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FOR IMMEDIATE RELEASE

New York, June 21 ... The American Jewish Committee today sent the following message to His Holiness Pope Paul VI on the occasion of his election to the Papacy:

The American Jewish Committee rejoices with all men of good will over your election to the Papacy. Under your prophetic and consecrated leadership we are confident that the Catholic Church and her adherents will continue to advance the cause of world peace, social justice, and that new order of ~~human relations based on mutual esteem of all men to which your great predecessor contributed in such historic dimensions.~~ American Jewish Committee holds out its hand of friendship and cooperation to your Holiness and the Church in all those endeavors devoted to the realizations of these purposes. We prayerfully ask for God's blessings and providential care over you and over all the work of your hands at this critical and yet promising hour in human history.

A.M. Sonnabend,
President.

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LETTERS FROM ROME

NOTE: The exceptional response given to the First Letter from Rome and the different appendixes is giving new dimensions of frank and thorough study to the Pro Deo dialogue in the United States. The dialogue started in private conversations and meetings which preceded and followed the first official American Agapé on April 1, 1963. We are summarizing in this Second Letter from Rome some further answers to the ever occurring questions on the physiognomy of the new Pontificate and its relations with the ecumenical movement.

The restricted circle of civic leaders who are cooperating in this way with the American Council CIP, is continually increasing.

To define as clearly as possible the international civic field, in which these interpersonal and intergroup relations are developing, we quote the three objectives of the American Council for International Promotion of Democracy Under God:

(1) The promotion and support in countries abroad of education for Democracy Under God, which means (as understood and applied in America), Democracy which explicitly acknowledges that the inalienable rights of man stem from God and must be developed in the pursuit of the ultimate aim of man which is God. The instrument chosen for this education is the International University of Social Studies "PRO DEO" at Rome, promoted by the International "Pro Deo" Association and national corporations in other countries.

(2) The advice and cooperation given by men of science and men of action in America in research and study on the fundamentals of democracy, in the different fields of political, of industrial and other societies. A particular orientation for these studies is the creation of a synthesis of the speculative Latin culture with the practical spirit of Anglo-Saxon tradition, which is developed by the PRO DEO University, stressing the universal values contained in the American way of life.

(3) The dissemination and application of the public philosophy common to Western Democracy, as elaborated by the PRO DEO University, and of the fundamental policies for democracy under God, as outlined in Article 3 of this Constitution for action on society, under the name of the Movement for Democracy under God. Particularly important shall be the holding of meetings, forums, etc., using also modern mass communications media for a greater dynamism of political, economic, social and cultural democracy in the spirit of understanding, esteem and love for all fellow-men, seen as children of God.

As will be seen, this Second Letter from Rome contains (as the former and following) some elements which are useful only for high level personal information, and not for further communication except by mutual agreement, nor for publication. We are grateful to our friends for the discretion they have guaranteed upon receiving the first written communications. For this reason also, we do not rewrite the Letters in the American vernacular but maintain the Roman nuances which can be understood through careful reading.

Letter # DOES POPE PAUL'S STRESS ON THE ROMAN PREEMINENCE IN ECUMENISM, NOT
from # INDICATE A MORE LIMITED AND PERHAPS A MORE INTRANSIGENT APPROACH TO THE
Rome # NON-CATHOLIC WORLD THAN POPE JOHN'S BROAD AND WARM HEARTED REVOLUTION
No. 2. # OF ESTEEM?

Critical friends are repeating that not only in his former writings but also in some of his first pontifical addresses Paul VI stresses Roman Catholic intransigence more than Pope John. Furthermore they find that, perhaps as a consequence of his thirty years' service in the Vatican staff, Pope Paul seems to revert to certain expressions which impress non-Catholics as an institutional patronizing attitude. Among the texts they interpret in this way are the two following sentences of his address when receiving United Nations Secretary U Thant (July 11, 1963), "The Holy See...considers the United Nations to be the fruit of civilization to which the Catholic religion, with its driving center in the Holy See, gave the vital principles...The universality proper to the Catholic, with its pulsing heart here in Rome, seems in a way to be reflected from the spiritual sphere into the temporal sphere of the United Nations." In their interpretation, this text for instance, might imply imperfect recognition of the pluralism of developing world civilization, and some attribution of more than spiritual and moral authority to the Roman Catholic Church. But other friends not less informed nor less critical observe that the Church would never have achieved the immense influence it now enjoys in the whole world if it had not built up its institutional unity with self-assurance.

Pope John has, in fact, stressed not less than Pope Paul that, far from being a relic from the past, the Roman Catholic Church is continuing not only to disseminate universal principles but more than ever, to embody them in society through the life-giving action of its increasingly influential members in all circles in most countries.

To strengthen the common consent which is deeper than the opinions which divide, we will apply again the central theme which defines the continuity and consolidation given by Paul VI to Pope John's revolution of esteem. Using Pope Paul's words, we'll apply the "loyal, frank and ready understanding which can unite men in mutual and sincere respect."

The first aspect to examine more clearly is the nature of the Roman ecumenism itself. The second is the convergence of this, with the deepest and broadest aspirations of all men of good will. The third is the heart of the matter: the two-fold action which is bringing the Catholic Church into closer contact with all groups of men, however different politically and ideologically.

- I. POPE PAUL IS PROMOTING THE MOST UNIVERSAL EXTENSION OF ROMAN ECUMENISM, NOT ONLY BY BROADENING AND DEEPENING ITS INNER REFORM AND ITS CHRISTIAN INTER-CHURCH RELATIONS BUT ALSO BY INCLUDING IN ITS APPLICATION, THE SERVICE OF CIVIC UNITY AND PEACE WITH SPECIAL STRESS ON JUSTICE AS WELL AS FREEDOM IN THE WORLD.

There are a few words that have become more quickly popular, also in non-church circles, than the word "ecumenism." But up to now it was not very clear if its signification should be restricted to ecclesiastical and interchurch action or if it should be restored to its broadest, richest meaning. Pope Paul has added the original, older meaning to the more restricted meanings which had been prevalent.

The word "ecumenical" comes from the Greek word "oikos", "the house" - and "mene", "all over the world" (the inhabited world). This creative junction of two words, puts before our imagination the image of all members of the human race learning to inhabit the world as if it were one house, with many mansions of brothers.

In the now famous discourse which was the platform for his election (June 7, 1963), Pope Paul already defined the three dimensions of ecumenism. He did this in the form of an explanation of continuity, "The late Pope John added to the heart and the work of the inner ecumenism, the outer ecumenism for a twofold purpose: to reunite the many separate Christian factions within the organic unity of faith and of charity of the mother Church...and to work for the most stable spreading of peace among nations and social classes, of civilized peace throughout the world." This definition and distinction have been thoroughly developed in the first public address, in the coronation address and other addresses and letters of Pope Paul.

1. Pope Paul has made it immediately clear that the inner reform of the Church will restart with increased dynamism in the second session of the Vatican Council officially announced for September 29, much sooner than anyone had expected. It is known that the present Pope desires the discussions and decisions to be more thorough. Now, that the first time the bishops from the non-traditionally Catholic countries have been an immense majority in an Ecumenical Council of the Catholic Church, there is no doubt that the updating will be achieved. The most important improvements announced in the field of inner ecumenism by Pope Paul himself are: decentralization through greater autonomy of diocesan, national and continental bodies, clearer recognition of lay cooperation and consequent authority, thorough adaptation of liturgy, education and mass communications.

This inner ecumenism or internal reform and updating of the Church, is seen as urgently necessary to assure the continuing growth of the Church of Christ in the modern world. Chesterton said that before trying to bring non-Catholics in contact with Catholics we must ensure that Catholics become capable of understanding non-Catholics and being understood by them. Pope Paul has loyally affirmed his intentions, "We intend to expend all the Lord has given us so that the Catholic Church shining over the world like a sign to all nations afar (Isaiah V: 26) can attract all men to itself with the majesty of its organism, with the youthfulness of its spirit, with the renewal of its structure, with the multiplicity of its strength." He has added, "In this light will take place work for the revision of the code of canon law."

2. In the same first public address of June 22, 1963, Pope Paul has also clarified the spirit in which the promotion of Christian union will be developed: "We open our arms to all those who glory in the name of Christ. We call them with the sweet name of brothers, and let them know they will find in us constant comprehension and benevolence, that they will find in Rome the paternal house that underlines with new splendor the treasures of their history, of their cultural patrimony and of their spiritual heritage."

One will observe that the terminology of Pius XII and his predecessors is no more used. In fact, although justified institutionally and historically, the campaign launched by Pius XII "for the great return" was not a success psychologically. Pope Paul stresses, as Pope John, that the question of Christian union may not be interpreted as being a unilateral invitation of Catholics to separated Christians. All Christians, in fact, individually and collectively, have the responsibility of meeting the basic challenge of the founder of Christianity "that all be one as you, Father and I are one."

The practical commitment to tend towards this deepest kind of spiritual unity was given by Pope Paul as early as August 16, 1960. The occasion was an address to a group of Italian intellectuals, meeting at the summer session of the Catholic University of Milan at the Mendola Pass in the Italian Alps. The present Pope said: "Every effort will be made in the Council to find a happy solution to the problem of Christian unity, even to the point of sacrifice...the Council will definitely propose a new way towards peace and unity without polemics or ex-communications or wars, but with the declared intention of arriving at reconciliation." In a Lenten Pastoral in 1962, he wrote: "Perhaps we Catholics have not yet merited such a miracle (the Christian unity). But the Ecumenical Council may prepare the way for the desired solution. In this sense it will be a preparatory Council and a Council of desire...May the Council dissolve the restraining bonds of so many sad memories which in the past and even now prevent union...May it ignite our hearts with greater charity upon which, in the end, will depend on the steps taken toward the final solution."

That these words are being applied in action was shown already in the first month of Pope Paul's pontificate. For Paul VI set a new precedent, which constitutes in a certain sense, the third step towards better relations with the non-Roman Catholic Churches.

The first step, described above, was the abolition of displeasing terms and of overly-proud attitudes.

The second step consisted in the opening of the doors of the Vatican to heads and representatives of the Christian churches who are separated from the Roman Catholic Church. Some audiences granted by Pope John in the Vatican made headlines in all newspapers. There were personal meetings with the head of the Anglican Church, Archbishop Fisher; then with the presiding Bishop of the American Episcopalians, Bishop Lichtenberger, and with so many others, including the observers, at the Ecumenical Council, of the Russian Orthodox Church. Such meetings were simply unthinkable half a dozen years ago.

The third step, initiated by Pope Paul, consists in setting precedents through official representation of the Roman Pontiff, in religious ceremonies of non-Christian churches.

For the first time two official representatives of the Roman Catholic Pope attended a religious ceremony honoring the head of a Christian church, which was separated even before the Middle Ages, from the Roman See: the Russian Orthodox Church. The occasion chosen was the celebration at the Moscow Patriarchate of the 50th Anniversary of Patriarch Alexei's episcopal service (July 18, 1963). One of Papal representatives was the French Dominican, the Very Reverend Christophe Dumont, who founded the International Ecumenical Institute of Paris which bears the Russian name "Istina". The other was the Bishop of Lausanne, Freiburg and Geneva, the Most Reverend Francois Charriere, well known not only for his cordial relations with many separated Christians but also with the leaders of the movement of moral rearmament (who have their main headquarters at Caux in his Diocese).

Stressing the "express instructions of His Holiness Pope Paul VI," the Papal representative went a step further in avoiding any words that could be considered patronizing. He said, "After centuries of drifting apart, this is the beginning of an era of new fraternal relations between the Church of Rome and Christian churches that are not in complete communion with her." Following Pope Paul's

instructions, it was made clear that, "The magnificent cause of renewal and rapprochement so vigorously begun by his predecessors...would be continued...but could not be directed against anybody or aimed at anybody." In Stalin's time, the now 86 year old "Patriarch of Moscow and All the Russias", had been forced to label Pope Pius XII "a collaborator of the Nazis and to accuse the USA, in a Pastoral Letter of 1952, of conducting germ warfare in Korea. Times have changed, for this time the Patriarch, from his side, did not fail to join in conciliatory expressions. He stated that this unprecedented event "allows us to hope for the good development of these relations."

3. The second outward ecumenism concerns all brothers of the human family. It receives a very special impetus from Pope Paul. We must quote at greater length, from the same first public address, the exceptionally clear and thorough definition Pope Paul gives to this undertaking: "The furthering of efforts, following the lines set by the great social encyclicals of our predecessors, for the consolidation of justice in civil, social and international life, in truth and freedom, and in respect of reciprocal duties and rights. The certain order of love for others, a test of love for God, demands of all men a more equal solution of social problems; demands aid and care for undeveloped countries in which the living standard is not often worthy of human dignity; requires a voluntary study on a universal scale for the improvement of the conditions of life...to know truly how to recognize each other as brothers rather than competitors, and build a world order in holy fear of God, in respect of his laws, in the sweet light of charity and mutual collaboration. Our work, with the aid of God, also will be to undertake every effort for the conservation of the great good of peace among people--a peace that is not only an absence of warlike rivalries and armed faction, but a reflection of the order wished by the Lord, Creator and Redeemer...a constructive and strong will for understanding and brotherhood, a clear-cut expression of good will, a never-ceasing desire for active concord, inspired by the true well-being of mankind, in unaffected love (II Corinthians VI:6)."

This third and broadest field is the social ecumenism because it embraces not only all Catholics and all Christian Churches but also all other groups and individuals of humanity. It is very important in this field to distinguish the inspirational elements from the operational ones. This is done in the elaborate program we have quoted above and must now be illustrated by depth analysis of the inspiration, and by critical assessment of the action to be further developed.

II. POPE PAUL HAS, IN FACT, STARTED THE REVOLUTION OF LOVING ESTEEM FOR ALL OTHERS, EVEN BEFORE POPE JOHN WAS ELECTED, AND OFFERS ALL THE REASONABLE GUARANTEES THAT HE WILL CONSOLIDATE THIS SPIRITUAL REVOLUTION

It is understandable that one question dominates all the others in these first weeks of the new pontificate: will Pope Paul be as revolutionary as Pope John, in overcoming prejudice, misunderstanding, racial, ethnic, political, as well as religious antagonisms?

To answer this question, it is sufficient to prove that the very same revolution which made Pope John famous all over the world, was launched, in fact, by the present Pope, when he was still Cardinal.

4. To do this it is sufficient to translate one passage of Pope Paul VI which is in a certain sense as striking for modern man as the famous hymn on charity of Paul the Apostle (in his letter to the Corinthians). This passage created scandal in some conservative Roman and other circles. It created revolutionary enthusiasm in

the majority of circles of the Second International Convention of the Apostolate held at Rome. For the second time (after the more careful approach in the first convention of 1951), the present Pope was, as leader of the progressives, the main speaker. In 1957, however, he was no longer Deputy Secretary of State but head of one of the great dynamic dioceses of three and a half million Catholics. Nothing that Pope John later launched over the world was ever more tense and striking, in the human and pastoral touch, than what the Archbishop of Milan condensed in one powerful conclusion. He said:

"The general and first aim of the Church is to suscitae love for what she announces embodies in her life and defends. A certain note of optimism and sympathy dominates in the words of the apostle. The message is called Gosnel, which means good news. It starts with a song of angelic joy in the night of Christmas...It is not a condemnation. It is not bitter, nor hard, nor disagreeable, nor ironic, nor pessimist. It is generous. It is strong and joyous, it is full of beauty and poetry, of vigor and majesty.

"This is why your program as apostle, and as laymen in particular, is to present to the world a Christianity which suscitates admiration, sympathy, attraction.

"The first demonstration is the demonstration of our union, our mutual love, the harmony which reigns amongst us, cordial and social...The second demonstration is the demonstration of our love for those to whom we want to give the good news of the gospel. This is the high policy of the apostolate. The motor is not our personal interest, but the good of the others.

"The aim is not to conquer but to serve. And the irreducible intransigence in front of error is not a condemnation but a redemption.

"We will never forget that the fundamental attitude of Catholics who want to convert the world must be, first to love the world. This is the genius of the apostolate, to know how to love...We will love those who are near and we will love those who are far. We will love our country, we will love the country of the others. We will love our friends, we will love our enemies.

"We will love the Catholics, we will love the schismatics, the Protestants, the Anglicans, the indifferent, the Moslems, the pagans, the atheists. We will love all the social classes, but most of all those who need help, emergency aid and promotion. We will love those who laugh at us, those who despise us, those who oppose us and persecute us. We will love our adversaries; they are men and we do not want to consider one of them an enemy. We will love our times, our civilization, our technique, our art, our sport, our world. We will love in trying to understand, to sympathize, to esteem, to serve, to suffer. We will love with the heart of Christ, 'come to me all of you..!(Mat. XI:28). We will love with the fullness of God, 'So has God loved the world...' (John III:16).

"Are we speaking too much of the world? Are these words exaggerated? Is it enthusiasm which has caught us and has made us presumtuous and childish? Where is humility?

"The humility remains and the vision of reality not less. It is not pride and folly to lift the eyes toward the heaven of God. It is hope, it is prayer, it is the kingdom of God potentially present in you."

These words are clear and powerful and explain also the immense fire lighted by Pope John all over the world in the same spirit.

But we need to add two concrete examples of what can be some of the numerous applications of this Roman ecumenism in the social field.

5. The first example is the application of this spirit of understanding love to the relations with the exasperated political form of revolt against injustice: communism. From 1944 to 1948 there was no dialogue with communists in Italy or elsewhere. There was only, on one hand, the loud yellings of communist leaders to actually or potentially organized communist masses, on the monstrous evils of the obscurantist, plutocratic, Catholic capitalists, who naturally were never present to listen. Vice versa, there were in Catholic organizations, for masses of quiet and well-thinking citizens, the traditional rantings against the godless, vicious communists.

In 1945 already the then Deputy Secretary of State saw that this could not continue. He came to visit the first headquarters of the Pro Deo school and warmly but clearly explained the great vocation "to penetrate in the citadel of the adversary, who should not be our enemy because he is our brother." By 1948, enough people had been trained in the new spirit and the methods and times were ripe. A first phone call came: "Accept the challenge of the communist cell of Primavalle (a village of the red suburbia of Rome)".

The wording of the challenge was: "Mindszenty, criminal or martyr?" The biggest and most luxurious hall of the village, the fascist party local, had, as in most other villages and towns in Italy, been appropriated during the days of liberation to become the communist party hall.

The introductory discourse was very long and very technical. A leader sent from the national communist headquarters in Rome gave all the details concerning the betrayals of Cardinal Mindszenty, including his commerce in foreign currency, his meetings with Otto von Hapsburg, his contracts with the American espionage, etc., etc. The Pro Deo leader saw in the eyes of the simple workers present that a technical, political and documentary controversy could not possibly have any utility. But he saw also that the majority (and the most fanatic applauders), were women who had their children with them, as they naturally had no money for baby-sitters. So, the Montinian method of loving dialogue was applied in the following way: "Your babies are really beautiful! Look at this one, this one!...

"Now what would you do if I were to tell you that those babies will be taught that they are not substantially different from the little calves?" "?!...!...?" "You have seen little calves or little sheep. They also are darlings. They have the same blue eyes, the same kind of stomach that digests perfectly. But they have no spirit, no immortal soul. Would you accept a law (if, here, Chairman de Gasperi made it), obliging all the teachers to convince your children that there is no soul, no spirit and no God, and that, consequently, there is no substantial difference between your child and the little calf; they are all equally, only matter?"

A howl went up. "No, no, no!!!" The conclusion then became clear: "Mindszenty faced a law of this kind. He called upon all the people to resist it so as to keep the faith in the immortal soul of the children and of all men. That is why he got in trouble with the communist government that had made the law. Does that mean that he is a criminal?"

In this simple and concrete example our friends can grasp the essence of the Montinian method of ecumenical dialogue.

6. The other example is even more concrete. Pope Pius XII had again received a group of communist workers. He had seen that their jackets were still more or less decent but that their pants were absolutely worn out. The day after, 300 pants were delivered at the houses of the workers who had asked for the audience.

But the Secretariat of State found out afterwards. This happened in fact too often, and the special budget for this kind of charity was long since depleted. The present Pope, then Deputy Secretary of State, gently remarked in a private conversation "the Pope should be more careful in his accounting. He cannot spend the money he does not have."

But he immediately corrected himself. "I may not say that, because the measure of love is to love without measure."

The first reaction was the reaction of the staff member who has to watch accounts and keep them separate. The second reaction was one of those lightening inspirations which are the soul of social ecumenism. And this is the last word of all ecumenism. It is not measured by ecclesiastic structures, by dogmatic declarations, by disciplinary rules. It goes directly to man with the love of God Himself - unorganized, unmeasurable, ineffable, infinite.

7. Although too limited, this choice of words and deeds may be sufficient to show that Pope John's revolution of loving esteem is really also Pope Paul's revolution. But it is not sufficient to show that the operational and often institutional corollaries, which are part of Pope Paul's approach to consequential action, do not imply any patronizing attitudes.

Pope John was extremely direct in his man-to-man approach. This is called the 'pastoral' method. He stressed more the simplicity of heartfelt thoughts than the intricacy of organization, follow-up in action.

Pope Paul has always been an organizer and, consequently, adds to the pastoral approach, clear definitions of juridical and even practical political and social procedures, which are an essential part of the social action which follows the pastoral approach. We must show that Pope Paul's clarity and effectiveness in organization does not create any tendencies toward old-time superiority complexes. To do this we must distinguish loyal acceptance of dogma and discipline from dogmatism; the function of the apostle from the lobbying of the proselytizer; the art of propagation of ideas from the tricks of propaganda.

a. Pope Paul makes it clearer than any before him that even the third dimension of Roman Catholic ecumenism in the cultural and political field, is vigorous and irreversible because it adds to the postulates of natural reason and good will the deeper light of Catholic dogma and the united forces of Catholic discipline. The manifestations of this reality can seem patronizing only to those who have not grasped the difference between infant and adult religion. The infant has been necessarily more passive than active in receiving baptism and, later, the first teachings of religion. Consequently, he manifests religion with more ingredients of obedience than of autonomous decision. The adult, on the contrary, to be really Catholic must joyfully discover again the good news related to him personally in the gospel, and establish as free man his acceptance of the channels God opens in the Church for His best gifts or "graces". Who accepts to be a member of the Roman Catholic Church, accepts once and for all her dogmas (or definitions of God's revelation) and her discipline (or specific rules for life as a member of this religious society). Without this dogma and discipline there would be no Roman Catholics.

But if Catholics were to impose their dogma and discipline on fellow men who do not ask for this "yoke of Christ which is light to bear", there would be no Roman ecumenism. No Pope has ever made any compromise on this attitude. Pope Paul more perhaps than any other Pope, has, in all his writings, insisted frankly and loyally on this. Catholics must respect deeply the freedom of each fellow man, but must at the same time be always ready to give them the best thing they can give: the expression of their joy in having found spiritual plenitude, the application in action of their principles, their life as witness of the living truth.

A Roman Catholic who hides this, is not fair in his relations with non-Catholics. But a Catholic who thinks that the conversion of an adult or even the dissemination of a religious truth can be a conquest of his own, is not a Catholic at all. In the ultimate analysis, he is not even a believer in God or a religious man.

b. Pope Paul uses often the word "apostolate". This expresses, in the terms of the lay activity he so long directed, the systematic organization of ordinary means, proved efficient, in achieving practical aims. The Catholic apostolate (which includes also the third dimension of ecumenism) has nothing to do with proselytizing, because it is based upon the democratic process of persuasion and does not include the psychological violence of lobbying. Part of the work of persuasion is the presentation of the historical contribution of Catholicism to human happiness and civilization. When re-reading on Page 2 the words addressed to the Secretary General of the United Nations, it will be seen that there was no question of patronizing but simply of pointing to the historical values and present forces which the Catholic Church can channel into ever more energetic cooperation with the United Nations. It is interesting to note that in his address to the Society of International Reconciliation, held in Rome the same day, U Thant himself stressed that "The juridical thought of Rome and the Encyclical 'Pacem in Terris', make of Rome the ideal city for whoever has to speak on the subject of human rights." He concluded by saying that the Encyclical has "summed up admirably the significance of the universal declaration of human rights."

It was a simple act of justice on the part of Pope Paul to have noted in his address to the Secretary General, the same morning, how much the Church through its spiritual education and organization throughout the centuries had promoted the "vital principles", which have given birth to the United Nations; how "its fundamental criteria were traced with happy foresight by Pope Pius XII in his Christmas message of 1939, and in the message of September 1944."

Another element of apostolate is the answer to Christ's appeal to be His witness in the word. In the six books and numerous pamphlets published in the last ten years by the present Pope (for private use or for a limited public), there are unequalled pages on the humble function of the Christian to be a witness and nothing more.

c. One of the typical features of the new Pope is his consummate art as propagator of the faith. Propagation is a natural phenomenon that follows out of living conviction concerning some great ideals. Propaganda, although having in Latin the same signification, has come to signify the most superficial tricks of ideological publicity. There is nothing superficial in Pope Paul's style of religious propagation. This can be proved by a careful analysis of his writings. It is proved more vividly by one short anecdote. For in this anecdote, we find the present Pope

involved in the creation of a school in Rome for democracy under God. This Pro Deo school, became an International University for the education of freedom's future leaders in public life and operating in the civic field and, inter-religious, it has no intentions of propagandizing, dogmatizing or proselytizing. It was on November 15, 1944, when Italy was not yet completely liberated. A first group of Italian anti-fascists had already gathered to constitute the first Pro Deo group of Rome. They had terminated the program of the courses which started on November 20, 1944: on the philosophy of democracy and on the methodology of public opinion and intergroup cooperation. The present Pope, then Deputy Secretary of State, had accepted to pronounce the inaugural discourse. He choose as subject the explanation of the gospel story on the night of unsuccessful fishing. He showed that, as the apostles, we are all basically incapable of organizing any kind of successful catch. But Christ said, "Come to me and I will make you fishers of men." In other words, we are called to be "the public relations relations men of Christ." But we had better know that: "by ourselves we can achieve just nothing and if we do dare to work in the field of what is impossible for men, it is because we are instruments of Him who does in fact penetrate in the souls of men, because to Him nothing is impossible."

On the basis of this clear distinction between the deeper notion of apostolate as "public relations of the Church", and the deformed notions of dogmatism, proselytizing and propaganda, we can better understand the spirit of the universal movement of Roman ecumenism.

III. THE PRESENT POPE, HAVING BEEN PROMOTOR OF FREE INSTITUTIONS NECESSARY FOR DEMOCRACY'S FUTURE, MAY BE EXPECTED TO CONTINUE STRENGTHENING THE BASES OF CIVIC UNITY AND PEACE IN FREEDOM UNDER GOD

Institutional action will certainly be a great task of the present pontificate. Instead of quoting letters, we prefer to describe two important concrete experiences which throw light on the work required, to meet freedom's challenge all over the world. The first concerns the great juridical problem of the creation of a world order. The second concerns the new European pluralism. Both experiences are evidently not the subject of public statements, but they are necessary and sufficient for a better understanding of the great juridical and historial, as well as political, intuition of the present Pope.

8. "We need in Rome, a post-graduate institute for research and teaching to meet the new problems of world law...for the Church is historically the mother of international law and must continue to make her contribution." These remarks were repeated insisntently to the founder of the International University of Social Studies, "Pro Deo", in Rome between 1949 and '51. In fact, the location of this Institution in the Etemal City and not, as first planned, in Paris or Brussels, was due to his arguments in favor of democratic teaching, research and action commitments in this cosmopitan center, which houses also the center of the Roman Catholic Church organization.

Quite a number of doubts were expressed concerning the dangers of erroneous interpretations attributing institutional links, and even political aims to the Catholic Church. Would it not seem that a new kind of union between Church and State could be advocated as a sound pattern for the future?

It is true that, historically, Europe was born of the conversion of barbarians to the Catholic Church, and their gradual education to be free citizens of civilization

afterwards. But the rhythm of history is now different. In modern times, peoples are caught first in the scientific, technical, industrial revolution, without reference to religion. There are now serious doubts if religion will succeed in inspiring again, a revolution ^{to become} a civilization. This unprecedented challenge is seen with exceptional clarity by Paul VI, as by all great religious leaders.

This is the deeper reason why the present Pope was right: now more than ever, the Roman Catholic Church must mobilize its best forces of perennial wisdom and unceasing experience to participate in the gradual creation of a new and universal order of law.

It is for these and other reasons that the International Pro Deo University started, in 1953, its post-graduate institute of world law. Its Italian name, "Istituto di Diritto e Politica Internazionale", indicates perhaps better than in English, the necessary union of static and dynamic elements which make world order through law. The task of this Institute, which commemorates its tenth year of existence this year, will be immensely more creative and concrete under the pontificate of Paul VI.

9. A more concrete application of the same Montinian principle was given through the creation of the Institute of European studies in Rome. Since 1948 it had become evident in the leading circles that now Europe was going to be unified and that this union would be materialistic or spiritualistic according to the leadership prepared to face the future. The lack of foresight and preparation for historical change in the religiously motivated circles had been a great drama in the five preceding centuries. Churches had tried to cling to the Roman Empire formulas of the past. They had been surprised when practically all the new European nations were born out of revolutions, fanatically anticlerical as well as antimonarchical. But the ideas disseminated by the great social encyclicals of the modern Popes, since Leo XIII, had fructified when the new Europe started growing towards unity. It was not purely an accident of history that the Schuman plan (first coal and iron pool), the parliamentary union, the Euratom, then the Common Market, are the work of six modern democratic European states, which have a Catholic president.

The present Pope, then Deputy Secretary of State, contributed creatively to this union on the high moral and juridical level. To accelerate thorough research and post-graduate education of leadership, the International Pro Deo University of Rome established in November 1953, an institute of European studies. Contracts develop continuously with governments and private firms for training of specialists in the new European organizations. The first chairman of this Institute was Alcide de Gasperi, chairman of the new Italian democracy and one of the founders of the new democratic Europe. His inaugural address of November 1953 for 5,000 intellectuals gathered to hear about the new venture in Rome, remains one of the great declarations of the principles and of the new forms of supranational political unity.

But in 1954, the French parliament vetoed the logical further step for European supranational unity: the common defense project. De Gasperi died the same year. At the end of that year, the present Pope was promoted from Deputy Secretary of State to Archbishop of Milan. As he had been the main advocate in the Church of active cooperation in the establishment of a European union, it is no secret that the setback suffered by this union was used by conservative influences in Rome. They urged a reversal of policies, into non-commitment towards any democratic and international action. This was a difficult moment also for the young Institute of

European studies. But instead of wavering, the Institute made a daring move on the advice of Conrad Adenauer of Germany, Robert Schuman of France and Foreign Minister Giuseppe Pella of Italy. It asked Paul Henri Spaak, then Minister of Foreign Affairs of Belgium, to be co-chairman of the Institute, together with the three aforementioned statesmen, as successors of the first chairman, de Gasperi. At this occasion, the deeper nature of the new European pluralism received a concrete expression. For the new board of the European Institute manifested concretely that there would be no effort to revive a "Catholic" Europe but, rather, strengthen the common civic denominator, of different cultural, social and political groupings.

This living unity cannot be considered in this century as essentially religious nor even predominantly cultural or economic. It is a profound but complex reality which is becoming an organized whole, through our becoming conscious that what unites us is infinitely more precious than what divides us. It was quite surprising for Paul Henri Spaak to be asked, in name of the three Christian democratic statesmen, to join in the Pro Deo Institute of European Studies, explicitly as democratic socialist not affiliated with any religious organization. He immediately accepted without the slightest hesitation. "But will your co-responsibility in a Roman institute which can be accused of having Vatican links not bring you in conflict with the dogmatic Marxists of your party?" -- "As a democratic citizen I have freed myself from any dogmatism in politics." -- "Then give us the frank motivation of your acceptance to join a central organ of a movement for democracy under God." -- "I can tell you frankly that I do not see the issue of democracy versus communism." -- "The deeper issue is not political at all; it is the division of the world into men who respect man and men who do not respect him." -- "But, why, in ultimate analysis, do you respect man?" Three minutes of silence. Finally: "Because I see in each man a divine spark which is of infinite value. I have no right to extinguish it. I must serve it, even if I do not well understand its nature." -- "It is not necessary to understand, to be religious. For we are speaking in the dialectics of the praxis. This means that who gives himself in the service of his fellow man subordinates all other values to the highest spiritual value and so, in fact, he serves God, even if this word evokes in him an uninteresting image."

This experience of the new pluralistic unity impressed the large circles of the Church who, before the election of Pope Paul, called themselves "Montinians". It has been one of the factors which prepared the break through of barriers which became so surprisingly intense and far-reaching with the pontificate of Pope John. It is a striking approach to the pattern of the future which will be competition of different political groupings who are inspired by the same positive philosophy of peace in freedom, seen as fruit of brotherhood and justice.

Before leaving his position as Secretary General of the NATO, Paul Henri Spaak revealed how far he had progressed on this way. "We have more than enough for our defense, but we do not know well enough what is really worth defending. This is why I have for the last years given much of my energy to work with some friends on a synthesis of the Greco-Roman, Judeo-Christian, and other deeply spiritual values which are the source of civilization and of human happiness itself."

This single experience of depth dialectics is only one of many. The challenging social ecumenism of John and Paul is in its broadest expression, the substance hidden in the heart of all men of good will. Fulton Sheen noted strikingly in his commemoration of Pope John (at St. Patrick's in N.Y.): "When former Popes died, my non-Catholic friends told me they were sorry for me. When Pope John died, they told me they were sorry for themselves." Implementing his television program on the new Pope Paul, he added in private conversation, "Paul, as John, does not pretend to say anything new: what is new is the fact that so many profoundly human and social ideas living in the hearts of the majority and found in the books of many non-Catholic writers, are now expressed with magnificent clarity by the Popes themselves."

RELIGIOUS NEWS SERVICE

DOMESTIC SERVICE

File Pope Paul VI

TUESDAY, JUNE 30, 1964

RELIGIOUS LEADERS, NEWSMEN
APPRAISE POPE'S FIRST YEAR

By Religious News Service (6-30-64)

NEW YORK (RNS) -- Pope Paul VI, in his first year as spiritual leader of the world's more than 500 million Roman Catholics, has given firm evidence of his intention to spread the spirit of "openness" in the Church advanced by the late Pope John XXIII, according to Protestant, Catholic and Jewish religious leaders and newsmen who have followed closely his pontificate.

Participants in a CBS Radio network program assessing Pope Paul's first year generally agreed that his actions have furthered reform and renewal of the Church. They called his unprecedented pilgrimage to the Holy Land a highlight of the year which strikingly dramatized his devotion to Christian unity.

In addition to Catholic prelates and newsmen, comments on the pontificate were heard from Dr. Robert McAfee Brown, delegate-observer to Vatican Council II for the World Presbyterian Alliance and author of "Observer in Rome," an account of the Council's second session, and Rabbi Marc H. Tanenbaum, director of the Interreligious Affairs Department of the American Jewish Committee.

Cardinals participating were Richard Cardinal Cushing of Boston, Leo Josef Cardinal Suenens of Malines-Brussels, Belgium, and Augustin Cardinal Bea, S.J., president of the Vatican Secretariat for Promoting Christian Unity.

Catholic press representatives were Father Donald R. Campion, S.J., associate editor of America, national weekly; John Cogley, former editor of Commonweal, national weekly edited by laymen, and Michael Novak, editor of the national quarterly, The Current, and author of "The Open Church," a book on the Council's second session.

Dr. Brown, while noting "encouragement" at the "direction" of Pope Paul's leadership, said that various progressive moves were lacking in their application.

The Protestant theologian hailed the Pope's appointment of "progressive rather than conservative" cardinals as moderators of the Council but said they were "not given sufficient power." Similarly, he commented, lay auditors were appointed but left without influence.

Pope Paul's endorsement of "aggiornamento," up-dating the Church, was noteworthy, Dr. Brown added, but he called the communications decree passed by the Council a "disappointing document."

Dr. Brown and Rabbi Tanenbaum spoke of the proposed decrees on religious liberty and Catholic-Jewish relations, expressing hope that both will be enacted in strong form.

(more)

RELIGIOUS NEWS SERVICE

DOMESTIC SERVICE

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TUESDAY, JUNE 30, 1964

Rabbi Tanenbaum, commenting on "rumors" that the Jewish statement may be weakened by removal of the section rejecting Jewish collective guilt for the crucifixion of Christ, said that "what Pope Paul does or does not do with regard to this Jewish decree will be determinative for generations as to how Jews will think of him."

Cardinals Cushing, Suenens and Bea stressed the pontiff's clear support of ecumenism and the worldwide impact of his Holy Land trip. At the same time, Cardinal Bea pointed out, although "mountains have been moved in recent years," only "a small beginning" has been made toward ultimate Christian unity.

Concerning the Vatican Council, Cardinal Suenens reiterated his belief that "all problems" before it cannot be solved in the coming session and that a fourth will be necessary.

In a panel discussion among the newsmen, moderated by CBS Correspondent Winston Burdett from Rome, Mr. Novak emphasized the new "openness to discussion" between Catholic clergy and laymen and among Catholics and other Christians.

Mr. Cogley cited the noticeable spirit of "change, renewal and reform" in the Vatican Council but said that as yet the body's actions have had little effect on the average layman. This was acknowledged by Father Campion, who assessed the Pope's first year as more a "period of preparation" than accomplishment.

Asked by Mr. Burdett to comment on the implications of the pontiff's statement that birth control is under study, the editors agreed that the Vatican Council probably will not make more than a "broad statement" on the issue.

They added, however, that the Pope's approach to the problem was indicative of his character as one who will continue to view issues in a studious, intellectually cautious manner.

**POPE REAFFIRMS EUCHARISTIC DOCTRINE,
WARNS OF VIEWS SPREADING CONFUSION**

By Religious News Service (9-13-65)

ROME (RNS) -- Pope Paul VI, in the third encyclical of his pontificate, reaffirmed the teachings of the Catholic Church regarding the Holy Eucharist, and strongly warned against modern scholars who "spread abroad opinions which disturb the faithful and fill their minds with no little confusion about matters of faith."

A monumental, far-ranging 6,500-word document, the encyclical, dated Sept. 3, the feast of Pope St. Pius X, was entitled *Mysterium Fidei* (The Mystery of the Faith) from its opening Latin words.

Issued Sept. 11, on the Saturday preceding the opening of the Second Vatican Council's fourth session, the encyclical came in the wake of other recent and less formal papal pronouncements stressing the need for doctrinal caution and respect for tradition in approaching the task of *aggiornamento*, or up-dating, of the Church.

Some observers here appeared to regard the encyclical as an indication of what they contended was Pope Paul's increasingly evident desire to moderate the pace or nature of the reforms favored by many of the Council Fathers.

In his encyclical, Pope Paul made frequent reference to the Council of Trent, which, on Oct. 11, 1551, promulgated a decree on the Eucharist affirming that Christ is present in the Eucharist through transubstantiation -- that is, through the transformation of the entire bread and wine into the body and blood of Christ although the original appearances remain. This decree condemned any contention that the bread and wine were merely symbols.

It is also the definition of the Council of Trent that Christ is complete and entire under both or either species, and should that which appears as bread or wine be divided, Christ is wholly present in each and every part.

Pope Paul said it was for him "a cause of profound consolation and joy" to note the eagerness with which members of the Catholic Church had received the Constitution on the Liturgy approved by Vatican II, as well as the "great number of well-prepared publications which seek to investigate more profoundly and to understand more fruitfully the doctrine on the Holy Eucharist, with special reference to its relation with the mystery of the Church."

"However...there are not lacking," he said, "reasons for serious pastoral concern and anxiety. The awareness of our apostolic duty does not allow us to be silent in the face of these problems. Indeed, we are aware of the fact that, among those who deal with the most holy mystery in written or spoken word, there are some who, with reference either to Masses which are celebrated in private, or to the dogma of transubstantiation, or to devotion to the Eucharist, spread abroad opinions which disturb the faithful and fill their minds with no little confusion about matters of faith."

It is, the Pope declared, "as if every one were permitted to consign to oblivion doctrine already defined by the Church, or else to interpret it in such a way as to weaken the genuine meaning of the word or the recognized force of the concepts involved."

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Declaring that it was "not allowable to emphasize what is called the 'communal' Mass to the disparagement of Masses celebrated in private" or to speak of what is called 'transignification' and 'transfiguration' rather than transubstantiation, the Pope said "every-one can see that the spread of these and similar opinions does great harm to the faith and devotion to the Divine Eucharist."

"We certainly do not wish," he said, "to deny in those who are spreading these singular opinions the praiseworthy effort to investigate this lofty mystery and to set forth its inexhaustible reaches, revealing its meaning to the men of today; rather we acknowledge and approve their effort."

"However, we cannot approve the opinions which they express, and we have the duty to warn you (the entire hierarchy, clergy and faithful) about the grave dangers which these opinions involve for correct faith."

In citing "transignification," the Pope was apparently repudiating a doctrine reportedly put forward earlier this year by a group of prominent Dutch, Belgian, German and British Catholic theologians. "Transignification" which is similar to some Protestant positions, suggests that a transfer of meaning or symbol is involved in the consecrated bread and wine of the Mass. It has been seen as an effort to restate the doctrine of the Real Presence in terms acceptable to modern science and contemporary philosophy.

The Pope stressed it was not only necessary to safeguard the integrity of the faith, but also "its proper mode of expression, lest by the careless use of words, we occasion (God forbid) the rise of false opinions regarding faith in the most sublime of mysteries... It cannot be tolerated that any individual should on his own authority modify the formulas which were used by the Council of Trent to express belief in the Eucharistic mystery."

Upholding the public and social nature of every Mass, and encouraging priests to offer Mass every day, the Pope said that from a private Mass "an abundant treasure of special salutary graces enriches the celebrant, the faithful, the world Church, and the entire world -- graces which are not imparted in the same abundance by the mere reception of Holy Communion."

Pope Paul said there were many ways in which Christ was present in the Church -- through prayer in common, works of mercy, preaching, the Mass and the Sacraments, for example -- but the most sublime of all was His presence in the Eucharist.

"The constant teaching which the Catholic Church passes on to her catechumens, the understanding of the Christian people, the doctrine defined by Christ when He instituted the Most Holy Eucharist, compel us to acknowledge that "the Eucharist is that flesh of Our Saviour Jesus Christ which suffered for our sins and which the Father in His loving kindness raised up again." (The quotation was from the writing of St. Ignatius, one of the many early Eastern and Western Church Fathers the Pope quoted in expounding traditional and unchanging Catholic faith in the Eucharist.)

The pontiff said he had personally borne solemn witness to the faith of the Church when he attended the National Eucharistic Congress held at Pisa, Italy, last June -- the first time a Pope had ever taken personal part in such an observance.

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FOREIGN SERVICE

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MONDAY, SEPTEMBER 13, 1965

In the course of his encyclical, Pope Paul exhorted the faithful to attend Mass daily and to receive Communion "with a pure heart and give thanks to Christ Our Lord for so great a gift."

He also said that in the course of the day, the faithful "should not omit to visit the Blessed Sacrament, which according to the liturgical laws must be kept in the churches with great reverence in a most honorable location."

The Pope said there were also "many practices of Eucharistic piety which under the inspiration of divine grace have increased from day to day and with which the Catholic Church is striving ever more to do homage to Christ, to thank Him for so great a gift and to implore His mercy."

This was in sharp rebuttal of claims in some theological quarters that such practices as processions of the Blessed Sacrament, the holding of Holy Hours or Exposition of the Blessed Sacrament were of dubious value and should be dispensed with.

In the concluding part of his encyclical, Pope Paul hailed the Eucharistic Sacrament as "the sign and the cause of the unity of the Mystical Body," which "inspires an active 'ecclesial' spirit in those who venerate it with great fervor." In so doing he offered this prayer:

"May all those not yet in perfect communion with the Catholic Church, who though separated from her glory in the name of Christian, share with us as soon as possible, with the help of divine grace, that unity of a faith and communion with Christ wanted to be the distinctive mark of His disciples."

The Pope said he turned with special paternal affection to those who "belong to the venerable Churches of the Orient, from which came so many most illustrious Fathers whose testimony to the belief of the Eucharist we have gladly cited in our present letter."

"Our soul," he said, "is filled with intense joy as we consider your faith in the Eucharist, which is also our faith, and as we listen to the liturgical prayers by which you celebrate so great a mystery. We rejoice to behold your Eucharistic devotion and to read your theologians -- explaining or defending the doctrine of his most august Sacrament."

Pope Paul's first two encyclicals were *Ecclesiam Suam* (His Church), issued in August, 1964, and *Mense Maio* (In the Month of May) issued last April. Both contained strong pleas for world peace.

In *Ecclesiam Suam*, the pontiff offered to serve as mediator in international disputes threatening peace. In *Mense Maio*, he warned that the world situation is "darker and more uncertain than ever" and urged Catholics to pray during May -- dedicated to the Virgin Mary -- for peace and the Vatican Council.

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THURSDAY, MARCH 24, 1966

PRIMATE FACES DEMONSTRATIONS
AFTER LEAVING POPE PAUL

By Religious News Service (3-24-66)

ROME (RNS) -- Pope Paul VI and the Archbishop of Canterbury said their last goodbyes, shook hands, and the Pope left for the Vatican Palace in his limousine.

Dr. Arthur Michael Ramsey, Anglican Primate of England, then turned to be confronted by three Free Presbyterian Church men from Ireland who had dogged his every step in Rome.

They wore white smocks; on their arms were mourning bands.

Blazoned across the front of the smocks were such messages as, "Archbishop Ramsey -- Traitor to Protestant Britain."

The demonstrators were the Rev. Jack Glass, a Glasgow Baptist; the Rev. Brian Green, secretary of the British chapter of the strongly fundamentalist International Council of Christian Churches; and Councilman James McCarroll, of Belfast, a member of the Free Presbyterian Church.

Standing in the road outside St. Paul's-Outside-the-Walls, they told newsmen they had written to Dr. Ramsey, asking an appointment, but had received no reply. They said they had come to Rome not to demonstrate against the "Catholic Pope" but against the "attitude of the Archbishop of Canterbury and his betrayal of British Protestants."

"Our protest," they said, "reflects the displeasure of thousands of Protestants."

Earlier in the Primate's visit they had demonstrated inside the Anglican All Souls church of Rome, where Dr. Ramsey had presided at a Communion service. They stood up, removed their coats and displayed the smocks attacking his visit. They were escorted from the church.

The three men had flown here with the Rev. Ian Paisley, moderator of the Free Presbyterian Church of Northern Ireland, and the Rev. John Wylie. Mr. Paisley and Mr. Wylie, who had clashed with Rome police during the Vatican Council, allegedly for distributing anti-Catholic literature, were barred from Italy at the direction of the ministry of the interior.

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YUGOSLAV, ORTHODOX
OFFICIALS CONFER

By Religious News Service (3-24-66)

BELGRADE, Yugoslavia (RNS) -- Nikola Mincev, president of the Executive Council of Macedonia, received members of the Holy Synod of the Macedonian Orthodox Church for a discussion of current questions of interest to the Church, according to Tanjug, official Yugoslav news agency.

Leading the Church delegation were the Archbishop of Ohrid and Skopje and the Metropolitan of Macedonia. The president of the republic's Religious Commission, Boro Causev, was also present for the talks.

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*Pope Paul
VI*

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THURSDAY, MARCH 24, 1966

CANTERBURY PRAYS FOR UNITY
IN ST. PETER'S BASILICA

By Religious News Service (3-24-66)

VATICAN CITY (RNS) -- The Archbishop of Canterbury, Primate of the Church of England, knelt at altars in St. Peter's Basilica, the great mother church of Roman Catholicism, to pray for Christian unity.

His visit to the basilica came after Dr. Arthur Michael Ramsey's history-making official meeting with Pope Paul in the Sistine Chapel of the Apostolic Palace. Attending them were members of the College of Cardinals, Anglican bishops, members of Dr. Ramsey's suite and representatives of various Protestant denominations in Italy.

Kneeling with the Anglican prelate was Paolo Cardinal Marella, Archpriest of the basilica and veteran Vatican diplomat who heads the Secretariat for Non-Christians established by Pope Paul in 1964.

One of the altars at which they prayed was that of Gregory VIII, the Pope who sent St. Augustine to bring Catholicism to England in the 6th Century.

Augustine became the first Archbishop of Canterbury. Dr. Ramsey is the 100th.

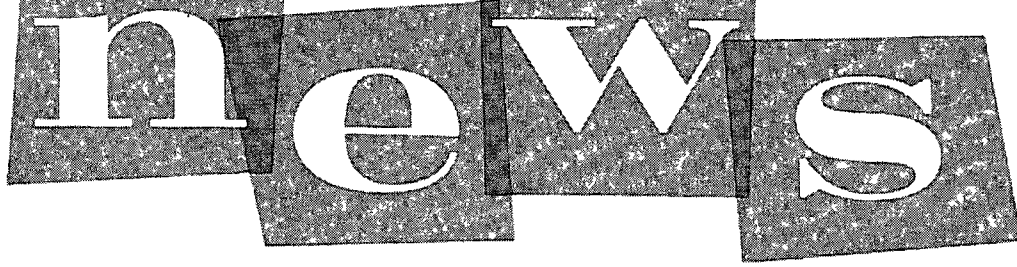
The 61-year-old Primate of All-England also knelt before the altar of the Blessed Sacrament. He blessed and chatted with a large group of Catholic nuns, most of them English speaking, who knelt to kiss his pastoral ring.

The archbishop then descended into the crypt of St. Peter's to pray at the tombs of Pope John XXIII, the "father" of Vatican II and Adrian IV, the 12th Century English-born Pope. At Pope John's tomb, he placed a wreath of yellow and white carnations -- the papal colors -- which bore the inscription: "In grateful memory from Michael Ramsey, Archbishop of Canterbury."

The Anglican Primate then visited the early Christian and pre-Christian excavations under St. Peter's before going to the Vatican Palace for a 65-minute private talk with Pope Paul.

Dr. Ramsey had first been escorted around the Vatican Library by Eugene Cardinal Tisserant, dean of the College of Cardinals, who holds the post of Librarian and Archivist of the Holy Roman Church. The Anglican leader inspected mementoes recalling incidents both of tension and friendship between Rome and the Church of England.

Among treasures laid out specially for his inspection was the Latin treatise in which King Henry VIII defended the Catholic doctrine on the Sacraments against the teachings of Martin Luther. Another precious document was a letter written by the king to the ill-fated Anne Boleyn, mother of Queen Elizabeth.



THE AMERICAN JEWISH COMMITTEE

INSTITUTE OF HUMAN RELATIONS, 165 E 56 ST, NEW YORK, N Y 10022, PLAZA 1-4000

The American Jewish Committee, founded in 1906, is the pioneer human-relations agency in the United States. It protects the civil and religious rights of Jews here and abroad, and advances the cause of improved human relations for people everywhere.

MORTON YARMON *Director of Public Relations*

HAROLD STEINBERG *Director of Publicity*

FOR IMMEDIATE RELEASE
APRIL 8, 1965

Statement by AMERICAN JEWISH COMMITTEE
on Pope Paul VI Lenten Homily

We were both astonished and concerned to read the text of the Pope's Lenten homily, as it appears in L'Osservatore Romano and as reported in the American press.

It appears to us that it sharply deviates from the Declaration on the Jews which received such an overwhelmingly affirmative vote last November at the third session of the Ecumenical Council. In this Declaration it was stated that the Jews could not be held responsible, then and now, for the death of Jesus. We quote from the official statement on the Jews, as released by the Vatican.

"All that happened to Christ in his passion cannot be attributed to the whole people then alive, much less to those of today. Besides, the Church held and holds that Christ underwent his passion and death freely because of the sins of all men, and out of infinite love."

We urgently hope that further clarification will allay the sadness and disappointment engendered among Jews and men of good will.

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1.E.1965
POPE ANNOUNCES
EPISCOPAL SYNOD AND TRIP
TO UNITED NATIONS

Rev. Dr. Ralph M. Wiltgen SVD
Divine Word News Service
CP. 5080, Rome, Italy

ROME, Sept. 14 (DW) - At the Solemn Opening of the Fourth Session of the Second Vatican Council today, Pope Paul VI announced the foundation of an Episcopal Synod to assist him in providing for the needs of the Church, and said he would visit the New York headquarters of the United Nations Organization.

For nearly half an hour the Supreme Pontiff spoke of the general significance of the Ecumenical Council for the modern world and of the three-fold act of love for God, for the Church, and for humanity, which he said should characterize the Council.

Near the end of his address he said, "As you see, Venerable Brothers, We have not touched on any of the themes which will be submitted to the examination of this Assembly". His silence had been deliberate, he said, and it was to be interpreted "as a sign of Our unwillingness to compromise, by any words of Ours, your freedom of opinion with regard to the matters to be presented to you".

But he said there were some matters that he could not pass over in silence, like his gratitude "towards all who have worked so assiduously on the Commissions and Subcommissions to improve the composition of the Schemata soon to be discussed."

He also said that he was happy to announce "the setting up, in accordance with the wishes of the Council, of an Episcopal Synod, composed of bishops to be chosen for the greater part by the Episcopal Conferences and approved by Us". The Pope said that this Episcopal Synod would be convened "according to the needs of the Church, by the Roman Pontiff, for consultation and collaboration, when for the general good of the Church this will seem opportune to Us."

Pope Paul made it clear that the Episcopal Synod will not supplant the Roman Curia, because just as diocesan bishops need a curia or chancery office to help run their dioceses, "so We too always need the Curia for carrying out Our apostolic responsibilities". He said he considered it superfluous to add "that this collaboration of the episcopate is meant to turn out to be of the greatest help to the Holy See and to the whole Church". He said the new Synod would also prove useful in a special way for the day-to-day work of the Roman Curia.

Further details on the organization of the Episcopal Synod will be announced during the current session of the Council. The Pope said the new proposal was full of "splendid possibilities", and he asked the Council Fathers to consider it "a further proof of Our confidence and brotherly esteem".

He also spoke of his decision to accept during the current Council Session the invitation extended to him to visit the New York headquarters of the United Nations Organization, on the occasion of the 20th Anniversary of the establishment of that world-wide body. He asked the Council Fathers to give their unanimous support to the message of peace which he wished to bring "with respectful homage to the representative of the Nations there assembled".

JEWISH INVITEES TO RECEPTION FOR POPE PAUL VI AT HOLY FAMILY CHURCH

OCTOBER 4, 1965

MORRIS B. ABRAM, PRESIDENT, AMERICAN JEWISH COMMITTEE, OFFICIAL U. S. REPRESENTATIVE TO THE UNITED NATIONS SUB-COMMISSION ON PREVENTION OF DISCRIMINATION AGAINST MINORITIES.

JUDGE JOSEPH PROSKAUER, HONORARY PRESIDENT, AMERICAN JEWISH COM.

JACOB BLAUSTEIN, HONORARY PRESIDENT, AMERICAN JEWISH COMMITTEE

RALPH FRIEDMAN, CHAIRMAN OF THE EXECUTIVE BOARD, AMERICAN JEWISH COM.

IRVING M. ENGEL, HONORARY PRESIDENT, AMERICAN JEWISH COMMITTEE

PHILIP B. HOFFMAN, CHAIRMAN, BOARD OF GOVERNORS, AMERICAN JEWISH COM.

DR. JOHN SLANSON, EXECUTIVE VICE-PRESIDENT, AMERICAN JEWISH COM.

RABBI MARC H. TANENBAUM, NATIONAL DIRECTOR, INTERRELIGIOUS AFFAIRS, AMERICAN JEWISH COMMITTEE

R E L I G I O U S N E W S S E R V I C E

FOREIGN SERVICE

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FRIDAY, JULY 10, 1964

LASALETTE FATHERS ELECT
U.S. PRIEST AS SUPERIOR

By Religious News Service (7-10-64)

ROME (RNS) --The Very Rev. Conrad Blanchet, M.S., an American missionary in the Philippines for more than 20 years, was elected Superior General of the Missionaries of Our Lady of LaSalette at a meeting of its General Chapter here.

He succeeds the Very Rev. J. Alphonse Dutil, M.S., who has served a six-year term as head of the Roman Catholic order whose General Motherhouse is in Rome.

The chapter also named as the order's general secretary, Father Lionel LeMay, superior of the LaSalette Major Seminary, Attleboro, Mass.

Father Blanchet, who will make his headquarters in Rome, was ordained in 1942 and was the first LaSalette missionary on Philippine soil. He has served as the order's first regional superior and vice-provincial on the islands.

Born in New Bedford, Mass., Father Blanchet was educated at the LaSalette Minor Seminary, Enfield, N.H., and at the Gregorian Institute, Rome. He also studied at the order's seminary in Three Rivers, Quebec, Canada.

Father LeMay was born in Manchester, N.H., was educated at the Enfield seminary and in Europe and was ordained in 1946. He is a Doctor of Theology and has taught moral theology at the LaSalette Seminary, which he heads.

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POPE PAUL SENDS GREETINGS
TO CANADA'S 4-H CLUBS

By Religious News Service (7-10-64)

MONTREAL (RNS) -- A greeting from Pope Paul VI and a special blessing from Paul-Emile Cardinal Leger, Archbishop of Montreal, highlighted the opening session of the annual convention of Quebec Provincial 4-H Clubs here.

The cardinal himself was cited when the 600 teen-age delegates formed double ranks and executed a spontaneous march in honor of the prelate.

In an unprecedented papal benediction to the convention, Pope Paul, in a message read by Cardinal Leger, said he greatly appreciated the initiatives which have as their goal the human and spiritual growth of a young Canada.

"You are learning to work together, to love one another and to love your country and its natural resources," Pope Paul said.

Cardinal Leger, outlining his own concepts of the merits of 4-H programs, said respect for nature builds respect for other people.

"Just as a tree must be loved before the forest, so must one man be loved before all men are loved," he said.

His appearance at the convention was Cardinal Leger's 12th in its 22-year history.

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To: Rabbi Marc Tanenbaum
From: Samuel Katz

Pope Paul VI

THE PILGRIM, by Michael Serafin. Farrar, Straus. 281 pp. \$4.50.

By JOHN AHERN

Six books dealing with the Vatican Council and at least two with the present Holy Father would seem to be sufficient. Michael Serafin, however (a diplomat writing under a pseudonym), has seen fit to give us another that purports to be both. The full title reads **THE PILGRIM** Pope Paul VI, the Council, and the Church in a Time of Decision. A tall order!

Like Xavier Rynne and Robert Kaiser, he sketches the Church's history from Pentecost to the day before yesterday, as an introduction to the theological issues now confronting the Church. But shaky generalizations and downright ignorance of history make this section (nearly half the book) quite useless.

Tedious and often unintentionally hilarious prose reflects the triviality of the book. One can imagine the sort of wry grin our late president would have had for a single sentence of more than two hundred words describing his facial features in morbid detail. This grotesque passage is so characteristic that part of it, at least, deserves quotation:

"... an oval complex, at once complete, symmetrical, attractive, healthy, also provocative, mystifying, due in part to the quick succession of hairiness, craftiness, humor, horse dealing, age, youth, foreboding, triumph, challenge, stubbornness, openness, things that were seen passing across his face as summer clouds drift over the fields..."

Similar descriptions of Pope John and Pope Paul, plus an analysis of Pope John's handwriting, are also put forward. Unnecessary theological jargon, footnotes of spurious erudition, and tiresome catalogues masquerading as keen analysis drag page after weary page.

Like Rynne, Serafin is full of credible but unverifiable gossip. President Kennedy is reported to have asked for the removal of our present Apostolic Legate, Opus Dei is said to enjoy the special protection of the influential Holy Office, etc.

Much more substantial is his excellent summary of the political situation in Italy and

(Mr. Ahern, a senior at Harvard, is a member of the Harvard College Catholic Club.)

its close but subtle relation to the Holy See. By all accounts it was primarily the threat of a Christian Democratic defeat in the coming elections that led Pope Paul to have the schemas on religious liberty and on the Jews withdrawn.

The final chapters discuss "what went wrong at the second session," the Holy Father's *mystique* (just what this overused word is supposed to mean is not clear), and the pilgrimage to the Holy Land. Serafin adds nothing substantial to accounts already published.

One cannot easily accept the long speeches and closely reasoned arguments that claim to reproduce conversations in the papal apartments between the Pope, Cardinal Siri, and others.

I do not for one minute believe that this melodramatic diplomat is privy to the Pope's innermost thoughts and emotions. How does he know that the Pope suffered "deep agony, disappointment, and forboding," on a certain occasion? And what is he trying to tell us when he says the Holy Father was "bathed... in the aureole of his mysticism"?

At the end, one is depressed (the author's fatuous style and dubious interpretations aside) by the fact that pope, bishops and laity have been frustrated—for the time being, at least—by a cabal of frightened bureaucrats. Yet it should be remembered that ecumenical councils, because they meet under the direct influence of the Holy Spirit, are notoriously unpredictable.

In the person of Pope Paul there is hope and comfort. Clearly, he is carrying favor with no faction. All of his critics, even Serafin, are baffled by his unfathomable consistency. He, if anyone, will let pentecostal wind use him to revivify the Church in the Spirit's unpredictable fashion. The pettiness of his critics only emphasizes his stature.

POPE URGES 'DIALOGUE'
TO SPANISH CATHOLICS

MONDAY, JULY 13, 1964

By Religious News Service (7-13-64)

LEON, Spain (RNS) -- Pope Paul VI, in a broadcast to the sixth National Eucharistic Congress here, called on Spain to use the "mechanism of the dialogue" for an "interchange of ideas" in search of unity and truth.

Speaking in Spanish, the Pope noted that the congress' theme was, "That They All May Be One," and emphasized that unity was the desire of Christ "which His disciples must bring about by their constant efforts."

Christ, "by His death," the Pope said, "broke down every dividing wall so that hence forward there would be neither Jew nor Greek."

The "true Christian," he said, seeks this "mystery of unification" not only in religion but in human society. "He is ready to see in society," the pontiff stated, "as a sign of the times, the movement towards certain expressions of unity acting like a leaven in the minds and upon the knowledge and action of people with a desire to do better and achieve a higher conquest."

Asserting that "to live in Christ does not mean to shut oneself up in a house of glass," Pope Paul continued: "The world viewed in the light of the Gospel always offers things that are rich...profound horizons taking in all men and affairs that can be brought again to the original design of unity ordained by God."

In the dialogue movement, the Pope said, "there will be room for divergence of opinion and views, and as regards collective positions, but these must never be outside the sphere of ecclesiastical discipline, and they must never splinter unity or social concord.

"All must be subject to the supreme law of charity which sets the tone in which the exchange of ideas is to be made in the search of the truth in all its richness.

"Confronted with inter-action of ideologies and contrasting forces which are impossible to disassociate one from another, one must have in mind to pray to the One Master."

In his message, the Pope also said that Catholics must strengthen their faith, the vigor of their Christian life, their religious education, and their missionary efforts.

"In this way," he concluded, "will be guaranteed Catholic unity which we already possess and which will further the social, civil and spiritual well-being of the country."

The pontiff imparted his apostolic blessing to Spain and its "supreme civil authorities." He did not mention Generalissimo Francisco Franco or other government leaders who heard the broadcast, made by Vatican Radio.

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The pontiff's address was aired at the end of a Solemn Pontifical Mass celebrated by Juan Cardinal Landazuri, Archbishop of Lima, Peru, who served as Papal Legate to the congress. The cardinal distributed Holy Communion to Generalissimo Franco, his wife, and cabinet ministers and other government officials.

In a sermon, Cardinal Landazuri lauded Spain as the "spiritual mother of 20 nations" in Latin America.

At an earlier congress session, he noted that early missionaries had come from the ancient city of Leon to evangelize Peru and thanked Spain "for the good we have received from them."

"I am told," he observed, "that Leon alone has in a few years given over 8,000 priests and religious now scattered throughout the world. May Spain continue thus, not only in her material development of which I have most favorable information, but also in her religious faith and Catholicism."

The cardinal added that Spain's spiritual ties with other Spanish-speaking countries is a "great hope for the world, especially for Spanish America."

During the congress, Cardinal Landazuri officiated at the ordination of 60 priests and at the dedication of a new seminary to train priests for Spanish-speaking nations.

The "spiritual unity" between Spain and Latin America also was emphasized in an address to the congress by Minister of Information Manuel Fraga Iribarne.

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POPE CITES CONSTANCE COUNCIL IN MESSAGE TO GERMANS

By Religious News Service (7-13-64)

CONSTANCE, Germany (RNS) -- Pope Paul VI cited the Council of Constance (1414-18) as a symbolic demonstration of the Catholic Church's solidarity and of the Pope as the foundation of the Church's unity.

The pontiff's comments were made in a message to Archbishop Hermann Schaefele of Freiburg during celebrations here marking the 550th anniversary of the 16th Ecumenical Council in Constance.

Major accomplishments of this council were the bringing to an end the Church's Western Schism with the election of Pope Martin V, and the institution of reform decrees.

In his message Pope Paul said, "Not all the problems raised at the council have been resolved, but all the same the Council of Constance can well claim that it restored the unity of the Church then in danger."

"This was above all owing to the happy election to the Supreme Pontificate of Martin V. This election, taking place immediately following grave troubles within the Church, showed once more the Supreme Pontificate as the authentic foundation of church unity and as such has been universally recognized."

The Pope added that the Council "has acquired the symbolic significance of the solidarity of the Church and, consequently, of the successors of St. Peter upon whom Christ built His Church."

The 550th anniversary celebrations were held in place of the 500th observances which had to be cancelled because of World War I.

POPE PAUL OUTLINES SCOPE
OF ENCYCLICAL TO PILGRIMS

WEDNESDAY, AUGUST 5, 1964

By Religious News Service (8-5-64)

CASTEL GANDOLFO, Italy (RNS) -- Pope Paul VI, addressing thousands of pilgrims at his customary midweek general audience in the papal summer residence here, disclosed that among the questions discussed in his long-awaited first encyclical would be peace and the relationship between the Christian life and economic life.

It would also, he said, deal with "the dialogue of the Church with the world of the non-Christian religions and with the choir of the Christian Churches still separated from the Catholic Church."

"We would like," he added, "to hope that this, our pontifical and pastoral message, will be favorably received in the great Catholic family. We also hope it will have some benevolent welcome beyond its confines, because the love which has inspired it penetrates everywhere."

Pope Paul said his first encyclical would bear the date of Aug. 6, the Feast of the Transfiguration of Christ, but would not be issued until the following week. He said it would bear the title, *Ecclesiam Suam* (His Church), from the opening Latin words, and would consist of three chapters: Awareness, Renewal, Dialogue.

"These are the roads which today lie open before the living Church," the pontiff explained, adding that "perhaps we can entitle this encyclical 'The Roads of the Church.' We say what we think the Church today should be doing to be faithful to her vocation and fit herself for her mission. We speak, therefore, of the methods which the Church, in our opinion, must follow to proceed according to the will of Christ the Lord."

The Pope said his encyclical was of an "exhortative" nature but did not deal with any particular theological or doctrinal questions, "although some such questions are present to our mind."

"We have abstained," he told the pilgrims, "from specific treatment of any subject in particular, for one thing because it does not seem to us fitting for the first encyclical of a pope aiming to strike a discursive and confidential note, and for another thing because we have not wished to deal with subjects that are the concern of the Ecumenical Council."

"We limit ourselves to an epistolary and spiritual contact with our brother bishops, now that the mysterious designs of God have placed us among them as head of the Catholic Church and Vicar of Christ. Our letter is, to be precise, an announcement qualified by our having been elected to occupy the Chair of Peter. It is a manifestation of our thoughts and feelings, rather than an objective and organic exposition of a given subject."

(more)

The Pope stressed, however, that although his encyclical did not deal with "the grave and urgent" problems of the times, leaving them to be studied and dealt with by the Conciliar Fathers, "many nevertheless do appear throughout the document in references to peace, to the relationship between the Christian life and economics and especially in appreciation of the dialogue the Church is holding with the profane world and with the world that is without God."

"It deals with the world, too," he said, "of the Christian religious still separated from the Catholic Church and finally with her own community, the brethren, clergy and faithful making up the Holy Church of God."

Alluding again to his own suggestion that the encyclical could be entitled, "The Roads of the Church," Pope Paul said the first road was spiritual -- concerning the awareness of herself that the church must have and feel.

The second way, he continued, was moral -- concerning the practical and canonical renewal needed by the Church to conform to the previously mentioned awareness, to be pure, holy, strong and authentic. The third was apostolic -- concerning the way, the art, the style the Church must give to her ministerial work in the "dissonant, voluble and complex chorus of the contemporary world."

After making his speech in Italian, the Pope gave summaries of his talk in French, English, German and Spanish. Before the audience terminated, he asked the pilgrims to join him in reciting an Ave Maria for peace.

According to Vatican sources, the unusually long delay between Pope Paul's coronation on June 30, 1963 and the issuance of his first encyclical was due to the heavy work schedule occasioned by the Second Vatican Council. They recalled that there was also a long lapse in the case of Pope John XXIII, who did not issue his first encyclical until nearly eight months after his coronation.

Pope John's first encyclical also dealt with peace. He urged statesmen especially to "try every possible approach" which may lead to the essential "harmony and unity" by which alone "the joint prosperity of nations will undoubtedly be increased." At the same time, he made a strong appeal to separated Christians to reunite with the Catholic Church, noting that these communities had recently shown "a certain sympathy of mind toward the faith and Catholic teaching."

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THIRD INDIAN APPOINTED AS COUNCIL OBSERVER

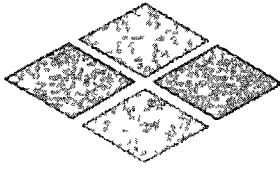
By Religious News Service (8-5-64)

KOTTAYAM, India (RNS) -- A third non-Catholic delegate-observer from India to the forthcoming third session of the Second Vatican Council was named here by Mar Baselios Ougan I, Catholicos of the East of the Malankara Jacobite Syrian Church.

He is the Rev. T.S. Abraham, who has served as a parish priest in Malaya and Singapore.

The other Indian delegate-observers previously named were Bishop Philipose Mar Chrisosthom of the Mar Thoma Syrian Church of Malabar; and the Rev. Ernest John, vicar of the Anglican Cathedral Church of the Redemption in New Delhi, whose appointment was announced by Dr. Arthur Michael Ramsey, Archbishop of Canterbury.

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Book News from

FARRAR, STRAUS & COMPANY

DOLLY GUINThER, *Publicity Director* 19 Union Square West / New York 10003 / 212 ORegon 5-3000

FOR IMMEDIATE RELEASE:

June 17, 1964

NEW BOOK EXPLORES CATHOLIC VIEW TOWARD JEWS

On February 15, 1964, Farrar, Straus and Company received a manuscript entitled "The Pilgrim: Pope Paul VI, the Council and the Church in a Time of Decision." Writing under the pseudonym of Michael Serafian, the author discussed the shortcomings of the Second Session of the Vatican Council, especially the Council's failure to vote on the famous "Chapters 4 and 5" -- declarations by the Church on religious liberty and on the Jews -- after they had been presented to the Council Fathers in November.

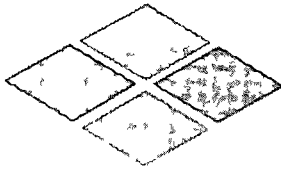
The editors considered Mr. Serafian's manuscript so well-informed and timely that they rushed it into production. Finished books were off the press on May 1, less than ten weeks after the final manuscript was received.

The issue has become more urgent in Rome, because it is now reported that the passage reversing the ancient charge of deicide against the Jewish people has been deleted from the revised declaration. As Robert Doty, New York Times correspondent in Rome, reported June 12:

A draft declaration defining the attitude of the Roman Catholic Church toward the Jews has been drastically watered down, according to unofficial but apparently well-informed sources. In its original form the draft contained a clear-cut statement that the Jews as people bore no responsibility in the Crucifixion of Jesus. Now all reference to the issue has been deleted, according to the sources.

Since the question of deicide is central to the whole problem of Christian-Jewish relations, many religious leaders believe a strong statement refuting the traditional concept of Jewish guilt would go a long way toward destroying the basic roots of anti-Semitism.

Opposition to the original declaration, which discussed the question of deicide, came first from the arch-conservative elements of the Roman Curia. In addition Bishops from Asia and African countries feared that the statement would offend other non-Christian religions, particularly those of the Arab nations.



Book News from

FARRAR, STRAUS & COMPANY

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Michael Serafian suggests that these powerful opposition forces successfully thwarted the will of the Pope and of the majority of the Council. He further suggests that Pope Paul did not exercise the firm leadership of a Pope John XXIII that might have carried the decree through to an affirmative vote.

According to Mr. Serafian:

Council Fathers from Arab lands had been contacted by their respective governments, through their diplomatic missions in Rome, and warned that only a strong stand on the Council floor against the Jewish chapter would make possible their peaceful and welcome return to their dioceses.

By November 13, according to Serafian, Pope Paul had decided that the document on the Jewish question could not be successfully submitted for a vote. Ultimately "deliberate procrastination" succeeded in preventing action at that Session.

An official Vatican statement on the subject was published June 13 in the bulletin of the Vatican newspaper, *l'Osservatore Romano*:

With respect to certain information published in the press concerning the project of a declaration "On Jews," the Secretariat for Christian Unity specifies that the said text is still under study and that therefore it has not been sent to the Council Fathers. If modifications should have to be made, these would have the purpose of harmonizing the terms of it with all of the whole of the doctrinal schemata (drafts) of the Council.