



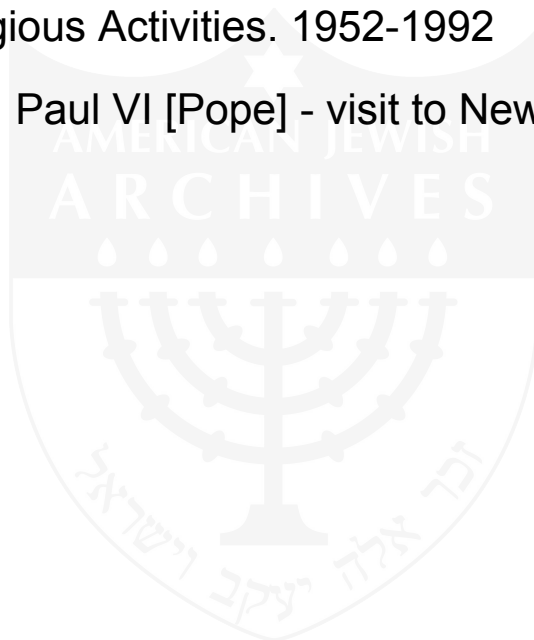
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MS-603: Rabbi Marc H. Tanenbaum Collection, 1945-1992.

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Box 42, Folder 10, Paul VI [Pope] - visit to New York City, 1965.



NEWS

THE AMERICAN JEWISH COMMITTEE INSTITUTE OF HUMAN RELATIONS

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

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HAROLD STEINBERG

Director of Publicity

FOR RELEASE AFTER 11:00 A.M. MONDAY

NEW YORK, JUNE 1...Pope Paul VI informed a delegation of the AMERICAN JEWISH COMMITTEE that Francis Cardinal Spellman had "spoken my sentiments" when the Cardinal condemned anti-Semitism April 30 at the American Jewish Committee's Annual Dinner.

This was disclosed at a press conference this morning here (Monday, June 1) by Morris B. Abram, President of the American Jewish Committee and leader of the delegation, which returned to New York from Rome yesterday.

Cardinal Spellman's address to the American Jewish Committee dealt with prejudice, anti-Semitism, and responsibility for the crucifixion of Jesus. In that address, in commenting on Jewish responsibility for the crucifixion, Cardinal Spellman had said:

"It is one of those distorted and terribly harmful notions which somehow gain currency and like a cancer spread among certain people who wish to justify their own bigotry...Responsibility for the crucifixion of Jesus...belongs only to those individuals who were present at the time and cooperated in His death...It is simply absurd to maintain that there is some kind of continuing guilt which is transferred to any group and which rests upon them as a curse for which they must suffer...Anti-Semitism can never find a basis in the Catholic religion."

The delegation received by the Pope included, in addition to Mr. Abram, who is a U.S. Member of the U.N. Subcommittee on Prevention of Discrimination and Protection of Minorities: Ralph Friedman of New York, Chairman of the American Jewish Committee Executive Board; Philip E. Hoffman of Newark, N.J., Chairman of its

Board of Governors; Dr. John Slawson of New York, Executive Vice-President; and Mrs. Leonard M. Sperry of Los Angeles, a member of the Executive Board.

Pope Paul informed the delegation that Cardinal Spellman's talk at the American Jewish Committee's Annual Dinner had been forwarded to him and that he had read it with much satisfaction, Mr. Abram reported.

At the press conference, Mr. Abram also revealed plans for the creation in Rome of a research and action center to analyze and combat prejudice, especially as it arises in the teachings of different faiths. Mr. Abram said that the Pope, when informed of these plans, indicated his approval and gave his blessing to Mrs. Sperry, widow of the American Jewish Committee leader, in whose memory the center is being established.

To be known as the Leonard M. Sperry Center for Intergroup Cooperation, the new institute will promote examination of religious texts and teaching materials in different parts of the world in order to determine in what light they portray various religious groups and ethnic minorities, including Jews.

The Sperry Center will be established in the International University of Social Studies, Pro Deo, in Rome. Mr. Abram expressed the American Jewish Committee's view that Rome, the scene of Pope John's challenge to men to establish a new order in human relations, is an appropriate location for a Center devoted to such purposes. Pope John enunciated this call at the opening session of the Ecumenical Council in 1961.

As a result of the audience with Pope Paul, Mr. Abram said, the American Jewish Committee feels greatly encouraged about the prospects of the forthcoming session of the Ecumenical Council adopting the decrees concerning religious liberty and Catholic attitudes toward Jews and other non-Christian groups.

"Pope Paul told us that he wished for peace among all religions, that he hoped the Council would help bring peace and friendship between the Church and the Jews, and that it would repeat the sentiments expressed in the statement he read to our delegation," Mr. Abram said.

A statement to the American Jewish Committee by Pope Paul VI, entitled, "The Church and the Jews," was released by the Vatican following the private audience and was featured in the official section of L'Osservatore Romano.

The declaration concerning Catholic attitudes toward Jews, presented to the Council at its last session by Augustin Cardinal Bea, head of the Vatican's Secretariat on Christian Unity, stated that the Jews could not be held responsible for the crucifixion of Jesus. It called on priests, in their preaching and teaching, to make clear the Catholic Church's stand on the charge of deicide. The declaration, which also stressed the Judaic roots of Christianity, was received with enthusiasm in the United States and throughout the free world.

Mr. Abram declared that "presentation to the Ecumenical Council last November of the statements on religious liberty and the Christian attitude toward Jews are historic acts of great potential significance, and have already given important impetus to greater mutual understanding.

"It is only natural," Mr. Abram added, "that following this historic step, Jews all over the world look forward to the next session of the Ecumenical Council scheduled to open in the Fall, with the expectation and belief that the Council will solemnly condemn the distorted conception of deicide that has been the basis of such untold suffering to Jews and injury to Western civilization throughout the ages -- a condemnation that lies at the heart of the declaration concerning Jews.

"We of the American Jewish Committee do not now doubt that the spirit of the Church which implanted and nourished this declaration on the Jews will bring it to a successful conclusion," Mr. Abram said.

"It is symbolic of the times that, in the United Nations, I have found myself working in collaboration with the Papal Observer in preparation of an international draft declaration meant to protect men against all forms of religious intolerance, wherever they may take place.

"In Many lands, as evidence of the new ecumenical spirit, scholars of all faiths are closely reexamining their respective religious teachings in order to prevent denigration of other faiths and to avoid creating hostility and scorn toward them."

Detailing the aims of the Sperry Center, Mr. Abram told the press conference that in addition to examination of texts and teaching, the Center will conduct a long-range program of sociological and psychological research aimed at counteracting prejudices found in religion texts and teaching materials.

In the United States, the American Jewish Committee has stimulated and encouraged a series of self-studies of religion teaching materials, including: a study of Protestant teachings at Yale Divinity School; a survey of Catholic textbooks at St. Louis University, a Jesuit institution, and an examination of Jewish teachings at Dropsie College of Hebrew and Cognate Learning.

"These studies are all providing valuable information on how each group sees others and views various ethnic minorities. Similar investigations, stimulated elsewhere, could prove equally valuable, and we believe that the Sperry Center will be enabled to do pioneer work in this important area," Mr. Abram said.

Initial financing of the Center program has been assured by Mrs. Sperry and the family and friends of the late Mr. Sperry. "All of us are convinced that this is the most appropriate tribute that can be paid my husband, if in some measure we can relieve age-old tensions and prejudices of a kind the world no longer can endure," said Mrs. Sperry.

The American Jewish Committee, established 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.

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June 1, 1964

ORDEALS OF JEWS DEPLORED BY POPE

Paul Expresses Desire for
Trusting Relations—Hails
Pius's Wartime Protests

*The text of the Pope's remarks
will be found on Page 15.*

By ROBERT C. DOTY
Special to The New York Times

ROME, May 30—Pope Paul VI told leaders of the American Jewish Committee today that he strongly deplored "the horrible ordeals of which the Jews have been the victims in recent years."

At an audience accorded to Morris B. Abram, president, and other leaders of the organization, the Pontiff also expressed his desire for "trusting relations and for a happy future" between Christianity and Judaism, which he said were "intimately linked" by tradition.

Mr. Abram, in greeting the Pope, emphasized the American Jewish Committee's objectives of safeguarding "the religious and cultural freedom of all people and the rights of all groups to develop the human values God has given them, free from coercion and discrimination."

Full Rights Stressed

Citing these words with "gratification," the Pope, who spoke in English, said he was glad of the opportunity to confirm the Roman Catholic Church's attitude toward the Jews.

Later, the Pontiff made implied reference to the controversy over charges that Pope Pius XII did not adequately speak out against Nazi persecutions of Jews during World War II. The controversy centers on the play "The Deputy" by the German playwright Rolf Hochhuth.

Addressing a group of Italians who had been in concentration camp, Pope Paul praised Pius's "firm protests" against war illegalities and his "anguished efforts" to obtain justice and clemency.

"Only an eye clouded by incomprehension and malevolence

Continued on Page 15, Column 1

ORDEALS OF JEWS DEPLORED BY POPE

Continued From Page 1, Col. 5

could fail to recognize that work," the Pope said.

In the audience given the American Jewish Committee leaders the Pope expressed the view that the "racial question" should never be for any ethnic group "a reason for undergoing any diminution in your human rights."

On what he called "the political question" concerning Jews, the Pope said he would make no comment, "especially at this time." But he expressed hope that this question would find "just and peaceful solutions" for the "populations who have already sustained so many trials and suffering."

At the last session of the Ecumenical Council the Secretariat for Christian Unity sought approval of a declaration specifically making clear that the church did not consider the Jews responsible for the crucifixion of Jesus. It was believed that this would eliminate one of the historical sources of anti-Semitism.

Bishops from Moslem countries expressed fears that this might be interpreted as a political act bearing on the Israeli-Arab dispute. Action on the document containing this section was put off at the last Council session, but it is believed it may come up at the next session opening this fall.

The Pontiff spoke today of the "interests" the Roman Catholic and other Christian churches have in a settlement of the political question, "which must not be disregarded."

This apparently referred both to Christian humanitarian concern for the "populations" of the Holy Land, now divided between Israel and Arab states, and to the common interest in the holy places of Christendom visited by Pope Paul in January.

The Vatican does not recognize Israel and has long maintained neutrality in the dispute between Israel and the Arab countries.

Finally, turning to the religious aspect of church attitudes toward the Jews, the Pope expressed "our particular consideration for the Jewish religious tradition, with which Christianity is so intimately linked, and from it derives hope for trusting relations and for a happy future."

Text of Address by Pope

ROME, May 30 (Reuters)—Following is the text of an address today by Pope Paul VI during an audience accorded to American Jewish leaders:

Gentlemen:

We thank you for your visit, and we greet with attentive esteem the courteous words you have addressed to us.

We have heard with gratification the resolution you have manifested "to safeguard the religious and cultural freedom of all people, and the rights of all groups to develop the human values God has given them, free from coercion and discrimination."

We are glad of the opportunity you offer us of confirming what is already well known concerning the attitude of the Catholic Church, and in particular of the Holy See, toward the Jews. This name of Jew, in fact, raises several questions, which we consider with serene attention:

First of all, the racial question, and in this regard we repeat the heartfelt wish expressed, on numerous occasions, by our venerated predecessors: namely, that this should never be for you, or for any other ethnic group, a reason for undergoing any

diminution in your human rights, which every civilization truly worthy of the name cannot avoid recognizing.

Second, the political question, which it is not our business to pronounce upon, especially at this time, although we always desire and augur that it find just and peaceful solutions, both for the populations who have already sustained so many trials and suffering, and also by reason of the interests which the Catholic Church, and the other Christian churches, may have therein, and which must not be disregarded.

Finally, the religious aspect, which interests us most deeply, and motivates our particular consideration for the Jewish religious tradition, with which Christianity is so intimately linked, and from which it derives hope for trusting relations and for a happy future.

Hence, while we again strongly deplore the horrible ordeals of which the Jews have been the victims in recent years, we wish you every favor from God, whom we invoke with all our heart on your behalf, and that of all those who are near and dear to you.

Text of the Easter Message by Pope Paul

ROME, April 18 (AP)—Following is the text of Pope Paul's Easter message today, as distributed in English by the Vatican press office:

Venerable brothers, beloved sons and daughters of Catholic Rome, faithful children of the Church throughout the world, we ask you to rejoice today. We extend the same glad greeting also to those Christians among you who, though separated from us, nonetheless are united with us in our belief in the risen Jesus. With equal affection we address all people of goodwill, whoever they may be, who are now listening to our Easter message.

We ask all of you to rejoice because this is the day which God has designated to welcome the great message of joy and of hope. And the message is this, as you know so well: Christ is risen! Christ has resumed His life on the third day after His death! Christ has conquered death. Christ has entered into authentic immortality. Christ has fulfilled the prophecy of His Resurrection. Christ the Lord lives now and forever.

Mystery That Embraces All

But the message becomes even more surprising: Christ arose, not only for Himself, but also for us! It is true that He is the first of those who live beyond temporal death, but also for us! It is true that every human being who believes in Him and is joined to Him has been introduced into that Kingdom which He, the first-born of all His brethren, has established for our benefit: the kingdom of the better life beyond the grave!

The Paschal mystery is not just the mystery of Him who was son of God and son of man! It belongs also to the sons of men who in Him have become the sons of God.

It is a mystery that embraces all men: a mystery already accomplished in our Saviour, Jesus Christ, and in Mary, His blessed mother—a mystery of which we have already entered through baptism, and which will come to certain fulfillment on the last day, according to that prom-

ise which can never fail. Therefore, rejoice!

The Easter message, which reveals to us in the light of Christ the destiny of mankind, transcends and surpasses all other attempts to give meaning to life. It transcends that blind and despairing view of reality which yields to death the final triumph; it surpasses likewise that other vision, full of doubts and uncertainty, which tells us but little of another life after death, and whose message derives more from wishful imaginings than from sure knowledge.

The Easter message surpasses that view of human existence which lays such stress on present evils, and gives the impression of being wise in proportion to its pessimism. It embraces even the very gospel teaching of the inescapable transiency of all things, of the poignant depths of evil, of the resigned acceptance of suffering, of the value of renunciation and sacrifice; a lesson which but prepares us for the crowning and triumphant lesson of victory and of life—the message of today's feast, the message of the resurrection.

Optimism Prevails

Optimism will prevail. At the end of human existence, life is held out to all who wish for it. Happiness exists and can be achieved. The perfection of our being, accomplished in the highest possible degree, enriched even beyond its natural capacity—the light of glory, as it is called by those who have meditated on the Easter promise — the power to know, love and enjoy with the utmost intensity in the ecstasy of the vision of God—all this is guaranteed to us. Hope and joy should therefore be the mark of the spiritual life of the man who looks to Christ.

This forward-looking optimistic view, characteristic of the Christian, will diffuse over the world a light that is at once comforting and salutary. In it the world appears for what it really is — abounding in interest and enriched with beauty.

In the words of Holy Scrip-

ture, God looked out over the immense panorama of the universe which had come into being through His omnipotent word and saw that it was very good (Genesis 1, 21 and 31); and something of His joy in creating comes through to the heart of man as he surveys, probes and masters the world which hems him in — especially in the case of modern man as he drives on toward understanding and control of nature: the work, the gift, the symbol and mirror of God.

Such a positive, optimistic viewpoint, drawn from the mystery of the risen life, throws into clear relief not only the world exterior to man, but also the world within—his own heart and soul. There can be no doubt that the heart of man, especially the heart of contemporary man, is reaching out for life, for growth, for the fullness of knowledge and possession, for the power to will and to enjoy, for the achievement of happiness.

Emotions Stirred Up

Similarly, there can be no doubt that this very striving for happiness—a striving that is fed, stimulated and sharpened by man's conquest today in his hunger for ever greater progress—this very striving stirs up in his heart feelings of desolation, distress, fear, deep-rooted pessimism and uncertainty about the future, all of which destroy the basis of any deep happiness.

A like comment could be made as regards that characteristic feature of our time: social coexistence, so familiar in our world of change, and yet so difficult to maintain, so insecure in its final outcome whether for peace or for war; for freedom or for totalitarianism and slavery; for an insularity even more fiercely selfish than it is today, or for brotherhood and mutual respect; for the construction of a world society in collaboration, or for the destruction of everything that has been planted and built up on the face of the earth.

Well then, how much comfort, hope and strength for renewal and peace can be spread abroad in the world of today by the spirit of the Paschal season, the spirit which raises up out of this temporal city of man the timeless city of God, in this very way giving life to our present ideals and strivings toward unity and universality, toward freedom tempered by wisdom and a concern for what is right and good, toward an ever-growing practice of justice, toward a charity that is always effective.

Oh let us then reaffirm to the world the message of Paschal joy — not just an announcement, but a wish; not just a wish, but a prophecy; the desire at least and by its very strength and intensity the prelude of a new start in the history of man as studied against the background of the Resurrection of human life in eternity.

And so, in the name and in the spirit of the risen Christ, may the day finally come on which men will put aside their false ideologies, urged on by their need for a new wisdom or because they have accepted this new wisdom which reveals man's true nature as well as his true destiny.

Hope for End of Discords

May the day come on which the discords among peoples will be resolved, not with the force of arms but rather in the light of reasonable negotiations; and let every war and guerrilla operation give way to constructive collaboration which is mutual and fraternal.

And may the day come on which the prodigious energies of progress will be employed to satisfy the world's hunger and to educate future generations, to bring remedies to the recurrent ills of mankind.

And let there no longer be on this earth any of those deliberately caused and unprofitable sufferings due to systematic political and social oppression, to racial strife, to the contempt and restriction of the just freedom of conscience and of expression. The thought of brothers in faith who even today in so many countries are obstructed and oppressed, puts on our lips a special greeting for them: Courage, beloved sons; persevere in your loyalty and in your fidelity: Nothing will be lost of your suffering, which even today in a stunning witness in behalf of religious liberty and of the spiritual unity of the Church of Christ: With you are the prayer and the support of your brothers, with you is the church suffering and militant. For you also, above all for you, may Easter be a feast of joy and of hope.

And may it be so for all; for those who are suffering and for those seeking for the comfort of the light; for children and for young people, for you who are listening to us and who want to hear from our lips the auspicious greeting of the risen Christ: Peace be with you.

And may our apostolic blessing obtain his peace for you in its fullness of happiness and of hope.

Bea Reassures Jewry Over Pope's Homily

4/30/65

ROME (JCNS) — There was "no reason to be worried" about the Pope's remarks about the Jews in a homily at a Rome parish church, Cardinal Bea told the Turin newspaper, "La Stampa."

Reinforcing "La Stampa's" comment that Pope Paul had had no anti-Semitic intentions, Cardinal Bea, who heads the Vatican Secretariat for the Promotion of Christian Unity, said the Pope had spoken of "... the Jewish who, although predestined to await the coming of the Messiah at the moment, not only did not recognize him, but fought, insulted and finally killed him." Cardinal Bea commented that the Pope's remarks had been couched "in the terms used by the Gospels in the way it is customary to preach, not in the technical language of a decree ... addressed to the entire world and to all kinds of people."

DENY CHARGE

The interviewer asked Cardinal Bea about "an alarmist campaign ... stating that the Pope ... intended to delete the declaration on the Jews from the forthcoming session of the Ecumenical Council."

The Cardinal replied: "I can inform you that, in the month of March, the members of the Secretariat for the Promotion of Christian Unity dealt with the declaration, and that in the month of May, they will again deal with it. Is that enough?"

PARTIALLY REDEEMED

Pope Paul, "far from considering the Jews an accursed and decide people, recognizes them as already partially redeemed," as evidenced by the changes ordered by the Pope in the Good Friday "Prayer for the Jews," Cardinal Bea concluded.

"Israel," the weekly published by the Union of Italian Jewish Communities, criticized the Pope's remarks and the lack of official reaction by the Vatican to a protest telegram.

WAITING PATIENTLY

An "unofficial note" from the Vatican said that the telegram, signed by the Chief Rabbi of Rome, Rabbi Elio Toaff, and the

president of the Union of Italian Jewish Communities, had been motivated by "reasons appearing to have no justification."

The Italian Jewish newspaper asked, "What can one expect from country priests if the 'Supreme Shepherd' still speaks in such terms? We Jews, from 'those times' up to the present, have never felt ourselves to be on trial, and we do not, therefore, need absolution ... It is the Church, which ... must pronounce clarifying words of truth and justice to her faithful concerning the Jews."

THE TEL AVIV Histadrut newspaper Davar said "The Vatican's explanation that the Pope's statements in the Lenten Homily are not in contradiction with the Jewish Schema are not at all encouraging. Clergymen and preachers, whom the Schema was meant to prevent preaching in the spirit of 'the traditional interpretation' of Jesus's crucifixion, can now base themselves on the highest Church authority which adheres to the interpretation, in spite of what was stated in the Jewish Schema of the Ecumenical Council's declaration."

IN NEWARK, N.J.'s South Orange suburb, Rabbi Louis Levitsky said, "The Pope does not preach without circumspection, and he knows that his every utterance is world news. It is entirely logical to assume that, no matter what words or phrases are used at ecumenical or other conferences, when the Pope says that the 'Hebrew people ... finally killed Him,' it represents official Roman theology."

"How many more incidents of this kind does it require for us Jews to give up our newly acquired penchant for dialogues with cardinals, archbishops and bishops on theology? How much more will it require for us Jews to realize that our relations to our Christian neighbors are to be based upon our common Americanism and its demands for a better society, and translate these relations into concrete social actions? This way only lies our dignity as Jews who are American citizens."



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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No. 67

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MEMORANDUM

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

from the desk of ISAIAH TERMAN
Director of Communications and Servicing

POPE PAUL'S LENTEN HOMILY

The attached memorandum was prepared by our Inter-religious Affairs Department for the guidance of A.J.C. field staff. Though not for publication, we believe it may be of interest to you.

Isaiah Terman

April 20, 1965
1a-d2abc
Encl.

THE AMERICAN JEWISH COMMITTEE

M E M O R A N D U M

NO1 FOR PUBLICATION

POPE PAUL'S LENTEN HOMILY

We have received inquiries reflecting some bafflement, confusion and resentment regarding the above, and numerous requests for some statement of clarification.

According to press reports, Pope Paul VI said during the course of a service on Passion Sunday, April 4th, that Christ was crucified by Jews who did not know who he was. Pope Paul described the Gospel narrative for Passion Sunday "a grave and sad page because it narrates the conflict, the clash between Jesus and the Hebrew people, a people predestined to await the Messiah but who, just at the right moment, not only did not recognize Him but fought Him, abused Him and finally killed Him."

The Italian Jewish community has strongly protested this comment of Pope Paul's, and there have been strong reactions in Israel. The American Jewish Committee expressed its "astonishment and concern" and claimed that the Pope's homily appears to deviate sharply from the spirit of the declaration on the Jews which received an overwhelming initial approval at the third session of the Ecumenical Council.

Despite widespread resentment, there has been little public reaction among Jewish spokesmen or organizations to the Pope's

homily, perhaps because (1) the full text of the homily has not been available, and (2) the final vote on the Jewish declaration is pending during the forthcoming session of the Ecumenical Council. Rabbi Marc H. Tanenbaum, Director of the A.J.C. Inter-religious Affairs Department, stated at a recent West Coast press conference that only the fact that the Vatican Council has before it a declaration which repudiates decisively the deicide charge has served as a deterrent to a more vigorous public protest.

There has been much private speculation as to whether the Pope's comments represented a deliberate concession to the viewpoint of conservative theologians, or whether it was a reflection of an unintentional, but deeply ingrained bias. Such questions must remain speculative at this time. We do not know the answer, and we do not know whether the Pope was speaking from a prepared text or whether his comments were extemporaneous. In either case, the importance of the final passage and promulgation of the declaration on Jews is clearly demonstrated.

As Rabbi Tanenbaum commented on April 4th in an address before the Graduate Theological Union of the Pacific School of Religion in California, "The traditional and unhistoric version of the Crucifixion account, with its sweeping generalizations and polemical antagonisms toward the Jews, is obviously so deeply rooted in certain forms of Christian consciousness, and, alas, even that of a Pope, that in unguarded moments that negative formulation of the tradition asserts itself and wreaks its harm

and injury on innocent people.

"If for no other reason, this unfortunate episode demonstrated how essential it is that the present text with its clear proclamation of the Catholic Church's considered positions on anti-Semitism, the deicide calumnies, and on the Church's relation to present day Jews be approved by the Council Fathers and promulgated by the Pope himself.

"Otherwise the Church will open itself to the repeated charges that its hostile teachings toward the Jewish people and Judaism keep alive and nourish a demonic form of anti-Semitism, which 20 years after the Nazi holocaust would simply be incredible."

In discussing this issue publicly, we suggest that you emphasize:

- (1) the need to have fuller information about what the Pope actually said;
- (2) indicate the impossibility of arriving at a final conclusion at this time since a week before the Pope did rectify a Good Friday prayer by omitting invidious references to the Jews;
- (3) the hope that forthright action at the fourth session of the Vatican Council will clarify decisively where the Church stands on this matter;
- (4) that the A.J.C. is carefully observing, both in Rome and in the U.S., the developing situation.

We would be interested in receiving any reports of Christian and Jewish responses to this homily.

April 20, 1965
1a-d2abc

RABBI SAYS POPE'S HOMILY SHOWS
NEED FOR 'JEWISH DECLARATION'

By Religious News Service (4-12-65)

BERKELEY, Cal. (RNS) -- A noted rabbi said here that the Lenten homily of Pope Paul VI, containing a Gospel reference to the Jews as "that people who fought, abused, and finally killed" Christ, made it profoundly important that the Vatican Council vote decisively to adopt the declaration clarifying the role of Jews in the Crucifixion.

Speaking before the Graduate Theological Union of the Pacific School of Religion, Rabbi Marc H. Tanenbaum, national director of interreligious affairs of the American Jewish Committee, told an assembly of Protestant, Catholic, and Jewish theologians and scholars that "Pope Paul's homily imputing collective guilt to 'that people' for the Crucifixion has been met with widespread resentment in the Jewish community."

"My telephones," he said, "have been ringing incessantly with complaining calls and letters of protest have begun to come in to my office from many parts of the nation. Only the fact that the Vatican Council has pending before it a declaration which repudiates decisively the deicide charge has apparently served as a deterrent to a more vigorous public protest that would reflect the actual feelings that are churning in Jewry."

"The fact that a number of Catholic bishops have assured me and other Jews in recent days that they confidently expect the next session of the Vatican Council to adopt the Jewish declaration, and the consequent desire of many Jews not to complicate matters further, account for the Jewish restraint up to this time."

"The irony of this episode," Rabbi Tanenbaum said, "is that if one studies the Pope's statement carefully, especially the reference to the fact that the Jews of the First Century were "ignorant" of Jesus as Christ and therefore implying that they could not be charged with being "Christ-killers" one could reasonably conclude that it was seemingly the Pope's intention to speak in the spirit of the Council Fathers' conception, which rejects the ancient and terrible canard against the Jewish people."

"But" the traditional and unhistoric version of the Crucifixion account, with its sweeping generalizations and polemical antagonisms toward the Jews, is obviously so deeply rooted in certain forms of Christian consciousness, and, alas, even that of a Pope, that in unguarded moments that negative formulation of the tradition asserts itself and wreaks its harm and injury on innocent people."

"If for no other reason, this unfortunate episode demonstrated how basically essential it is that the present text with its clear proclamation of the Catholic Church's considered positions on anti-Semitism, the deicide calumnies, and on the Church's relation to present day Jews be approved by the Council Fathers and promulgated by the Pope himself."

"Otherwise the Church will open itself to the repeated charges that its hostile teachings toward the Jewish people and Judaism keep alive and nourish a demonic form of anti-Semitism, which 20 years after the Nazi holocaust would simply be incredible."

(more)

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

DOMESTIC SERVICE

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MONDAY, APRIL 12, 1965

"The promulgation of this declaration at the fourth session would put at ease the minds of the Jewish people and men of goodwill everywhere with regard to this vexing problem, and would ultimately consolidate the magnificent fund of goodwill and friendship toward the Catholic community which has grown so marvelously in recent years."

In response to Rabbi Tanenbaum's address, Catholic Bishop Floyd L. Begin of Oakland said that the record of Christian injustices against the Jews is insufferable and he was supremely confident that the Vatican Council would adopt by overwhelming vote the declarations of the Jewish people and religious liberty.

The Graduate Theological Union is a pioneer cooperative enterprise, involving fourteen major Protestant and Catholic seminaries in the San Francisco area. Rabbi Tanenbaum was invited as a guest lecturer by Dean Robert Fitch of the Pacific School of Religion.

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LCA MARKS PASTORAL CHANGES
IN 3 EUROPEAN COUNTRIES

By Religious News Service (4-12-65)

NEW YORK (RNS) -- Changes of pastors for English-speaking worship communities in Stockholm, Berlin and Geneva were announced here at a meeting of the Executive Council of the Lutheran Church in America.

Dr. Rudolph C. Burke of New York, secretary for Africa of the LCA's Board of World Missions since 1963, on Aug. 1 will become pastor of the English-speaking congregation in Stockholm, Sweden.

Dr. Lael H. Westberg, who has been pastor of the Stockholm church since it was organized in 1962, will return to the U.S.

Succeeding Dr. Burke as the LCA's Africa secretary will be the Rev. Ruben A. Pedersen, a former missionary to Tanganyika who since 1962 has been associate director of the Lutheran World Federation Department of World Mission in Geneva.

Named as pastor of the Lutheran American church in Berlin was Dr. Walter E. Bock, pastor of St. Peter's Lutheran church here. He will succeed another LCA minister, Dr. Frederick M. Otto, now a lecturer in church music at Wittenberg University, Springfield, Ohio.

In addition to his parish responsibilities, to start in June, Dr. Bock will be the representative of the LWF's Department of World Service in Berlin.

It also was announced that Dr. Clarence T. Nelson, who has been pastor to the American community at Dhahran, Saudi Arabia, will become pastor of the English-speaking Evangelical Lutheran church in Geneva, effective in mid-August.

Former pastor of the Geneva church was Dr. William Van Horn Davies, an LCA clergyman who died in May 1964.

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File - Paul VI visit
U.S.

RELIGIOUS NEWS SERVICE

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TUESDAY, OCTOBER 5, 1965

TEXT OF POPE PAUL'S SERMON

By Religious News Service (10-5-65)

NEW YORK (RNS) -- Following is the full text of the homily delivered by Pope Paul VI during his Mass for Peace offered at Yankee Stadium:

Brothers and sons of New York, brothers and sons of the United States and of all America, all of you who have assembled here from every part of the world, we greet you and we bless you!

This is the day which the Lord has made; let us rejoice and be glad today! This is the day which we have desired for centuries! The day which, for the first time, sees the Pope setting foot on this young and glorious continent! An historic day, for it recalls and crowns the long years of the evangelization of America and the magnificent development of the Church in the United States!

All honour to you, brothers and sons! Peace and joy in Christ to you, whom we wish we could individually receive and embrace! A fraternal and brotherly greeting to you, bishops and pastors, to you, priests, men and women religious of America! To the shepherd of this most flourishing archdiocese, Francis Cardinal Spellman, Archbishop of New York, who is here beside us, our greeting and blessing, as a token of our veneration and our affection, of our gratitude to him and our esteem; especially today, on the feast of Saint Francis of Assisi, our best wishes on his name day; and together with him we greet and salute the entire Catholic community of New York and of all the United States of America.

We know your pastoral work and your faithfulness; we know the splendid organization and spiritual vitality of your parishes, of your seminaries, of your universities, of your schools, of your hospitals, of your works of charity! We know too your love for Christ and His Church. We affirm of you what Saint Paul wrote to the Romans: "Your faith is proclaimed all over the world" (Rom. 1:8.).

And it is from Rome that we bring you that message of faith and love which unites us all in Christ; together with the blessing of Saints Peter and Paul.

We are most happy to greet at the same time, with all reverence and sincerity, those Christian brothers here present, separated from us, yet united with us by baptism and by belief in the Lord Jesus. We keep them all in our heart and in our prayers. We also greet those here present who follow other religious beliefs, and who in good conscience intend to seek and honour Almighty God, the Lord of heaven and earth; among whom the descendants of Abraham have our particular consideration.

We feel, too, that the entire American people is here present, with its noblest and most characteristic traits: a people basing its conception of life on spiritual values, on a religious sense, on freedom, on loyalty, on work, on the respect of duty, on family affection, on generosity and courage. We pay honour to the human and civil virtues of this great people, and in these virtues we recognize valuable derivations from Christian values, which we hope will ever remain living and active, safeguarding the American spirit from those dangers which prosperity itself can entail, and which the materialism of our day can make even more menacing. From its brief but heroic history, this young and flourishing country can derive lofty and convincing examples to encourage it in its future progress.

(more)

So, too, we turn our thoughts cordially to all those who belong to other nations and are present at this great religious assembly; they show forth the hospitality of this country, and also the fact that men of different origins can live together, work together and prosper together in freedom and in concord. To all of them and to their respective countries we send our greetings and good wishes.

What are we to say to you, that can correspond to the duties of our apostolic ministry and be adequate to the spirit of this unique occasion? Our words can only be the words of the Gospel, which have just been read to you; the words of the risen Jesus, which He repeated three times: Peace be to you!

Truly, verily, peace be to you!

How rich in meaning, how abundant in good things, is this divine and human greeting of peace! Repeated thousands of times, we all recognize it, we all desire it. And that is good. But allow us to exhort you to consider it once again, to preserve it as the Gospel message of the Pope as He lands on this soil and proclaims to all those He meets: Peace be to this house, to this continent, and to all those who inhabit it!

We have, then, three things to say to you.

First of all, you must love peace. Here we can use the words of Christ: "Blessed are the peacemakers, for they shall be called the sons of God" (Matt. 5:9.). If we truly wish to be Christians, we must love peace, we must make our own the cause of peace, we must meditate on the real meaning of peace, we must conform our minds to the thought of peace. In the past, it was not always so in the education of minds and the training of citizens; but today it must be so; we must love peace, because its dwelling is first in men's hearts, and only afterwards in the external condition of society. Peace must live and reign in men's consciences, as Holy Scripture teaches us: "May the peace of Christ reign in your hearts" (Col. 3:15.). Peace is order, in relation to God and in relation to men; it is wisdom, it is justice, it is civilization. Whoever loves peace loves mankind, without distinction of race or of color.

Second thought: You must serve the cause of peace. Serve it, and not make use of it for aims other than the true aims of peace. Serve it, and not use this noble standard as a cover for cowardice or selfishness, which refuses to make sacrifices for the common good; not debilitate and pervert the spirit, by evading the call of duty and seeking one's own interests and pleasure. Peace is not a state which can be acquired and made permanent. Peace must be built; it must be built up every day by works of peace. These works of peace are, first of all, social order; then, aid to the poor, who still make up an immense multitude of the world population, aid to the needy, the weak, the sick, the ignorant. Peace must be like a garden, in which public and private beneficence cultivates the choicest flowers of friendship, of solidarity, of charity and love.

(more)

Third thought. Peace must be based on moral and religious principles, which will make it sincere and stable. Politics do not suffice to sustain a durable peace. The absence of conflict does not suffice to make of peace a source of happiness and of true human progress. Peace must have its roots anchored in wisdom, and this wisdom must draw nourishment from the true concept of life, that is, the Christian concept. Remember the words of the Lord Jesus: "Peace I leave with you, My peace I give to you. Not as the world gives do I give to you" (John 14:27.). Jesus, the Prince of Peace (Isaiah 9:6.), has His own original and characteristic peace, which can regulate every human relationship because, in the very first place, it regulates the relationship with God.

Coming among you at a moment, so beautiful, so brief but so important, as this, we have no better greeting, no better remembrance for you than to repeat that holy salutation of Christ: Peace, His peace!

Finally, one more word.

At the end of this Mass, we shall bless a stone, which we have removed from Saint Peter's Basilica and which we ourself brought here from Rome. This blessed stone will be placed in the foundations of a great new edifice, the Seminary of the Archdiocese of New York. Cardinal Spellman, with that courage and farsightedness which are characteristic of him, is preparing to build this Seminary for the new and future generations of students for the priesthood in the service of Holy Mother Church. This is indeed a monument worthy of perpetuating the memory of our visit to you. You can see in this cornerstone an eloquent symbol of faith and love which unite the Catholics of New York to the Church of Rome. You can see in this ceremony the proof of our confidence in the Seminarians of New York, those of today and those of tomorrow; the pledge of our good wishes that they may always be sustained by Christ, and always be the gloria Christi, the glory of Christ (II Cor. 8:23.).

God bless you.

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**PRESBYTERIAN, U.S., MISSIONARIES
ARE ASSIGNED TO INDONESIA**

By Religious News Service (10-5-65)

NASHVILLE, Tenn. (RNS) -- For the first time in its history the Presbyterian Church in the U.S. (Southern), is sending missionaries to Indonesia.

The denomination's Board of World Missions announced here that the Rev. and Mrs. Wendell Ligon of Richmond, Va., have been assigned to teach and do evangelistic work in the Moluccas, a chain of Indonesian Islands.

They will not seek to establish a Presbyterian mission, but will be on "loan" to the Dutch Reformed Church at whose request the missionaries were sent.

Dutch missionaries started most of the Protestant churches in Indonesia, but many of them left after World War II when the country became independent of Holland. Missionaries of other denominations have been filling the void.

Southern Presbyterians now maintain workers in Brazil, Mexico, Taiwan, Korea, Japan, Portugal, Iraq, Ecuador and the Congo.

Mr. Ligon, 30, a former industrial engineer, was graduated from Union Theological Seminary in Richmond, Va., and has worked with three small Virginia mountain churches.

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TUESDAY, OCTOBER 5, 1965

NON-CATHOLIC LEADERS LAUD
POPE'S ADDRESS TO U.N.

By Religious News Service (10-5-65)

NEW YORK (RNS) -- Pope Paul VI's history-making plea for peace at the United Nations and his other activities on the unprecedented journey were hailed by several Protestant, Orthodox and Jewish leaders as beneficial efforts in the search for international amity.

The pontiff's address to the United Nations General Assembly, according to Bishop Reuben H. Mueller, president of the National Council of Churches, was "a dramatic and powerful appeal for the exercise of intelligence on the part of leaders of the world."

The Evangelical United Brethren bishop made the comment from Nashville, Tenn., where the first assembly of the NCC's Division of Overseas Ministries watched the papal visit on television.

Bishop Mueller noted that the pontiff's U.N. speech "was addressed not only to Roman Catholics and not only in the name of the Roman Catholic Church but to all men on behalf of the peace of the world."

"Pope Paul," he said, "embodies in his presence a dramatic leadership in human rights for which the Christian faith stands."

The U.N. address was hailed by Archbishop Iakovos, Primate of the Greek Orthodox Archdiocese of North and South America, as "a brilliant and impassioned plea recalling to the delegates and world leaders that their prime responsibility to man and God is the attainment of a lasting peace."

"It reveals," he said, "a sincere and reverent concern of a great religious leader for the brotherhood and welfare of all mankind."

"Forcefully, yet humbly projected, in the true spirit of Christianity, it reflected an acute awareness of the pressing problems of our times. The words spoken by the pontiff of Rome will, I pray, long be remembered, and have a lasting and encouraging effect on the value, prestige and peaceful mission of the United Nations."

Archbishop Iakovos, in addition to being the spiritual leader of Eastern Orthodoxy in the Americas, is one of the six presidents of the World Council of Churches. He was present at the Holy Land meeting of Pope Paul and Ecumenical Patriarch Athenagoras I of Istanbul in 1964 and was greeted personally by the Pope in New York at the pontiff's meeting with Protestant, Jewish and Catholic peace organization representatives.

Another noted churchman greeted by the pontiff, after the Mass for Peace in Yankee Stadium, was Anglican Bishop H.J. Lakdasa De Mel of Calcutta, Metropolitan of the Church of India, Pakistan, Burma and Ceylon.

"India prays for Your Holiness," Bishop De Mel told Pope Paul. The bishop had just completed a Canadian speaking tour and was returning to his diocese.

(more)

Commenting on the Pope's moral appeal for peace, the Anglican churchman suggested that it "will be a stronger force than the attempt to use Christianity in pressure groups."

"I think," he said, "that the church has increasingly to be the conscience of the world and that it is not our business to do too much politicking."

Asked about the possible effect of the pontiff's peace appeal on the India-Pakistan dispute over Kashmir, Bishop De Mel said:

"What His Holiness said is something which is very dear to the heart of India...Ghandi was very anxious to preserve peace and not to return violence for violence. Ghandi's doctrine was non-violence, and if we have strayed from that today, India is not being very true to her best self..."

The bishop also said he was deeply impressed by the "beautiful action and the simplicity" of the Mass at the stadium. Concerning the reaction of other visiting clergy, he added:

"Frankly, it depended on the degree to which they were informed about the liturgy. I'm afraid some people could not quite get it. Naturally, Anglicans reacted very favorably and affectionately because this is our own way of doing things..."

Among Jewish spokesman, Rabbi Marc H. Tanenbaum of the American Jewish Committee called the Pope's appeal "a brilliant achievement, both in terms of the public response to the dramatic symbol of the Pope as a spiritual personality as well as in terms of the great positive interest that was generated in support of the purposes and the institution of the United Nations."

The rabbi, director of the Committee's interreligious affairs department and recently returned from Rome, added:

"One can only hope that Catholics, Protestants and Jews in this country will strengthen their cooperative efforts to translate this new inspiration into evermore effective concrete works for peace."

"As one of the participants in the interreligious meeting with the Pope, I would hope that one of the impressions that he has taken back with him to Rome would be that of the vision of the genuine pluralism of America, in whose open, voluntaristic society, which respects every man's freedom of conscience, Catholics, Protestants and Jews have flourished in mutual respect and reciprocal support."

Also at the interreligious meeting was Rabbi Joachim Prinz, spiritual leader of Temple B'nai Abraham of Newark, N.J., and chairman of the Conference of Presidents of Jewish Organizations. He cited the Pope's use of the Hebrew word for peace -- shalom -- at the meeting, and commented:

"Our thoughts are epitomized in 'shalom,' and we are glad to have the Pope himself make use of the word...It is a good and historic occasion to see the representatives of every faith assembled here to express to the Pope our conviction that peace is the concern of all mankind, as he himself indicated. We are with him in our hopes and prayers for a lasting peace."

Other comments on the Pope's mission included a statement issued as the visit was underway by Dr. O. Frederick Nolde, director of the World Council of Churches' international affairs commission.

(more)

File
Pope Paul -
NY visit

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

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FRIDAY, OCTOBER 15, 1965

BAPTIST EDITOR HITS 'FREE' TV
COVERAGE OF THE PAPAL MASS

By Religious News Service (10-15-65)

DALLAS, Tex. (RNS) -- A prominent Baptist editor here coupled high praise for the peace mission of Pope Paul VI to the United Nations with sharp criticism of television networks for giving "free coverage" to the Yankee Stadium Mass during the papal visit.

Dr. E.S. James, outspoken editor of the Baptist Standard, found praiseworthy the pontiff's mission, message and bearing during the historic day.

While noting that "some will accuse the Pope of coming for the purpose of giving a new emphasis to Catholicism in America" and declaring that "that is possible," Dr. James added:

"We will do well to accept the stated motive and leave it to the future to disclose any invisible and unannounced motives behind the scenes."

In regard to television coverage of the event, the editor maintained that while "complete coverage" of the Pope's arrival, interview and U.N. message was in order, there was "no reason whatever for televising the worship service...as a public service."

"When Billy Graham or any other well-known religious leader telecasts a worship service the time is bought," Dr. James said.

"The National Council or World Council of Churches would not be able to get free coverage for a similar meeting. Yet there are far more Protestants than Catholics in America and it was Americans who were looking on,

"Just how does it come about that a Catholic Mass can be televised free to the whole nation while any other church service using all the networks would have to pay for it?"

The editor said he is willing for Catholics to "have their fair share of the earth and air above it," but added, "we are not ready to surrender all of either to them or any other religious sect.

"There is no question about the telecasting of the Mass being in the interest of sectarianism. The people had already seen the Pope, so it was not just to give them that privilege.

"On what basis, then, can the networks justify utilizing their services and the air waves to carry a worship service for a single denomination?"

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**COLORADO SOUTHERN BAPTISTS PROTEST
FREE TV TIME FOR PAPAL PEACE MASS**

File Pope's visit to U.S.

By Religious News Service (11-3-65)

DENVER, Colo. (RNS) -- The Colorado Baptist Convention adopted a resolution here protesting the free television time given by the three major networks for the Mass celebrated by Pope Paul VI in Yankee Stadium after his peace mission to the United Nations in October.

Messengers (delegates) from Southern Baptist churches in a 6-state area passed the resolution without comment at their 10th annual session.

The Rev. Truett Rogers, pastor of First Southern Baptist church in Boulder, Colo., and chairman of the resolutions committee, said the protest of the telecast was not aimed at news coverage of the Pope's visit to New York.

"We are concerned that all three networks gave free time to a sectarian worship service," he said. "Nothing else was available to TV viewers. It also was pointed out that Billy Graham, for example, has to purchase television time for his nationwide telecasts."

**REGULAR BAPTISTS ASSAIL
U.N. VISIT OF POPE PAUL**

By Religious News Service (10-15-65)

TORONTO, Ont. (RNS) -- The Association of Regular Baptists, representing 2,000 Canadians in 20 churches, attacked Pope Paul VI's visit to the United Nations as a "propaganda" trip.

A resolution, passed at the two-day annual convention here, said:

"This convention regards with alarm the invitation and reception given at the U.N. to the Pope of the Church of Rome, who claims to be the world arbiter.

"We consider the recent visit of Pope Paul VI to New York as a propaganda visit designed to break down resistance to the Vatican Council's ecumenical program for world domination."

The association said it believes the ultimate goal of the World Council of Churches and the Roman Catholic Church is to effect a one-world church under the papacy. Because of this, Bible-believing Christians should have no fellowship with the ecumenical program, the statement held.

Association president Lindsay Howard said the ARB is affiliated with the International Council of Christian Churches, a fundamentalist group that opposes the World Council of Churches, and with the Canadian Council of Evangelical Protestant Churches.

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Post 49

Pope John and Pope Paul

7

POPE PAUL

DREW PEARSON

Rome.

The late John F. Kennedy used to tell a story on Gov. Alfred E. Smith, Catholic candidate for President in 1928 against Herbert Hoover in a campaign featuring the charge that if Smith were elected the Pope would move into the White House.

"After he was defeated," said Kennedy, "Al Smith sent a telegram to the Pope: 'Unpack.'"

"In view of what the Catholic Church has done to block my aid-to-education bill," continued Kennedy, "I am going to send a cable to the Pope, 'Pack'."

In contrast, Pope Paul is in New York today and the President of the U. S., a deep-dyed Protestant, flew to New York to pay his respects. The Pope is not going to Washington.

The late President Kennedy, of course, would not have flown to New York to see the Pope and probably would not have been enthusiastic about welcoming him in the White House. Johnson is not afraid politically to make the trip: first, because he's a Protestant; second, because he has reached a greater accommodation with the Church on aid to Catholic schools and universities than any other President in history.

But there are deeper factors:

- The greatly increased tolerance of the American people, who have come a long way from the days in the 1870s when Catholics were stoned in the streets of Philadelphia, the City of Brotherly Love.

- Pope John XXIII, who undoubtedly did more to broaden the Church's friends and policies than any other Pope in history.

Here in Rome, an American Protestant remarked to me: "John was our Pope as well as the Catholics'. He made Protestants and Jews feel that they could be a part of the Church, and they can never take that away from us."

* * *

As the Vatican bustled to prepare for Pope Paul's historic pilgrimage to New York, however, there was a quiet but vitally important debate as to whether the above was entirely true and whether John's liberal policies were being continued.

To understand the significance of this debate

you have to remember that Pope John generated bitter enemies in high Catholic circles.

The opposition to John was not confined to Italian laymen. It extended to some of the die-hard cardinals in the Vatican.

You have to remember also that the Vatican rules not only over the biggest and most potent moral institution in the world but also over one of the wealthiest. The nephew of the late Pope Pius controlled the distribution of bottled water in Rome. The Georgetown Inn in Washington, D. C., the Watergate Cooperative Apartments near the John F. Kennedy Memorial alongside the Potomac—both were financed with Vatican funds.

* * *

But Pope John changed much of this. His three great goals were: to improve relations with all Christian churches and, if possible, bring them into a worldwide affiliated church; to build a bridge between Catholics and Jews and Moslems; to put church doctrine across in modern terms and modern language.

All this was behind the inspiring spectacle of the largest religious body in the world—2,000 bishops, archbishops and cardinals—meeting in Rome to dissect the doctrine of the Church and bring it up to date.

This was what Paul VI inherited. Ever since he inherited it, the man who arrived in New York today has been the subject of debate as to whether he would follow in John's footsteps or veer over to the conservative wing of the Church.

But the die is now pretty well cast, Paul has made his position quite clear—that he will not follow the broad, liberal policies of Pope John.

Paul is a cautious man. He is what Dwight Eisenhower would call a "prudent man." He is following the middle of the road. And the session of the Ecumenical Council now sitting in Rome will be the last. It will wind up its work sometime before Christmas, after absolving the Jews for the death of Christ and after adopting a resolution for religious tolerance. But the broad-gauged goal of John XXIII to forge religious ties with Protestants, Jews, Hindus and Moslems will be abandoned.

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Southwest Region
The American Jewish Committee
1809 Tower Petroleum Bldg.
Dallas, Texas 75201 - RI 7-3531

Date 12/24/65

TO: Rabbi M. Tannenbaum

FROM: Gustave Falk

☐ For approval

☐ For your information

☐ Please handle

☐ Please talk to me about this

☐ Read and file

☐ Read and return

☐ Returned as requested

☐ Telephone me

☐ Your comments, please

☐

Remarks In view of your excellent
statement before the Board,
I believe you will be interested
in the attached editorial
from the Baptist Standard.

Editorials

E. S. James

Observations on the Pope's Visit to America

The Baptist Standard has no disposition to find fault with the visit of Pope Paul VI to the United Nations meeting in New York. Neither is the organization to be criticized for inviting him. He is regarded as the chief representative of more than a half billion Catholics in the world. These people are citizens of the many countries in which they live, and their attitude toward peace and war is of vast importance to them and all others. More than any other person on earth he is in a position to speak for the Roman Catholic segment of the religious portion of the world, and others of us who believe ourselves to be religious should be glad that he has used the power his church gives him to plead for peace among all nations. He was invited by Secretary U Thant, and his visit is justified.

Regardless of the claims made for his office and despite the fact that Roman Catholics look upon the the pope as Christ's vicar or deputy on earth, the televising part of American life saw him as a mere mortal man with nothing but his paraphernalia to distinguish him from others. Nevertheless, he conducted himself admirably and appeared to address his remarks to the assembly in humility. Because he does represent millions of good citizens on every continent there is little doubt that his visit to New York will have a tremendous influence on the thinking of multitudes who live in dread fear of what the immediate future holds unless nations shall learn how to live together. Any contribution which any man can make toward better international relations should be welcomed by all right thinking persons.

It is not fair for us to judge the motives behind the movements of men. Some will accuse the pope of coming for the purpose of giving a new emphasis to Catholicism in America; and that is possible, for

it is evident that the Vatican is losing its hold on Italy and many other countries where it has formerly held the upper hand. Nevertheless, no one can prove that this motivated his coming, and it wouldn't be fair to say it without proof. Regardless of what any man in a prominent place may do, there will always be many ready to charge him with selfish motives. This is true of presidents, governors, congressmen, churchmen, or others. We will do well to accept the stated motive and leave it to the future to disclose any invisible and unannounced motives behind the scenes. Suffice it to say that Pope Paul VI came to America for a single day, received a courteous and enthusiastic hearing by representatives of most nations, and returned to his headquarters without any untoward incident and without any visible damage to himself or anybody else.

The Standard has some observations about the meeting between President Johnson and the pope. For months there has been much speculation about how, where, and why the two men would meet on October 4. Our first thought was that he should have been invited to the White House, but perhaps our thinking was wrong. Since the President has met with many representatives of religious bodies, it was probably correct for him to meet the man from the Vatican. We rejoice that the meeting was in the hotel rather than Cardinal Spellman's home. Apparently the two met as man to man and talked of matters that affect the peace and material welfare of the world. In the television appearance there was nothing particularly different from a similar meeting either might have had with some other dignitary. It did not appear to be an incidental or accidental meeting. It was undoubtedly planned, but it was planned well and properly.

We have just one complaint to make about the day, and that is a complaint against the television networks for giving the whole day and evening to Pope Paul VI and his church. It would have been in order for all of them to give complete coverage to his arrival, interviews, and message to the U. N. But we find no reason whatever for televising the worship service in Yankee Stadium as a public service.

When Billy Graham or any other well-known religious leader telecasts a worship service the time is bought. The National Council or World Council of Churches would not be able to get free coverage for a similar meeting. Yet there are far more Protestants than Catholics in America, and it was Americans who were looking on. Just how does it come about that a Catholic mass can be televised free to the whole nation while any other church service using all the networks would have to pay for it? We do not know who was responsible for the arrangements, but we don't like it; and we don't think

four-fifths of the American public did either. We are perfectly willing for Roman Catholics to have their fair share of the earth and the air above it, but we are not ready to surrender all of either to them or any other religious sect. There is no question about the telecasting of the mass being in the interest of sectarianism. The people had already seen the pope, so it was not just to give them that privilege. On what basis, then, can the networks justify utilizing their services and the air waves to carry a worship service for a single denomination?

political considerations are not mixed with other motives of the President.

At least President Lyndon Johnson will qualify for the Ecumenical spirit of the year. Himself a member of the Christian Church, his wife and one daughter being Episcopalians, another daughter a Roman Catholic, a Southern Baptist preacher for press secretary, a recent promise to attend the forthcoming Billy Graham Evangelistic Crusade in Houston and plans for seeing the pope on October 4, leave little to be desired in religious variety.

However out of place it all seems, let us sincerely hope that the pope, the United Nations and the President will promote the cause of peace, the deepest longing of mankind.

Another Editor's Opinion

The Pope, the U. N., and the President

by C. R. DALEY

Editor, *Western Recorder*, Kentucky

Considering the chaotic and desperate conditions in many parts of the world today, any effort to aid peace on earth is doubly welcome. If the pope's forthcoming visit to the United Nations helps this cause, we shall all be happy. It seems strange, however, that one representative of religion is included for an address to the U.N. while other religious leaders are overlooked. Is this not according the pope a place that is not deserved?

The pope's plea for peace could scarcely mean much to the very nations where war is most likely. The Hindus of India, the Moslems of Pakistan, the Buddhists of Vietnam and the Communists of China have no respect for Jesus Christ for whom the pope supposedly speaks. Why not bring the leaders of these religions to the United Nations to plead for peace?

If the pope is coming as a political figure in the world, he is altogether out of place. The day when the pope could aspire to rule the nations is long gone. His appearance in the world political body seems completely out of place. The growth and strength of the Communist party in his home land of Italy really does not commend him for such an effort.

Nor does it quite make sense that the president of the United States is going out of his way to see the pope on his brief visit to America. Without doubt the pope would have been welcomed to Washington but, the pope not choosing to come there, the President has made special arrangements to be in New York for a visit with Paul VI. One could hope

During the first World War I took boxing lessons from Mike Gibbons, a former middle-weight champion of the world. The first thing he taught me was to relax when in a clinch. If you remain tense, you lose your power to hit hard. —C. R. Tipps, vice-president, American Association of Retired Persons

Solution Worth Trying



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Then, at the ceremonial opening of the council session, the Pope announced the long-awaited establishment of a synod of bishops to help him govern the church. But the Pope upset the progressives—at least some of them—again when he noted that this synod would function at his pleasure, and that, “in a special way it can be of use in the day-to-day work of the Roman Curia, to which we owe so much gratitude for its effective help.”

The Curia is a bad word to progressives. This is the formal title for the Vatican bureaucracy, an Italian-dominated group of prelates who, say the reformers in the church, have a vested interest in seeing that things remain pretty much as they are. The progressives had hoped for an overhaul of the Vatican that would have taken the Curia down several rungs, perhaps all the way to the basement. Well, the fate of the Curia and the bishops' synod remains to be seen.

Besides, in the United States, at least, there's little prospect of a reversal of *aggiornamento* — John XXIII's word, roughly translated as a “bringing up to date.” The liturgy has been revised rather dramatically, and the vernacular has replaced much of the Latin in Catholic ceremonies. Whatever the council decides to do about anti-Semitism, references to Jews as a race of Christ-killers are at long last on their way out of parochial-school textbooks. Catholic leaders continue to meet in ecumenical talks with leaders of other denominations.

Also despite the leanings of the present Pope—it's not all that clear, after all, which way he's leaning—the papacy will never be the same. The establishment of the bishops' synod marks one change. Pope Paul's travels, such as his trip to the United Nations next month, have ended the tradition of Pope as a prisoner within the palace walls of Vatican City.

And, every now and again, the Pope, like any intelligent man who moves ahead while also looking back, will be getting a bad press.

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★ ★ ★
THE POPE has been getting a bad press, and for reasons both theological and worldly.

Popes have often suffered from a bad press. But this time it's not the bigoted hands of pamphleteers but the gentler hands of intelligent Roman Catholic writers. This is a novelty, and probably wouldn't have happened—at least so much of it—five years ago. It's a mark of maturity in a church that is struggling to bring itself up to date, to shed the medieval trappings and attitudes that seem to have characterized it for centuries.

But it's this very maturity, this progress, this updating that Pope Paul VI, according to his critics, is

Gloom
At The
Basilica

impeding. So there was gloom among progressive churchmen last week as the fourth, and supposedly final, session of the Vatican Ecumenical Council got under way at St. Peter's Basilica in Rome. We think much of the criticism is premature.

The reformers have some grounds for their complaints. The Pope bears little apparent resemblance to his dynamic predecessor, John XXIII. For every statement from Paul VI that would support Catholic reform, there seems to be a corresponding statement calling for caution.

A few days before the reopening of the council last week, for example, Paul issued an encyclical restating the traditional Catholic doctrine on the Eucharist—the sacrament of Holy Communion. The intent was to answer some rather free-wheeling speculation, mainly in Europe, concerning the church teaching on the subject. Some theologians fear the Pope is trying to stifle new thinking.

9-20-65

Observer

Council Lines Up for Showdown Vote on Religious Liberty

From Our Wire Services

VATICAN CITY, Sept. 19.—Ecumenical Council prelates drew battle lines Sunday for a crucial showdown vote on the hotly debated issue of religious liberty—a matter that has become a test of strength between church liberals and conservatives.

It was expected the initial vote would come on the docu-

ment Monday, although it may be postponed until Tuesday. Basically, it states that every man has the right to worship as he pleases.

Council conservatives are opposed. They maintain the Roman Catholic religion is the only true religion and to recognize worship of other faiths goes against the teaching of the church.

Conservative Benjamin Cardinal de Arriba y Castro of Tarazona, Spain, told the gathering during the debate "only the Catholic Church has the right to preach the Gospel."

American prelates, led by Francis Cardinal Spellman of New York, Richard Cardinal Cushing of Boston and James Cardinal Elmer Ritter of St. Louis, have spearheaded the

liberal fight for the document. The religious freedom document controversy came to a head late in the third session last fall when Pope Paul VI upheld a conservative maneuver that postponed a vote until the fourth session, which opened last Tuesday.

The vote on the document had been scheduled then but because of a petition signed by 130 Bish-

ops, stating they wanted more time to study the matter, the Council presidency said it would be postponed.

Near pandemonium erupted in St. Peter's Basilica after the announcement.

Cardinal Ritter and Albert Cardinal Gregory Meyer of Chicago joined with Paul Emile Cardinal Leger of Montreal to draw up a petition demanding

that the vote be held immediately.

Their petition was signed by nearly 1000 of the 2500 Council fathers and they took it directly to the Pontiff.

On another vital Council matter, Vatican sources said Sunday that Pope Paul is almost certain to make a major pronouncement on birth control in time for the Council to put into

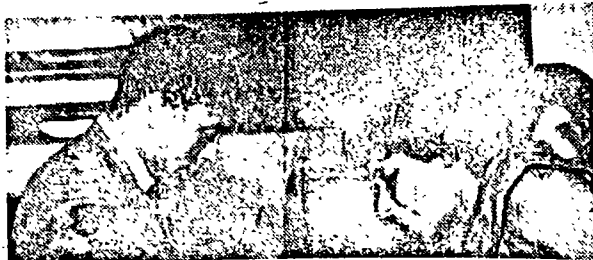
its document on modern world will follow a declaration of religious liberty. problems clear guidelines on contraception.

The number of prelates wanting the 126-page document during this second week of the Council's fourth and final session. Airing of the big issues—birth control, nuclear warfare, world peace and social justice—control is increasing their hope to clear up uncertainties among Roman Catholics and to keep the Council from going down in history as ducking the controversy.

Aunt Greeted Turncoat With Tears and Gifts

Korean GI Flies Home With Family

KANSAS CITY, Sept. 19 (AP). At first there was silence on the other side of the Ram-



Pontiff Prays To Spare World Menace of War



New Debate by the Bishops

Knotty Problem for Vatican Council: A Stand on Religious-Liberty Issue

St. Peter's Basilica in the Vatican was bathed in gold, red, and white lights. More than 2,000 purple- and red-robed Roman Catholic bishops looked on as Pope Paul VI, on foot rather than riding on his portable throne, entered the basilica. Presiding at the celebration of a Mass, the Pope opened the fourth—and last—session of the Ecumenical Council Vatican II.

Later in the day the Pope, again on foot but sheltered by a gold-and-crimson canopy, led the church's fathers on a half-mile procession of prayer and penance from the Church of the Holy Cross to the Basilica of St. John Lateran, the cathedral he serves as Bishop of Rome. The occasion was the Roman Catholic feast day of the exalting of the Holy Cross, and the Pope carried a gold-and-glass reliquary that is venerated by the church as containing pieces of the cross on which Christ was crucified.

With these ceremonies aside, the church prelates gathered to debate several matters bound to worsen differences between the liberals and conservatives within the Catholic hierarchy. On the council's agenda are 11 schemata, or topical documents. One controversial scheme repudiates the charge that the Jews were guilty of the death of Christ. Another deals with the church's position on such issues as nuclear arms, poverty, and social problems.

First on the Agenda

But possibly the schema that will provoke the most heated debate is one scheduled for a vote this week. The document is a declaration on religious liberty, a prime target of the church's conservative minority managed to block the document. It was placed first on the agenda for this session of the council.

The 54-page statement of Catholic doctrine aims solely, say its liberal supporters, at affirming the right of religious liberty—the right of the individual to be free in his practice of religion from coercion by civil forces. But even this liberty would be limited. "The practice of religion cannot be forcefully interfered with by public authority unless it disturbs the public peace, violates public morality, or impinges on the rights of others," the statement declares.

The progressive prelates favor the declaration, mainly on the ground, as one said, that modern conditions in the world demand "full freedom and tolerance." Americans Richard Cardinal Cushing of Boston, Joseph Cardinal Ritter of St. Louis, and Francis Cardinal Spellman of New York all made impassioned pleas in favor of the religious-liberty document.

But the conservative opposition, which consists mainly of Italian, Latin American, and Spanish bishops, was equally vocal. Said Alfredo Cardinal Ottaviani, a Vatican official and a conservative leader, "Truth and falsehood should never be given equal value, as they have been given here."

Tolerance Is the Issue

The nub of the argument is that traditional Catholic teaching holds that Catholicism is the only true religion, and, thus, the only religion with the right to preach the gospel. Conservative church fathers generally oppose changing that doctrine. Though many are willing to "tolerate" other religions, they believe that the religious-liberty declaration "protects" other religions.

The document on religious liberty probably will pass before the council is dissolved, but the cost of its passage may be high. The declaration is unlikely to cause a split in the church (it's been softened to satisfy some objections), but some Vatican observers think it may widen the ideological gulf between conservatives and progressives.

Pope Paul has tried to avoid siding openly with either side, while keeping the council from bogging down over liberal-conservative differences. He surprised both groups last week in announcing in his opening speech the establishment of an unprecedented "episcopal synod" of bishops representing national Catholic conferences. A Vatican spokesman compared the synod's institution to the end of absolute monarchy and the establishment of a constitutional monarchy. The spokesman emphasized, however, that

the comparison is valid only insofar as it reflects a profound change in the relationship between the Pope and Catholic bishops.

The synod is the first implementation of a principle asserted at previous Ecumenical Council sessions: Collegiality, or collective rule by all bishops of the church, of which the Pope is recognized as the head bishop. The liberals have sought, by means of collective rule, to diminish the power of the Roman Curia, the Italian-dominated and historically conservative executive arm of the Vatican.

Perpetuating the Power

Conservative church fathers have favored perpetuation of the papacy as the absolute focus of power within the church. Establishment of the synod of bishops won't really be a radical break from that concept of the papacy.

The bishops' synod, the first permanent representative organization with influence on Catholic policy, will meet for "consultation and collaboration" with the Pope. The Pontiff may also give the bishops other duties, but will retain the power to approve or disapprove the synod's actions or recommendations.

The Pope, too, may appoint as many as 15 per cent of the synod's members, and will have to approve members chosen in the national Catholic conferences. Each country's hierarchy—bishops, archbishops, and cardinals—will choose representatives. The number will depend on how many bishops the country has. The United States, for example, will choose four members of the synod—the maximum national representation. Also, the synod will meet where and when the Pope decides, and will consider only the subjects submitted by the Pope.

An Indirect Effect

The Curia, responsible directly to the Pope, handles the day-to-day administration of the Vatican, and will not be directly affected by creation of the synod of bishops. But, depending on what use of the synod is made by the Pope, the Curia's power and influence may be indirectly affected.

So, avoiding leaning too far toward either conservatives or liberals, Pope Paul has continued his cautiously progressive reign. And he's maintained the impetus of the *aggiornamento*, or modernization, of the church initiated by the late Pope John XXIII, who called the Ecumenical Council in 1962. Vatican II was the first world-wide Catholic conference in 92 years (the first, in 1869-70, was cut short by the Franco-Prussian War), and many of the council fathers went to Rome expecting and advocating some radical changes.

Important changes have been made. The assertion of the principle of collegiality was one. The substitution of modern languages for Latin in the Catholic Mass is another. These changes have been accomplished despite strong opposition from the conservative fathers.

The council's more optimistic members say that this final session will not be mild one. But they believe all 11 documents will be approved before the council adjourns.

—SAM KQ

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CHECK AGAINST DELIVERY

ADDRESS BY HIS HOLINESS, POPE PAUL VI, AT THE
TWENTIETH SESSION OF THE UNITED NATIONS GENERAL ASSEMBLY

As We begin Our address to this audience, which is unique in the world, We wish first to express our profound gratitude to U Thant, your Secretary-General, for the invitation which he extended to Us to visit the United Nations, on the occasion of the twentieth anniversary of the foundation of this world institution for peace and for collaboration between the peoples of the entire earth.

Our thanks also to Mr. Amintore Fanfani, the President of the General Assembly, who has used such kind language in Our regard from the very day of his election.

We thank all of you here present for your kind welcome and We extend to each one of you Our cordial and deferential salutation. In friendship you have invited Us and admitted Us to this meeting; and it is as a friend that We appear before you.

In addition to Our personal greetings, We bring you those of the Second Vatican Oecumenical Council now meeting in Rome and represented here by the Eminent Cardinals who accompany Us.

In their name and in Our own, to each and every one of you, honour and greeting!

This encounter, as you all understand, is of a twofold nature: it is marked both with simplicity and with greatness. With simplicity, because you have before you a man like you, your brother, and even one of the smallest among you who represent sovereign States, for he is vested if you wish to think of him thus, with only a minuscule and almost symbolic temporal sovereignty, only as much as is necessary to leave him free to exercise his spiritual mission and to assure those who deal with him that he is independent of every other sovereignty of this world. He has no temporal power, nor any ambition to compete with you. In fact, We have nothing to ask for, no question to raise. We have at most a desire to express and a permission to request: namely, that of serving you in so far as lies within Our competence, with disinterest, humility and love.

That is Our first declaration. As you can see, it is so simple that it may seem insignificant to this Assembly, which is accustomed to deal with most important and most difficult matters.

We said also, however, and all here today feel it, that this moment is also a great one. Great for Us, great for you.

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For Us, first of all. You know well who We are. Whatever may be the opinion you have of the Pontiff of Rome, you know Our mission. We are the bearer of a message for all mankind. And this We are, not only in Our own personal name and in the name of the great Catholic family but also in that of those Christian brethren who share the sentiments which We express here, particularly of those who so kindly charged Us explicitly to be their spokesman here. Like a messenger who, after a long journey, finally succeeds in delivering the letter which has been entrusted to him, so We are conscious of living through a privileged moment, however brief, which fulfils a desire nourished in Our heart for nearly twenty centuries. For, as you will remember, We have been journeying long, and We bring with Us a long history; we here celebrate the epilogue of a wearying pilgrimage in search of a conversation with the entire world, ever since the command was given to us: "Go and bring the good news to all peoples." Now, you here represent all peoples.

Allow Us to tell you that We have a message for you all, a happy message, to deliver to each one of you.

1. We might call Our message, first of all, a solemn and moral ratification of this lofty Institution. This message comes from our historical experience. As "an expert in humanity", We bring to this Organization the suffrage of Our recent Predecessors, that of the entire Catholic Episcopate and Our own, convinced as We are that this Organization represents the obligatory path of modern civilization and of world peace.

In saying this, We feel We are making Our own the voice of the dead and of the living; of the dead, who fell in the terrible wars of the past, dreaming of concord and world peace; of the living who survived those wars, bearing in their hearts a condemnation of those who would try to renew them; and of the living who go forward confidently, the youth of the present generation, who legitimately expect a better human race. And We also make Our own the voice of the poor, the disinherited, the suffering, of those who long for justice, for the dignity of life, for freedom, for well-being and for progress. The peoples of the earth turn to the United Nations as the last hope of concord and peace; We presume to present here, together with Our own, their tribute of honour and of hope. That is why for you, also, this moment is great.

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2. We know that you are fully aware of this. Listen now to the continuation of Our message. It looks entirely towards the future. The edifice which you have constructed must never fall; it must be perfected and made equal to the needs which world history will present. You mark a stage in the development of mankind: from now on retreat is impossible, progress essential.

To the plurality of States, which can no longer ignore one another, you offer an extremely simple and fruitful formula of coexistence. First of all, you recognize and distinguish the one and the other. You do not confer existence upon States, but you qualify each single nation as fit to sit in the orderly congress of peoples: you grant recognition, of high ethical and juridical value, to each sovereign national community, guaranteeing it an honourable international citizenship. This in itself is a great service to the cause of humanity, namely, to define clearly and to honour the national subjects of the world community, and to confirm their juridical status, which entitles them to be recognized and respected by all and from which there may derive an orderly and stable system of international life. You give sanction to the great principle that relations between peoples should be regulated by reason, by justice, by law, by negotiation; not by force or by violence, not by war, not by fear or by deceit.

So it must be. Allow Us to congratulate you on having had the wisdom to open this Assembly to the young peoples, to the States which have recently attained independence and national freedom. Their presence is the proof of the universality and magnanimity which inform the principles of this institution.

So it must be. This is Our praise and Our wish, and, as you can see, We do not bestow these as from outside. We derive them from inside, from the very essence of your institution.

3. Your Charter goes further than this, and Our message advances with it. You exist and operate to unite the nations, to bind States together. Let Us use this formula: to bring the one together with the other. You are an association. You are a bridge between peoples. You are a network of relations between States. We would almost say that your chief characteristic is a reflection, as it were, in the temporal field of what our Catholic Church aspires to be in the spiritual field: unique and universal. In the ideological construction of mankind, on the

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natural level, one can conceive nothing superior to this. Your vocation is to make brothers not only of some, but of all peoples. A difficult undertaking? Indeed; but this is your undertaking, your most noble undertaking. Is there anyone who does not see the necessity of coming thus progressively to the establishment of a world authority, able to act effectively at the juridical and political levels?

Once more We reiterate Our wish: Advance always! We will go further, and say: Strive to bring back among you any who have left you, and seek a means of bringing into your pact of brotherhood, in honour and loyalty, those who do not yet share in it. Act so that those still outside will desire and merit the confidence of all; and then be generous in granting such confidence. You have the good fortune and the honour to sit in this assembly of peaceful nations, hear Us as We say: Ensure that the reciprocal trust which here unites you and enables you to do good and great things may never be undermined or betrayed.

4. The logic of this wish, which might be considered to pertain to the very structure of your Organization, leads Us to complete it with other formulas. Thus, let no one, as a Member of your union, be superior to the others: Never one above the other. This is the formula of equality. We are well aware that there are other factors to consider besides simple membership of this institution. But equality, too, belongs to its constitution. You are not equal, but here you make yourselves equal. For several among you, this may be an act of high virtue; allow Us to say this to you, as the representative of a religion which accomplishes salvation through the humility of its divine Founder. Men cannot be brothers if they are not humble. It is pride, no matter how inevitable it may seem to be, which provokes tensions and struggles of prestige, of predominance, of colonialism, of egoism; it is pride that disrupts brotherhood.

5. And now Our message reaches its highest point. Negatively, at first. You are expecting Us to utter this sentence, and We are well aware of its gravity and solemnity: Never one against the other, never again, never more! Was it not principally for this purpose that the United Nations arose: against war, in favour of peace? Listen to the lucid words of a great man, the late John Kennedy, who declared four years ago: "Mankind must put an end to war, or war will put an end to mankind". Many words are not needed to proclaim this loftiest aim of your institution. It suffices to remember that the blood of millions of men, that

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numberless and unheard-of sufferings, useless slaughter and frightful ruin, are the sanction of the pact which unites you, with an oath which must change the future history of the world: No more war, never again war! Peace, it is peace which must guide the destinies of peoples and of all mankind.

Our thanks to you, glory to you, who for twenty years have laboured for peace and who have even suffered the loss of illustrious men in this sacred cause. Thanks and glory to you for the conflicts which you have prevented and for those which you have brought to an end. The results of your efforts in favour of peace, continuing until the present day, even if they are not yet decisive, are such as to deserve that We, presuming to interpret the sentiments of the whole world, express to you both praise and thanks.

Gentlemen, you have performed and you continue to perform a great work: the education of mankind in the ways of peace. The United Nations is the great school where that education is imparted, and we are today in the Assembly Hall of that school. Everyone taking his place here becomes a pupil and also a teacher in the art of building peace. When you leave this hall, the world looks upon you as the architects and constructors of peace.

Peace, as you know, is not built up only by means of politics, by the balance of forces and of interests. It is constructed with the mind, with ideas, with works of peace. You labour in this great construction. But you are still at the beginnings. Will the world ever succeed in changing that selfish and bellicose mentality which, up to now, has woven so much of its history? It is hard to foresee; but it is easy to affirm that it is towards that new history, a peaceful, a truly and fully human history, as promised by God to men of goodwill, that we must resolutely set out. The roads are already well marked out for you, the first is that of disarmament.

If you wish to be brothers, drop your weapons. One cannot love with offensive weapons in hand. Those weapons, especially those terrible weapons that modern science has given you, long before they produce victims and ruins, cause bad dreams, foster bad feelings, create nightmares, distrust and sombre resolves; they demand enormous expenditures; they obstruct projects of solidarity and useful work; they falsify the psychology of peoples. As long as man remains that weak, changeable and even wicked being that he often shows himself to be, defensive arms will, unfortunately, be necessary. You, however, in your courage and valour, are

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studying the ways of guaranteeing the security of international life without recourse to arms. This is an aim worthy of your efforts, this is what the peoples expect of you, this must be achieved! Let unanimous trust in this institution grow, let its authority increase; and this goal, one may hope, will be attained. You will win the gratitude of all peoples, relieved as they will then be from the crushing expense of armaments and freed from the nightmare of an ever imminent war.

We rejoice in the knowledge that many of you have looked with favour upon the invitation that, in the cause of peace, We addressed from Bombay last December to all States, to use for the benefit of the developing countries at least part of the savings which could be realized by reducing armaments. We here renew that invitation, trusting in your sentiments of humanity and generosity.

6. In speaking of humanity and generosity, We are echoing another fundamental principle of the United Nations, which is the high point of its positive side, namely, that you work here not only to avert conflicts between States, but also to make States capable of working one for another. You are not satisfied with facilitating mere coexistence between nations; you take a much greater step forward, one deserving of Our praise and Our support - you organize brotherly collaboration among peoples. In this way a system of solidarity is set up, so that lofty civilized aims may win the orderly and unanimous support of all the family of peoples for the common good and for the good of each individual. This aspect of the United Nations is the most beautiful; it is its most truly human aspect; it is the ideal of which mankind dreams on its pilgrimage through time; it is the world's greatest hope; it is, We presume to say, the reflection of the loving and transcendent design of God for the progress of the human family on earth - a reflection in which We see the message of the Gospel which is heavenly become earthly. Indeed, it seems to Us that here We hear the echo of the voice of Our Predecessors, and particularly of Pope John XXIII, whose message of "Pacem in Terris" received so honourable and significant a response among you.

You proclaim here the fundamental rights and duties of man; his dignity, his freedom - and above all his religious freedom. We feel that you thus interpret the highest sphere of human wisdom and, We might almost say, its sacred character. For you deal here above all with human life; and human life is sacred;

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no one may dare offend against it. Respect for life, even with regard to the great problem of the birth rate, must find here in your Assembly its highest affirmation and its most reasoned defence. Your task is to ensure that there is enough bread on the tables of mankind, and not to encourage an artificial birth control, which would be irrational, in order to diminish the number of guests at the banquet of life.

It is not enough, however, to feed the hungry; it is necessary also to assure to each man a life that befits his dignity. This too you strive to achieve. We may consider this the fulfilment before our very eyes, and by your efforts, of that prophetic utterance so applicable to your institution: "They shall beat their swords into ploughshares and their spears into pruning hooks" (Is.II,4). Are you not using the prodigious energies of the earth and the magnificent inventions of science, no longer as instruments of death, but as tools of life for humanity's new era?

We know how intensive and ever more effective are the efforts of the United Nations and its related world agencies to assist Governments which need help to hasten their economic and social progress.

We know how ardently you labour to overcome illiteracy and to spread culture throughout the world; to give men adequate and modern medical assistance; to employ in man's service the marvellous resources of science, technology and organization - all this is magnificent and merits everyone's praise and support, including Our own.

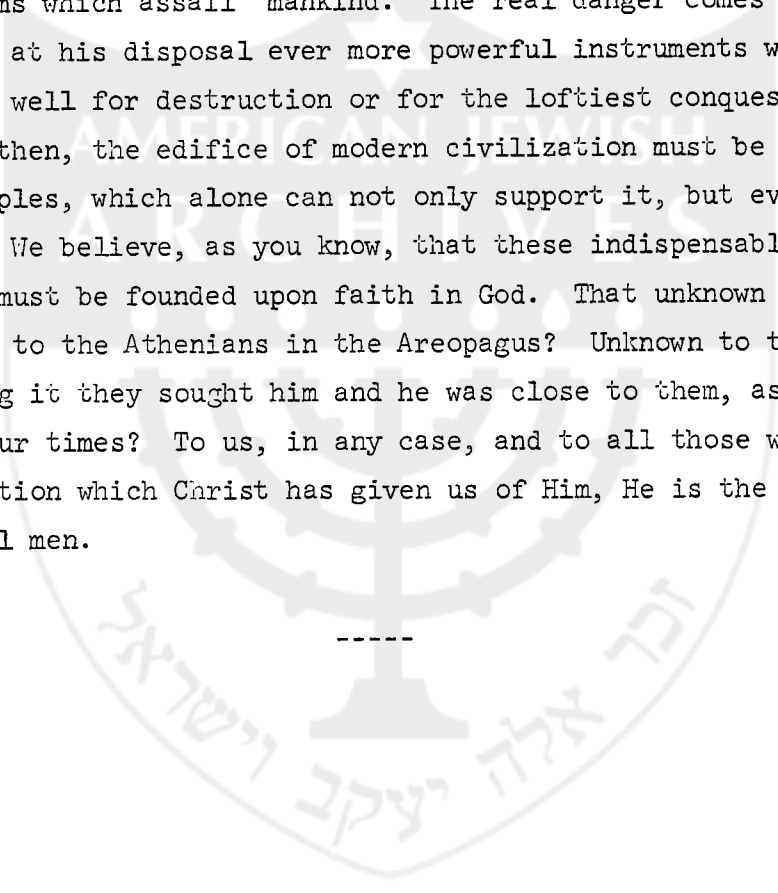
We Ourselves would like to set an example, even though the smallness of Our means is inadequate to the practical and quantitative needs. We intend to intensify the efforts of Our charitable institutions to combat the hunger of the world and to meet its chief needs. It is thus, and in no other way, that peace can be built.

7. One more word, Gentlemen, one last word: this edifice which you are constructing does not rest upon merely material and earthly foundations, for if so it would be a house built upon sand; above all, it is based on our own consciences. The hour has struck for our "conversion", for personal transformation, for internal renewal. We must get used to thinking of man in a new way; and in a new way also of men's life in common; in a new way, too, of the paths of history and the destiny of the world, in accordance with the

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words of Saint Paul: "To put on the new man, which after God, is created in righteousness and the holiness of truth." (Eph.IV.23). The hour has come for a halt, a moment of recollection, of reflection, almost of prayer. A moment to think anew of our common origin, our history, our common destiny. Today as never before, in our era so marked by human progress, there is need for an appeal to the moral conscience of man. For the danger comes, not from progress, nor from science - on the contrary, if properly utilized, these could resolve many of the grave problems which assail mankind. The real danger comes from man himself, who has at his disposal ever more powerful instruments which can be employed equally well for destruction or for the loftiest conquests.

In a word, then, the edifice of modern civilization must be built upon spiritual principles, which alone can not only support it, but even illuminate and animate it. We believe, as you know, that these indispensable principles of superior wisdom must be founded upon faith in God. That unknown God of whom Saint Paul spoke to the Athenians in the Areopagus? Unknown to them, although without realizing it they sought him and he was close to them, as happens also to many men of our times? To us, in any case, and to all those who accept the ineffable revelation which Christ has given us of Him, He is the living God, the Father of all men.



Religion: Behind the Pope's U.N.

9-12-65
By JOHN COGLEY

Special to The New York Times

ROME, Sept. 11.—Regarding the question of world peace, We say at once that We shall feel it especially incumbent upon us not merely to devote a watchful and understanding interest, but also to entertain a more assiduous and efficacious concern. This will be of course within the limits of Our ministry and consequently divorced from purely temporal interests and strictly political forms, but it will be eager to make its contribution in educating mankind to sentiments and ways of acting contrary to violent and deadly conflict, and fostering rational and civilized agreements for peaceful relations between nations."

Thus, in leaden papal prose, did Pope Paul VI set forth one of the chief goals of his pontificate in the encyclical "Ecclesiam Suam," released in August, 1964.

For months rumors have been afloat that the Pope, in line with this intention, would fly to New York to plead for world peace before the General Assembly of the United Nations. Reports that an invitation from Secretary General U Thant had been accepted by the Pontiff were neither confirmed nor denied until last Wednesday.

The Vatican press office then supplied the bare details of a meeting that is precedent-breaking on several counts.

It will be the first time a reigning pontiff has set foot on American soil. More important, it will be the first time in history a pope has addressed a gathering of political leaders representing the political, ideological and spiritual families of mankind.

As Paul's predecessor, John XXIII, addressed his encyclical on world peace "Pacem in Terris" to all men of good will, so the present pontiff has accepted the role of spokesman for the moral and spiritual aspirations of humanity.

The Pope will leave Rome at 7 A.M. (1 A.M. New York time) Oct. 4, and arrive at Kennedy Airport about 10 A.M. He will go immediately to the Madison Avenue residence of Cardinal Spellman, rest briefly, and then in the middle of the afternoon proceed to the United Nations headquarters.

Later the same day he will celebrate an open-air mass, probably at Yankee Stadium, to underscore the spiritual aspect of his plea. That evening, he will take off again for Rome where 2,300 bishops will be assembled for the fourth session of the Vatican Council.

President Johnson will also be in New York on Oct. 4. Before the of the papal visit, id already set aside r a private dinner

with U.N. Ambassador Arthur Goldberg. It seems highly probable, then, that the President and the Roman Catholic pontiff will meet, if only briefly, during the breathless trip.

Difficulties of protocol can be avoided if the two world leaders, who happen "providentially" to be in the same city at the same hour, express an interest in an informal meeting. An "arranged" meeting would require niceties that both could find difficult.

The Pope's visit to the United Nations is not to be regarded as a

trip to the United States but a gesture toward all the nations whose representatives can be found at the headquarters of the international organization. It is consequently the most significant and dramatic step yet taken by the pontiff to implement the "dialogue with the world" which he called for in "Ecclesiam Suam."

He will address them not as a spokesman for the Christian West but as a man above the fray, pleading with both sides in every international quarrel to put the claims of humanity above everything else.

AMERICAN JEWISH
ARCHIVES

R.T.

THE NEW YORK TIMES, TUESDAY, SEPTEMBER 14, 1965.

Outline of Pope's Visit Here Oct. 4 Is Announced by Spellman's Office

Cardinal Spellman's office announced today the outline of a 13-hour schedule for Pope Paul VI when he visits New York City Oct. 4.

The high point of the visit, the first by a reigning pontiff of the Roman Catholic Church to the United States, will be a speech at the United Nations in which he will make an appeal for international peace.

The United Nations appearance will be preceded by a two-hour motorcade from Kennedy International Airport to St. Patrick's Cathedral. At 8 P.M. the Pope will celebrate a low mass at Yankee Stadium that will include prayers in the five official languages of the United Nations.

The exact route of the motorcade was not disclosed, nor was it indicated whether the Pope

would meet with President Johnson, who is expected to be in New York that day. Mr. Johnson is to attend a dinner given by Arthur J. Goldberg, United States Representative at the United Nations, at Mr. Goldberg's residence at the Waldorf Towers the night before.

According to sources at the Chancery of the Archdiocese of New York, Pope Paul will arrive at Kennedy Airport by chartered Alitalia airliner at approximately 10 A.M. He will be greeted by United Nations and civic officials and by Cardinal Spellman. The Pope will deliver a short address.

The two-hour motorcade will then proceed through Queens into Manhattan with the Pope riding in an open car if weather permits.

At St. Patrick's Cathedral the Pontiff will walk down the main aisle to the main altar, where he will pray and then bless those inside the cathedral. The chancery indicated that the cathedral would be open to the public before the Pope arrived.

The Pope will leave St. Patrick's by the main exit on Fifth Avenue and walk along the 50th Street terrace to the Cardinal's residence on the west side of Madison Avenue. A 1 P.M. luncheon is scheduled there.

The time of the Pope's address before the United Nations General Assembly has not been announced, although some informed observers expect that it will be 3 P.M. He will travel to the United Nations by car and then return to Cardinal Spellman's residence for dinner.

At 8 P.M. the Pope will cele-

brate the mass in Latin at Yankee Stadium. Lectors, as yet unidentified, will read the Epistle and the Gospel in English, and the Prayer of the Faithful will be said in English, French, Spanish, Chinese and Russian.

The Offertory Procession will include five boys and five girls. These youngsters, a boy and a girl from each of five continents, will be the only persons to receive Communion.

The Pope will deliver a 10-to-15-minute homily (sermon). It will be followed by a recitation of the Lord's Prayer with every member of the giant congregation speaking in his or her native tongue.

Cardinal Spellman will return here from Rome, where he is attending the Ecumenical Council prior to the arrival of the Pope.

The four other United States Cardinals have been invited here for the Pope's visit. They are Richard Cardinal Cushing of Boston, Lawrence Cardinal Shehan of Baltimore, Joseph Cardinal Ritter of St. Louis and James Francis Cardinal McIntyre of Los Angeles.

The allocation of tickets for the events during the Pope's visit will be devised to provide the widest possible distribution, according to chancery sources. They said tickets for the Yankee Stadium mass would be distributed as equitably as possible among the parishes and diocese within travelling distance.

Extra seats will be set up in the outfield of the stadium, which is expected to accommodate close to 100,000 persons.

As many as 5,000 are expected to crowd into St. Patrick's, which normally seats about 2,300. Chancery sources said committees were being established to handle the arrangements to allocate tickets.

British Rebuff Dutch

LONDON, Sept. 13 (AP)—Britain rejected today a Dutch appeal to lift a ban on British-made engines and parts for Dutch-made transport planes ordered by Indonesia. The Indonesians have ordered from the Netherlands 20 to 24 Fokker Friendship transports. Britain supplies the Rolls Royce engines and other essential parts for the planes.

Don't empty ash trays into the toilet. Every flush uses 5 to 8 gallons.

Pope's Visit Acclaimed in U.S. By Civic and Religious Leaders

9-9-65

By GEORGE DUGAN

Times

Pope Paul VI's projected visit to the United Nations brought forth a flood of favorable comment from religious and civic leaders yesterday.

The Rev. Dr. R. H. Edwin Espy, general secretary of the National Council of Churches, said that all Christians and all Americans "will have the warmest feelings of welcome for Pope Paul VI as His Holiness undertakes his unprecedented mission in this country."

The National Council is the cooperative agency for 30 of the country's major Protestant and Eastern Orthodox bodies.

"We pray that the Pope's address to the United Nations General Assembly will help to reinforce the will of peoples and governments to live together in peace and goodwill," Dr. Espy said.

Cardinal Spellman, who will leave for Rome on Sunday, said that nothing was closer to the heart of the Pontiff than the cause of peace.

"I know that all New Yorkers, as well as the members of the United Nations, will welcome the visit of His Holiness and listen to his words," the Cardinal said.

Asked whether he would return from Rome for the papal visit, the prelate replied: "It all depends on what the Pope wants."

Mayor Wagner, in Washington for a meeting of the Presidential Commission on Crime, hailed the impending visit as a

"tremendous honor for New York City."

He added that many thousands from outside New York would join in honoring the Pope "as one of the great spiritual leaders and also one of the great leaders for peace and good in the world."

Governor Rockefeller described the visit as "very significant," since "at no time in recent years have there been so many conflicts as today."

According to the Governor, the Pope's plan "is a perfect example of the increasing impact he is making on behalf of peace throughout the world."

Msgr. Alberto Giovannetti, United Nations observer for the Holy See, declared: "It is well known that the Holy Father is deeply concerned that mankind should achieve a just and efficient framework of peace and that the great blight of poverty that affects so many of God's children with hunger, disease and deprivation of mind and spirit should be erased from this bountiful earth."

"Since these two themes — peace and the promotion of humanity's well-being — are the declared aims of the United Nations, it is natural that His Holiness Pope Paul VI should be willing to share his viewpoint with the government representatives who assemble here," he went on. "He does speak for the many millions to whom those governments have specific and inescapable obligations."

more than anyone else was responsible for the opening of Christianity to the Gentiles, began the process long ago. The mystery of God's ways, he admitted, were beyond his understanding, but he knew and affirmed that in spite of what had happened, "theirs is the sonship and the glory and the covenant and the law and the worship and the promises; theirs are the fathers and from them is the Christ according to the flesh". God, he goes on to say, does not repent of the gifts he makes or of the calls he issues. The Jews are still the people of his covenant.

The resurgence of Jewish hopes from the ashes of Auschwitz cannot but move us who with them believe that God is the Lord of history, and that he leads us all forward to that fulness of time when "he will be all in all". We who know something of the historical relation between this people, its faith, and The Land naturally follow with sympathy every effort for peace and justice in the Middle East. At this time let us pray with special intensity that the leaders of the region will not falter and that God will bestow his blessing on their efforts.

As we celebrate the Christian Passover which is Easter, the passover of Jesus from death to life and our passover from sin and alienation to the friendship of God, let us remember that our Jewish friends are celebrating their Passover with us. Mindful of this, let us humbly recognize the failures of the past and let us struggle to eliminate every kind of prejudice from our heart and the hearts of our children. Above all we should try to know, to appreciate, and to work together with our Jewish brothers and sisters. As for the future, let us trust in God who is the Lord of all our futures. Our hope can be expressed in the words of the Council: "In company with the prophets and Paul, the Church awaits the day, known to God alone, on which all peoples will address the Lord in a single voice and 'serve him shoulder to shoulder'".

Yours devotedly in Christ

+ B. Emmett Carter

Archbishop of Toronto

Lent 1979

To the Priests, Religious, and Faithful People of the Archdiocese of Toronto

My dear Brothers and Sisters in Christ:

Holy Thursday this year coincides with the first day of the Jewish feast of the Passover. At the same time that we shall be celebrating the central mystery of our religion, the death and resurrection of Jesus, our Jewish neighbours will be commemorating the Exodus from Egypt, the central religious event that constituted them a people. It is not by chance that Passover and Easter always fall at approximately the same time for it was in the context of the great Jewish festival that Jesus' life drew to its end.

This year's coincidence of dates invites us to reflect in a special way on the Jewish roots of Christianity and on the continuing relationship between the two religions.

It is difficult to overemphasize the importance of our Jewish heritage. In the words of Pius XI, we are all spiritually Semites. Abraham, Moses, the Prophets, Mary, the 12 Apostles, Paul — all these heroes and models of our faith are Jews.

At the heart of the Christian creed is the affirmation that the Word became flesh, that the mystery of God appeared among us in a concrete human form, that in the life and destiny of a specific man reconciliation was achieved and forgiveness imparted. The flesh, the form, the life and destiny in which all this came to pass were Jewish. Jesus was a first century Palestinian Jew. His way of thinking, feeling, and expressing himself was as molded by his milieu as ours is by our particular cultural heritage and experience. The God whose reign he proclaimed was the God of Abraham, Isaac and Jacob, the God who had made covenant

with his people, the God who challenged and consoled them through the word of the prophets. The drama of the life and death of Jesus was played out almost entirely within the confines of the Jewish people. His mother was as much a Jew as Judas. Peter and the twelve were as Jewish as the chief priest and the scribes.

It is difficult today to reconstruct all of the events surrounding the death of Jesus. Some of the leaders of his people as well as the Roman authorities were involved. It was Pilate who finally had him executed, apparently as some kind of political revolutionary. To the eyes of faith, the key to his death is a divine-human self-giving love that met and overcame the mystery of iniquity.

The first Christians were all Jews. In the event of the resurrection they recognized a paradoxical fulfillment of their hopes. By raising up Jesus God had made him Christ and Lord. In trying to understand and proclaim their faith the Christian community naturally turned to the Jewish Bible. For several generations, in fact, they had no other Bible. They had Jesus, they had the event of the death and resurrection, and they used all this as an interpretative tool to understand what we call the Old Testament.

It was against this background that the Gospels and the other writings of the New Testament came into being. They, as our liturgy, are permeated with the language, images, and religious themes of the Hebrew Scriptures.

Time and again in the course of Christian history movements have arisen that attempted to deny more or less radically our Jewish heritage. Extreme forms of such movements have always been condemned as heretical. The struggle against them, however, has left its scars in widespread and vaguely felt prejudice and animosity.

No reflection on the relation of Christianity and Judaism in our age can avoid the tragedy of the Holocaust. In a century in which violence, war, and persecution seem at times to be a way of life, the systematic attempt by the Nazis to destroy the European Jews stands out as a uniquely abominable atrocity. How could such a thing have happened in the twentieth century and how could it have happened in lands that

were not only culturally and scientifically advanced but also at least nominally Christian?

The answers to these questions are not simple. Anti-Semitism in varying forms has been widespread and of long standing in the history of western civilization. It has not been the work of any one people or any one nation. Its roots are partly religious. The Nazi ideology that fanned this smoldering animosity into a raging fire of demonic destructiveness was not religious but racist. It had a kind of religious significance for its major perpetrators, but the religion it reflected was a blasphemous deification of race, people, and blood. And yet, we must ask, would such prejudice and blasphemy have had so horrendous an effect had there not been that tradition of contempt for the Jews that haunts the history of Christianity? We can only lament, condemn, and decry with the Second Vatican Council "hatred, persecutions and manifestations of anti-Semitism, directed against Jews at any time and by anyone".

The Council has challenged us to examine ourselves and to root out all forms of prejudice and discrimination as incompatible with our vocation to be followers of Christ. We must recognize and abandon the false stereotypes that we often have of others, especially of the Jews.

Church authorities have repeatedly repudiated the perverse notion of collective guilt for the death of Jesus, whether applied to the Jews of his day or to subsequent generations. The authentic Christian tradition has always seen in the cross an expression of love. "He loved us", as the Letter to the Ephesians puts it, "and gave himself up for us, a fragrant offering and sacrifice to God." In regard to the question of guilt the Catechism of the Council of Trent clearly teaches that the guilt of sinful Christians is far greater than that of the Jews. To the eyes of faith, it is the reality of sin, of our sin, that called forth in some mysterious way this agonizing manifestation of self-giving love.

The Council has encouraged us not only to reject prejudice, but to go further, and to reflect in the light of our faith on the positive religious significance of contemporary Judaism. Paul, the Jew who had become a Christian and who

Paul reports on UN; asks action

VATICAN CITY (RNS) — Pope Paul VI, at his first general audience following his United Nations visit, said "there has been a great deal of propaganda done on behalf of peace this year, but it has not really been effective."

Therefore, he told the crowd of Romans, tourists and pilgrims gathered in St. Peter's Basilica, "we must take up this great idea again, examining it in the light of Christian principles. We must all make it an important part of our consciences."

"We should not," the Pope added, do this for demagogic or unpatriotic motives nor for selfish or hedonistic ones, but for a really human one. This will give to peace its true expression: a spiritual and social order of justice and social service and love toward all. This will be an ideal vision of mankind that can really be called catholic, that is, universal."

POPE PAUL SAID HE was still "deeply moved" by his visit to the United Nations headquarters. "This," he said, "has been much discussed. We will add nothing to the news items and commentaries. We think that this event has not only news value, but also value in the eyes of history and of God. We leave it to you to judge the various aspects of our journey."

Pope Paul said he would limit himself to "a simple spiritual observation which will join this audience to the purpose of our visit — to announce peace to the world."

"Perhaps," he continued, "you share the opinion of the many people who think that peace is the responsibility of governments and those who

(Continued on Page 2)

Ellis sees birth control group 'hopelessly deadlocked'

In the first interview granted to the press since his visit to the Council, Msgr. John Tracy Ellis, renowned church historian told the University of San Francisco newspaper that the most noteworthy accomplishment of the Council so far was the dramatic vote on religious liberty. "Without its passage the ecumenical movement, for one thing, would have been finished," he said.

Interviewed by Foghorn, the campus daily, the former Catholic University professor described the Pope's commission on birth control as "hopelessly deadlocked." He said this makes for terrible anguish for the Holy Father. A nervous and highly sensitive man, the Pope realizes that a decision is of the utmost necessity, said Msgr. Ellis. As Cardinal Rossi of Sao Paulo has remarked, said the historian, "We dare not return to our people without an answer."

(Continued from Page 1)

are responsible for what happens to their people. These people are very interested in peace. They enjoy it when it is present. They mourn when it exists no longer. However, they are normally without the power to influence responsible, even fatal, decisions on which peace depends.

"Without doubt, peace is a political problem in its critical moments. But it is also a collective act of the people in the preparatory period and in the period when it is firmly established and enjoyed."

THE PONTIFF STRESSED the force of public opinion. "We wish to say that peace is a duty, a duty of everyone."

Pope Paul paused at this point to repeat a portion of his talk to Vatican II in which he discussed the obligation of extending charity to the poor of the world. He then concluded by saying:

"When you hear about the social teaching of the Church or our mission, or world hunger, or Catholic unity, or union in our Church of Christ with our separated brethren — you are hearing about the value that modern Christian life places on peace.

"Make your work, too, so that it will merit for you the reward spoken of in the seventh Beatitude: 'Blessed are the peacemakers, for they shall be called the children of God.'"

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Behind Pope Paul's Visit: The Work That John Did

By MARY McGROBY

Pope Paul's brief visit to the U.S. was made possible by his predecessor, Pope John.

Before John shattered the walls separating the Roman Catholic Church from other religions, the prospect of a Pontiff's setting foot on American soil would have been unthinkable.

But so deeply has the spirit of ecumenism fostered by Pope John taken hold that the Pope's coming has been greeted by other sects not with howls of protest but with fervent appeals that his stay be extended so he could meet with other religious leaders.

At the UN this Friday, the diplomats who are swamped with requests for tickets admitting holders to the special General Assembly which the Pope will address Oct. 4 voiced delight that Paul was coming.

Even though the General Assembly is now back in business, thanks to U. S. concessions on the dues question, the UN always needs friends. The implicit endorsement of its aims and purposes by the world's most conspicuous spiritual leader is bound, diplomats think, to help their cause and that of world peace.

The Pope is not expected to make any specific proposals in his half-hour oration. But the mere fact of his coming to make it is expected to start the next session of the Assembly on a high note. It will also cut the ground out from under those right-wing Catholics who persist in their hostility to the world organization on the grounds that it is wicked to have any commerce with the representatives of godless communism.

The only reservations, in fact, were attended the announcement of the Pope's plans

have come from the liberal wing of his own church. These murmurings, all privately expressed, come from those who feel that the precedent-breaking trip will distract attention from the crucial final deliberations of the Vatican Ecumenical Council in Rome.

They have in any case been disappointed in the Pope's vacillating course between the progressives and conservatives who are struggling for power in the Ecumenical Council. They regret that the Pope has chosen to forsake the path of the reformer set by Pope John and that he seems himself in

the role of peacemaker, which is more in the spirit of Pope John's predecessor, Pope Pius, who also chose to make his principal contribution as a diplomat.

The political implications of Paul's visit are non-existent, thanks to Pope John and also to the Presidency of John F. Kennedy, who established beyond cavil that a Catholic can be President without the slightest hint of Vatican domination.

President Johnson can consider whether and where to meet the Pope, without any consideration of grave political consequences.

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Cath. News 10/21/65

Impact of Pope Paul's U. N. Speech

By ALBA ZIZZAMIA

UNITED NATIONS, N.Y. (NC)—The profound impression made by Pope Paul VI's address at the United Nations was reflected in one speech after another as the U.N. General Assembly continued its annual general debate.

The historic significance of the Pope's appearance before the assembly, the deeply spiritual inspiration of his message, and above all his own compelling humility received repeated comment.

Dato' Ismail bin Dato' of Malaysia summed up what seemed the universal reaction of U.N. delegates and secretariat members alike when he said:

"This rostrum became hallowed ground for a brief 30 minutes. It is impossible not to feel the impact of the great call to peace that His Holiness Pope Paul VI made to the entire world of humanity through the representatives of the 117 nations gathered here. I can only hope that in the months and years ahead we shall prove worthy of the message he entrusted to us."

The universality of the Pope's appeal was singled

out by Nuhu Bamall of Nigeria, who said:

Faith in Humanity

"The impact of His Holiness Pope Paul's message on us had nothing to do with whether we were Roman Catholics, or Protestant Christians, or Moslems, or people of no religion at all. I nearly said 'people of no faith at all,' but that would not be correct, for we all share one faith with the great Pontiff; namely, faith in humanity. . . . We believe in the kind of world that he wishes us all to join in creating: a world in which we can live together in peace, regardless of differences of race, creed and ideology."

This transcendence over all barriers of race, color or creed, as Thi Han of Burma described it, was another aspect of the Pope's message which received continuing response.

Several, like Ketema Yifru of Ethiopia, emphasized that "fullest support" should be given to "his appeal for the reduction of armaments and the use of funds so gained for economic development."

"His stand against colonial-

ism," declared S.N. Odaka of Uganda, "is a source of strength to all those, particularly in Africa, still under the terrible yoke; and a warning against regimes established on the basis of pride and racial superiority, rather than on humanity and equality."

Gigantic Task

Diallo Abdoulaye of Guinea declared the Pope's words should lead to an understanding of the imperatives in the "gigantic task of the liberation of men and nations and the affirmation of their equality."

Ignacio Iribarren Borges of Venezuela stressed that the Pope's message was addressed "not only to mankind, but in the first place to those seated here whose duty it is to build peace." Recalling the Pontiff's reference to the 20 centuries of desire for a conversation with the world, Iribarren commented: "It was as if His Holiness were saying to us: 'Do not despair if in your 20 years of life you have achieved only part of the vast task imposed on you.'"

"Who was not moved to a new reflection on the fate of this organization?" asked J. Rudolph Grimes of Liberia, while C.B. Rogers-Wright of Sierra Leone found that "confidence has been further strengthened by the inspiring address of His Holiness."

Several referred to the "unprecedented honor" of Pope Paul's visit, or to the unparalleled status it conferred on the United Nations.

Reds Are Silent

The general debate takes place in plenary sessions of the U.N. in which each country states its formal and official position on the agenda items with which it is most concerned. Speakers are usually prime ministers, deputy prime ministers, or foreign ministers of their respective countries. Of all those taking the rostrum in the week following the Pope's address, only delegates of Communist countries, two Arab countries and Sweden failed to express some sentiment of appreciation for Pope Paul's dramatic effort on behalf of peace.

10-6-65

Post T

Predict Pope Will Tour U.S.

By EDWARD KIRKMAN

Cardinal Spellman's top aides predicted today that Pope Paul VI will be back in America sometime in the near future for a more extensive trip.

Officials of the New York Archdiocese said such a visit would then take the most traveled Pontiff to such other great metropolitan centers as Boston, Chicago and even San Francisco and Los Angeles.

While they would not allow themselves to be quoted by name, officials in the church hierarchy all agreed that the Pontiff's return for an extended tour of the U. S. was very likely.

Hope Expressed

Cardinal Spellman's secretary, Msgr. Patrick Ahearn, went so far as to tell the New York Post:

"I would hope that in time the Holy Father will make another visit, and that visit will be to the U. S., when he will

be able to spend more time in this country and visit other great metropolitan centers of our nation."

Speaking more guardedly than some of the other prelates, Msgr. Ahearn nevertheless displayed considerable expectation of another Papal visit, saying that at least a precedent had been set for another trip.

Moreover, he pointed out:

"I feel sure he went home very, very happy—and consoled. His Holiness evidently was greatly pleased and deeply moved by the welcome extended him."

Invited by UN

If the Pope returns, he will be satisfying millions of Roman

Catholics in this country, and in Europe as well, who questioned the point in the Pontiff's 9,000-mile journey to make one important speech at the UN and conduct one vast outdoor mass in Yankee Stadium, then return to Rome.

There were a number of good reasons why Pope Paul limited his stay in New York to only one day. He had been here as a guest of the UN, not the U. S. Therefore, he came here to accomplish only the mission he had set for himself and get back to the Vatican.

But if the Pope does come again—he will be a guest of the U. S.

Continued

October 21, 1965

Mr. Charles L. Greenebaum
Hertz Corp.
660 Madison Avenue
New York, N. Y. 10021

Dear Mr. Greenebaum:

Herbert Rand has passed on to me your note of October 12th and the copy of Mr. Cymrot's letter to Cardinal Spellman. In answer to your first question, yes, we did receive directly and indirectly other complaints regarding this excerpt read during the Papal Mass conducted in Yankee Stadium. Perhaps because the Vatican Council declaration on the Jews was pending in Rome at the moment, and perhaps because of a general uncertainty among Jews as to the Pope's position on that document, there was a fairly strong groundswell of reaction to this excerpt.

Your second question--whether we have a position on this matter--is much harder to answer. It is equivalent to asking whether we have a "position" on the New Testament, since that is the source of the excerpt in question. Just as Jews read a portion of the Scriptures at each weekly service, so do Catholics read a selection from both Old and New Testaments. I believe the reading is mandatory, but I am not yet certain whether the particular quotation read at the Papal Mass--John (20:19-23)--was mandatory for that week, or whether it was selected for other reasons.

Most Jewish--and many Christian--scholars agree that the Gospel of John, which frequently uses the term "the Jews" when the author is actually referring to a small group of Jewish authorities who were opposed to Jesus, is the one most easily open to anti-Jewish interpretation. No responsible Jewish leader has ever suggested that Christians revise their sacred scriptures, but we have asked for a clarification and interpretation of those passages in Christian scripture which are most easily distorted or misunderstood. Some of our most enlightened and perceptive Catholic friends

are very much aware of this problem and have spearheaded the movement to revise and improve textbooks, sermons and other materials. Despite these efforts, there is an enormous job of sensitizing still to be done. That is why we most appreciate letters such as the one Mr. Cymrot has written to Cardinal Spellman. The letter itself is dignified, intelligent and irenic in tone. I was very impressed with it. I think it can do no harm, and only good, for letters of this kind to be sent by Jews as individuals, and I think it is not wrong for Catholic authorities to know that Jews feel strongly about these matters.

In short, this is one of those rare situations in which I think it was wise for our agency not to take a public stand regarding the Mass (although, of course, our entire program is geared to this problem in a larger context) but quite appropriate for individual Jews to express their feelings. Mr. Cymrot has expressed his admirably.

Very truly yours,

Rabbi Marc H. Tanenbaum, Director
Interreligious Affairs Department

MHT:as

CC: H. Rand

Excerpt from Pope Paul VI message
during Mass at Yankee Stadium - 10/4/65
Following quotes taken from the Douay Bible

Chapter

Quote taken from the Second Book of Machabees - Verses 1-5

"To the brethren, the Jews that are throughout Egypt, the brethren, the Jews that are in Jerusalem and in the land of Judea send health and good peace.

2. May God be gracious to you and remember his covenant that he made with Abraham and Isaac and Jacob, his faithful servants:
 3. And give you all a heart to worship him and to do his will with a great heart and a willing mind.
 4. May he open your heart in his law and in his commandments and send you peace.
 5. May he hear your prayers and be reconciled unto you and never forsake you in the evil time."
-

Quote taken from St. John, Chapter 20, verses 19-23

"Now when it was late that same day, the first of the week, and the doors were shut, where the disciples were gathered together, for fear of the Jews, Jesus came and stood in the midst and said to them: Peace be to you.

20. And when he had said this, he shewed them his hands and his side. The disciples therefore were glad, when they saw the Lord.
21. He said therefore to them again: Peace be to you. As the Father hath sent me, I also send you.
22. When he had said this, he breathed on them: and he said to them: Receive ye the Holy Ghost.
23. Whose sins you shall forgive, they are forgiven them: and whose sins you shall retain, they are retained."

Where Mutual Respect Is an Absolute Necessity

At the time Christians were preparing for the solemn commemoration of the passion, death and resurrection of Jesus Christ, some Jewish spokesmen denounced the homily preached by Pope Paul VI at a parish church in Rome on Passion Sunday. They said the homily "runs counter to the declaration of the Ecumenical Council condemning anti-Semitism and absolving the Jewish people of blame for the death of Jesus."

The Fathers of the II Vatican Council on November 20, 1964, voted a preliminary approval of a statement on the relationship of Christians and non-Christians. The statement expressly rejects the idea that the Jewish people are guilty of deicide, and affirms that all that happened to Christ in His passion, cannot be attributed to all the Jews living at that time, and much less to the Jewish people living today. It repudiates the notion that the Jews were cursed or rejected by God and calls on Christians to foster relations of mutual esteem and understanding with Jews.

This emphatic repudiation of the pseudo-religious misconceptions of collective deicide and accursedness of a whole people, in no way veils the historical happenings of the passion and death of Christ—the central tenet of Christianity. It does not conceal the role of Caiaphas, the high priest who said: "It was expedient that one man should die for the people" (John 18, 14). It does not veil the role of Pilate who told Jesus: "Thy own people and the chief priests have delivered thee to me"; who when he told the Jews "judge him accord-

ing to your law" was told, "It is not lawful for us to put anyone to death" and "We have a Law, and according to that Law he must die, because he has made himself Son of God" (John 18, 28; 19, 8). Nor does it minimize the role of Pilate and the Roman soldiers who executed the death penalty demanded by the chief priests. Christ was put to death, and some of those who took part in this tragedy belonged to that people, blessed and burdened with the awesome responsibility of being God's chosen.

The prophets often spoke of the people of Israel in general when they raised their voices against those who transgressed God's law. They did not thereby imply that all bore personal guilt for the transgressions.

Thus Isaias said: "For they have cast away the law of the Lord of hosts, and have blasphemed the words of the Holy One of Israel. Therefore, is the wrath of the Lord kindled against his people . . ." (Isaias 5, 24). Similarly, Pope Paul speaking to the world of today, used the historical incident described in the Gospel of Passion Sunday—an account of the rejection of Christ—to plead with the people of today not to repeat the tragedy, but to heed the teachings of Christ, for which the world is so desperately in need.

Pope Paul VI, has given clear and ample evidence—by word and deed—of his deep and abiding concern for the Jewish people. Just recently, following and exceeding the example of his predecessors Pius and John, he revised the prayers of the Good Friday liturgy, to eliminate the last traces of anything that might be regarded as displeasing by the Jewish people.

Religious journalists, familiar with Pope Paul's benevolence towards the Jewish people, regarded the interpretations attached by some to the words of his homily with reserve and scepticism. Vatican spokesmen explained that the Pope's words were being misinterpreted and that the Pope in no way reopened the question of deicide. Moreover, it is inaccurate to speak of the Church absolving anyone of such guilt. Jesus Christ Himself pronounced a prayer of absolution over those personally sharing in the responsibility for His death: "Father, forgive them for they know not what they do."

The cautious sensitivity of many Jews is understandable in the light of past experiences. The supreme legislative authority in the Catholic Church—the Ecumenical Council—is showing due awareness and respect for such sensitivity by the declaration which it is preparing for promulgation. But Catholics also have profound sensitivities rooted in their faith in the mystery of the passion and death of Christ. Their sensitivities are also reflected in their deep reverence and filial affection towards Christ's Vicar on earth; their supreme teacher the Pope, whom they acknowledge and reverently call "Our Holy Father." Mutual awareness and reciprocal respect for these deep feelings and belief is an absolute necessity for the continued development of better Catholic-Jewish relationships.

November 18, 1965

John Slawson
Nathan Perlmutter

With reference to the "mystery" surrounding the announcements that Pope Paul would meet President Johnson in the suite of Ambassador Goldberg and the subsequent absence of any reference to the meeting having taken place in Goldberg's rooms:

I checked it out with a friend, who, in turn, spoke to a very highly placed Washington personality, who has indicated that he, it was, who suggested to the President that Ambassador Goldberg's rooms be used.

The explanation for the "mystery" is that the newspapers reported the Goldberg suite as the situs prior to the Pope's aide here in New York having approved the precise time and place of the meeting.

While it is thought (wishfully, I think) that the Pope hadn't known about the absence of concurrence between his aide and the White House, the reason for the aide's failure to approve the situs is unknown.

Thought you'd be interested.

NP:MRG

cc Marc Tanenbaum ✓
Morton Yarmon