insufficient awareness of what is at stake in the human situation. It is as if the nightmare of our fears surpassed our capacity for fear.

Men all over the world see the writing on the wall, but are too illiterate to understand what it says. We all have that sense of dread for what is coming, it is a fear of absolute evil, a fear of total destruction. It is more than an emotion. An apocalyptic monster has descended upon the world, and there is nowhere to go, nowhere to hide. What is the nature of that monster? Is it a demon the power of which is ultimate; in the presence of which there is only despair?

This is a time in which it is considered unreasonable to believe in the presence of the Divine, but quite reasonable to believe in the demonic. And yet, as a Jew, I recoil from the belief in the demonic. Over and against the belief in the ultimate power of the demon stands the admonition of Moses. I quote: "Know, therefore, this day and believe in your heart, that the Lord is God in heaven above, on the earth beneath; there is no one else." There are no demonic forces.

The great act of redemption brought about by Moses and the Prophets of Israel, brought about the elimination of the demons, the gods, and demigods from the consciousness of man; the demons which populated the world of ancient man are dead in the Bible. And yet, even Moses knew that man is endowed with the power to make a god; he has an uncanny ability to create or

to revive a demon. Indeed, men's worship of power has resurrected the demon of power. Nietzsche, in his portrayal of modern man, suggested that the will to power is more basic than the will to live.

One shudders to think that involved in our civilization is a demonic force, trying to exert a vengeance upon God. After having eaten the forbidden fruit, the Lord sent forth men from paradise, to till the ground from which he was taken. But man, who became more subtle than any other creature whom God has made, what did he do? He undertook to build a paradise by his own might, and is driving out God from His paradise. For generations all went well, but now we have discovered that our paradise is built upon the top of a volcano. Will it be possible to keep under control the demon of power?

The trouble is that the monster is not localized in the atomic stockpiles; the monster is beginning to infect our souls. We are about to come to terms with him, to regard it as an amulet, a charm, a talisman, bound to bring good luck--a charm that may assume the character of the god "Mort." The sense of justice has never been too strong in the world, yet at least there was a sense of injustice, a sense of horror when blood was shed. Today, men having experienced so much disaster, have become

calloused to catastrophe, as if war and mass murder were the routine of history.

This is a generation of dismay. The Messiah in which many have believed, proved to be a monster. There have been numerous attempts in the history of the West to bring about the universality of spirit. It is the irony of history that the thing that came to unite all men, is not faith in one God, but the fear of men--the fear of men who have the atom bomb at their disposal is uniting mankind, now.

But men cannot live by fear. Perpetual fear is the beginning of despair. Indeed, there is an increasing despair of truth in many hearts, a creeping paralysis of the sense of spiritual significance; prosperity and comfort have made many of us listless, indifferent. We act and behave as if there were no tasks to be done, no ills to be cured. Is there not enough falsehood and brutality in the world? Is there no misery, no anguish, no poverty, nor loneliness?

This may be our undoing. We have delegated the duty of charity to social organizations; the privileges of prayer to ministers; the nobility of learning to "eggheads"; moral sensitivity to the ancient prophets. We, today, are shocked when informed about an increase in juvenile delinquency, or an increase in the number of crimes committed in our city. The normal amount of juvenile delinquency, the normal amount of crime, does not cause us to be dismayed.

At this very moment, somewhere in New York, a heinous crime is being committed. Now, the sort of crimes and even the amount of delinquency that filled the Prophets of Israel with dismay, do not go beyond that which we regard as "normal," as a typical ingredient of social dynamics. A single act of injustice, to us, it just slides by; to the Prophets, it was a disaster. Their breathless impatience with injustice may strike many of us as hysteria. We, ourselves, witness continually acts of injustice, manifestations of hypocrisy, falsehood, outrage, misery, but we rarely get indignant, or overly excited. To the Prophets a minor, commonplace sort of injustice assumed almost cosmic proportions.

We have never regarded crime for what it really is. To our minds, crime is a disturbance in the social order, the well-concealed crimes, the secret scandals, do not cause us to be alarmed. The Prophets of Israel speak and act as if the sky were about to collapse because a few poor people have not been properly treated. Is not the size of their indignation, is not the size of God's anger, in disproportion to its cause? How

should one explain such moral and religious excitability, such extreme impetuosity?

Our problem is not illiteracy or the failure to read books. The trouble is the vulgarization of literature, the despair of truth, the perversion of beauty. Ignorance is a source of danger; despair of truth is a calamity. Decency is dull; perversion is exciting; descriptions of vice become celebrated best-sellers; records of virtue are considered sentimental. What surprises me is why there is so little juvenile delinquency!

What are the forces that counteract the evil drive? Where are the resources of integrity? There is no solution to the problem of juvenile delinquency as long as we don't see man in his totality. More playgrounds, better housing, are certainly important in dealing with this frightful problem; but the assumption that social planning will ever, as a solution, destroy the slums, and there will be no delinquency, is an oversimplification. You remember the first couple, Adam and Eve. They didn't live in slums (laughter) yet they were delinquent in the Garden of Eden.

Man is too great to be fed upon uninspiring, pedestrian ideals. What is our problem? We have adjusted ideals to our small stature nstead of attempting to arise to the level

of ideals. The ceiling of aspiration is low, too low--a car, a private home, a television, and life insurance (laughter and applause). Modern man has royal power and plebian ideals! Every generation has a definition of man it deserves, but it seems to me that we of this generation have fared much worse than we deserve. A textbook used in our American colleges contains the following definition of man:

"A human being is an ingenious assembly of portable plumbing." What glory to be a man (laughter). A definition in the Eleventh Edition of the ENCYCLOPEDIA BRITANNICA, is surely bound to inspire reverence for the greatness of man; it says: "Man is a seeker after the greatest degree of comfort for the least necessary expenditure of energy." (Laughter) We have achieved a high standard of living, but have failed to attain a high standard of thinking.

Demands which were made of the individual in earlier periods are now considered excessive. Self-discipline is obsolete. Self-denial, unhygienic. (Laughter and applause) And in philosophy departments, I hear, metaphysical problems are irrelevant. The terms of reference are emotional relief and expression, with little regard for the most in responsibility in education. We have underestimated the nature of man; even the form in which we ask the question about man, is biased by our own conception of man as a "thing." We ask, "What is man?" Yet the true question should be, "Who is man?" As a thing, man is explicable; as a person he is both a mystery and a surprise. As a thing, he is finite; as a person he is inexhaustible.

In order to explain man in terms of our categories, we were forced to reduce the spiritual size of man and, as a result, I repeat, adjusted our spiritual norms and standards to a reduced size. Now, we build machinery on a grand scale, and treat our soul as if it were a miniature toy. The cardinal sin of our thinking is that we have asked of man too little--of ourselves. Its modest standards are unfair to the potentialities of man. Is it true that man is incapable of profundities, sacrifice, love, or self-denial? Those are the fundamental problems that are ignored. To whom does man owe ultimate allegiance? Who is the object of worship? How do we relate our deeds to our source of eternal meaning? What is lasting in human existence?

The agony of the contemporary man is the agony of a spiritually stunted man. The image of man is larger than the frame into which he has been contracted. In order to be human, man has to be more than a man. There is a divine, spiritual, human existence. Will it be possible to keep under control the

demon of power? Is there a way of eliminating the fear of men? The Prophets of Israel insist that there is one

thing that surpasses the might of human power--the power of the spirit. That the way to eliminate fear of man, is reverence for God. The tragedy is, that instead of cultivating, enhancing, the spiritual sensitivity of man, we seem to do our utmost to injure it. To sense this spirit, we need a soul, but the soul is considered a misnomer, and I quote a very famous book, of tremendous influence on contemporary thinking:

"Nobody knows how the idea of a soul or of the supernatural started. It probably had its origin in the natural laziness of mankind."

We are losing our capacity for freedom. New forces are emerging which regulate our actions. Modern man is not motivated any more. He is being propelled. He does not strive any more. He is being driven. The principle of majority decision depends upon the assumption that the individuals who make up the majority are capable of discerning between the right and the wrong, but now we are gradually led to believe, and are taught again and again, that man is incapable of making a significant,moral judgment.

We have made great contributions to the spiritual deformation of man. Far from eliminating the fear of men, our novels and theories depict men as untrustworthy, passion ridden, self-seeking, and disingenious. Reverence for men has been strenuously refuted as sentimental eye-wash. We all ride on the high waves of the bank king. There seems to be no question in our minds that there is no depth to virtue, no reality to integrity; that all we can do is to graft goodness upon selfishness, to use truth as a pragmatic pretext, and to relish self-indulgence in all values.

Contemporary man is told that his religious beliefs are nothing but attempts to satisfy subconscious wishes; that his conception of God is merely a projection of self-seeking emotions, an objectification of subjective needs. God is the Ego in disguise We have not only forfeited faith, we also have lost faith in the meaning of faith. This tendency to question the genuineness of man's concern for God, is a challenge more serious than the tendencies to question God's existence.

Our age may be characterized as the age of suspicion. It has become an axiom that the shortest way to the understanding of man is to suspect his motives. This seems to be the contemporary version of the Golden Rule--"Suspect thy neighbor as thyself."

But suspicion breeds suspicion. It creates a chain reaction. Is it true that honesty is impossible? The righteous shall live by his faith. Can he live by his suspicion and be righteous?

The ultimate machinery today in international relations, I believe, is neither power nor ideology. We have an abundance, a surplus of power everywhere. Ideology will soon become obsolete. The central issue is suspicion-man's fear of man. I do not believe that the salvation of the world will come from either the government, the state, or the statesman. The statesmen have power, but no spirit; they have astuteness, but not wisdom. Not the expediency of the statesman, but the generosity of private man may change the course of history. The hope of the world depends on the individual, on the common man, on what goes on in the offices, in the schools, in the homes, in the minds and deeds of individual men.

Is not the marvel of the upbuilding of the land of Israel an example of what individuals can achieve? If only instead of celebrating violence in daily living, we would learn to be horrified by it; if instead of deifying success we would learn to cherish compassion. Millions of tourists travel every year from country to country. What they leave behind is foreign exchange. What they bring home are pictures. They never look

at them, of course.

Now, instead, millions of individuals could travel in order to work together, in order to share the vision of justice, to eliminate poverty, to help, to speak to one another, to leave behind a memory of nobility.

Power is not sacred, but human life is. An awareness of what is sacred in our very lives kindled in you and me, and in individuals all over the world, may still surprise the world with its light, may even mark the birth of a new political philosophy. The Germans have a formulation for man's highest capacity in the saying, "Every young man carries some marshall's baton in his knapsack." Imagine, every boy may become a general.

The Bible has a formulation for man's highest capacity in Moses' saying, "Would that all the people were prophets". Every man may be a prophet; every man may be inspired. But life must be earned spiritually, not only materially. Every man has the capacity for spiritual insight, for spiritual achievement."Ye shall be unto me a kingdom of priests, a holy people." Every man a priest, the whole people holy? To be a Jew means to be committed to the belief that the word of God is true and not a Utopia. It is an accepted fact that the Bible has given the world a new concept of man. What is not realized is the fact that the Bible has

given man a new concept of the world.

The Bible isn't a book about God; it is a book about man.From the perspective of the Bible man must be defined as a being who is in travail with God's dreams and designs, though he may not fully comprehend it. The Prophets of Israel have intoxicated our souls with an endless yearning, with a noble nostalgia. It is the cardinal sin of our age to have flattened man, to have defined him as a seeker after the greatest degree of comfort for the least necessary expenditure of energy.

"This is the life in the Mongolian heartland in 1959," writes Mr. Salisbury of the NEW YORK TIMES, who visited outer Mongolia where little has changed from the time of Genghis Khan. A conversation at dinner time: They chew their lamb bones and wash their meat down with some kind of spirits, some kind of alcoholic beverage. "There is nothing better than lamb,"one says. "True," says another. "What more can a man want,"says the first, "good lamb to eat and good horses to ride?"

"Oh, yes," says the other, "our animals are good this summer, and so our life is good. After all we live for our animals, and our animals live for us."

What is the life in the heartlands of the Western world in the spring of 1960? Our machines are good this spring, and so our lives are good. After all, we live for our machines,

and our machines live for us. (Laughter) Does civilization contradict man? One of the great achievements of the Prophets of Israel was the repudiation of nature as an object of Supreme adoration. They had to reject the religion of nature in order to proclaim the Will of the Transcendent God.

Our task, today, is the repudiation of power as an object of supreme adoration. The goal of our society was, more knowledge means more power; more civilization more comfort. We should have insisted in the spirit of the prophetic vision, more knowledge should also mean more reverence; more civilization should also mean less violence.

There is no hope for man without a sense of indebtedness to God; without an awareness of a point where man must transcend his self, his interests, his needs. There is no hope for man without the realization that existence involves both utilization of the world and celebration; satisfaction and exalttation. To the sense of indebtedness the meaning of existence lies not in acquisitiveness, but in the awareness that something is asked of man, man is called upon to reciprocate, to answer, to think, and to act in a way which is compatible with the grandeur and mystery of living. In the sense of indebtedness, the meaning of existence lies in reciprocity; in receiving our pleasure we

must return a prayer; in attaining success, we must radiate compassion.

The world is not mere material for exploitation. We have the right to consume, because we have the power to celebrate. Since indebtedness is an essential ingredient of existence, inability to celebrate is a sign of insolvency, of inability to pay the existential debt.

For thousands of years authentic existence included both--utilization and celebration; both work and worship. In primitive society, they were interdependent. In Biblical religion, in Judaism, they were interrelated. Today, we face a different situation. The men of our time are losing their power of celebration. Instead of celebrating he seeks to be amused, entertained. Celebration is an active state, an act of expressing reverence or appreciation. To be entertained is a passive state. It is to receive pleasure afforded by an amusing act or a spectacle. Celebration is an act of expressing respect or reverence for that which one needs or honors.

In modern usage, the term suggests demonstrations of joy, festivity, such as singing, shouting, speechmaking, feasting, and the like. Yet what I mean is not outward ceremony, public demonstration, but, rather, inward appreciation lending spiritual form to everyday acts. Its essence is to call attention to the sublime or solemn aspects of living, to rise above the confines

of consumption. In the act of consumption, the attention is to please our own selves. In acts of celebration the intention is extol God, the spirit, the source of blessing.

What is the purpose of knowledge? We are conditioned to believe that the purpose of knowledge is to utilize the world. We forget that the purpose of knowledge is also to celebrate truth.

Judaism has trained us in the art of celebration. You see, my friends, just a couple of hours ago a very important event happened in America, that is already affecting our lives, particularly in the Eastern part of the United States. A very great event. The sun went down. But who would pay attention to it? It is routine. What an event, affecting our soul, our body, the flowers and the trees and the animals. Who would pay attention to that? By Jewish traditional esthetics, it is a sin to ignore the wonder of daily living. Jewish tradition teaches us the sun goes down, you have to celebrate by praying the evening service, by praying Ma'Ariv.

We are not ready to celebrate. We are losing the power of appreciation. We are losing the ability to sing. Celebration without appreciation is an artificial, impersonal ceremony. A renewal of our strength will depend on our ability to open our

inner resources. But these and other resources are often blocked. Much that is being done for us, and done in the name of entertainment, is an insult to the soul--vulgarity of taste, sentimentality of judgment, savage music, an endless series of crime stories. What is involved is not generalization; much of it may be moral and neutral.

What is invoked is dehumanization, so much of it is a continual process of intellectual deprivation. The most fatal trap into which thinking may fall, is the equation of morality with expediency. The general task of our tradition is to educate for a sense of the inexpedient, a sensitivity to God's demand. Perhaps we must begin by disclosing the fallacy of absolute expediency. God's voice may sound feeble to our conscience, yet there is a divine coming in history, which seems to prove that the wage of absolute expediency is disaster. We must not tire of reminding the world that something is asked of man--of every man. That the value of charity is not to be measured in terms of public relations. And foreign aid, when offered to underdeveloped countries for the purpose of winning friends and influencing people, turns out to be a boomerang.

Should we not learn how to detach expediency from charity? The great failure of American policy is not in public

relations. The great failure is in private relations, and indeed what we need are a few private relations men! (Laughter) Let me conclude:

I do not believe that repression--emotional repression--is America's major problem, as so many writers maintain. American's No. 1 Problem is the self profanation of man, the perversion of the great eighteenth century conception of the pursuit of happiness, the loss of reverence, the liquidation of enthusiasm for the attainment of moral and spiritual goals. Our conception of happiness is based on an oversimplification of the nature of man.

Happiness is not a synonym for self-satisfaction, complacency, or smugness. It is self-satisfaction that breeds futility and despair. Self-satisfaction is the badge of stupidity, self-fulfillment is a myth which a noble mind must find degrading. All that is creative in man stems from a seed of endless discontent. New insight begins when satisfaction comes to an end, when all that has been seen, said or done, looks insufficient. The aim is the maintenance and fanning of our discontent with our aspirations and achievements; the maintenance and fanning of a craving that knows no satisfaction.

Man's true fulfillment depends upon communion with

that which transcends him. The cure of the soul begins with a sense of embarrassment: embarrassment at our pettiness, prejudices, envy, conceit; embarrassment at the profanation of life. A world that is full of grandeur is being converted into a carnival.

There are slums, disease, starvation all over the world, and we are building more luxurious hotels in Las Vegas. Social dynamics is no substitute for moral responsibility. The most urgent task is to destroy the myth that accumulation of wealth and achievement of comfort are the chief vocations of man.

How can adjustment to society be an inspiriation to our youth, if that society persists in squandering the material resources of the world on luxuries in a world where more than a billion people go to bed hungry every night? How can we speak of reverence for man, and of the belief that all men are created equal, without repenting the way we behave toward our brothers, the colored people of America? What the world needs is a sense of ultimate embarrassment.

Modern man has the power, but he has no wisdom to overcome suspicion. We are guilty of misunderstanding the meaning of existence. We are guilty of distorting our goals; of misrepresenting our souls. We are better than our assertions; more

intricate, more profound, than our popular theories maintain. Our thinking is behind the times. To the ear of a Jew who is attuned to the voice of the Prophets, some of the celebrated theories of man in our age sound like intellectual slang.

Over against all pedestrian conceptions the Bible speaks of life in the language of grandeur, with a vision of sublime goals that surpass the glamor of old empires, the summit of all theories. Judaism is spiritual affrontery, but the tragedy is that in our hands Judaism has become a platitude. You remember what Bernard Shaw said about youth. Bernard Shaw said that "Yo**hth** is a wonderful thing, but it is wasted on young people."

I think that Judaism is a wonderful thing.... (laughter and applause). Of course we don't appreciate the insights of Jewish piety, the forms of Jewish observance. Judaism is an answer to the ultimate questions of human existence, and unless you know the questions the answer makes no sense. The Bible is the great answer, but we don't understand the question any more.

We Jews have failed to set forth the vision and the memory we carry in our souls. Judaism has adjusted itself to the intellectual and spiritual recession of the modern era. For this, we must all repent.

Judaism has become an amenity of comfortable living. Dividends without investment. Religious institutions are regarded as public kitchens, offering piece of mind free of charge. It's nice to have God around--why not? May I tell you a little story? It is a little story that happened many years ago in Russia somewhere. A well-to-do businessman went to Leipzig for the fair. He came home after a few weeks and told his wife about all his great accomplishments. And then he also said, "I have the best news of all for you. While in Leipzig, I met a matchmaker." You know what a matchmaker is? A shotgun.

"He told me of a wonderful boy--learned, noble, fine family. I haven't met him, but I have the best information about him. So you know what is customary, I signed the document of engagement. He is now going to be our son-in-law."

Thereupon his wife said to him, "What are you talking about? We don't even have a daughter." (Laughter)

And thereupon he said to her, "What's the harm? Let there be a son-in-law around the house." (Hebrew) Let there be a God around the universe, it costs so little. The demands ? are moderate, and pretentions are supposed to be their rewards. Nonchalantly, we have gambled away the sublime insights of Jewish piety, the noble demands of Jewish law and observance.

This is the vocation of the Jew--to be a witness, to insist that man without God is a torso; that life involves not only the satisfaction of selfish needs, but also the satisfaction of a divine need for human justice and human nobility.

The Western world is a world committed to the God of Abraham, and what is at stake in this grave hour of history is the right understanding of that commitment to the God of Abraham. It is no accident that in a considerable part of the world the Bible has been eliminated. Permit me to conclude, first by mentioning a verse from Isaiah:

"Yee are my witnesses, says the Lord, and I Am God." A rabbi of the second century remarked, and commented like this: "If ye are My witnesses, I Am God. If ye cease to be My witnesses, I Am not God." One of the boldest statements in Jewish literature. No witnesses--there is no God. There is a mystery, an enigma, a faith, a darkness, past finding God. For God to be, we have to be the witnesses. The vocation of man, indeed, is to be a witness, rather than a master. We have to acquire, in order to give away. We have to enhance our knowledge, in order to give testimony. Perhaps this is the mystery of man: he is born not only to satisfy his own needs, but also to satisfy God's needs for human justice, for human ability.

For man to exist is either to assist God, or to desist from assisting God. There are knots in the soul in which the human is intertwined with the Divine, and there is no untying, there is no denying, the dimension of the Holy.

This is a time when the "smart" is stale, and the "slick" and "irresponsible," an anachronism. There is bound to come a renewal of man's sense of wonder and radical amazement, a revival of reverence, an emergence of a sense of ultimate embarrassment and ultimate indebtedness. All men have a sense of wonder and reverence in common. Interests divide us; reverence for the vision of the common good unites us.

This is our hope: to convert mankind from a fellowship of fear into a fellowship of reverence. Surely God will always receive a surprise of the handful of individuals who do not fail. There will always remain a spiritual underground where a few brave minds continue to fight. Yet our concern is not how to worship in the catacombs, but, rather, how to remain human in the skyscraper.

[The audience rose and applauded.]

THE AMERICAN JEWISH COMMITTEE

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

April 27, 1960

TO: Dr. John Slawson

FROM: Bertram Levine

Attached is a draft of a personal note you might care to send to Dr. Heschel, I plan to send him an official letter of thanks from Lou Caplan tomorrow.

I included a second paragraph referring to our intention to print the speech knowing that you have this in mind. However, I recommend that this paragraph not be used at this time. On general principles, I would be reluctant to make a commitment to publish before we have had an opportunity to evaluate the address to see if it reads as well as it sounded.

April 26, 1960

Conner

Dr. Abraham J. Heschel c/o Posenthal 569 S. Cleveland St. Paul, Minn.

Dear Dr. Heschel:

Enclosed please find checks for your travel and honorarium in connection with your participation in our Annual Meeting.

We are still hearing praises about your presentation lest Saturday evening, and we are most grateful to you for what many regard as an historic address.

I trust that this event marks the beginning of a happy and close association between yourself and the American Jewish Committee.

With all good wishes in which your many new friends join.

Sincerely yours,

Morris N. Kertzer

MNK:mb

Trends in the American Jewish Community, John Slawson Integration and Identity by John Slawson Riverton Study Changing Profile of American Jew, Marshall Skalre WHO IS A GOOD JEW Summary of Southville Report White Plains Survey Report Program Implications of Riverton and White Plains Studies

April 29, 1960

Dr. Abraham J. Heschel c/o Rosenthal 569 South Cleveland St. Paul, Minnesota

Dear Dr. Heschel:

It was most gratifying both to hear your address at our Annual Dinner and to have the opportunity to meet you.

As I promised, I am attaching some material related to our Jewish Communal Affairs program. The enclosed materials are, of course, only a selection intended to reveal some of the directions in which we are moving as well as some of the problems we confront. Mrs. Simon's presentation at the Sunday Luncheon Session also was an index. Had you been able to remain for the discussion during that session, you would have noted some of the confusions and concerns which we must try to clarify.

I am most appreciative of your interest and will welcome some of the insights I feel you can give us. I remember well our agreement that I should not expect written comment from you but that we should get together for some discussion of these matters when you return. I am looking forward to such a meeting with you.

In the meantime I hope you will keep well and continue to add to the contributions you have already made to the emerging concepts of the Jewish future.

Sincerely,

MSS:18 Encs. Manheim S. Shapiro Director, Department of Jewish Communal Affairs

cc: Dr. John Slawson Morris Kertzer April 26, 1960

Sam Silver Morris N. Kertzer

Thanks for my copy of the Spring 1960 edition of your Schmoosheet.

At our Annual Meeting, Professor Heschel brought the house down when he took off on Bernard Shaw's saying: "Youth is a wonderful thing-what a shame to waste it on young people." - Judaism is a wonderful thing - (long pause). Afterward I told him that he was in a class with Jack Benny as a master of the long pause. The worthy Professor was more familiar with Vontshe Schweig than with Jack Benny.

It was good seeing your charming wife at the dinner.

Kindest regards.

MNK: mb

P.S. The other day when I asked my son, David, why he doesn't obey his father, he answered, "I plead the Fifth Commandment."



April 29, 1960

Dear Dr. Heschel:

I send you this brief note to thank you for being with us at AJC's Annual Dinner this past weekend, of course, but more to express my deep personal appreciation of your address. It was both an inspired and an inspiring message.

We have already received a number of fevorable and interested comments. Your address will, of course, be printed in our Annual Meeting report, and perhaps in some other format as well. Once we have the transcript, I would like to send it to you for any revisions you would care to make before publication.

With warm regards,

Sincerely yours,

John Slawson

Dr. Abraham J. Reschel c/o H. Rosenthal 569 S. Cleveland St. Paul, Minnesota

JS/88

MEYER PAPER 127 WOODLAWN AVENUE ST.PAUL 5, MINNESOTA

January 31, 1961

Mr. John Slawson, Executive Vice President The American Jewish Committee Institute of Human Relations 165 East 56 Street New York 22, New York

Dear John:

For your information, Dr. Fineberg, who has just left our community after being with us since Thursday of last week, has rendered service of a kind that endures to the credit of the Committee and will be most beneficial in the future in bringing about an effective and respected program here.

Also, advise that I am perfectly willing to endeavor to secure sustaining members with annual dues of \$100.00, and would appreciate if either Norman Stack or you would send proper application cards because it probably would be most effective in this campaign to have this amount stated in the regular print of the application card.

May I also call attention to a recent communication I received from Dr. Abraham Joshua Heschel, The Jewish Theological Seminary of America, whom I recently had the pleasure of meeting and privileged to attend a series of lectures given by him at the University of Minnesota. Dr. Heschel appeared here under the sponsorship of the Louis W. Hill Foundation, and was one of three distinguished theologians representing the Catholic, Protestant, and Jewish faiths.

It is my feeling that Dr. Heschel, who, incidentally, as you know, appeared before the Annual Meeting of The American Jewish Committee, is interested in certain phases of the work being done by our Committee. I am, therefore, suggesting that you contact him for the purpose of obtaining his views on the subject, and at least becoming a member of the Religious Unit of the overall American Jewish Committee Program.

With kind personal regards, I am

Sincerely. ever Paper

MP:AD Via Air Mail

Personal

February 14, 1961 (Dictated 2/13/61)

Dear Meyer:

I have just come back from a trip to the mid-west and west, and find your welcome letter of January 31st.

I am very happy indeed that Sol Fineberg performed as well as he did. He has been a great help to many communities over many, many years.

It is indeed very encouraging to me to learn that you are willing to obtain Sustaining members, and I am enclosing application cards for both Sustaining member at \$100, and Sponsors at \$250 dues.

Lr. Meschel, of course, is well known to us and delivered a masterful address at our last Annual Meeting. I am giving his name in to our Participation Committee for consideration for membership on our Inter-Religious Committee, as you suggest. Perhaps we will be able to find other spots for him where he can be helpful.

It was indeed good to hear from you, and I do hope to see you at our next Annual Meeting in April.

With many thanks and best regards, I am

Sincerely yours,

John Slawson

Mr. Meyer Paper-127 Woodlawn Avenue St. Paul 5, Minn.

JS/ss MALLAND

March 10, 1961

Mr. Meyer Paper 127 Woodlawn Avenue St. Paul 5, Minn.

Dear Meyers.

You will be pleased to know that Dr. Abraham Heschel will participate, in our behalf, in the so-called Four C's Conference later this month on the Columbie University campus.

This is an annual conference which we have organized and for which we have provided the funds. It is sponsored officially by the Columbia University School of Journalism together with "Commentary" magazine, "Christian Century" (Protestant) and "Commonweal" (Catholic). The leading religious journalists, writers and editors come together from every part of the nation for candid, off-the-record discussion of areas of tension between the major religious groups. The conferences have been extremely helpful in furthering some aspects of our work and I know that Dr. Heschel will be a real asset this year as a Jewish participant.

Since you wrote me only recently about Dr. Heschel, I knew you would be interested in learning of his participation.

Cordially,

John Slawson

JS:hc

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NES MADA

Maron 14, 1961

Dear Dr. Heschel:

This is the first opportunity that I have had to tell you how deeply grateful I am for the major part you played in the testimonial dinner in my honor on March 7th.

As an old hand with testimonial dinners, I tend to regard them with something of a skeptical eye. But I must say, as perhaps you yourself noted, that I was deeply touched by the warmth of fellowship and the all-too generous sentiments that you expressed.

My relationship with you will be among the warmest sentiments that I have carried away with me from the Synagogue Council. I hope that the coming weeks and months will enable me to keep this bond of friendship strong and enduring.

Warmest regards.

Cordially,

Rabbi Marc H. Tanenbaum, Director Interreligious Affairs Department

MHT:hrf

Dr. Abraham J. Heschel Jewish Theological Seminary Broadway & 120th Street New York, New York

May 1; 1961

Professor Abraham J. Heschel School of Religion University of Iowa Ames, Iowa

Dear Dr. Heschel:

I received the message that you had called me on Friday, too late to reach you. Since you indicated it was important, I am all the more distrissed that I was not able to telephone you. If the matter deserves immediate attention, would you please write me and I will deal with it accordingly.

I wish you a most regarding visit to Iowa. If there is any way that I can be helpful or do something for you in the New York diocese, please let me know.

Warmest regards to Mrs. Heschel, Susannah, and yourself from Helga and the rest of us.

Cordially,

Rabbi Marc H. Tanenbaum, Director Interreligious Affairs Department

I. Verelair.

MHTtam

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-87 23, 1961

F- HESchul , A. J.

-rofessor Abraham Joshua ^Heschel University of Jowa School of Beligion Towa ^City, Iowa

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I have just completed reading through the two packages of material which you have kindly left with me prior to your departure for lows. - certainly gained a great deal from this experience and am grateful for it.

I recently met Rabbi Tenenbaum at the Annual meeting of the "merican Jewish Committee and he asked me to be in touch with him as soon as I have completed reading through your material. I therefore plan to call him within the next day or two.

In the meantime I hope that you are having a very pleasant and interesting stay in Iowa City and wish to thank you again for giving me the opportunity of reading your many valuable thoughts in such a condensed fashion.

with my very best wishes.

Cordially.

"iss "annah Stein Executive Director

23:ms CC: Rebbi Mare Tenenbaum

July 5, 1961

George J. Ginsberg, Esq. P. O. Fox 1906 Alexandria, Louisiana

Dear Mr. Ginsberg,

Your letter of July 20th in which you request a copy of an address by Professor Abraham Heschel before the American Jewish Committee has been brought to my attention.

I have asked that a copy of Lr. Heachel's statement be sent to you for transmittal to Chaplain Hawkins of the Baptist Hospital in your city.

If there is any way in which the American Jewish Committee or I personally can be of additional assistance to you please do not hesitate to call on us.

Faithfully,

Rabbi Marc H. Tanenbaum, Director Interrolgilous Affairs Department

F. Hushel

MHT: fb Encl.

HESCHEL KING DAVID HOTEL JERUSHLEM (ISRAEL)

CARDINAL RETURNING JUNE EIGHT INSTEAD OF FOUR, ADVISE YOUR PLANS WILL ACT ACCORDINGLY.

> AMERICTANENBAUM ARCHIVES

August 9, 1961

Heavier

Dr. Abraham J. Heschel 10532 Ashouton Avenue (Ashton) Los Angeles 24, California

Dear Dr. Heschel:

On the assumption, obviously mistaken, that you were having a Gallic vacation in Paris while attending the Conference of the World Council of Synagogues, Helga and I deliberately waited to write to you about the good news of the birth of our son, Michael Andrew. (My mother was parsuaded that Michael was a goyishe name until she recasted as "Mich-ul").

He was born about one month early, on the morning of July 4th and we would have called him Yankee Doodle if we could have been assured that everyons would have cooperated and called him "Yankele".

It is now five weeks since his birth and, thank God, both he and Helga are doing marvelously, and I wish I could say the same about the father.

Helga joins me in the wish that you and Mrs. Heschel are having a good rest and a relaxation that will bring you back refreshed and reinvigorated.

I look forward to seeing you when you return to the city. Warmest regards to Mrs. Heschel and Suzannah.

Cordially,

Rabbi Marc H. Tanenbaum, Director Interreligious Affairs Department

MHTIT

Confidential

November 15, 1961

Dr. Abraham J. Heschel Jewish Theological Seminary 3080 Broadway New York, New York

Dear Dr. Heschel:

I hope you have received by now the two books by Cardinal Bea which our messenger was to bring to you this morning. Enclosed are several documents which relate to your mission:

1. The "Appeldoorn Statement" which is the basis of the declaration to be issued by the Ecumenical Council on Catholic-Jewish relations;

2. The document, "The Image of the Jews in Catholic Teaching" that we have already submitted to the Vatican.

Later today, I hope to be able to send you a draft version of the memorandum that we will be sending out on Friday to the Vatican on Catholic liturgy.

Also enclosed are several statements which reflect the growing acceptance on the part of important Roman Catholics of the concept and practice of religious pluralism. A very important document on this question is the enclosed study of Roman Catholic attitudes toward religious liberty.

I will be talking to you later on the phone today about the meeting on Friday with Dr. Horkheimer and also about the traveling arrangements. Many thanks.

Cordially,

Rabbi Marc H. Tananbaum, Director Interreligious Affairs Department



HESCHOL, AN. in the second



THE AMERICAN JEWISH COMMITTEE

Paris Office: 30, Rue La Boetie, Paris 8, France • Elysees 69-11, 83-63 • Cable: Wishcom, Paris • Zachariah Shuster, European Director

December 20, 1961

Personal

Dr. John Slawson American Jewish Committee 165 East 56 Street New York 22, N.Y.

Dear John:

The first time I met Dr. Heschel was in Rome where, in addition to our working together on the specific task which brought us there, I had long conversations with him on general topics concerning our work, and I believe I received a good impression of his state of mind.

First, I should like to tell you that I found him to be outstanding in many respects, and primarily as a man of profound knowledge of Judaism, an excellent interpreter of Jewish lore in modern terms and a man imbued with a spirit of enthusiasm about ultimate values. The purpose, however, of this letter is not to evaluate Dr. Heschel, but to submit for your consideration a point which developed from our conversations and which, I believe, is of practical importance. He expressed to me his real desire to become more closely associated with the AJC and its work primarily in the areas involving relationship between Jews and Christian religious groups. He was deeply impressed by his experiences in Rome, and with our approaches to the leaders of the Catholic Church. For my part, I can testify that he succeeded in creating a rapport with Christian religious leaders in a way few laymen and even Jewish religious leaders could have done.

From my conversations with him I gathered that he is rather unfulfilled by having to devote most, if not all, of his time to teaching at the Seminary. Of course, this and the writing of books is, and will remain, his major vocation, but I have the definite impression that he would gain much in personal satisfaction if he could be associated in some way with dynamic activities as projected by the AJC, and particularly with the long

HERBERT B. EHRMANN, President FREDERICK F. GREENMAN, Chm., Executive Board MILTON WEILL, Chm., Administrative Board WILLIAM ROSENWALD, Chm., Nat'I. Advisory Council MAURICE GLINERT, Treasurer ARTHUR D. LEIDESDORF, Associate Treasurer JULIUS S. LOEWENTHAL, Secretary JOHN SLAWSON, Executive Vice-President JACOB BLAUSTEIN, Honorary President IRVING M. ENGEL, Honorary President JOSEPH M. PROSKAUER, Honorary President HERBERT H. LEHMAN, Honorary Vice-President SAMUEL D. LEIDESDORF, Honorary Vice-President HORACE STERN, Honorary Vice-President HORACE STERN, Honorary Vice-President FRED LAZARUS, JR., Hon. Chm., Nat'l. Advis. Council ELY M. AARON, Chicago, Vice-President

JOSEPH M. BERNE, Cleveland, Vice-President MAX H. BLOCK, Seattle, Vice-President JULIUS H. COHN, Newark, Vice-President MARTIN GANG, Los Angeles, Vice-President JACK A. GOLDFARB, New York, Vice-President JACK A. GOLDFARB, New York, Vice-President JAMES MARSHALL, New York, Vice-President BARON deHIRSCH MEYER, Miami, Vice-President A. M. SONNABEND, Boston, Vice-President A. M. SONNABEND, Boston, Vice-President range positive programs which will develop in connection with our activities in Rome. I therefore suggest that you might want to consider the possibility of engaging him in a more or less formal way as consultant.

I think he is not so much interested in remuneration as in getting out of the groove in which he is now. At the same time, I do not think that he would take the initiative of his own accord, but will respond quickly to an invitation from you.

With warmest regards,

Yours sincerely,

Zachariah Shuster

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AMERICAN JEWISH Original documents faded and/or illegible

St. 20, 2057

MOUNT SAVIOUR MONASTERY, P. O. BOX 3066, ELMIRA, NEW YORK

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Tel RE 2 - 8754

Professor Abraham Meschel Jewich Theolo hcal Seminary Broadway at 122nd St. New York 27, i.Y.

Dear Trofessor Heschel:

I was delighted to have the opportunity to meet you through the kindness of Douglas Steere. Among the mental notes I made in Washington was the intention to write Douglas for your address, to keep in contact with you. He has just answered, and practically in the same mail, from Europe, has come a problem which makes me turn to you for advice.

You may know of the "Biblical revival" in the Catholic Church. Fart of it, the heart of it, really, centers arourd the Pealter. We are at this moment faced with the tremendous task of revising the work of Saint Jerone, which means coming with a Latin tradition of 1500 years' standing, and harmonizing it with the Hebrew original, insofar as this is possible. We have just been invited by the Abbot Primate of the Benedictine Crater to submit suggested re-phronings and that makes me wonder whether you might not be able to mive valuable suggestions concarping the whether for the subclars on the lifet. That I am most interstee an is the exact interpletation of inderse inclogy. If you could suggest any scholars, books, or conindicals that would be of assistance I would be extremely grateful. Along these lines I think Yeshiva University might be a good source of information, but I regret that I do not know a soul there. Could you put me in touch with a friend or collearue there who might be willing to be of assistance?

When we were speaking together you mentioned pullication of Benno Jacob's commentary on <u>Exodus</u>. I would appreciate news of this, if you have any, as well as of any other of Benno Jacob's writings that are available. If some are only available in manuscript form, is there any possibility of procuring a microfilm of them. As I mentioned I have his <u>Genesis</u> and consider it a very fine piece of work, and for this reason would be eager to have whatever else is available in whatever format possible.

For whatever you can do to help with any of the abbve-mentioned requests I assure you I shall be most grateful. Looking forward to an eventual meeting in New York I remain

Sincerely yours,

The Very Reverend Leave a Lincen, C.S.B., Frior.

HESCHEL ABRIANA



Roma la 9. Januar 1962

VIA AURELIA 527

Mr. Prof.Abraham J. Heschel 3080 Broadway N.E.Cor.Broadway and 122nd Street New York 27. / N.Y.

Sehr geehrter Herr Professor!

Für Ihren gütigen Brief vom 18. Dezember und die beiden Werke "A Philosophy of Judaism" und "man is not alone" danke ich Ihnen aufrichtigst. Ich werde mich freuen, in die beiden interessanten Bücher gelegentlich einen Blick tun zu können.

Der mir in Aussicht gestellten dritten Denkschrift sehe ich mit Interesse entgegen und hoffe, Ihnen dann entsprechende Mitteilungen zugehen lassen zu können. Es ist m. E. nötig, daß alle religiös interessierten Areise sich zusammenschließen und, soweit es möglich ist, auch zusammenarbeiten. Es wird mich sehr freuen, wenn unsere Besprechungen auch fernerhin dazu beitragen können. Auf jeden Fall bin ich Ihnen gerne immer zu Diensten.

Mit den besten Wünschen für Sie und Ihre Arbeiten, bin ich

AMERICAN JONICE

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Ihr sehr ergebener

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SECRETARIATUS AD CHRISTIANORUM UNITATEM FOVENDAM PRAEPARATORIUS CONCILII VATICANI II E Civitate Vaticana, die 1. Februar 1962

Prot. N. 90/60 (In responsione flat mentio huius numeri)

> Sr.Ehrwürden Herrn Abraham J. HESCHEL The Jewish Theological Seminary of America Northeast Corner, Broadway and 122nd Street

New York (N.Y.)

U.S.A.

Hochverehrter, Ehrwürdiger Herr!

Erst jetzt komme ich dazu, Ihnen für Ihren freundlichen Brief vom 18. Dezember 1961 bestens zu danken. Die Festtage von Weihnachten und Neujahr habe ich bei meinen Eltern in Holland verbracht und später führte mich die Arbeit noch nach Münster und Paris. Daher kommt meine Antwort leider etwas verspätet.

Mit grossem Dank habe ich inzwischen die Bücher erhalten, die Sie mir in so freundlicher Weise gesandt haben, und mir dieselben kurz angeschaut: A Philosophy of Judaism; Man Is Not Alone; The Sabbath.

Diese Bücher setzen das Gespräch, das wir begonnen hatten, gleichsam in geistiger Weise fort. Gott allein weiss, was aus diesem bescheidenen Anfang, den wir gemacht haben, einmal folgen wird, so wie es in seinem heiligen Willen bestimmt ist.

Mit herzlichem Dank und vorzüglicher Hochachtung verbleibe ich

HESCHEL MORAFIAMI

NPSL . J

February 9, 1962

Dear Dr. Heschel:

This morning, Rabbi Tanenbaum and I discussed the meeting of the forthcoming Ecumenical Council, especially your own contribution with reference to the American Jewish Committee's relationship to this important event.

I want to take this occasion to express to you our gratitude for all that you have done in behalf of our cause and for all that you are now doing. I was especially impressed with the warath and sincerity expressed to you by Cardinal Bea in his communication to you. It is only a person of your stature and spiritual quality that could have established so close and meaningful a relationship.

I want also to thank you, particularly for the important contribution you are making in connection with the third memorandum to be submitted to the Cardinal. I know it will be of the highest quality and will help enrich Catholic-Jewish relations.

With warm regards, I am

Bincerely yours,

John Slawson

Dr. Abraham J. <u>Heschel</u> Jewish Theological Seminary 3080 Broadway New York, New York

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Ger 397

HARPER & BROTHERS

PUBLISHERS SINCE 1817



49 East 33rd Street, New York 16, N.Y.

December 27, 1962

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

Dear Rabbi Tannenbaum:

It was most pleasant to have lunch with you the other day, and I thank you for the fine help you are giving us on the Heschel book.

I thought it might be a good idea to round up the ideas put $\frac{\partial v}{\partial p}$ at the luncheon, and see if we can follow up on them.

We will send review copies and contact the following people:

Associated Church Press, Interchurch Center, N.Y. Louis Cassels, U.P.I. George Duggan, A.P. The fifteen or so religious educators in the major denominations responsible for their programs. Lillian Bloch, editor, Religious News Service Mr. Boris Smolar, editor, Jewish Telegraphic Agency Mr. Nathan Zipron, editor, Seven Arts Syndicate B'Nai Brith Monthly, c/6 Mr. Edward Grews Joseph Cuneen, editor, Cross Currents Father Walter Abbott, of America Mother Catherine Sullivan, Manhattanville College Mother Catherine Hargrove, 12 Msgr. Ostrreicher, Seton Hall Wisdom New York Times Saturday Review Harold Fey and Marty of Christian Century

You have suggested you will be responsible for getting a review by a prominent person, that could be circulated to the Jewish weeklies. We will ask to see Dr. Heschel's files for book reviews and statements, and also see about working up a story on the prophetic solution to major areas of concern to the religious education of youth, public life, etc.

Rabbi Tannenbaum

Our editors are most enthused about your idea for a symposium on Dr. Heschel's work with representatives from the Catholic and Jewish Biblical societies and the Society of Biblical Exegesis. We would be happy to cooperate in whatever way possible to put on such a symposium. The only drawback is that we have spent up to the hilt on our advertising budget, and could not engage in expensive speakers' fees or travel fees, but we would be glad to do all we can in this office to work with you. Mr. Exman suggests that perhaps the Cathedral of St. John the Divine, which each year takes a major theologian like Berdyaev, might be a good place to hold it. I would guess that Canon Johnson at the Cathedral would know if this were a possibility. You might not actually think it the best way to handle it.

We were delighted to hear that it looks like Time might be doing a story, although taking a photograph is no sure guarantee that it will go in: The important thing -- and perhaps it would best come from you since you have been contacting John Elson on the book, is to make sure that it is mentioned in whatever story is done. Time quite frequently bases a whole story on material from a book and neglects to mention the book - which, of course, infuriates publishers. I don't think Elson follows this practice, but if someone else happens to write the story it could easily happen:

I think the one matter hanging fire is publication date. Our editors agreed to postpone it, but I realized afterwards that I have an ad in Christian Century which will appear on Wednesday, January 2, and it isn't possible to do anything about that. I myself think that postponing dates probably causes more confusion and doesn't do very much good, but we can discuss this when you call, if we get together before January 2.

I hope you had a very happy holiday season, and thank you for your excellent help in launching this book.

Sincerely yours, Marie Cantlon

MC:mb

-2-

April 14, 1960

Dr. Abraham J. Heschel c/o H. Rosenthal 569 S. Cleveland St. Paul, Minn.

Tear Pr. Heschel:

Enclosed is a copy of the advanced program of the Annual Dinner of the American Jewish Committee. Announcement of your forthcoming address has evoked a tremendous amount of interest and we are looking forward to it.

Unfortunately, the limitation of time will undoubtedly create problems for you but, as yo: can see by the program, the half hour limitation is necessary.

We would be more than happy to have you attend any of our Sunday sessions. I will call you on Friday at the hotel.

With all good wishes for a happy Passover, and with kindest personal regards.

Sincerely,

(Rabbi) Morris N. Kertzer

MNK:mb encl.

THE JEWISH THEOLOGICAL SEMINARY OF AMERICA NORTHEAST CORNER, BROADWAY AND 122ND STREET NEW YORK 27, N. Y.

Seine Eminenz Augustinus Cardinal Bea R o m a, Italy Via Aurelia 527

Ihre Eminenz,

Ich stehe noch immer unter dem Eindruck unserer Aussprache im November. Seit jener Stunde lebe ich im Gefuehl der ueberwaeltigender Wichtigkeit des Themas, das wir beruehrt haben und des heiligen Ernsts unseres Unternehmens. Tief ist meine Dankbarkeit dafuer, dass die Vorsehung es mir gestattet hat, im Dienste dieser hohen Aufgabe zu stehen, und inbruenstig flehe ich Gott an, dass Er in Seiner Gnade es Ihnen moeglich machen moege diese maechtige Aufgabe, die Hoffnung vieler Jahrhunderte, im Sinne der prophetischen Voraussage zu erfuellen.

Im Geiste unserer Aussprache und mit Ihrer Erlaubnis, habe ich die Ehre, Ihnen das beiliegende Memorandum zu uebersenden.

Die Idee, dieses Memorandum abzufassen, verdanke ich der Inspiration, die Ihre guetigen und verstaendnisreichen Worte und die tiefe Froemmigkeit und Weisheit Ihrer Persoenlichkeit mir zuteil werden liessen.

Das Memorandum ist von der Leitung des American Jewish Committee studiert worden, die direct an Sie schreiben wird, um ihre Identification mit dem Memorandum zu bestaetigen.

Die bruederlichen Erklaerungen ueber die Wichtigkeit der Verbesserung der Beziehungen zwischen Katholiken und Juden, die Papst Johannes XXIII und Ihre Eminenz abgegeben haben, haben das juedische Volk auf der ganzen Welt mit Hoffnung und Erwartung auf grosszuegige Taten seitens des bevorstehenden Vatican Council erfuellt.

Darf ich dieses Schreiben mit tiefempfundenen guten Wuenschen fuer Thr persoenliches Wohlergehen schliessen.

Et sit splendor Domini Dei nostri super nos,

et opera manuum nostrarum dirige super nos:

et opus manuum nostrarum dirige.

Mit vorzueglicher Hochachtung,

Ihr sehr ergebener

Abraham Joshua Heschel

February 4, 1963

Miss Cantlon Miss Witherspoon Publicity Department Harper's Bros. 49 East 33rd Street New York 16, N. Y.

Dear Misses Cantlon and Witherspoon:

Re: Time Magazine Story

If you agree with me that the <u>Time</u> magazine review of Dr. Heschel's book is good, may I suggest that you reprint it? I would be gled to send it around to my Christian leaders and Rabbi's mailing lists. Also, you may wish to send it to the 600-700 delegates who attended the National Conference on Religion and Race on whom Dr. Heschel made such a profound impression. I have the delegates names and addresses and will be gled to loan them to you.

Cordially,

Rabbi Marc H. Tanenbaum, Director Interreligious Affairs Department

MHT :as

RELIGION

THE BIBLE **Relevance of the Prophets**

Many of the Old Testament prophets must have seemed odd indeed. Jeremiah, by his own admission, had a tremor "like a drunken man" (Jeremiah 23: 9), and Isaiah "walked naked and barefoot three years" (Isaiah 20: 3). Many of their Jewish contemporaries were skeptical of the prophets-and some people are skeptical still. Literary critics may see Isaiah as nothing more than a wild Hebrew bard, and psychoanalysts may explain the posturings and mutters of Hosea as the upshot of repressed sexual feelings.

In a new book, one of the world's most illustrious Jewish theologians puts the prophets back into place as the first men to speak some bedrock ideas of Western thought. Abraham Joshua Heschel, 56, professor of Jewish ethics and mysticism at Manhattan's Jewish Theological Seminary, writes in The Prophets (Harper & Row; \$6) that if those peculiar ancients claimed to speak for God himself, their message is indeed worthy of the Creator. For they preached the dignity of the world's poor and downtrodden, and warned unjust men that God himself cared about what happened on earth.

A Personal God. Modern man finds it hard to sympathize with the prophets, Heschel argues, largely because Biblical thinking is so alien to his own. Unlike the Greek philosophers, or even Judaeo-Christian theologians of later years, the prophets did not think of God as a first cause or prime mover but as a person; they were unconcerned with what God is, but cared only for what he does and says.

Unlike the mystics, the prophets did not express the ineffable glory of God, but spoke of specific situations-the machinations of Jewish foreign policy, or the selling of debtors into slavery during the reign of King Jeroboam II (circa 786-746 B.C.). Isaiah, for example, declares that the Almighty will condemn a military alliance between Israel and Egypt:

Woe to the rebellious children, says the Lord.

Who carry out a plan that is not from Me,

Who turn an alliance not of My spirit, Adding sin to sin;

Who set out to go down to Egypt,

Without asking for My counsel.

The prophets saw these incidents as symptoms; the disease was the corrupt state of Israel. Their cure was angry eloquence. "To us," Heschel writes, "a single act of injustice-cheating in business, exploitation of the poor-is slight; to the prophets, a disaster. To us injustice is injurious to the welfare of the people; to the prophets it is a deathblow to existence: to us, an episode; to them, a catastrophe, a threat to the world."

The explanation of this supranatural fury, Heschel says, lies in the prophets' claim to be surrogates for God. In their writings, they expressed both their own



JEREMIAH BY CHAGALL The human situation is a divine emergency.

HABBAKUK BY SARGENT

anger and divine wrath as well; their mission was to make known this "divine pathos"-God's concern for the worldto men. "Prophecy," Heschel writes, "is the voice that God has lent to the silent agony, a voice to the plundered poor. God is raging in the prophet's words." Their distinction "was to sense the human situation as a divine emergency.

Lesson for Today. Yet though the prophets have gone, still "the world is dark, and human agony is excruciating." Although Heschel does not expressly argue it in his book, he believes that man today is called upon to be prophetlikelast week in Chicago he was a mordant critic of religion's ineffectiveness in U.S. race questions (see below). Born in Warsaw, the descendant of a long line of Hasidic rabbis, Heschel earned his doctorate at the University of Berlin, but was expelled by the Nazis to Poland in 1938. He left for England six weeks before the outbreak of World War II, arrived in the U.S. in 1940, and has taught at Jewish Theological Seminary since 1945.

Heschel first turned to the study of the prophets as a university student, when he was repelled by the aridity of contemporary philosophy. He has since spent most of his energies defending "the intellectual relevance of the Bible." Heschel argues that the secular disciplines of philosophy or science are no help to man in solving the ultimate riddles of life. "Marx and Freud are interesting," he says, "but in extreme situations, such as in dealing with good and evil, do they lead anywhere? Science presupposes a certain aspect of being, but is it the ultimate?" Heschel answers no, and says that in the long run of time, "the prophet may be more relevant than the scientist."

THE CHURCHES That Awful Fatalism"

The churches of the U.S., which have never summoned enough resolution, originality or unity to help the country significantly in dealing with racial discrimination, last week in Chicago held their first National Conference on Religion and Race-and proved themselves still unable o offer much wisdom.

The dominant mood of the four-day neeting, attended by 1,000 delegates and



ISAIAH BY MICHELANGELO



ervers from 65 Protestant, Roman atholic and Jewish groups, was what one participant called "that awful fatalism." The Rev. Will D. Campbell, former chapain at Ole Miss and an executive of the National Council of Churches, said flatly hat "it is too late now for us to esablish harmonious relationships between he races on a worldwide scale." In his repared text, distributed but prudenty omitted from the spoken version, Campbell claimed that racial hatred has eached such a pitch that "in our generaion white children will be marched into as chambers by dark-skinned masters, lutching their little toys to their breasts n Auschwitz fashion." In the same mood, Episcopal Layman William Stringfellow loomed that "the most practical thing o do now is weep.'

Such doleful hand wringing left many urchmen aghast, and at the conference's nd; delegates approved a well-meant Appeal to the Conscience of the Amerian People," which called for a reign of ustice, love, courage and prayer in which voting rights and equal protection of the law will everywhere be enjoyed" and "the wounds of past injustices will not be used as excuses for new ones." The call to action was not binding on any of the religious groups represented

THE CLERGY "Incorrigible Optimist"

"Length of life has very little real significance," Arthur Judson Brown once said. "What's really important is the quality." The life of Dr. Brown had lots of both. He was 106 on his birthday Dec. 3, six weeks before his death, and back of that lay a solid career as a prime mover of Christian missionary work, as a found-

June 26, 1963

CONFIDENTIAL

Dr. Abraham J. Heschel Jewish Theological Seminary 3080 Broadway New York 27, New York

Dear Dr. Heschel:

Should the Coronotion trip come off, and if the opportunity lends itself, you may wish to raise the questions with Cardinal Bea:

- 1. The Pius XII and Jews matter from the point of view that we wish to be helpful in preventing an unnecessary disruption in relationships.
- 2. The report on the formation of an Advisory Liaison Committee and our possible cooperation.
- 3. A revised version of the Father Hertling article which could be disseminated widely.

I have discussed with Shuster the proposal for organizing a meeting at Pro Deo at the time of the adoption of the Jewish resolution. It would be helpful if you were to talk this over with Shuster should you meet with him in Rome.

Cordially,

Rabbi Marc H. Tanenbaum, Director Interreligious Affairs Department

MHT:fb. Encl.

July 1, 1963

Dear Dr. Heschel:

I cannot tell you how grieved I am at the inconvenience caused you, but please be assured that the unfortunate incident was due solely to negligence on my part for not clearing with Rome before the decision was made. The sequence of events may have led us to believe that the judgment in Rome was influenced by considerations other than the merits of the issue before us. But I am now convinced, after full investigation, that this is not the case.

F. Heschil

I trust that by now both Father Morlion and Rabbi Tanenbaum have explained to you what actually occurred. You would not have been placed in the position that you were had we taken the steps in this office that we should have before making the request of you that we did.

I am truly sorry, and I hope you will understand. Your services in behalf of the cause which you and we together espouse have been of inestimable value, and I trust that we shall make it possible for you to continue to give us the benefit of your wisdom, resourcefulness and effectiveness.

With best wishes, I am

Sincerely yours,

John Slawson

Dr. Abraham J. Heschel Jewish Theological Seminary 3080 Broadway New York, New York

JS/tlg bcc: Marc Tanenbaum

August 20, 1963

Dr. Abraham J. Heschel Jewish Theological Seminary 3080 Broadway New York, New York

Dear Dr. Heschel:

1 -

I was distressed to learn from Wolfe Kelman of your indisposition. I do hope that by this time you have had a refush shelemah and are able to enjoy a relaxing and healthful summer.

After a number of agonizing weeks following on that distasteful and disgraceful episode, I have begun to make some readjustment to my situation here. It is clear that made a decisive difference in Dr. Slawson's attitude toward our friend who has apparently destroyed all chances of becoming sheni l'melech. In the meantime, I have been occupied with several interesting experiences which are described in the attached reports.

Abe Karlikov, who is Zach Shuster's assistant, has just arrived from Paris and we will meet this week. I will report to you the latest developments.

Enclosed is a copy of a rough draft statement on "Der Stellvertretted" It is the basis of a declaration that we are thinking of issuing in the near future. If you are inclined to react to it, I would be more than grateful for your views.

Helga and the children are continuing to enjoy the summer at Lake Mohegan. We hope that Sylvia, Susie and you are having a much deserved relaxing vacation. We look forward to seeing you on your return to New York. Warmest regards and best wishes from home to ho

Cordially,

Rabbi Marc H. Tanenbaum, Director Interreligious Affairs Department

MHT:fb Encl. 155 Fifth Anita Los Angeles 49, California

F- Alterelil August 5, 1963

Dear Mr. Slawson:

I am sorry not to have written sooner. A major piece of writing absorbed me so completely that I neglected all my correspondence.

I should like to thank you for your note of July 1 and to take this opportunity of expressing my friendship and esteem for you.

The weather here has been most pleasant. It upsets me to read about the heat and humidity in New York.

I hope that you and Mrs. Slawson are enjoying a pleasant summer.

With all good wishes,

Sincerely,

/s/ Abraham J. Heschel

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AMERICAN JEWISH Original documents faded and/or illegible

St. 20, 2057

CONSEJO MUNDIAL DE SINAGOGAS (World Council of Synagogues)

LIBERTAD 769 - BUENOS AIRES - ARGENTINA

TELEFONO 44-6474 Cable Adress: CIRA-LIBERTAD

Oficina Latinoamericana

São Paulo, Caixa Postal 5491 September 5, 1963

Dear Professor Heschel:

Your reply regarding Cardinal Bea arrived on the day before my leaving S.Paulo, and so my reply to it can already refer to what happened.

The Vice-Rector of the University Pro Deu, Don Carlo Ferrero, who received me with his former assistant, Dr. Paolo Oldano, was highly interested by what I had to tell him and phoned at once to the secretary of Cardinal Bea, because the staff of Bea, especially a doctor Stefan Schuidt, is just now reexamining the whole nazi-period and especially Pacelli's attitude and actions. My hints and indications were very welcome.

Bea's secretary marked an audience for me for September 5, because, as you told me, Bea was on holiday. Unfortunately, I had to leave Rome on the 2nd because of pressure of work in São Paulo.

Anyhow, I wanted you to know of these goings-on. Don Carlo promised to keep me informed on the result of the research in the Vatican archives.

Warmest greetings to Mrs. Heschel and to you,

Very sincerely yours,

pipe to

Neptember 26, 1963

de Blaugon, Le Parsig-B. Ly has Changel, B. Himmelfach, B. Fincherg,

Heschel

Nero Téncuhawa 📜

EB. Intrometa Verment On COATLE DEDX

Attached is the bast of an address that Habit Honshel delivered before 200 Habits attending the Harbert H. Lebman Withles Institute at the Josish Theological Section to users are. The address made a great invest on the Rabits, was reprinted on the first raps of the Jorish Lay Persing Journal and has ethenlated a videspread Ferment in the Jewish religious community. Fined on this appeal for estion, the Synstone Council of Acerica and its constituent Orthodox, Conservative, and Reform epocles have proclaimed Yem Kirpur as the day of protent in behalf of Heavier Jewry. At the request of Rabbi Heaviel and the Synstogue Council, Simon Fersl contacted Zaoh Shuster and Abe Hould asked them to enertain whether the Londing Rebbis end Jourch organizations would join in this day of protest.

You will recall that our doch dealeash atatement issued over the name of our provident begins with a statement about the situation of Coviet Joury.

In addition to bringing this information to your attention, the purpose of this note is to ant whether you want additional copies of this statement for use in welling or in your contacts with people who are concerned about this question. If you will let Frances Baron know how many copies you need, we will arrange to get them to you.

HATIED Enal. BC HJH October 29, 1963

John Slawson Marc Tanentaum

F. NOVEMBER & MAETING OF TOP JEWISH LEADERS CALLED BY DR. A. J. HESCHEL RE COVIET JEWRY

As Simon Segal has undoubledly reported, one of the decisions arrived at by the group of Jewish erganizations that took part in the conference called by the Synagogue Council of America re Soviet Jewry was that of designating Dr. Heachel to serve as chairman of an achoe emergency committee re Soviet Jewry.

Ir. Meschel has just informed me that the first meeting of this small group will be held on Monday, Hevember 4, 4:00 P.M. at a midtown hotel (to be made known shortly).

In response to Tr. Meschel's invitation the following persons have accepted to take pert:

Mr. Label Kats, President, Binai Birith

Rabbi Irving Miller, President;s Conference (against the objection of Mahum Goldmann, I am told) Rabbi Uri Miller, President, Synagogue Council of America Mr. Louis Weinstein, President, MCRAC

Lr. Heachel is eager to have Mr. A. M. Sennabend attend. It is his feeling that this group should explore together common strategies in order to render more effective United States Jeury's activity in relation to Soviet Jeury.

Do you think it would be possible for Mr. Sannabend to attend? Dr. Heschel would like to know before the weekend. Also, he is easer to have some thoughts from us about the kind of program that we believe this group could embark on.

It will be helpful if we could discuss this before we leave for Chicago.

MHTIED

[end]

Original documents faded and/or illegible



November 1, 1963

Dr. Abraham J. Heschel Jewish Theological Seminary 3080 Broadway New York 27, N. Y.

Dear Dr. Heschel:

Rabbi Tanenbaum thought you would be interested in seeing a copy of this, which is a tackground information piece we intend to distribute to the press and mass media at the time of Cardinal Beals address introducing the resolution. It will accompany the brief AJC statement reacting to the declaration.

e.,

Please understand that this is only a first draft, and that Marc himself has not yet reacted to it, nor have other people in the organization seen it yet. I am sure it will require additional editing and we would certainly appreciate your comments and reactions.

Cordially,

Judith Hershcopf, Asst. Director Interreligious Affairs Department

JH:fb Enc. STATEMENT BY DR. ABRAHAM J. HESCHEL TO THE N. Y. HERALD TRIBUNE

out 10:50

The report about a Declaration to be introduced to the Ecumenical Council fills me with a sense of intense gratification. Such a Declaration, will, should it be adopted, open new sources of spiritual insight for the Mestern World. It is an expression of the integrity and ultimate earnestness of those who are inspired by the consciousness of living in the presence of God, the Lord and the Judge of history. May the spirit of God guide the work of the Council.

RCHIVE

COPY

Abraham Joshua Heschel Hotel Mediterraneo 15, Via Cavour Rome

22nd November, 1963

His Eminence Augustinus, Cardinal Bea Via Aurelia 527 Rome

Your Eminence,

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The reports on the Conciliar document on the Jews as published in the press have been received with a sense of enthusiasm all over the world and hailed as an event of epoch making importance.

Humbly I offer a prayer of thanksgiving to our Father in heaven for the privilege of witnessing the Divine inspiration and grace that guided you in bringing about this great testimony to God's abundant mercy.

I am informed, however, of a few words which may not only mar the splendor of this momentous document but may, God forbid, virtually nullify the abundance of blessing contained therein. I refer to the words

> Etsi populi electi magna pars interim longe manet a Christo... Tamen...

This clause introduces a dissonant note of indulgence and tentativeness incompatible with the spirit and intention of this momentous declaration.

While I am personally convinced that this statement reflects no intention either to qualify or to place conditions on the spirit of love, the above mentioned phrase lends itself to very serious misinterpretation.

Those who are anxious to cast suspicion upon the ecumenical spirit will interpret this statement to mean that the friendship of the Church for the Jews is contingent upon the Jews' willingness to accept the Christian faith.

As your Eminence knows such an implication would deeply hurt the sensitivity of the Jewish people.

The enemies of the Church will spare no effort in maintaining that the whole document is intended to bring about the end of the Jewish faith.

Whatever hope and vision the Roman Catholic Church may adhere to in terms of eschatology, this document while addressed to the Catholics will be studied and cherished by Jews all over the world. Heschel to Bes - Page 2

Dedicated as we are to the fostering of mutual knowledge and esteen, it is of vital importance to eliminate any statement that would place weapons into the hands of those who are hostile to this great objective.

This document is a proclamation inspired by the love of God, a love which knows no conditions, no bounds, no qualifications.

I therefore respectfully suggest that the phrase quoted above be deleted.

At the same time I should like to draw the attention of your Eminence to another passage in this declaration which might also be misinterpreted because of ambiguity of expression. I am referring to

Mors tamen Christi non a toto popolo tunc vivente ...

I respectfully suggest that the expression <u>non a toto popolo</u> may be misinterpreted to imply that the majority of the Jewish people living at that time bears responsibility for the Crucifixion.

I am fully aware that such an interpretation would be contrary to the belief so forcefully presented by your Eminence and other contemporary Catholic theologians,

In recent statements by yourself and others it was made clear that only a few individuals might have shared in the responsibility for that event, but that the Jewish people as a whole had nothing to do with it and are entirely absolved from any guilt.

The declaration itself states clearly that Jews bear no more guilt than the rest of mankind, a principle which as your Eminence knows has been solemnly proclaimed by the Council of Trent.

May I respectfully suggest that this phrase be amended to read

The overwhelming majority of the Jewish people then living shared no more responsibility for the death of Christ than the rest of mankind.

With the highest esteem,

Respectfully yours,

s/Abraham Joshua Heschel

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AMERICAN JEWISH Original documents faded and/or illegible

St. 20, 2057

December 24, 1963

Dr. Abraham Heschel Jawish Theological Seminary 3080 Broadway New York, F. Y.

Dear Dr. Heschelt

Look Magazine is planning to do an article on "Christianity's Coming Crussic Against Anti-Semitier."

The author, an intelligent Jewish boy mused Howard Eisenbarg has been contacting Catholics and Protestants here and overseas in order to obtain their views regarding (a) the general problem of anti-Semitism (b) their specific reaction to the meaning and implications of what happened and what did not happen at the second session of the Vatican Council.

Eisenberg is easer to have a quotation from you which would set forth your views regarding these questions. This is an opportunity to clarify some of the points that we have been discussing. The article will be reprinted widely, undoubtedly will be sent to all the Council Fathers and therefore will have much usefulness in this interim period. I would be very grateful if you would give this your immediate attention since Risenberg will be writing this in the next 10 cays.

Cordially,

Rabbi Marc H. Tamenbaur, Director Interreligious Affairs Department

MHTtas

BC: H. Eisenberg

CARDINALE AGOSTINO BEA SEGRETERIA

For the use of the notes offr the conversation of Jewish scholars with Mis Eminence:

- 1)His Em. would appreciate if those notes could be mimemographed or reproduced in some other manner for being available for all participants on the conversation. If he himself could some extrapoples for his won use, he would be very gratefull.
- 2) Min fm. asks to keep the notes reserved thill the conversation itself and not to distribute them earlier to nobody, even not to the participants.
- 3) I: is understood that the notes can be distributed at the time of conversation - to the participants <u>only</u>.
- 4.) Ad for the manner or proceeding in the conversation itself it this can be made orally at Boston of agter the arrival of His Em. to New York.

conversation, with JDWISH SCHOLARS AND THEOLOGIANS Nov York (Sist 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 quant on resurning again and again: Namely, is the Council going to undertake this and that. Here I must state categorically: ellarly

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

You see, on the one hand, the Council together with the Pope at its head represents the supreme authority of the Church, is therefore govoraign. 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-Semitsm. Let me use even more tracise terms, the Secretariat has busied itself with the relationship of Judaian and Christianity. Solid hope subsists, therefore, that deminitive decisions will be formulated, as I made clear during my interview with the Jewish Chronicle last August.

It will be useful also to shotch as briefly as possible the problem in 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 matching the Jewish people. Let us express this in round terms: the ar pocused of being guilty of deicide and on them is supposed

wy lie a curre.

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A flict and essential means to be used is to point out that two according to the Gospels only the leaders of the Jowish people in Jerusales (and even not all of them as one text of Luke concerning Josish of Arminathea tells us) and only a very small portion of the Jour in Jerusalem participated in the death-sentence on Jesus. This is all the more pertinent when applied to the most of Jews who lived either an Palestine or in the Diaspora at that time and who had nothing whatsover to do at all with the condemnation. The prosent-day Jewish people are even less open than any others to any accusation of purbleipation in this matter.

b) From this we see clearly our answer to the assertion that a "events" lies on the Jowish people as a whole and as a sort of punishment for the encoution of Jesus. How could such a curse pursue this [people when Jesus Himself prayed for those 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 shear blaspheny the idea that God reincted His people. He gives the reason for his statement: "Has God dicowned his people? No! God has not discwned His people which from the first He recognized as His. God does not repent of the fifts He gives or of the calls He makes". There can be no talk therefore of a divide rejection or of a divine curse on the Hewish 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 movey of God is vast enough to encompass such an uncomprohending cry consumced 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 to shoulder by his symbolical washing of hands. Again, we see that thepo car'be no question of involving the Jewish people in this matter.

~ 2 -

its destruction of Israel had begun many centuries before the dec .. of Christ. A similar fate overtook many other ancient peoples. hat talkes the Jewish case so extraordinary is that this people held on and maintained their identitiy after so many hundreds of years pluce lout their dispersion. Let me say: this substantial perseveranas of the Jowish people stands out in human history as an extraordinery muct and as a mysterious phenomenon. We cannot fully penetrate whic mystery. In part we can understand it from history: this disperolon of the Jows had as effect the bringing of Monotheien to many peo-Fund plus and, with this Monotheism, the Old Testament, and its entire : velucity of the fatherly revelation of God to His human children. As Paul says: "the Jaws 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 Testement was made known to other mon and whereby some of the aims which God had in making the revelation, were achieved.

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Pleass note carefully! We are not touching upon the problem of the rolponsibility of those Jewish leaders who were immediately assoclated with the passing of the death-sentence on Jesus. Then Christ prayed for their forgiveness on the ground that they know not what they did, it is obvious that he was thinking of some guilt on their part. Otherwise he would have no ground for demending their pardon. But he innedicibly subjoined the ground for forgivenoss, neaely their not has sing what they were doing. Peter and Paul and Christ's other aportics and disciples dealt in the some way with the matter. For shop with to their audiences in Jerusalem (composed of both leaders on google): we know that you caved without realizing what you were ilivy doing. This lack of realization concerns the blandness into which the Londers fell and for many reasons. One in particular was the bonring of the affair on the national Duoblen posed by Roman occupation of the Juni h territory. The lack of realization is also and chiefly related to the lack of understanding of the claim of Jesus

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thet he was the son of God. But let us not connect on those points;

Cur conclusion would therefore be as follows: from what we have said, it is sufficiently clear how unjust it is to accuse the Jowish people on such of having rendered thomselves guilty of deleide and Whit ynoir dispersion among all peoples is in close connexion with this curs.. The ways in which this accusation can be rebutted are, as we have said, manifold. It is therefore neither cocessary nor wise -- as an answer against this accusation -- to attack either the claim to be divine which Jesus made or the credibility of the Cospels. In so doing one comes into headlong collision with what Christians beliore. One must treat the convictions and beliefs of his fellow men with respect and veneration. To act otherwise would only widen the mild 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 donial of facts which stand as undeniable for the belief of a Christian. Even there whore the Gospels talk of the participation of the leaders of the prople, (those, that is to say, who really participated in the affair), the Cospels only do so to bring out the innocence of Jesus and thereby to underline the truth of His mission and His teaching.

Lot 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 declaraunon that statements attributing collective guilt to the Jewish people for the Crucificion of Jesus are contrary to Catholic teaching? Can this declaration specify as error such charges as the "deicide of the Jowish people," the "blood curse" on the Jewish people, the rejection of the Jewish people by God, the consequent dispersal and punishment Justich people by God and other false which have been all by call-Comites to justify the mest cruck and Lahuman treatment of Sourt.

2. Contain Catholic teachings, notably the catechism of the Councit of Trent, universalize responsibility for the death and suffering usus, affirming that all men share in this guilt. Can this teaching be reaffirmed and emphasized in more modern terms so that it will be presently clear to the faithful?

. Gonuine love implies that Jewg be accepted as Jews. Throughout the centuries our people habe paid such a high price in suffaring and nant, addon for preserving the Covenant and the logacy of holiness in faith and devotion. Thus, it is our sincere hope that the Fourierical Ocuncil would acknowledge the intergrity and permanent preciousness of Jows and Judaism.

<u>Seaterming 1. A-C</u>: the principle ideas expressed here have been to to the forefront throughout the preparation of the official decume. By the Secretariat for use in the Council. We can hope, as I have already said, that the Cohoil 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 Christianley in the Old Testament. In all sincerity and to obviate misunderstandings we must naturally bring out the later developments in the cry dealers.

<u>Covering of States</u> idea that thrist died for the sins of all men is quite familiar to us Catholics from preaching and from catechetical instruction. I dont 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 in ally who were directly associated with the death-sentence on Jesus.

drawing from superficial evidence generalizations which bring contempt

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upon people (for example, Negro neighborhoods have a higher crime rate, therefore, Negroes are inherently criminal; or many Jews were usurges, therefore Jews are inherently mercenary. Such generalizations, which if next a true assessment of all the gasts, bring contempt upon groups and individuals, and reenforce the very conditions which are used to 1 justify the generalization, must be seen as a sin against charity; (a) refusing esteen 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.

Concorning 2: to this question we must immediately say that the Counche con stress in fundamental terms the duty of justice, truth and love aspecially 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 were prepared covering some two thousand printed pages. The Council has to keep before its eyes. the envire 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 with two thousand! Consequently it will be clear to you that the council must necessarily confine itself to fundamental issues. The Council nugt lay down guide-lines, must start movements, which will incluones the entire work. The application of justice and of love to the relations between individual persons is nourished by our Confegsional practises, by our Moral Theology and by Catechetical Insturetion. 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 upoken of their neighbours as hereditary enemics! The realization of social relationships, and of the duties which flow from them is be: ing chear and alive only step by step. And men have to be more and word odwarded to this idea.

English, many questions -- such as those under number 2 b -- point -courset ; to many more immediate and proximate causes of misunderstan-Cisj on of inimical relations. Actually it is wrong to seek the chief gianto of subi-Semiton in purely religious sources, in the Gospel acsount, for excuple. These religious causes in so for as they are adduood (often they are not) are often morely an excuse and a veil to cover over other more operative reasons for enmity. As happens in such calles, much enulties must be counteracted by mutual efforts, through . cursinguion of conscience on both sides and through efforts to remove . all cause of conflict, to get to know each other and to value each . overor. Ca this point, I think, there is a huge area for education accouling to the principles and the methods of, for example, the imevican limitin of S. 1. 111 80 y under God and of other such-like institutions. For they can bring mutual understanding and estoom to wide circles. The situation have is no different from the one obtaining between the varicus Christian Confessions; there we must strive through an educatiin 1 programe, carried out by both sides, to reach a mutual understanding in order to remove mistrust and avorations.

3. Can the Housenical Council translate the dogmatic and moral scinciples above into concrete regulations, comprising both legislavive and executive action, to bring about the objectives requestd, so that all those entrusted with the teaching mission and moral discipline of the curch -- such as teachers, confessors, and those who grant the Implementar -- would exert their authority to condemn the sins of unst wouth and chrarity.

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, Conon Law as we call it. Many details are being reserved

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to be settled at this phase of the work. Other questions can not be rotaled, howeve, during the revision of Canon Law. For the Code of one Law must embraçe the life of the entire Chikch and must therefore limit itself necessarily to the large fundamental lines. Otherwhile the thing would be unwieldy and would not be adaptable to the informations obtaining in different countries. For we are deahing 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 conscionces. In the case of Catholics we have, above all, those means which directly concern education: Catechian, preaching, religious literature, pastoral letters, mutual contacts, lociures on particular subjects and other similar things. This way is cortainly slower but for that very reason all the more effective. Parhaps I should adduce a telling example of what I am proposing here. On the Christian side we are confronted with the division of the Crthe dort from the Catholic Church. There have already been two efforts made to heal the rift: one in the thirteenth century at the Council igons and the second in the fourteenth century at the Council of Florence: In both cases the top leaders - the Pope, the Ecumenical Patrierch of Constantinople and the Emperor -- had decided on union as their objective. Yet in both cases union was not achieved. Why not? Decause there had not been a sufficient preparation and ripening of minds on both sides. When they set about the practical application of their connon decision, the lack of this essential element hinderea its realization.

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

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add to conversation with Jewish Scholars -- page 9a

The Chair on "Religious and racial inter-group relations" Actioned 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 Korlion, President of the University of Social Studies) are a basis for further developments. They are sponsored by the American Pro Dec Council and are to be implemented by special departments of Judiac studies, inter-Christian and world religion) studies. When finally coordinated in an interreligious center for civic cooperation at the international Pro Dec 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 enurch authorities.

[end]

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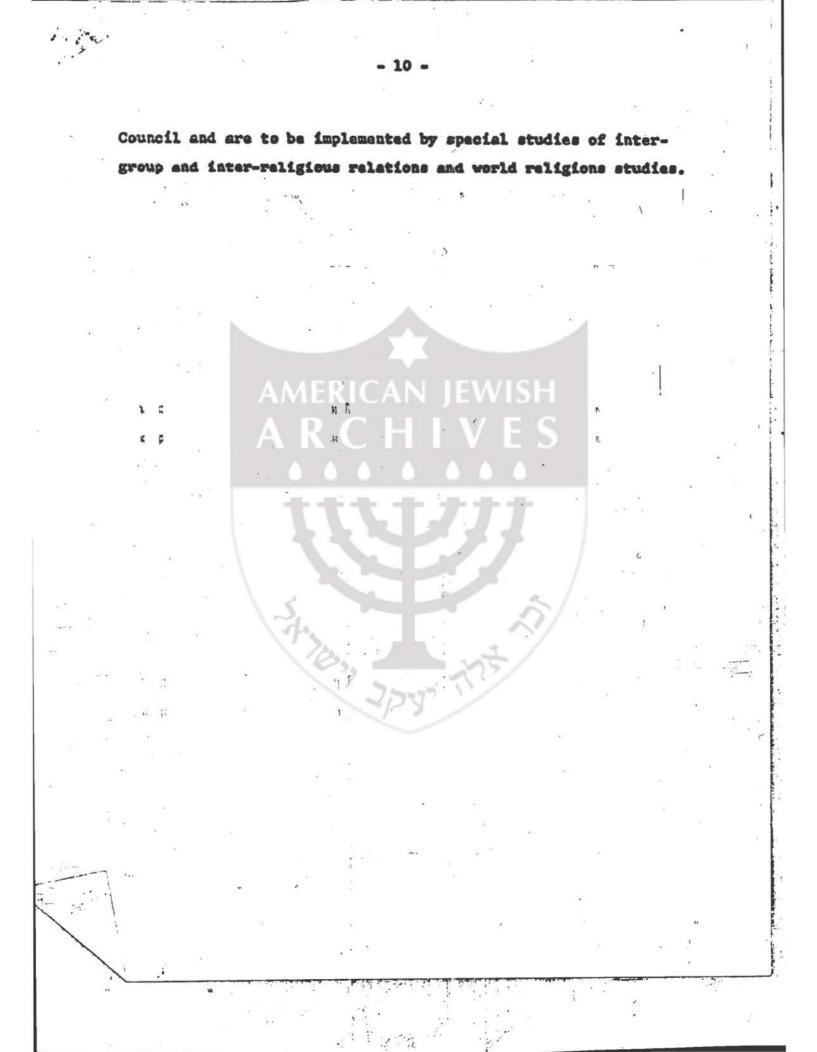


<u>Concerning 4</u>: Now I come to the last point. About a year ago during a press-conference of mine at Munich I stated that the Council would, if possible, find concrete formulas in order to realize the many appeals issued by at least the last two Popes that all men of good will should unite in order to tackle together the solution of the painfully big problems that loom on the human hofizon. Such a realization of our human relationships underlines the fact that we are together <u>as men</u> 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 corrett 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 <u>Catholic University of Washington</u>), are not founded necessarily by the Holy See but by those simulately 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

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The American Jewish Committee Institute of Human Relations 165 East 56 Street New York 22, New York PLaza 1-4000

Date FROM: RABBI MARC, H. TANENBAUM TO: George Adlormon D Please circulate to: For Approval For your information Please handle Read and return Returned as requested ___Telephone me Your comments, please REMARKS: This for me -

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24. Januar 1964

Herrn Prof. Abr. J. Heschel 3080 Broadway N.E.Cor.Broadway and 122nd Street <u>New York 27</u> / N.Y. U. S. A.

Sehr werehrter Herr Professor!

Erst heute ist es mir möglich auf Ihren Brief vom 22. November eine kurze Antwort zu geben. Sie werden verstehen, daß es in den Tagen der Diskussion der Schemata über den Ökumenismus nicht möglich war, mich anderen Arbeiten zu widmen und daß sich auch während der Konzilszeit eine solche Menge von Korrespondenz angesammelt hatte, daß ich viele Wochen brauche, um sie neben der anderen Arbeit her zu erledigen.

Nun zu Ihren Ausführungen. Ichgestehe, daß ich nicht recht einsehe, wie man sich an den Worten: "et-si-puli electi magna pars' usw. stossen kann. Diese Worte sollen ja nichts anderes bedeuten, als daß sie zeigen, daß man aus dieser Tatsache -und eine Tatsache ist es doch- nicht schließen kann, daß das jüdische Volk von Gott Maledictus sei. Wenn wir im Dialog mit den Protestanten sind, dann wird kein Protestant es übel nehmen, wenn wir ihm sagen, daß die Protestanten nicht zur katholischen Kirche gehören, gemeint der römisch-katholischen. Ebenso wenig kann man es uns übel nehmen wenn wir sagen, daß das jüdische Volk bis jetzt in seiner großen Mehrheit nicht sich Christus zugewandt habe.

Auch die Worte "non a toto popolo" können m.E. nicht mißverstanden werden; denn man wirft dem jüdischen Volk vor, das Volk als solches sei schuld am Kreuzestod Jesu. Wenn man also dan darauf sagt, daß nicht das ganze Volk daran schuld ist, so ist wiederum nicht eingeschlossen, daß die Majorität des jüd.Völkes daran schuld gewesen sei .

Mir scheint also, sehr verehrter Herr Professor, Sie legen in die Worte mehr hinein, als damit gemeint ist und suchen, oder halten wenigstens für möglich, eine Deutung, die für das jüdische Volk anstößig sein könnte. Ich denke doch, das die bloße Tatsache, daß unser Sekretariat diesen Entwurf überhaupt vorlegt, zur Genüge zeigt, daß er aus Wohlwollen und Liebe hervorgegangen ist, daß also jede Mißdeutung, die eine andere Gesinnung voraussetzt, nicht am Platze ist. Ich werde aber Ihre Ausführungen dem Plenum unseres Sekretariats vorlegen und sein Urteil dafür entgegen nehmen.

etsi populi

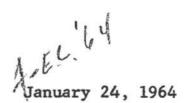
AMERICAN JEWISH

Der Entwurf hat sicher noch nicht seine letzte Form erreicht, in der er in der nächsten Konzilsperiode den Konzilsvätern vorgelegt werden wird.

Mit dem besten Dank für Ihre Ausführungen und den besten Wünschen für Ihre Arbeiten, bin ich mit vielen Grüßen

Ihr sehr ergebener

Augeard Dea



(TRANSLATED FROM GERMAN)

Professor Abraham J. Heschel 3080 Broadway N.E. Corner Broadway & 122nd St. New York 27, N. Y.

Dear Professor Heschel:

Only today am I able to answer briefly your letter of November 22. You will understand that during the days when the schema on ecumenism was being discussed I could not devote myself to other tasks, and also that during the Council session so much correspondence accumulated that it will take me many weeks to take care of it alongside my other work.

Now as to your observations: I must confess that I don't quite see how anyone could take exception to the words "etsi populi electi magna pars ..."¹ After all, these words serve no purpose but to show that from this fact--and a fact it is-we cannot conclude the Jewish people to be "maledictus"² of God. When we engage in a dialogue with the Protestants, no Protestant will object to our saying that the Protestants do not belong to the Catholic (meaning the Roman Catholic) Church. Byythe same token, no one can object to our saying that up to now the bulk of the Jewish people has not turned to Christ.

Again, the words "non a toto populo"³ cannot be misunderstood, in my opinion; for the Jewish people as such have been charged with the guilt of the Crucifixion of Jesus. Thus, when we reply that the people as a whole are <u>not</u> guilty, this does not imply that a majority of the Jewish people were guilty.

. .

Thus it seems to me, dear Professor Heschel, that you are reading more into the words than they mean, and that you are looking for an interpretation which might be offensive to the Jewish people, or at least think such an interpretation possible. I believe the mere fact of the Secretariat's submitting this schema shows it to have grown from good will and love, so that any misinterpretation presupposing any other attitude is inopportune. I will, however, submit your observations to our Secretariat in plenary session, and obtain its judgment. No doubt the schema has not yet reached the final form in which it will be submitted to the Council Fathers at the next session.

i.e. "even though a large part of the chosen people..." (G.S.)
"accursed" (G.S.)
"not by the whole people." (G.S.)

Thanking you for your observations and with best wishes for your work, I am,

Cordially yours,

(signed) Aug.Card.Bea

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AD CHRISTIANORUM UNITATEMAFO ENDAM

Roma 24 February, 1964 Via dei Corridori 64

Prot: A 1668 /64

Professor Rabbi Abraham Joshua Heschel, The Jewish Theological Seminary of America, Northwest Corner, Brcadway and 122nd Street, New York, New York 10027 USA

Dear Rabbi Heschel:

His Eminence Cardinal Bea has asked me to express his appreciation for yours of 29 January.

This evening the Secretariat commences a two-week plenary session with all of the bishop-members. We are evaluating the "interventiones" of the Council Fathers, in order to re-draft the Ecumenism schema. We want to assure you that we shall give serious consideration to your remarks. concerning certain phrases in the chapter on Catholic-Jewish relationships.

With profound esteem and the assurance of our kindest regards,

Yairs sincerely, nds, Willebra The Secretary

COPY

THE AMERICAN JEWISH COMMITTEE

Institute of Human Relations 165 EAST 56TH STREET NEW YORK 22, N. Y.

PARIS OFFICE

30, rue la Boëtie Paris VIII

March 9, 1964

MEMORANDUM

To: New York Office

From: Zachariah Shuster

Subj: Ecumenical Council

On my last visit to Rome last week I found a strong breeze of optimism with regard to the status of Chapters IV and V of the schema on Ecumenism dealing with the attitude of the Catholic Church toward Jews and religious liberty.

According to most reliable information I was able to obtain, these two chapters are definitely scheduled to be presented to the third session of the Ecumenical Council, beginning on September 14. I was told that instructions to this effect were given by Paul VI.

The Secretariat on Christian Unity, under the presidency of Cardinal Boz, which met for two weeks and concluded its sessions on Friday, March 6, examined in detail the texts of both chapters on the basis of the suggestions and emendations submitted by bishops from all over the world singe the termination of the second session and at the request of the leadership of the Council. I was informed that the Secretariat has decided 00 leave the substantive part of Chapter IV intact. However, the introductions which deals with the theological reasons for this declaration was found inadequate and, therefore, this part of the declaration might be all or partially eliminated or altered; but I was assured that the declaration would retain the spirit and determination of the text proposed.

When I inquired as to what was done about the two passages in the proposed declaration which had been objected to by Prof. Heachel in his demarche with Cardinal Bea and Magr. Willebrands during his last visit to Rome, I was informed that it was found difficult at the present stage to make the requested alterations; but it was felt by the Secretariat that if read in the context of the declaration these passages should not give cause to any apprehension on the part of Jews. Another change that will likely take place with regard to Chapter IV is that instead of being described as a "chapter" it will form an appendix to the schema on Ecumenism. This will probably be to meet the objection that ecumenism is primarily intended to create new relations between Christian religions and not with others.

It is also possible that at the end of Chapter IV one or two paragraphs will be devoted to the Islamic religion. This too is probably intended to meet the objection that was raised during the second session: that Islam as a monotheistic religion ought to be referred to in a schema on ecumenism if it deals with any other non-Christian group.

Some of my sources who had been deeply depressed at the end of the second session and who are dealing directly with this matter, have now assured me that they look hopefully to the third session. My own guess for the reason of this change is that the Vatican and the Pope himself have realized that the Church is not in a position to go back on the proposed declaration, which is now an official council document along with Chapter V, and thus disillusion public opinion throughout the world which saw in these two chapters the most significant signs of a renewal of the Church and ecumenism in the largest sense of the term.

I have reason to believe that the demarches made by the Cardinals of the U.S. due to our intervention as well as the approaches by the leadership of the Alliance to major ecclesiastic personalities of the Church in France have helped in bringing about this change of climate in Rome. I am also informed by Mr. Max Gottschalk of Brussels that due to his intervention the leadership of the Church in Belgium has taken appropriate action. However, I was told by my sources in Rome that the Vatican is impressed by the forces of public opinion behind the declaration on religious liberty, but there might be needed more such pressure with regard to Chapter IV and the Jews. It was suggested that some statements or editorials in prominent publications at the appropriate time on the subject of the declaration might be helpful in convincing the Vatican that the same attitude exists concerning this issue.

Another indication of the change in attitude is the forthcoming address of Cardinal Bea at a public ceremony closing the exhibit on Mommenta Judaic in Cologne, which will take place on Sunday, March 15. The Cardinal is going there with Msgr. Willebrands, the Secretary of the Secretariat on Christian Unity; and there were reports in Rome that Cardinal Koenig of Vienna and other high Church dignitaries from Germany and Austria might be present. I was told that Cardinal Bea saw the Pope on the subject of his address, and received advice from the Pope as to the message he is to deliver at this event.

I am planning to go to Cologne to attend this ceremony, and will communicate with you immediately afterwards.

Dr. Slawson

cc: Dr. Segal, Mr. Danzig Rabbi Tanenbaum

Why is so much attention paid to what Vatican II is going

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to say about the Jews? Are we Jews in need of recognition? God

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Himself has recognized us as bee people. Are we in need of a

"Chapter" acknowledging our right to exist as Jews? Nearly every

chapter in the Bible expresses the promise of God's fidelity to His this covenant with our people.

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It is not gratitude that we ask for; it is the cure of a

disease affecting so many minds that we pray for. As a Jew it is

my profound concern that those who worship God and the institutions dedicated to His service should be free of contempt for, and hostility, to any individual or group of human beings, regardless of race, color and religion. To be sure, the Jewish people is the father and mother of the very being of Christianity. The children, however, did not "rise up and call her blessed" (Proverbs 31:28); instead, they called the mother "blind", "cursed", "a deicide people". Many Christian spokesmen act and speak as if they did not know what is said in the Ten Commandments: "Honor your father and your mother"; others act and speak as if they suffered from a spiritual Oedipus complex. people

exposed to libels, persecutions, pogroms, the Inquisition and the Nazi extermination camps, yet we have kept faith with the God of Abraham. The certainty that being a Jew is of both eternal and immediate significance is our daily bread. We continue to stand at Sinai even in the sight of Dachau. We are God's stake in human history. His blessing is our destiny; To he a blessing To all mett

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Our life throughout the ages was been

In our own days the darkness, the disaster that have come upon our people with the extermination of six million people, compels all of us to ponder the prophet's question: "Watchman, what of the night?"

This is a generation of dismay. There has never been so much guilt and distress, agony and terror. Man's right to pray, man's right.

to believe in God, the Father of all men, may have been destroyed Hiller's in Auschwitz. In the holocaust we have withoesed in which only millions have been slaughtered, hundreds of millions were spiritually involved. Men of faith all over the world are called to make an

agonizing reappraisal. We have also learned the evil power of evil

words. What begins as a canard ends as a catastrophy.

It is a source of anguish to many Catholics that, to quote Father Robert W. Gleason, S.J., "some Christians made unholy use of the New Testament to teach a doctrine of contempt for the Jews". Yet, Father Gleason maintains, "the Christian who accepts such contempt was no longer a Christian...The man who believes that the

Jewish people is worthy of contempt, let alone of persecution, is

- 20-

not only a criminal; he is an apostate from the Christian faith: such a viewpoint is apostasy from before the face of the most high God."

As # was stated by Cardinal Bea on the floor of the Council, the Nazi holocaust "would have been almost impossible if some of the claims of the Nazi propoganda did not have an unfortunate effect even on faithful Catholics, the more so since the arguments advanced by that propaganda often enough...were drawn from the New Testament and from the history of the Church. Thus, since the Church in this Council is striving to renew itself, as John XXIII of venerable memory said, it seems imperative to take up this question...It is a question of rooting out from the minds of Catholics any idea which remain fixed there through the influence of that propaganda." (Xavier Rynne, p. 220f).

It is, indeed, one of the peculiar features of human existence that the past does not altogether vanish, that events gone by may hold us in their spell to this very day. The power of that infinite Nazi crime, its propaganda and "final solution of the Jewish problem" is not easily liquidated. It would be a dreadful mistake not to see the past in the present tense.



When the announcement was made to the Council on November 19, 1963 that Cardinal Bea would introduce Chapter IV of the schema on ecumenism on the "Attitude of Catholics toward non-Christians, particularly toward the Jews" and Bishop de Smedt Chapter V on "Religious Liberty", the"news was greeted with tremendous applause. In the opinion of some observers there was nothing quite like the spontaneous response on this occasion. Nothing the Council had discussed so far generated so much warmth of feeling. This was interpreted both as a tribute to the speakers, personally, Cardinal Bea in particular, for the tireless activity he had displayed during recent years in promoting the cause of unity and as an expression . of approval for the general ideas contained in the document" (Xavier Rynne, The Second Session, Farrar, Straus and Company, New York, 1964, pp.217 ff.)

In introducing the document Cardinal Bea stated:

The schema "On Jews," now up for examination, was begun about two years ago and in substance it was finished in May of last year. This year, with the approval of the Council Coordinating Committee, it was placed in the schema "On Ecumenism."

The Secretariat to which the care of promoting WAS Christian Unity is given undertook the question treating the Jews not on its own initiative, but by reason of the express command of the Supreme Pontiff, Pope John XXIII of happy memory. This was given verbally to the President of the Secretariat.

In December of last year, I set out in writing for the Supreme Pontiff, Pope John XXIII of happy memory, a discussion of this whole question "Regarding the Jews." After a few days the Holy Father indicated to me his full approval.

The Supreme Pontiff himself did indeed write in this way scarcely five months before his holy death. Certainly, I am not saying that the question which we are treating was settled by these words of his; for he wanted the Council to be free, just as his Successor also unquestionably wishes it. I think, however, that these words of his are dear to all the Most Eminent and Most Excellent Fathers, and that at the same time, they throw light on how to follow the Lord Christ.

put to a vote on the floor of the

A communique on the text, released to the press, received widespread approval among Jewish communities everywhere and made prominent headlines around the world. Except for a few words, troublesome to the Jewish conscience, it represented a momentous declaration and was hailed as an event of historic importance. Yet, it was not put to a vote on the floor of the Council. What specifically

irked many bishops and observers at the time was that no assurance was given that it would be taken up again as part of the agenda at

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the Third Session.

put off is not put away".

On December 2 on the closing day of the second session Cardinal Bea in summing up the impressions of the Fathers said that it was regretted by many that there had not been time to discuss the controversial chapters of the schema dealing with the Jews and Religious Liberty, but the ancient saying applied:"What is

the past in the present tense.

According to teliable reports, the original document has been rewritten. The new version, published in the <u>Herald Tribune</u> on September 3 and reprinted in the New York Times on September 4, has evoked a sense of dismay. The most significant fact about the structure and content

of the new version in comparison with the original document as

submitted to the second session is this: one has the impression

that a conservative mentality took the original text of the original

document and deliberately turned it upside down and inside out.

The center of emphasis in the new version is on the conversion of

the Jews; in the original document the center of emphasis is on the explicite condemnation of antisemitism and on the correction of the unholy abuse of Christian teachings. Employing practically

the same elements as the original document, the new version reaffirms,

with a few nuances, the conservative thesis regarding the Jews.

This may not be noticable on first reading, but comes out strikingly

in a comparison of detail.

SOCIAL RELATIONS WITH THE JEWS

The original document begins with a statement which explains the reasons for submitting the declaration to the Council. It says that after having "treated of the principles of Catholic ecumenism, we are unwilling to pass over in silence that these same (principles)" must be applied "when it is a question of having a dealogue and cooperation with non-Christian people who however revere God or due at least to the influence of a good will strive according to their conscience to preserve (in practice) the moral law which is innate to man's nature. This is first and foremost true when it is a question of the Jews, because between the Jews and the Church there exists a special bond".

This entire introduction with its significant emphasis on "dialogue and cooperation" and on the "special bond" "between the in Tall Men Version.Jews and the Church" is omitted. This omission is consistent with the spirit of the entire document which refuses to acknowledge that Christians and Jews **constant** have anything in common.

Speaking of social relations with the Jews, the original

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document recommends as the present draft does the fostering of

mutual knowledge and esteem by means of theological study and

fraternal discussions. The original document gives as the

motive: "since there is such an inheritance (patrimony) common to

the Church and the Synagogue" (commune patrimonium) the new offers a different

declaration declares the motive: "since such is the inheritance

ex Yudais). In other words, this a reaffirmation of the com-

plete transfer to and acquisition by the Church of all the gifts By implication.

granted to ancient Israel. The Jewish people of the last two

thousand years are disowned of their own heritage, an old claim

of the Church.

Most significant is the contrast in these statements between "the Church and the Synagogue" which is an implied acknowledgement of the religious dignity of the Jews, or at least a respect for it, and the phrase used, "Christians and Jews". Mentioning the Moslems, the new version properly speaks with respect and warmth: "We embrace also, and first of all, the Moslems who worship one personal and recompensing God and who, in religious feeling as through many channels of human culture, came closer to us." No such words are said about the Jews.

THE DEICIDE ACCUSATION

The original document proclaims that "it would be a wrong and injustice to call this people a cursed people (populus maledictus) ... or (to call them) a deicide people (gens deicida) because the sins of all men...were wiped out by the Passion..." It uses the operative and pregnant term deicide and rejects both the accusation as well as the thought of their being a cursed people for not having accepted the message of the Christian faith. The lengthy pertinent m The men version section is now reduced to one sentence. The new version says vaguely: "Let them beware of imputing to the Jews of our time that which was perpetrated in the Passion of Christ". It thereby refuses to pin down the essence of Catholic anti-semitism by the use of the word (deicide) which traditionally connotes this accusation. The original document denies the accusation of collective people deicide as made against the Jewish more of past and present time: "the death of Christ was not brought about by all the Jewish people then living; and much less by the present Jewish population". The declaration says: "to impute to the Jews of our time that which was

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perpetrated in the Passion of Christ". It refuses to abandon the accusation of a mass rejection of Christ by the Jewish people of Thir Mesimuel gnit, in the Christ's Christ's time through their collective collaboration-and participa-

tion in his assassination, viz. in deicide.

Omitted are the words from Romans 11:28, quoted in the original document, that the Jewish people "remains most beloved of God (carissimus) on account of the Fathers and the gifts made to them". (Compare Romans 11:29,"for the gifts and the call of God are irrevocable")

The new version begins: "The Church of Christ gladly (libenter) acknowledges" go back to the ancient Jewish people. The corresponding paragraph of the original document reads: "The Church... acknowledges with grateful heart (grato anima). To quote a Catholic poet, "What is gladness without gratitude?" The <u>original</u> document reads: "The Church... acknowledges with a grateful heart" (grato anima). The corresponding paragraph in the <u>new</u> version states: "The Church ...gladly (libenter) acknowledges that Christianity has its origins in the ancient Jewish people. To quote a Catholic poet, "What is gladness without gratitude?"

The manufacts with the

Conversion

Those who would call the floors condamns The original document use new in "a cursed people" (maledictus). The declaration uses the weaker term rejection (reprobatum). The essence of the accusation is not therefore pinned down.

The original document denies the accusation of being "a cursed people" as a wrong and an injustice because "it remains most beloved of God." The new declaration tells us not "to present the Jewish people as a rejected nation," because the Church still hopes for their conversion.

The original document contains a proclamation which is both specific and solemn, "Let priests therefore beware lest they say sanything in catechetical instruction or in preaching, which could rouse up hate or contempt toward the Jews in the hearts of their hearers." This solemn proclamation is followed by the statement that the Church does not forget "that Christ was born from this people, Jesus according to the flesh, (and that) the Virgin Mary was born (from this people) (she who is) the mother to Christ, (and that) the Apostles were born (from this people) (they who were the) foundation and the pillars of the Church."

In sharp contrast, the new declaration simply says that nothing should be said or done which "could alienate the minds of men from the Jews." Now, the original document gives as the motive for its strictures the fact that the Jews are not deicides or accursed. The new declaration gives as its motive the hope of Jewish conversion to Catholicism ("therefore"). Hence the connotation of the word 'alienate' used in the quotation given at the end of the last paragraph: the Jews can be the objects of hate and

contempt, but no one must consider them as complete outcasts -- there is hope yet that they will convert, and so one must refrain from driving them out into the cold.

The spirit of the new document is explicitly brought to expression by the insertion of a whole paragraph not contained in the original document:

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"It is also worth remembering that the union of the Jewish people with the church is a part of the Christian hope. For the church, according to the teaching of the Apostle Paul, experies with unshaken faith and great desire expects the entrance of the people into the fullness of the people of God, established by Christ."

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

ARCH

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

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

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

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

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

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

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

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

Auranam Providence

It is important for us to record that the idea of the Ecumenical Council expressing itself about the Christian roots of anti-Semitian did not originate with any Jewish organization; Jews did not take the initiative. The idea and thy work on the document were conceived and carried out, according to Cardinal Bea's declaration on the Council floor cited above, "by reason of the express command" of Pope John XIII of happy memory."

However, once we were approached by the proper authorities, we considered it our duty to welcome it, as well as to comperate intellectually in this important effort, so important for relations between Christians and Jews.

We did not regard it as a theological issue, but as an issue that transcends theology, a problem that concerns all of us as human beings living in one world.

The new version is a perversion of the original document, Chapter IV of the Scheme on ecumenism. It is not only ineffective but also profoundly injurious. The omissions, modification and additions are so serious that, if adopted, the new document will be interprested as a solemn disavowal of the ideas contained in the original Chapter, an affirmation of old prejudices, as well as a repudiation of the desire which, to quote a distinguished American Archbishep, intended "to right the wrongs of a thousand years."

This is a desecrated world. Mankind lies in agony, helplessly trapped in mutual fear and suspicion. We can no longer waste time with evasions or reservations. The hour calls for a cry of the heart, repentance, unqualified sensitivity to human suffering.

· aleraham J. Hesch

INTRODUCTION

Both Judaism and Christianity share the prophets' belief that God chooses agents through whom His will is made known and 'His work done throughout history. Both Judaism and Christianity live in the certainty that mankind is in need of ultimate redemption, that God is involved in human history, that in relations between man and man that God is at stake; that the humiliation of innocent man is a disgrace of God, that the infamy of a wicked act is infinitely greater than we are able to imagine.

People act as they please, doing the vile, abusing the weak, not realizing that they are fighting God, hurting the divine, that the oppression of man is a humiliation of God.

> He who oppresses a poor man insults his Maker, He who is kind to the needy honors Him.

> > Proverbs 14:31: see 17:5

The universe is done. The greater masterpiece still undone, still in the process of being created, is history. For accomplishing His grand design, God needs the help of man. Man is and has the instrument of God which he may or may not use in consonance with the grand design. Life is clay, and righteousness the mould in which God wants history to be shaped. But human beings, instead of fashioning the clay, deform the shape.

The world is full of iniquity, of injustice and idolatry. The with the second s

To carry out that man has God's mission.

We and the prophets have no language in common. Our standards seem to differ. To us the moral state of society for all its stains and spots, seems fair and trim, while to the prophet it is dreadful. So many deeds of charity are done, so much decency disseminates day and night; to the prophet satisty of the conscience is prudery and flight from responsibility. Our standards are modest, our sense of injustice tolerable, timid, our moral indignation impermanent, yet human violence is interminable, unbearable, permanent. To us life is often serene, in the prophet's eye the world reels in confusion. The prophet makes no concession to man's capacity. Exhibiting little understanding for human weakness, he seems unable to extenuate the culpability of man. We and the prophets do not have the same type of sensibility in common.

Who could bear living in a state of disgust day and night? The conscience builds its confines, it is also subject to fatigue, longing for some comfort, a longing lulling, soothing. Yet those who are hurt, and He Who inhabits eternity, neither slumbers nor sleep.

The prophet is sleepless and grave. The frankincense of some deeds of charity fails to fumigate the cruelties. Pomp, the scent of piety, mixed with ruthlessness, it is all so sickening to him who is sleepless and grave.

Perhaps the prophet knew more about the secret obscenity of sheer unfairness, about the unnoticed malignancy of established

patterns of indifference, than most of us care to know, a knowledge which he does not ascribe to his own intelligence or power of observation.

The still small voice of the oppressed and of the call to sense and to worship Him Who can never be seen is usually suppressed. But the prophet's ear perceives the silent sigh.

The prophet's ear is directed to God, his soul is overwhelmed by His word. Yet the prophet's eye is directed to the human scene; society and its conduct are the main theme of his speeches. He is "an assayer and tester" of the people's ways (Jeremiah 6:27). This is the outstanding characteristic of the Prophets: openness to the historic situation, to the divine call and its demands. In their eyes the human situation may be a divine emergency.

It is such a situation that we face today when the survival of mankind, including its sacred legacy, is in balance. One wave of hatred, prejudice or contempt may begin in its wake the destruction of al mankind. Vicious deeds are but an aftermath of what is conceived in the hearts and minds of man. It is from the inner life of man and from the articulation of evil thoughts that evil actions take their rise. It is therefore of extreme importance that the sinfulness of thoughts of suspicion and hatred and particularly the sinfulness of any contemptuous utterance, however flippantly it is meant, be made clear to all mankind. This implies in particular to such thoughts and utterances about individuals or groups of other religions, races and nations. Speech has power and few men realize that words do not fade. What starts out as a sound ends in a deed.

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The following series of Proposals is drawn up in a sincere desire to see the development of <u>mutually fruitful relations</u> between the Church Roman Catholic and the Jewish community in the modern world.

We are deeply conscious of your great dedication to the study and excelsis of the Hebrew Bible and your decisive contribution in fostering and strengthening the biblical revival in the Catholic Church as well as of the fact that you were called by His Holiness, John XXIII, to promote fruitful relations between Roman Catholicism and other bodies of believers in the modern world. The most gracious way in which you received us at the end of November 1961 has been to us a source of great joy and encouragement.

The American Jewish Committee recognizes that the Roman Catholic Church represents a rock of solidarity, belief, and morality in the world of today where so many values in the moral, ethical and religious spheres have foundered and are in a process of decay.

The American Jewish Committee submits the Proposals not primarily in view of the forthcoming Vatican Ecumenical Council, but chiefly with a view to enable believers on Jewish and Catholic sides to use their strength to resist the onslaught and corrosion of anti-religious and anti-human ideas and forces in the world today. The American Jewish Committee is conscious that the Council, as such, is an inner affair of the Roman Catholic Church. (It respects, of course, its integrity and right to limit its discussions and activities to those matters which it considers to be of concern for the inner order and government of the Church.) At the same time, and in spite of the fact that the Proposals are not primarily intended for the Vatican Council II, it is thought and hoped that some elements in this Memorandum may eventually bear consideration at

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the Council.

The American Jewish Committee is conscious that the formularies used in the subsequent Proposals may need further amplification and development as regards the detailed execution of whatever is decided upon, and it is ready to supply this need according to necessity.



FIRST PROPOSAL

No human being has a right to declare any group of men to be evil. In other words: contemptuous utterances or expressions of prejudice which malign a human being are sinful. We therefore propose that an official declaration by the Vatican Council be made which would be binding for Catholics and considered reasonably moral obligations by all men of good will, stating:

- Condemnation of the persecution of any man or group of men on account of the faith they hold or the race to which they belong by birth or by choice.
- 2. Affirmation that those, who hold a faith other than the faith held by the Roman Catholic Church, are to be respected for their views and treated as people who are as <u>bona fide</u> as Roman Catholics are in their particular faith.
 - Statement that, while all believers in truth wish all men to arrive at the total truth, and when occasion presents itself are willing to explain their views, the dogmatic foundations in Catholic belief for the justification of a missionary effort must be set forth in a clear light in such a way that it leaves the Roman Catholic belief of its Uniqueness intact and at the same time provides a protection for those who do not want to undergo the worry of being approached by the missionary spirit.

- 4. The integrity and permanent preciousness of the survival of Judaism be recognized. Agape implies that Jews be accepted as Jews rather than as candidates for conversion.
- 5. In view of the past historical events which brought great sacrifice and suffering to Jews on account of their faith as Jews and their race, and particularly in view of the fact that anti-Semitism has in our time resulted in the greatest orime committed in the history of mankind, we consider it a matter of extreme importance that a strong declaration be issued by the Council stressing the grave nature of the sin of anti-Semitism. Anti-Semitism, one of the most grave and historically important sins of prejudice and contempt, is incompatible with Catholicism and in general with all morality.

SECOND PROPOSAL

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The Biblical imperative includes more than the exercise of justice. More than doing, it asks for love; deeper than justice, it refers to good and evil. "Seek good and not evil...Hate evil and love good and establish justice in the gate" (Amos 5:14a.15a).

"It has been told you, 0 man, what is good, and what does the Lord require of you but to do justice, and to love kindness (hesed), and to walk humbly with your God" (Micah 6:8) <u>doing</u> justice as well as loving kindness. The prophets tried to excite fervor, to make hesed an object of love.

What the Lord requires of man is more than doing one's task, fulfilling one's duty. To love implies an insatiable thirst, a passionate craving. To love means to transfer the center of one's inner life from the ego to the object of one's love.

However, we do not love him who is unknown. Knowledge and charity are interrelated.

Ignorance breed suspicion, just as false knowledge generates distortions. In our age, only very few Catholic priests and laymen possess any information about Jewish life and the spiritual and moral dimension of Jewish existence in the last two thousand years. It would be very important to proclaim in a conciliar statement the need on the part of Catholics to seek mutual understanding of Jews and their magnificent tradition.

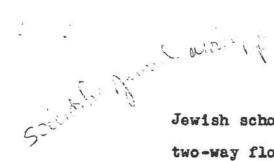
The chief lack in Jewish-Christian relations may be described as one of initial clarification of mutual standpoints and of an official arena in which the entire problem in its ulterior developments can be aired, discussed and dealt with in love and dignity. It could become a source of great blessing if an arena or forum be established with the blessing and approval of the Church in which knowledge about Jewish tradition would be made available to Catholic priests and theologians. With such a forum problems of great importance could be discussed, views exchanged and issues deliberated by Jewish and Catholic scholars. Such a forum might be an <u>Institute</u> as well as a <u>Journal</u>.

In order to refute abusive and derogatory remarks about Jews and Judaism, e.g. the supposed contrast in the field of law between the harsh Jewish enforcement of the <u>lex taliones</u> and the Christian doctrine of love; or the supposed contrast between the God of Wrath Helver of the Helenic Bible and the God of Love of the Gospels; the responsibility of the Jews for the Cruficifizion;

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In order to counteract the misconception of the period between the return from the Eabylonian exile and the beginnings of Christianity as one of continuous decline, to become acquainted with the great spiritual, moral, and intellectual vitality of the Jewish people during the last 2500 years, the teaching, worship and observance; in order to disseminate positive information about Jews and Judaism; in order to promote mutual understanding and a greater mutual comprehension of the issues between us and also of the richness of each other's heritage. The American Jewish Committee proposes that three practical steps be taken in the near future;

> 1. Some forum of common discussion be established in the form of a journal or a publication mutually founded, established, supported and nourished by Catholic and



Jewish scholars, theologians and philosphers, so that a two-way flow of spiritual ideas may take place between the official centre of Roman Catholicism and the Jewish People.

- 2. An Institute of Judaic Studies, or Institute of Judaism, be established in Rome with Pontifical blessing and approval so that Judaism and things Jewish become better known to Catholics.
- 3. An exchange of scholars be arranged between Catholic and Jewish Institutes of higher learning, at College and University Research levels.

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THIRD PROPOSAL

The prophets' preoccupation with justice and righteousness has its roots in a powerful <u>awareness of injustice</u>. We have become reconciled to the fact that the world contains cream as well as scum, yet the prophets speak as if the world were a nightmare.

That justice is a good thing, a fine goal, even a superb ideal, we are all ready to admit. What we lack is a sense for the monstrosity of injustice. Moralists of all ages have been eloquent in singing the praises of virtue. The distinction of the prophets was in their remorseless unveiling of injustice and oppression, in their comprehension of social, political, and religious evils.

Justice is precious, injustice exceedingly common. One of the troubles seems to be that we have delegated the concern for justice to the judges, as if justice were a matter for a few specialists. But to do justice is what God demands of every man: the supreme commandment and one that cannot be fulfilled vicariously.

Righteousness must dwell not only in the places where justice is judically administered, but everywhere. There are many ways of evading the law and escaping the arm of justice. Only very few acts of violence are brought to the attention of the courts. As a rule those who know how to exploit are endowed with the skill to justify their acts, while those who are easily exploited possess no skill in pleading their own cause. Those who neither exploit nor are exploited are ready to fight when their own interests are harmed; they will not be involved when not personally affected. Who shall plead for the helpless? Who shall prevent the epidemic of injustice that no court of justice is capable of stopping?

The prophets insist that justice must be the supreme and active concern of every man. It was not to the judges but to every member of the people that the words of the Lord are directed: "Seek justice, correct oppression; defend the fatherless, plead for the widow."

There is an evil which most of us condone and are even guilty of: <u>indifference to evil</u>. We remain neutral, impartial, and not easily moved by the wrongs done unto other people. Indifference to evil is more insidious than evil itself; it is more universal, more contagious, more dangerous. A silent justification, it makes possible an evil erupting as an exception becoming the rule and being in turn accepted.

The knowledge of evil is something which the first man acquired; it was not something that the prophets had to discover. The great contribution to humanity was their discovery of the <u>evil of indifference</u>. One may be decent and sinister, pious and sinful. I am my brother's keeper. The prophet is a person who suffers the harms done unto others. Wherever a crime is committed, it is as if the prophet were the victim and the prey.

Above all the prophets' word is a call to repentance. "Wash yourselves, make yourselves clean" (Isaiah 1:17). Such cleansing must be an ongoing process. As long as there is hatred in one heart, or prejudice disseminated in one journal, there is an overriding urgency to cry out against it.

We propose that a permanent high level commission be established at the Vatican for the purpose of eliminating prejudice and of watching over Christian Jewish relations everywhere.

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We further propose that at every diocese a commission be established to further the demands of justice and love.

Nech Stif Commenter AMERICAN JEWISH ARCHIVES

FOURTH PROPOSAL

We would favor mutual collaboration, Catholics and Jews, in charitable work. We believe that working together at an objective work for love of fellow man would in itself add considerably and decisively to the purification of the souls and the creation of a climate of mutual respect. It would be therefore important that some charitable work be found in which Catholics and Jews officially participate. It would also be important for Catholics to participate in a Jewish charitable work and for Jews to participate in a Catholic charitable work.



September 3, 1964

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

HESCHEL

statements

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

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

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

Since this present draft document calls for "reciprocal understanding and appreciation, to be attained by_theological study and fraternal discussion," between Jews and Catholics, it must be stated that <u>spiritual fratricide</u> is hardly a means for the attainment of "fraternal discussion" or "reciprocal understanding." A message that regards the Jew as a candidate for conversion and proclaims that the destiny of Judaism is to disappear will be abhorred by the Jews all over the world and is bound to foster reciprocal distrust as well as bitterness and resentment.

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

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

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

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

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

Abraham Joshua Heschel

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St. 20, 2057

Memorandum

December 9, 1963

To: Men York Office From: Paris Office

4. Y.

Visit of Sr. Reschel to Rome

During the first part of Kovasher when the general expectation was that there would be no serious obstacle to the adoption is principle of the proposed declaration on the Church's attitude toward Jews, questions were raised with regard to two passages in the declaration which it was felt might give rise to serious misunderstandings and minimize the impact of the declaration. These passages are:

1. "Even though a great part of the Chosen People for the time being stand far from Christ yet it would be wrong..."

2. "The death of Christ was not brought about by all the (Jewish) people than living..."

It was felt that the first passage has the implication of considering the Jewish people only as a transient entity whose final destiny is to be converted to Christianity, and not as a permanent group with a definite creed and culture; the second passage may imply that though not all the Jews should be held responsible for the crucifizion the majority of them, at least, of that time might have been involved.

When inquiries were made by you and Dr. Meschel about the possibility of altering these passages. I felt it would be useful to intervene in Rome and that a visit by Dr. Meschel would be most helpful. Inmediately after Dr. Meschel's arrival, I tried to arrange an appointment with Cardinal Bea through direct contact with his assistant, but I was told by him that it would be inexpedient for the Cardinal to see a Jewish representative at that time. I then arranged for an interview with Msgr. Willebrands, the Secretary of the Secretariat for Promotion of Christian Unity.

Dr. Reschel and I mat with Mogr. Willsbrands who received us cordially. I an glad to record that Dr. Heschel made a very forceful and effective plea for the alteration of these two passages. He pointed out to Mogr. Willebrands that the passage with regard to the attitude of Jaws toward Christ puts the whole declaration on a conditional basis and weakens much of its impact. He said to him that what this declaration in its entirely attempts to do is an expression of love to the Jewish people and that "love knows no conditions."

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What Jews expect from the Church, he continued, is a recognition of their existence as a continuous and living body with its own faith and culture, and independent of any eschatological beliefs about the distant future. He also emphasized that in recent discussions about the crucifizion by high Catholic authorities, it was established that an insignificant part of the Jewish people at that time were involved in the crucifizion, and that the expression "not all the Jews" might be misinterpreted to mean that the majority is to be held responsible.

Msgr. Willebrands at first tried to explain these passages by saying that this declaration is primarily directed toward Christians and not Jews and is therefore couched in terms of Christian beliefs. However, after some discussion, he agreed that there is a possibility of misunderstanding and that Dr. Heschel's remarks are worth considering. He asked that a letter be sent to Cardinal Bea calling attention to these passages. A letter was drafted and sent to Msgr. Willebrands for transmission to the Cardinal with a copy to himself. (A copy of this letter was forwarded to you a few days ago.)

Immediately thereafter our attention turned to the general problem of the declaration in view of the developing chisis. Dr. Heschel held lengthy conversations with Cardinal Mayer and with some leading Protestant observers. I was not present during the discussions but Dr. Meschel informed me about it. He expressed to these personalities the urgent expectations of Jews with regard to the session of the Council and urged them to do everything that it be brought up for discussion. He was listened to with great courtesy and attention, but the forces of the opposition -as described in my memorandum of today's date on the second session -- were at that moment too strong to be overcome by personal intervention.

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

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ESTERN UNIC SYMBOLS CLASS OF SERVICE DL=Day Letter This is a fast message unless its deferred char-NL=Night Letter acter is indicated by the EGRAM 1201 (4-60) LT=International proper symbol. W. P. MARSHALL, PASSIDENT The filing time shown in the date line on domestic telegrams is LOCAL TIME at point of origin. Time of receipt is LOCAL FINE at point Serination 7 T158]. ł BA 128 À ~ B CDU465 L 0188 48 PD INTL FR=CD CITTAVATICANO VIA MACKAY 2 HIS EMINENCE CARDINAL CUSHING 9-1600= ARCHBISHOP HOUSE = 2101 COMMONWEALTH AVE BRIGHTON ~ PRIVATE AUDIENCE AS REQUESTED FOR RABBI HERSHEL ARRANGED FOR ELEVEN O CLOCK SATURDAYN12H SEPTEMBER AT CASTEL GANDOLFO PLEASE FORWARD IMMEDIATELY ROMAN ADDRESS OF. RABBI HERSCHET= MGR MARIO NASALLI ROCCA MAESTRO DI CAMERA DI SUA S SANTITA== 2101 35 12TH =THE COMPANY WILL APPRECIATE SUGGESTIONS FROM ITS PATRONS CONCERNING IT STRVICE

MEMORANDUM ON THE JEWISH DECREE Sept. 10, 1964

13, 1964, 11 2000

1. The deicide issue against the background of the Nazi holocaust; the trauma suffered by the Jewish people.

2. The reality of the deicide teachings impact on the daily security of Jews in Latin America (Morris Abram's report on Latin America visit, see attached press release); anti-Semitic teachings based on distorted use of the deicide theme in Catholic textbooks in America, Spain, Latin America, etc. (See attached Herald Tribune story by JoAnne Price).

3. Version introduced at second session that dealt forthrightly with the deicide charge and condemnation of anti-Jewish hatred was universally hailed by Catholics as well as Jews. See attached editorials from diocesan newspapers of Cardinal Cushing, Cardinal Meyer, Cardinal Spellman, Cardinal Ritter, and various American Bishops. Numerous national Catholic agencies have urged this action to be decisive and unambiguous. (See attached newsletter for Catholic resolutions, TV programs, etc.).

4. A major issue involved in the passage of a strong decree is that of the continued cooperative and harmonious relations between Catholics and Jews in America. Eighty percent of American Jews voted the first Catholic into the presidency of the United States who was elected through a coalition of Catholics, Jews, Negroes and labor votes. Jewish sympathies toward Catholic positions on public issues will be effected by a weak decree.

5. America is undergoing a social revolution during this election period which promises an unprecedented outburst of bigotry from the radical right with accompanying anti-Semitism as well as anti-Negro racism. A strong decree would contribute to the solidarity of the American social order.

PROSELYTIZING

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Judaism, which was a proselytizing religion until the Fourth Century and which still avers universal aspirations, acknowledges the claims of Christianity to proselytize. But to proclaim this in a decree intended to advance Christian-Jewish understanding will contribute not only to Catholic-Jewish solidarity but to the reverse.

2. Proselytizing in itself is a source of great friction between Catholics, Protestants, Eastern Orthodox, and Moslems. It is even more controversal to Jews who have witnessed the destruction of six million in Western Christendom.

3. The living vitality of the Jewish people, its continued existence as a vitness to God's Providence and promises.

The terribly disturbed atmosphere today can only be rectified by restoring the text of chapter IV introduced at the second session.

Spell out what a place in history this would assure him in the tradition of Gregory the Great, Calixtus the Second; (see St. Louis Review article.)

Telephone call from Zach Shuster in Rome, Sept. 14, 1964

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Rabbi Heschel had an interview this morning with the Pope and spent 35 minues with him in private audience and had a long discussion.

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Rabbi Heschel gave him a very clear exposition of the four points and concentrated on the passage on conversion. The Pope considers the present document very friendly and benevolent to the Jews. He claims it is primarily a religious document and cannot be ruled by people from the outside. He said the passage on conversion is based on the scriptures of the New Testament. It is what the Church itself has expressed, and the Jews are not obliged to accept. The deicide statement is also based on the scriptures of the New Testament.

Many people within the Church believe that the declaration is too favorable to the Jews. If there is too much pressure brought to bear, they may take the declaration off the agenda.

The Pope was very friendly and cordial but he insisted that the document is a religious belief and based on the scriptures of the New Testament. It is up to the Council to decide the matter.

Dr. Heschel left the memorandum with the Pope which he promised to submit to the Commission.

Telephone message from Dr. Heschel in Rome, after his audience with the Pope, Sept. 14, 1964.

The Pope was exceedingly cordial, very gracious and a very encouraging person. Dr. Heschel made his presentation of the four points very clearly and with dignity.

However the Pope said no commitment could be expected. He said the document left with him will be submitted to the commission, but the Pope will defend the present declaration.

Cardinal Bea has called together a meeting of all the members of his commission which will take place tomorrow.

Dr. Heschel will arrive in New York tomorrow at 1 p.m. on Air France, and will call Dr. Slawson on his arrival.