



THE JACOB RADER MARCUS CENTER OF THE AMERICAN JEWISH ARCHIVES

Preserving American Jewish History

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

Series C: Interreligious Activities. 1952-1992

Box 49, Folder 4, Vatican Council II, 1963-1965.



ARTICLE - LA PRENSA, Buenos Aires, November 29, 1963
(also featured a picture of Father Carlos Cucchetti)

THE POSITION OF THE CATHOLIC CHURCH VIS-A-VIS THE JEWS -
Father Cucchetti Analyzes the Document Presented to the
Council.

"The document concerning the Jews which has been put before the consideration of the Council of Vatican II is of the highest hierarchal caliber and of great moral beauty. It crowns the long work now going on in various countries, not excluding our own. I dare say that, through this document, the Council goes further than the Council of Trent; it goes back to that first Council of Jerusalem, when the church consisted of Judeo-Christians. It is a return to our origins."

With these words the Reverend Dr. Carlos Cucchetti, an Argentinian priest, summed up his evaluation of that document of the Council. Father Cucchetti for many years was in the forefront as one of three co-presidents - of the Judeo-Christian Brotherhood in our country. Dr. Cucchetti has attended the recent ceremony of the reopening of Vatican Council II by Pope Paul VI in Rome. He had the opportunity of reinforcing his contacts with those who inspired the document in question, particularly with the German Cardinal Augustin Bea, president of the Secretariat of Christian Unity, which was charged with reviewing and editing the text now before the Fathers of the Council.

The Argentinian priest told us that his viewpoints in this respect were in ample agreement with those of the other two directors of the Confraternidad Judeo-Christiana, Rabbi Dr. Guillermo Schlesinger and Protestant Pastor Adam Sosa.

Correction of an Historical Injustice.

For Father Cucchetti the document on the Jews constitutes a correction of an historical injustice committed by Christianity against Judaism.

"As is known,"- he explains - "anti-Semitism which is a shame and a defect of Christianity, has used and is using a great variety of guises; one of them is the religious subterfuge. With the document proposed to the Council by Cardinal Bea - and which should be incorporated in the Council's doctrine on ecumenicism - the church extirpates the bile of unjust religious pretexts which give rise to anti-Jewish hatred.

"The document calls for a searching of the conscience of Christianity. But it is not limited to that transcendental consideration. It is also an aspect of virtual rejuvenation which the church now strives for in our days, in accordance with the orientation laid down by Pius XII, but which attained special urgency under the reign of John XXIII, and now continued by Paul VI. It is that rejuvenation which John XXIII desired to achieve when he once said that he wanted to shake off the Papal throne the dust which has gathered from the time of Constantine.

Return to the Judaic Ethic.

The Argentinian priest afterward discussed his interpretation of the process of rejuvenation in greater detail.

"With a document such as the one which changes the attitudes of the Catholics towards the Jews, we begin to return to the first principles of Christianity, which have their firm basis in the ethic and spirit of Jewish justice. The Church leaves the rigid juridical conceptions which have hampered the Roman

spirit and also departs from the orthodox theological concepts which stem from Greece. But that we may espouse the defense of the right of truth, we find in this document on the Jews that there is an insistence on the protection of the right of those who seek the truth."

An Opinion of Cardinal Bea.

Father Cucchetti is convinced that the importance of the document will be fully appreciated by future generations after the Council. At present, on the other hand, it is possible that it will arouse reactions of the narrow-minded and the intolerant.

In this regard, he recalled that Cardinal Bea recently told him that, in the Latin countries, the priests who were dedicated to the work of bringing together Jews and Christians, "carried on their foreheads a crown of thorns - the only crown for that priesthood."

Regarding this, Dr. Cucchetti recalls the arduous labor during past years to further the Judeo-Christian Brotherhood, as in our country, in order to promote this rapprochement. Its more remote activities, in the order of things, date from the first contacts with the then Cardinal Montini, now Pope Paul VI, in Rome during 1946. Jacques Maritain, at that time Ambassador of France to the Holy See, served as intermediary between the Argentinian priests and the Italian Cardinal.

"Therefore, from the beginning of the Brotherhood in Argentina, there was a long road, during which I took the opportunity of ascertaining already successful methods from the time of World War II in France (where Archbishop Cardinal Feltin prohibited them), and in Germany, Switzerland, England and the U.S. Also

I saw the example of Pro Deo University of Rome, started through the inspiration of Pope Pius XII and directed by Father Felix Morion, which was open to students of all faiths, and which was one of the first Catholic projects for establishing a center of studies to further understanding among all faiths."

A Report Which Appeared in "La Prensa".

"In 1956 I journeyed to Israel, and on my return I was interviewed by a representative of La Prensa. The report, in which I spoke of Judeo-Christian friendship, had great repercussions. Because of it I effected a mutual contact with Rabbi Dr. Schlesinger and afterwards with Protestant Pastor Sosa. And then, in 1958, there was officially established the Confraternidad in Argentina which was soon after followed by similar units in Brazil and in Uruguay."

According to the subsequent explanation of Father Cucchetti, the Argentinian hierarchy did not participate at once in the considerable wave of the movement throughout the country, but it assumed a watchful attitude, hoping that the Holy See would clarify the Catholic position in this regard. "Now in view of the document which has been submitted to the Council, I hope that the Episcopacy will confirm it and will help above all to raise and promote its spirit because, in the last analysis, it admonishes its preachers and catechists against adopting a contrary attitude, and it exhorts the promotion of mutual understanding and esteem."

"At the same time I hope," he added, "That the Episcopate would also assail the germs of anti-Semitism, which to this day exist in certain religious areas."

A Revolutionary Act in Spain

Finally, the correspondent at one ^{meeting} of the Confraternidad Judeo-Cristiana, singled out a deed which he considered revolutionary and greatly significant to demonstrate the spiritual ecumenical advance. In Spain, whose clergy has been traditionally reactionary against all kinds of innovations, there is being set up with the approval of the Archbishop of Madrid, a Confraternidad Judeo-Cristiana, which has been set up along the lines of the one in Argentina, requesting informational data, releases, and other kinds of literature.

Moreover, there is now in the University of Salamanca, for the first time, a Chair of Protestant Theology, occupied by well-known specialists on the subject, with a great number of students. It fully conforms to the spirit of Paul VI who did not speak in the Council of the 'separated brethren,' but who spoke of the 'dispersed brethren,' of whom he begged pardon.

THE AMERICAN JEWISH COMMITTEE

SUMMARY OF THE DECLARATION ON THE JEWS

The Council searches into the mystery of the Church, and remembers the bond that spiritually ties the people of the New Testament to Abraham's stock.

The Church acknowledges that, according to God's saving design, the beginnings of her faith and her election are already found among the Patriarchs, Moses and the prophets. She professes that all who believe in Christ--Abraham's sons according to the faith (cf. Gal.3,7)--are included in Abraham's call. The Church cannot forget that she received the revelation of the Old Testament through the people with whom God in His ineffable mercy concluded the Ancient Covenant. Indeed, the Church believes that by His cross Christ our Peace reconciled Jews and Gentiles, making both one in Himself (cf. Eph. 3,14-15).

The Church recalls that Christ, the Virgin Mary, the Apostles, as well as most of the early disciples sprang from the Jewish people.

Jerusalem did not recognize the time of her visitation (cf. Lk. 19, 44), nor did the Jews, for the most part, accept the Gospel; indeed many opposed its spreading (cf. Rom. 11,28). Nevertheless, God holds the Jews most dear for the sake of the Fathers; his gift and call are irrevocable (cf. Rom 11, 28-29). In company with the Prophets and Paul the Apostle, the Church awaits that day, known to God alone, on which all peoples will address the Lord in a single voice and "serve Him shoulder to shoulder" (Soph. 3,9).

Since the spiritual patrimony common to Christians and Jews is so great, the Council wants to foster and recommend a mutual knowledge and respect which is the fruit, above all, of biblical and theological studies as well as of fraternal dialogues.

Although the Jewish authorities and those who followed their lead pressed for the death of Christ (cf. Jn. 19,6), nevertheless what happened to Christ in His passion cannot be attributed to all Jews, without distinction, then alive, nor to the Jews of today. Although the Church is the new people of God, the Jews should not be presented as rejected by God or accursed, as if this follows from Holy Scriptures. May all see to it, then, that in catechetical work or in preaching the word of God they do

not teach anything that is inconsistent with the truth of the Gospel and with the spirit of Christ.

Moreover, the Church, which rejects every persecution against any man, mindful of the common patrimony with the Jews and moved not by political reasons but by the Gospel's spiritual love, deplores hatred, persecutions, displays of anti-Semitism, directed against Jews at any time and by anyone.

As the Church has always held and holds now, Christ underwent His passion and death freely, because of the sins of men and out of infinite love, in order that all may reach salvation. It is, therefore, the burden of the Church's preaching to proclaim the cross of Christ as the sign of God's all-embracing love and as the fountain from which every grace flows.

October 12, 1965

Second Declaration

ON THE JEWS AND NON-CHRISTIANS

32. (On the inheritance common to Christians and Jews)
 The Church of Christ gladly acknowledges that the beginnings of its faith and election, in accordance with God's mystery of salvation, are to be found already among the Patriarchs and Prophets. Indeed, all Christians believe that, as sons of Abraham by faith (cf. Gal.3,7), they are included in this Patriarch's vocation and that the salvation of the Church is mystically prefigured in the exodus of the chosen people from the land of bondage. Nor can the Church as a new creation in Christ (cf. Eph. 2,15) and as the people of the New Covenant ever forget that it is a continuation of that people with whom God in his ineffable mercy once deigned to enter into the Old Covenant and to whom he chose to entrust the revelation contained in the Books of the Old Testament.

Moreover, the Church does not forget that from this Jewish people were born Christ, according to the flesh, the mother of Christ, the Virgin Mary, as well as the Apostles, the foundation and the pillars of the Church.

Further, the Church was always mindful and will never overlook Apostle Paul's words relating to the Jews, "whose is the adoption, and the glory, and the covenants and the giving of the law, and the service, and the promises" (Rom.9,4.)

Since such is the inheritance accepted by Christians from the Jews, this Holy Council is resolved expressly to further and to recommend reciprocal understanding and appreciation, to be obtained by theological study and fraternal discussion and, beyond that, in as much as it severely disapproves of any wrong inflicted upon men where-soever, it equally deplores and condemns hatred and maltreatment of Jews.

It is also worth remembering that the union of the Jewish people with the Church is a part of the Christian hope. Accordingly, and following the teaching of Apostle Paul (cf. Rom.11,25), the Church expects in unshakeable faith and with ardent desire the entrance of that people into the fulness of the people of God established by Christ.

Everyone should be careful, therefore, not to expose the Jewish people as a rejected nation, be it in Catechetical tuition, in preaching of God's word or in worldly conversation, nor should anything else be said or done which may alienate the minds of men from the Jews. Equally, all should be on their guard not to impute to the Jews of our time that which was perpetrated in the Passion of Christ.

Paragraph
5

33 (All men have God as Father.) The Lord Jesus has clearly, confirmed that God is the Father of all men, as this was already stated in the Writings of the Old Testament and is suggested by reason itself. But we surely cannot appeal or pray to God as the Father of all, if we deny brotherly behaviour to some men who are all created in the image of God. The attitude of man towards God as Father and the attitude of man towards man as brother are so closely connected that any negation of human brotherhood carries with it or leads to the negation of God himself with whom there is no respect of persons (cf. 2 Par 19,7; Rom. 2,11; Eph. 6,9; Col. 3,25; 1 Petr. 1,17.) The first commandment is in fact so interwoven with the second that we cannot be acquitted from our debts unless we ourselves wholeheartedly acquit our debtors. Indeed, it was said already in the Old Law, "have we not all one Father? Hath not one God created us? Why do we deal treacherously every man against his brother?" (Mal 2,10): the same is even more clearly reaffirmed in the New Law: "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him that he who loveth God love his brother also " (1 Jo. 4,20-21.)

Impelled by such love for our brethren, let us consider with great diligence views and doctrines which, though in many points different from ours, in so many others, however, carry the ray of that truth which gives light to every man born into this world. Thus we embrace also, and first of all, the Moslems, who worship one personal and recompensing God and who, in religious feeling as well as through many channels of human culture came closer to us.

34 (Any kind of discrimination is to be condemned.) In consequence, any theory or practice which leads to discrimination between ^{men} and man or between nation and nation, insofar as human dignity and the rights flowing therefrom are concerned, is devoid of foundation.

It is imperative, therefore, that all men of good will and Christians in particular absent from any discrimination or vexation of human beings on grounds of their race colour, social status or religion. As to the Christians, the Holy Council solemnly entreats them "to behave seemly among gentiles" (1 Petr. 2,12), and if possible and insofar as it depends on them, to maintain peace with all men (cf. Rom. 12,18); it enjoins them, moreover, to love not only the neighbour, but even the enemies, should they think to have them, that they should be in truth the sons of the Father who is in heaven and who makes his sun rise over all (cf. Mt. 5,44-45)

Declaration on the attitude of Christians toward Jews
and the entire human family

1. On the common patrimony of Christians and Jews

The Church of Christ gladly recognizes that the beginnings of its faith and election are already to be found among the Patriarchs and Prophets, in accordance with God's saving mystery. Indeed, the Church teaches that all who believe in Christ are included among the children of Abraham according to the faith (Gal. 3:7) and that the salvation of the Church is mystically prefigured in the exodus of the chosen people from the land of slavery. Consequently the Church, which is the new creature in Christ (Eph. 2:15) and the people of the New Covenant, cannot forget that it is the continuation of that people with which God, out of His inexpressible mercy, once deigned to enter into the Old Covenant, and to which He was willing to entrust the revelation contained in the Books of the Old Testament.

Nor can the Church forget that of the Jewish people were born Christ, according to the flesh; the Mother of Christ, the Virgin Mary; and the Apostles, the foundation and pillars of the Church.

Since, therefore, Christians and Jews have so great a patrimony in common, this Holy Synod is altogether desirous of promoting and approving mutual recognition and esteem between them, to be achieved by theological studies and fraternal

dialogues; and moreover, just as she strictly reprehends wrongs for insults; "iniurias" visited upon men anywhere, so also does she disapprove and condemn hatreds and ill-treatment against the Jews, in the past or in the present.

Wherefore let all take care not to portray the Jewish people as a condemned nation gentem reprobam, whether in catechetical teaching or preaching or in daily conversation; and not to say or do anything that can arouse hatred or contempt toward the Jews. For these would contradict the will of Jesus Christ, who embraces both Jews and Gentiles in the same love.

MM
7/2/64

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THE AMERICAN JEWISH COMMITTEE

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

October 9, 1963

PERSONAL AND CONFIDENTIAL.

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

Dear Simon:

I am sending you herewith a strictly confidential document -- the text of the declaration concerning Jews that has been prepared for presentation to the Vatican Council.

I have prepared only the one copy that is enclosed with this letter. It is, of course, meant as well for John Slawson, Dave Danzig, Marc Tanenbaum and Ralph Friedman, and I am sure you will explain the reason to them.

This document is top-secret. Should it become known that this text has leaked out in a non-authorized way, the consequences could be most grave both for Cardinal Bea and the goals that we are trying to accomplish. Neither those in Rome responsible for preparation of this document nor our Roman friends with whom we maintain formal relationship know that we have this document; and this fact must certainly not become known to them or to anyone else in Rome.

It is my suggestion that the AJC in New York should also not make any copies of this decree, but rather only show this copy to those persons in whose discretion it has the utmost confidence and with whom it feels it essential to discuss the contents of the decree. We are sending it, of course, so that the AJC can judge the document and determine in advance what should be its reaction once this declaration on Jews is officially presented to the Vatican Council and its contents made public. I do not see any possible way in which we could ask for changes at this point -- all the more so since we are not supposed to know what the decree actually says.

The decree is, naturally, in Latin. The parallel English translation is a literal one, done by a competent Latinist.

A. M. SONNABEND, President
MORRIS B. ABRAM, Chm., Executive Board
RALPH FRIEDMAN, Chm., Administrative Board
WILLIAM ROSENWALD, Chm., Nat'l Advisory Council
MAURICE GLINERT, Treasurer
ARTHUR D. LEIDESDORF, Associate Treasurer
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You may want to consult about this document with those Jewish religious leaders with whom Cardinal Bea met while in New York. If you could give them a paraphrase of the text instead of the text itself by which to judge, so much the better, in my view. If not, and it is decided that the text itself must be shown them, please be aware of the risks we run and how you will have to impress the need for absolute confidence upon them.

It is imperative to keep in mind that no matter how great the interest of this decree for Jews, it is a Church document, meant for Catholics, conceived in the spirit of Christian dogma and written in Catholic terminology. From our Jewish point of view its importance lies in the fact that:

It proclaims that to attribute deicide to Jews is unjust and injurious;

It condemns anti-Semitism past and present;

It declares anathema those who hold Jews in contempt or persecute them.

As I wrote you in my memorandum of yesterday, Cardinal Bea may decide to communicate with these Jewish religious leaders about the declaration, through the AJC. Even in this event, however, I do not think he will make the text available. Rather, probably, he will indicate its general content and, probably, that this declaration is in no wise meant, or should be construed to be, in the sense of proselytism or conversion.

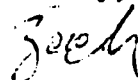
According to information I consider reliable, this decree concerning the Jews will be part of a larger declaration. The title of this (as reported by Milton Bracker in the New York Times of October 4) is De Catholicorum Habitudine ad non-Christianos et Maxime ad Judaeos, on the Catholic attitude toward non-Christians and especially Jews. While we do not yet know the exact wording and contents of this larger declaration, we have reason to believe that it consists of a general statement denouncing persecution, and that it asserts the right of every man to freedom of conscience and religion without being subject to pressures of proselytism and conversion, then mentioning Jews as a special case. The title of the enclosed decree about Jews will then be set off in square brackets, after which will come the text enclosed. We hope to have more specific information about the general part of the declaration shortly.

There is still no exact date fixed for action with regard to the decree. As you may have noted from JTA press reports, Cardinal Bea has already indicated at the Council that he thinks Jews should be dealt with in connection with the schema now under discussion, De Ecclesia, rather than later with the schema dealing with Ecumenism. His statement did not mention Jews specifically, but was generally understood to refer to Jews.

At present, I expect I may have to go to Rome about October 20 to be on hand in good time for possible developments on the subject of our concern, and I shall notify you upon my departure.

With best regards,

Sincerely,



Zachariah Shuster

Enclosure: 1

DECRETUM PASTORALE DE JUDAEIS

Ecclesia, Christi Sponsa, grato
animo agnoscit fidei et electionis
suae initia, iuxta Dei salutare
mysterium,

iam in Israel Patriarcharum et
Prophetarum adesse;

Quapropter omnes Christifideles
Abraham filios secundum fidem,

in ipsius vocatione includi,

necnon in populi electi exitu de
Aegypto Ecclesiae Salutem mystice
praesignari confitetur.

Credit enim Ecclesia Christum;
Pacem nostram, uno amore Iudaeos
atque Gentes complecti et fecisse
utraque unum.

Gaudet amborum unionem in uno corpore
annuntiare reconciliationem totius
orbis terrarum in Christo Iesu

Et iniuria diceretur deicida quia
peccata omnium hominum fuerunt causa
mortis Christi,

cum Deo maneat carissimus,

propter Patres et promissa eis data.

Amat Ecclesia hunc populum,
ex quo natus est Christus Dominus
qui gloriose regnat in coelo,

ex quo nata est Virgo Maria,

omnium Christianorum Mater,

ex quo orti sunt Apostoli,

Ecclesiae fundamentum et columnae.

PASTORAL DECREE CONCERNING THE JEWS

The Church, the Spouse of Christ,
gratefully acknowledges its beginnings
in faith and election, according to
the redemptive mystery of God,

to be already present in the Israel
of the Patriarchs and Prophets;

Wherefore, that all the faithful of
Christ are the sons of Abraham according
to their faith,
and that they are included in his
vocation,

and that the salvation of the Church
is mystically foreshadowed in the
Exodus of the Chosen People from Egypt,
these things the Church professes.

For the Church believes that Christ,
our Peace, embraces both Jew and Gentile
in one love and that he has made one of
the two of them.

It rejoices (the Church) at the fact
that the union of the two heralds the
reconciliation of the entire world in
Christ Jesus.

It would be unjust and injurious to
call the Jewish people a deicide one
since all men were the cause of the
death of Christ,

since this people remain most beloved
to God,

on account of the Fathers and the
promises made to them.

The Church loves this People,
from which The Lord Christ sprang
(and who) now reigns gloriously in
Heaven,

(and) from which the Virgin Mary sprang,
the mother of all Christians,

(and) from which the Apostles sprang,

(who are) the foundation and pillars
of the Church.

Ecclesia Mater, severe damnat
iniurias innocentibus ubicumque
inflictas,

deplorat etiam persecutiones
inflationesque quae contra
Iudaeos perpetrata sunt,

sive olim sive hisce temporibus.

Qui hunc populum contemnit vel
persequitur,

Ecclesia Catholica anathema declarat:

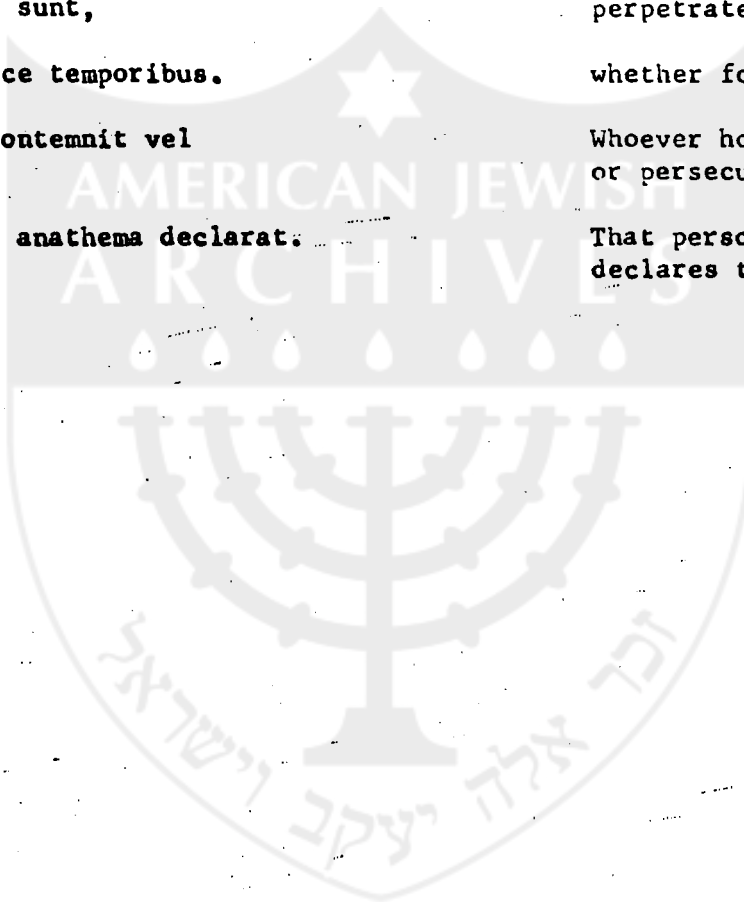
Mother Church, severely condemns
the injustices perpetrated everywhere
on the innocent,

She deplores also the persecutions
and afflictions which have been
perpetrated on the Jews,

whether formerly or in these times.

Whoever holds this people in contempt
or persecutes them,

That person the Catholic Church
declares to be anathema.



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THE AMERICAN JEWISH COMMITTEE

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

PARIS OFFICE

30, rue la Boétie
Paris VIII

March 16, 1964

Memorandum:

To: Dr. S. Segal

From: Zachariah Shuster

The manifestation which took place in Cologne on Sunday, March 15 in connection with the exhibit "Mommmenta Judaica" and the Brotherhood Week was a very impressive event; about 4500 persons were present at the Cologne Fair Ground at a meeting which was attended by Federal and city officials, deputies of the German Bundestag and prominent Catholic, Protestant and Jewish leaders. It was obvious that the Catholic Church made a special effort not only to signify its presence, but to express its positive sentiments towards newly developing attitude toward Jews on the part of the Church. The ceremony was attended by the Papal Nuncio in Germany, Archbishop of Cologne, Cardinal Frings, and Cardinal Bea, who came from Rome especially for this occasion and who was one of the three major speakers. The other speakers were Dr. Alfred Freudenberg, member of the Executive Committee of the Central Coordinating Council of Societies for Christian/Jewish Collaboration; the Chief Mayor of Cologne, Theo Dierckx, Protestant Bishop Dr. Wilhelm Stählin and Professor Ernst Simon of the Hebrew University of Jerusalem.

The general emphasis of Cardinal Bea's address was on the basic underlying idea of the Ecumenical movement and Council as conceived by Pope John XXIII. This idea, he said, is motivated by the desire not only to create a rapprochement between religions but to make a fundamental contribution by religion towards a peaceful world order, and to unite the various elements and strains of humanity for the common purpose of solving the great social problems of our time.

Cardinal Bea elaborated in detail about Chapters 4 and 5 of the schema on Ecumenism, and stressed the historic importance of the proposed declaration with regard to Jews. After giving a full summary and analysis of the declaration on the Jews, he said that because the Council is now engaged in preparation for the third session, he is not in a position to make any predictions with regard to the future.

Here are some of the salient passages of Cardinal Bea's address on the subject of our concern:

"One has to keep in mind the long and sad history of Christian/Jewish relations and primarily the tragic results of extreme anti-Semitism which

we have experienced a few decades ago, in order to realize the epoch-making significance of this Council document.

It is and remains a great contribution of Pope John XXIII that he saw the essentials of the problem and recognized its full significance... He personally gave instructions that the Council prepare a project on the relationship between Christians and Jews. If this project was presented to the Council Fathers during the last session, it was due primarily and to the largest extent to Pope John XXIII.

The adjournment of discussions of this project also had good results. For many Council Fathers it would not have been easy to become familiar so hastily and in such a short time with this complicated problem. Let us therefore not underestimate the fact that by this adjournment the Council Fathers received more time for peaceful reflection and study.

While the Council Fathers are reflecting with God and their consciences about the project proposed to the Council, it would have been inappropriate on my part and a sign of lack of confidence to make any statement about the decisions to be adopted by the Council."

While in Cologne, I learned that the exhibit "Monumenta Judaica," which portrays the major phases of Jewish history and religion through various objects and documents and which in its comprehensiveness and aesthetic presentation is unique of its kind, was attended by more than 100,000 visitors, mostly Germans and particularly young people who listened attentively to the explanations of specially trained guides. Because of the continued interest in this exhibit, it was not closed on March 15 as intended but will remain open until May 3.

cc: Dr. Slawson
Mr. Danzig
Dr. Tanenbaum



GRAND HOTEL
ROMA

September 23, 1965

Dear Rabbi Tannenbaum,

His Eminence, Cardinal

Shehan asked me to bring you the
enclosed "Permission" to enter St.
Peter's Basilica tomorrow. If you will
bring it to the Porta S. Maria
tomorrow at about 8:45 a.m. His
Eminence will see that you are assisted
in securing a place and provide the
necessary permission to remain after the Mass
for the proceedings following it. I hope

Alberghi di proprietà e gestione della «C.I.G.A.»
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& Britannia - Hotel Regina - LIDO: Excelsior Palace Hotel - Grand Hotel Des Bains - Grand Hotel Lido - Hotel Villa
Regina - FIRENZE: Hotel Excelsior Italia - Grand Hotel - NAPOLI: Hotel Excelsior - MILANO: Hotel Principe e Savoia -
Palace Hotel - STRESA: Grand Hotel et des Iles Borromées - GENOVA: Colombia Excelsior Hotel (STAI.)

to have the pleasure of meeting
you then.

With every good wish

Sincerely yours

(Msgr.) *Paul J. White*

Secretary to His Eminence

Cardinal Shehan



Nº 1616

SEGRETERIA GENERALE
DEL
CONCILIO ECUMENICO VATICANO II

ARCHIVES

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F-96-65

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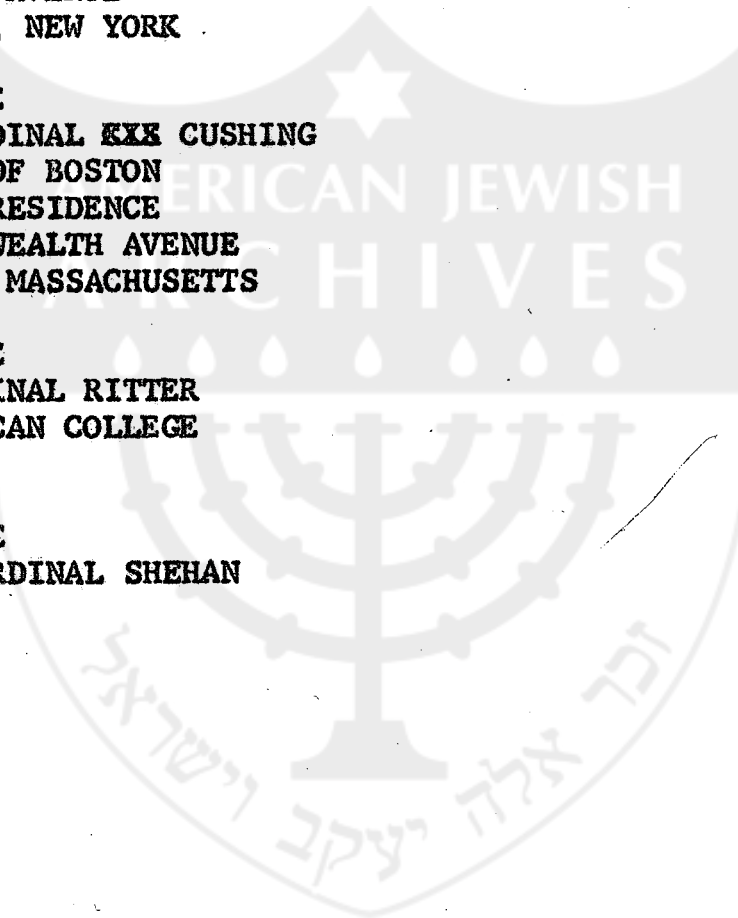
(Content of cable or telegram attached)
Please send October 15, 1965 and charge
to: American Jewish Committee FLN

HIS EMINENCE
FRANCIS CARDINAL SPELLMAN
ARCHBISHOP OF NEW YORK
CARDINAL'S RESIDENCE
452 MADISON AVENUE
NEW YORK 22, NEW YORK

HIS EMINENCE
RICHARD CARDINAL ~~XXX~~ CUSHING
ARCHBISHOP OF BOSTON
CARDINAL'S RESIDENCE
2101 COMMONWEALTH AVENUE
BRIGHTON 35, MASSACHUSETTS

HIS EMINENCE
JOSEPH CARDINAL RITTER
NORTH AMERICAN COLLEGE
ROME, ITALY

HIS EMINENCE
LAWRENCE CARDINAL SHEHAN
GRAND HOTEL
ROME, ITALY



FLN PD AMERICAN JEWISH COMMITTEE 10/15/65
HIS EMINENCE
AGOSTINO CARDINAL BEA, PRESIDENT
SECRETARIAT FOR THE
PROMOTION OF WUC
CHRISTIAN UNITY
VIA AURELIA 527
ROME, ITALY

YOUR EMINENCE KNOWING OF THE HEAVY DIFFICULTIES
UNDER WHICH YOU LABORED AND PERSEVERED AND CONSCIOUS
OF YOUR PERSONAL FRIENDSHIP FOR OUR PEOPLE WE WISH TO
EXPRESS TO YOU OUR WARMEST APPRECIATION FOR THE
LEADERSHIP YOU HAVE GIVEN TO BRING THE DECLARATION ON
NON CHRISTIANS TO A SUCCESSFUL VOTE. END PAGE ONE.

IAD:FB

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HIS EMINENCE
AGOSTINO CARDINAL BEA

PAGE TWO

WHILE WE HAVE REGRETS ABOUT CERTAIN FORMULATIONS IN
THE ADOPTED TEXT IT IS OUR DEVOUT HOPE THAT THE
REJECTION OF THE COLLECTIVE GUILT CHARGE AND THE
DEPLORING OF ANTI SEMITISM WILL HAVE A PURIFYING
EFFECT IN CATHOLIC RELATIONS WITH THE JEWISH PEOPLE.
WITH DEEP APPRECIATION AND OUR PRAYERS FOR GOD'S
CONTINUED BLESSINGS OVER YOU. RESPECTFULLY

MORRIS B. ABRAM, PRESIDENT
AMERICAN JEWISH COMMITTEE

IAD:FB