



# 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 5, Vatican Council II, 1964.



Telephone call from Zach Shuster from Rome, 9/17/64

Cardinal Bea and the Secretariat had discussions on the text of the declaration. They are trying to bring about changes in the crucial passages of conversion and deicide. It is possible that the discussions on the texts will begin September 28th. Cardinal Bea himself will present the text and suggest changes.

Zach Shuster had a long talk with Mons. Murray and gave him full information on the audience with the Pope. Cardinal Cushing is ready to present the text; also Cardinal Suenens of Belgium and the French Bishop.

Zach was advised by all friends that no statements by Jewish organizations be made until discussion starts on the floor of the Ecumenical Council.

Mons. Murray feels that it will be difficult to eliminate the passage on conversion, that it was a statement of belief.



כנסת הרבנים ד'מעין

## Rabbinical Association of Maine

*R. Lome*

RABBI DAVID BERENT, LEWISTON  
PRESIDENT

RABBI MORRIS BEKRITSKY, PORTLAND  
VICE-PRESIDENT

RABBI AVRAHAM H. FREEDMAN, BANGOR  
VICE-PRESIDENT

RABBI NORMAN ZDANOWITZ, AUBURN  
SECRETARY-TREASURER

September 3, 1964

Rabbi Marc H. Tanenbaum  
The American Jewish Committee  
Institute of Human Relations  
165 East 56th Street  
New York City

Dear Rabbi Tanenbaum:

I was happy for the opportunity of visiting with you and I want you to know that I appreciate your making time for me in your busy schedule.

Our community in Maine is looking forward to seeing and hearing you when you appear on tomorrow morning's telecast. (This was also announced at the meeting of Rotary I addressed yesterday.)

I enclose a newspaper item which may be of interest. We have enjoyed a long period of excellent Catholic-Jewish relations in our state. Many reprints of important articles available from your organization have been distributed to representatives of the Church.

I shall be grateful for whatever you will be able to do for me on my visit to Rome. I plan to fly from Boston on October 5th. Whatever arrangements you can make for me at Pro Deo can be fitted into my visit. I wait for you to set the date which will, of course, determine my itinerary.

Warmest personal regards and all good wishes for the New Year.

Cordially and sincerely yours,

*David Berent*  
Rabbi David Berent

# Young People's Exchange Of Catholic, Jewish Understanding Stresses Basic Christmas Tenet

Sunday Telegram News Service

**LEWISTON**—Some time next month, 14 Jewish students of high school age, members of this year's Congregation Beth Jacob Confirmation class, will return a visit from young people of St. Patrick's Roman Catholic Church.

And although the visit to St. Patrick's will come after Christmas, it will symbolize one of the great Christian principles: Good Will Toward Men.

"We will gladly accept the invitation," says Rabbi David Berent, commenting on St. Patrick's plans to open its doors to the Jewish young people.

The exchange of the young people's understanding of each others' religions was started earlier this month. Some 230 Confraternity of Christian Doctrine students at St. Patrick's had been studying the Old Testament under their director, the Rev. T. Lee Burns, a parish curate.

**NO BETTER WAY.** Father Burns reasoned, to comprehend the religion on which the Old Testament is based, than to have what might be called an audiovisual demonstration. He contacted Rabbi Berent and received an invitation to witness the observance of Hanukkah, the Festival of Lights.

With the approval of the Rev. Daniel J. Hagerty, St. Patrick's pastor, Father Burns led a large delegation to the synagogue. It consisted of another St. Patrick's curate, the Rev. John J. Feeney; the CCD students, who attend Lewiston High School and Edward Little High in Auburn; a number



*Scripture Scroll*

Rabbi David Berent translates Book of Esther scroll, written in Hebrew, for the Rev. T. Lee Burns. Crown surrounded by other objects, rear, symbolizes good name which comes to those who observe Jewish law.

of high school teachers, and teaching nuns at the Wallace School, Lewiston parochial elementary institution.

The Catholic young people gained considerable knowledge of the Jewish faith from watching its rites performed, says Father

Burns. As he noted in a sermon later:

"This and many other real points of contact between this faith, which was once the one and only true and revealed religion of God, and our own religion which now makes that singular claim, were brought out that evening. The representatives of both faiths increased in wisdom and age and grace during that hour."

Father Burns traced the story of Hanukkah, some 160 years before the birth of Christ, when the Greek king Antiochus Epiphanes sought to force his nation's religion on conquered Judea.

"He installed a pagan idol in the temple at Jerusalem and ordered all priests to sacrifice swine (the forbidden flesh) to God in the courts of Solomon," Father Burns related.

"When the Machabees revolted and drove the Greeks from the Promised Land, they began an eight day period of purifying their temple. Only one flask of oil was found blessed by priests and therefore capable of use. Although supposed to last only a day, the oil miraculously lasted for eight."

"Had Antiochus succeeded in obliterating Jewry before the birth of Jesus, there would have been no Christmas," Father Burns concluded.

**WHEN THE JEWISH** young people visit St. Patrick's during a Monday evening CCD class, they will have a chance to see a Catholic rite first-hand — perhaps a demonstration of the Mass.

"It's associated with their Passover," Father Burns explains.

Rabbi Berent and Father Burns agree the exchange is a first of its kind in this area.

St. Dominic's Catholic High students have visited the synagogue as a school group, but the St. Patrick's young people were the first church-sponsored visitors.



# Temple Topics

## PROGRESSIVE SYNAGOGUE

OCEAN AVENUE AT AVENUE I  
BROOKLYN, NEW YORK

Volume XVIII, No. 1

August 31, 1964

Elul 23, 5724

### PLEASE COME ON TIME

Our evening service on Rosh Hashanah will begin promptly at 8 o'clock and the morning worship promptly at 10.

Kol Nidre will be chanted Tuesday evening, September 15th at 7 o'clock sharp. The Yom Kippur service, Wednesday, September 16th, will begin 10 o'clock sharp and continue throughout the day.

Please come *before* the service begins, *not* after. Nothing disturbs the Rabbi and the Cantor more than lateness.

### CHILDREN'S SERVICES FOR THE HIGH HOLY DAYS

Services for children who attend our Religious School, will be held in the Vestry on the first and second days of Rosh Hashanah, Monday and Tuesday, September 7th and 8th, at 10:30 A.M., on Kol Nidre night, Tuesday, September 15th, at 7 o'clock, and Yom Kippur morning, Wednesday, September 16th at 10:30 A.M.

The services will be conducted and supervised by Mr. Milton Snitkoff, principal of our school.

A special children's service in the Synagogue proper will be held Yom Kippur day immediately after the morning worship.

### UNION PRAYER BOOK II

The second volume of the Union Prayer Book is used on the High Holy Days. Without this prayer book, it is impossible to follow our Synagogue service. Copies can be obtained in the Synagogue office.

*May you be Inscribed in the Book of Life*

לשנה טובה תכתבו ותחתמו

### SABBATH WORSHIP

Friday Evening, September 4th, 8:30 P.M.

\* \* \*

SOCIAL HOUR — ONEG SHABBAT

\* \* \* \*

Saturday Morning, September 5th, 10:30 A.M.

### ROSH HASHANAH WORSHIP

Sunday Evening — September 6th ..... 8:00 P.M.

Monday Morning — September 7th ..... 10:00 A.M.

Monday Evening — September 7th ..... 8:00 P.M.

Tuesday Morning — September 8th ..... 10:00 A.M.

### SABBATH SHUVA WORSHIP

Friday Evening, September 11th, 8:30 P.M.

Dedication of Hymnal in Memory of  
Morris Gottlieb

\* \* \*

Saturday Morning, September 12th, 10:30 A.M.

\*

Bar Mitzvah of Richard Goldstein

## Temple Topics

*Published weekly from the beginning of Synagogue activities in the fall to the end of Synagogue activities in the spring except the week during which Jewish holidays occur.*

### Progressive Synagogue

קהילת קדימה

Kehilath Kadimah

Ocean Avenue and Avenue I ES. 7-1818  
Brooklyn, New York

Subscription Price .....\$1.00 per annum

Dr. Theodore N. Lewis, Rabbi  
858 East 26th Street — DEwey 8-8205

Naftali Castel, Cantor

**PRESIDENT**

Milton Gelman

**VICE-PRESIDENTS**

Jack Kalman Nicholas Anton

Harry Haimowitz George Siegel

Morris Sudack .....Financial Secretary

Simon Auskern .....Treasurer

Albert A. Sarney .....Recording Secretary

Albert A. Berman .....Corresponding Secretary

Samuel Probststein .....Executive Secretary

2901 Avenue I — DEwey 8-9743

Edward Weber .....Men's Club Pres.

Lillian Siegel .....Sisterhood Pres.

**EDITORIAL BOARD**

Albert A. Sarney .....Chairman

Associates:

Mildred Collender, Esther Distler, Harry Haimowitz, Mildred Hammel, Phil Harris, Morris Sudack.



### MEMORIAL ANNIVERSARIES

At the service of Friday evening, September 4th, we will commemorate the Yahrzeit of:

Hattie F. Alexander

Louis Buttwinick

\*Fannie Giwertz

\*Hannah Seltzer

At the service of Friday evening, September 11th, we will commemorate the Yahrzeit of:

Sarah I. Alpert

\*Alfred Carlin

\*Anna P. Distler

\*Max Distler

\*Rose Paris Feinsilber

Jacob Nachman Gardstein

Isaac Kronberg

Joseph Strassman

"Zeher Zadick L'Vracha"

"The Memory of the Righteous is for a Blessing."

\*A light will be kindled on our Bronze Yahrzeit Memorial Tablet.

### MR. AND MRS. JACOB STERN HOSTS

Mr. and Mrs. Jacob Stern, 3111 Aurelia Court, will be hosts to the congregation and to their friends at the Oneg Shabbat Reception which will follow our worship, Friday evening, September 11th, in honor of the Bar Mitzvah of their grandson, Richard Goldstein.

## FROM THE RABBI

What was the most melancholy, the saddest event of the Jewish year just ended? Without doubt it was the persistent pressure, public and private, on the part of the American Jewish Committee to have the Vatican "exonerate" the Jews of responsibility for the crucifixion. No event in recent Jewish history demeaned the Jewish community quite as much — demeaned, and lowered it in the public esteem. The fact that the effort ended in failure, proves the inherent danger and folly of the undertaking.

Responsible for this sorry spectacle were the self appointed guardians of the Jewish people who make up the American Jewish Committee, and who are notorious for their complete disregard of world Jewish opinion, here and abroad. Who invited the members of the Committee to undertake this delicate task — one most definitely *not* within the province of laymen since it is theological in nature? Who authorized the handful of wealthy Jews who compose the Committee, to speak in the name of Jewry? Such assumption, without warrant and without justification, testifies to the colossal anarchy which prevails in Jewish life — Hefkeruth — and which is scandalous.

The rabbinic bodies without exception — Orthodox, Conservative and Reform — were deeply offended at the tactic of the Committee, not only because a purely religious matter should have been left to rabbis, but also because it seriously damaged Jewish self-respect. Rabbi Leon Feuer gave the most eloquent expression of the dismay and resentment of the rabbinate when, in his presidential message at the June convention of the Central Conference of American Rabbis at Atlantic City, he condemned the Committee for pressing the Ecumenical Council for a statement absolving the Jews from a crime which they never committed. Especially distasteful did he find "the obsequiousness of the self appointed Jewish leaders and their lack of dignity" which were branded as "revolting to the Jewish spirit and an insult to Jewish martyrdom." The simple truth is that if anyone is required to atone, it is the Church — and the atonement is long, very long overdue.

The Rabbinical Council through its president, also strongly disapproved of the pressure applied to the Vatican to abandon "certain teachings which have for centuries bred and encouraged hostility towards the Jew." Orthodox rabbinic leaders were even more outspoken in their condemnation of the Committee and its highly publicized, but alas futile, efforts to have the Catholic Church revise a doctrine which it has taught for centuries — and which is in conflict with truth and fact.

The rabbis believe, even as do many among the more liberal Catholic clergy, that the Church has a moral obligation to correct the erroneous doctrine touching the crucifixion, and one which has been the primary source for Jewish tragedy and suffering. What is regrettable is that the Committee lacked the courage to insist and to demand that the Church do so. Instead the Committee beseeched, begged, pleaded, and resorted to a pressure campaign which injured Jewish self esteem and standing.

Even should the next session of the Ecumenical Council speak boldly on the Jewish question and on the issue of religious liberty — which is exceedingly doubtful according to the Catholic author of a remarkable book entitled "The Pilgrim," which analyzes both meetings of the Council in truly masterful fashion — the New Testament will unfortunately continue to teach not only that Jews crucified Jesus, but that they merit punishment for this so called "crime." While a revision of Church doctrine is a moral imperative, a revision of the New Testament record which is fiercely hostile to the Jews, is even more so.

On the High Holy Days, we pray that God may grant *honor* unto our people. Of all the intangibles in life, honor is the most precious, most essential, and most indispensable. May the honor of the Jewish people not be compromised during the coming year by well meaning, but confused and self appointed leaders who assume responsibilities for which they are not qualified. May the New Year usher in a larger measure of brotherhood, security and peace for Israel and mankind. May God grant that it be a truly happy New Year for each and every one of us, and for the entire human family. L'Shana Tova Tikosevu — May God inscribe us in the Book of life.

September 11, 1964

Dear Mrs. Simon,

Thank you for your note of September 9. We are delighted you enjoyed Rabbi Tanenbaum's appearance on the "Today" Show. The American Jewish Committee has been much concerned about the so-called Jewish decree at the Vatican Council. Enclosed is a brief summary of these activities, as of last Fall.

I am returning your own article and the responses from the Reader's Digest and the Saturday Evening Post.

Sincerely yours,

Morton Yarmon  
Director of Public Relations

Mrs. Frank A. Simon  
3133 Connecticut Avenue, N.W.  
Washington, D.C. 20008

MY/ps  
Enc. -

bc: M. Tanenbaum



*Rome 7/10/64*

September 17, 1964

Dear Mr. Greenfield:

Thank you so much for your letter of September 11. We shall have occasion to be in touch with the Archbishop in Rome very shortly, and, of course, we shall be certain to refer to your discussions with him.

The news from Rome is not too encouraging. I shall keep you informed.

Warm regards.

Sincerely yours,

John Slawson

Mr. Albert M. Greenfield  
Walnut and Juniper Streets  
Philadelphia, Pennsylvania

JS/el



ALBERT M. GREENFIELD  
WALNUT AND JUNIPER STREETS  
PHILADELPHIA

SEP 14 1964

September 11, 1964

Dr. John Slawson  
Executive Vice President  
The American Jewish Committee  
165 East 56th Street  
New York 22, New York

Dear Doctor Slawson:

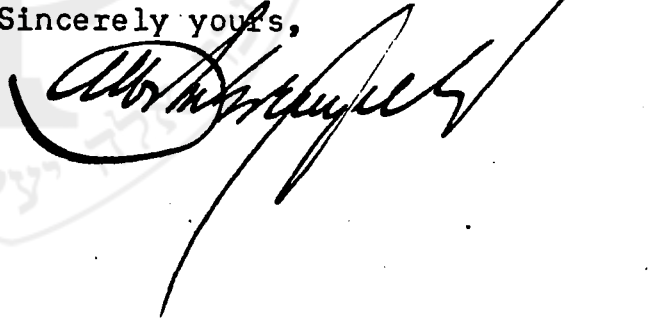
The enclosed copy of a letter  
from Archbishop Krol is self-explanatory.

I am sure that we have in  
Archbishop Krol a good advocate for the  
changes suggested for the last declaration  
on the deicide question. *\* the subject*

*covered in paragraph 4*

With kind personal regards,

Sincerely yours,



Enclosure

Archdiocese of Philadelphia  
225 North Eighteenth Street  
Philadelphia, Pa. 19103

Office of the Archbishop

September 10, 1964

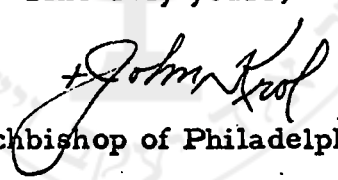
Mr. Albert M. Greenfield  
Walnut and Juniper Streets  
Philadelphia 7, Pennsylvania

Dear Mr. Greenfield:

Just a note to assure you that Father Connelly relayed your message to me and that I received your letter of September 8th and its enclosures.

I am leaving in a few hours; so until my return keep well and may God bless you.

Sincerely yours,

  
Archbishop of Philadelphia

## UNE VISITE A LA SYNAGOGUE PAR LES SENIORS DE SAINT-DOMINIQUE

La classe des seniors de l'école Saint-Dominique (Filles) ont eu l'insigne privilège et l'honneur de visiter le rabbin David Berent, mardi, le 12 novembre en la synagogue juive sur la rue Shawmut de Lewiston.

Il a entreteint les élèves sur l'histoire et les rites divers du judaïsme. Comme parole de bienvenue, le rabbin a souligné les ressemblances entre la foi catholique romaine et les croyances juives, en disant que le but des deux religions est la même. La seule différence majeure, c'est que nous allons à Dieu par des chemins différents. Le progrès et le développement de toutes les églises conduiront à l'unité par l'entremise des efforts du Concile Oecuménique à Rome. C'est une marque de vie, a-t-il déclaré.

Il a expliqué qu'il existe trois branches distinctes de synagogues:

- a) les orthodoxes
- b) les conservateurs
- c) les réformés

Ils croient tous en un seul Dieu et ils n'adorent que Lui seul. Le mot "rabbin" signifie "maître." Quand le Christ était sur la terre, et qu'il enseignait le peuple, ils l'appelaient du nom "rabbin."

Le Rabbin Berent, étant un homme d'esprit large, a beaucoup de connaissances du catholicisme et d'autres religions, et une de ses grandes expériences fut son audience avec le Pape Jean XXIII. Il en parle comme "l'humble et grand homme." Cet hiver le Rabbin ira visiter Sa Sainteté Paul VI et donnera, dans une université catholique, des conférences sur la religion plutôt jeune aux Etats-Unis.

Le plan des édifices et des meubles à l'intérieur ont tous un sens défini qui date de l'époque avant le Christ, comme nous pouvons le voir dans l'Ancien Testament. Une attention particulière est portée à la "lumière éternelle" qui brûle au-dessus des parchemins bibliques à "l'étoile

de David" à six pointes et qui décorent sept fenêtres. Cela veut dire que nous devons être ouverts à tous, à Dieu, en tout temps.

Il y a des cérémonies le jour du Sabbat; matin et soir tous les jours et aussi en d'autres circonstances plus solennelles. Le Rabbin dirige les prières et lit des passages de la Sainte Bible, tous écrits sur du parchemin avec une plume d'oiseau. La synagogue a des parchemins de 200 ans et deux particulièrement précieux âgés de 400 ans. La langue est l'hébreu, l'arabe est aussi en usage car c'était la langue courante aux premiers temps du judaïsme.

Les événements les plus marquants dans une vie de Juif sont: la circoncision du mâle, le baptême par immersion, le rite de la confirmation, la cérémonie du mariage où la bague ne porte pas de diamants. Il y a là un beau symbole: la vie des époux doit se passer sans heurts. Le rite de l'enterrement est très simple et fait dans un plus court délai que possible.

Plusieurs des services sont chantés par le Rabbin ou par ses assistants, et les élèves ont eu le plaisir d'entendre quelques-uns des chants exécutés sur un ton oriental.

Pour devenir Rabbin il faut des études poussées de plusieurs années.

Le vestiaire a aussi été visité par le groupe des seniors et finalement, une période de questions a terminé l'entretien.

Ce groupe était accompagné par le directeur de l'école, le Révérend Père Réginald Thériault, O.P., et de deux maîtresses Mère Marie Sylvie et Mère Marie de la Visitation.

NY Herald Tribune  
Sept 18, 1964

and the free world," Mr. Johnson said in

# U. S. Bishops Urge Council —Clear Jews

By Sanche de Gramont  
Of The Herald Tribune Staff

VATICAN CITY.

A majority of American bishops agreed yesterday to speak up forcefully for a strong declaration by the second Vatican (Ecumenical) Council clearing the Jews of all charges of deicide.

About 170 of the 240 American bishops in Rome for the Council attended an afternoon meeting at North American College, with Archbishop Thomas A. Boland, of Newark, as chairman. The meeting was attended by Richard Cardinal Cushing, of Boston, who arrived in Rome Wednesday to lend his support to the American stand. The Cardinal did not attend yesterday morning's Council session, but insisted on appearing at the American bishops' conference.

In standing votes, the bishops overwhelmingly agreed that:

- 1 The Jews of today are not responsible for the death of Christ.
- 2 Even in the time of Christ the Jews could not be held responsible for the crucifixion. One bishop asserted that the Jews were no more responsible for killing Christ than were the people of Dallas for President Kennedy's assassination.
- 3 The declaration expected to come before the Council Fathers Sept. 23 should restore the original draft's wording that the Jews are not a deicide nation.

The original draft, presented at the Council's second session last year, was an unequivocal repudiation of the charge of deicide. It said that Christ died to atone for the sins of all men, and that the Jews could not be held to any special responsibility for His death.

But between Council sessions the statement was rewritten and considerably watered down, in the opinion of Council experts. It now states that the Jews of "our time" are not responsible for the Crucifixion, thus leaving the way open to the inference that some responsibility still hangs over the Jews of the time of Christ.

The New York Herald Tribune exclusively published Sept. 3 the Vatican text of the revised version of the declaration on Jews. The new document also places what some Jewish sources regard as unfortunate emphasis on the Roman Catholic Church's traditional hope that the Jews will be converted to Christianity.

The American bishops at yesterday's meeting agreed to call for a statement more in the spirit of the first draft. A committee was appointed to sound out speakers who would ask for a stronger statement in the Council on behalf of the 170.

However, time was running out. Those who want to speak on the declaration on the Jews must present their summaries to the Council's four cardinal moderators to-

More on BISHOPS—P 8

## U. S. BISHOPS —CLEAR JEWS

(Continued from page one)

day. After that, only speakers with petitions from 70 Council Fathers will be allowed to speak.

But even if speakers are not chosen in time to meet today's deadline, the bishops were confident they could get the floor through the petition method.

It had not been decided by last night how many American bishops should intervene on the subject. One figure mentioned was 12, another five. Last year, the American bishops adopted a similar technique to get a Council text amended so that it would mention racial equality.

The American bishops are also expected to take common stand on the second declaration of the scheme (project) on Ecumenism, which deals with religious liberty. Here, the problem is different.

The declaration on liberty has not been watered down but improved between sessions. But the Americans feel that in its present state it can too easily be attacked by conservative members of the Council who want to weaken it. The American bishops will therefore ask that the schema be "perfected," a source said.

As Council debate on the Virgin Mary went into its second day, the name of Reformation leader Martin Luther was authoritatively cited in favor of devotion to the Blessed Virgin.

Council experts said it was the first time such a reference has been made to the 16th-century Protestant champion in a major Roman Catholic hierarchy gathering.

Polish Titular Archbishop Josef Gawlina, of Madytu, told the Council Fathers that "even the founder of Protestantism composed several devotional works on the Mother of God." His point was that the cult of Mary, often considered an obstacle to Christian unity, could "really be a bridge to ecumenism."

Though one school of thought in the Council wanted to pass over the topic of Mary because of the unity difficulties it created, most Council Fathers argued for increased honors for the Virgin.

Mexican Bishop Sergio Mendez Arcea, of Cuernavaca, warned the Council, however, that since the Church is the mother of men, if Mary is given the new title of mother of the Church, "she will wind up being our grandmother."

BUDAPEST (AP).

Archbishop Endre Hamvas and the three new titular and two suffragan bishops appointed by Pope Paul VI yesterday took their oath of allegiance to the Hungarian state. They were appointed Wednesday after the signing of the Vatican-Hungary accord.

The oath was administered by President Istvan Dobi in the Parliament building here. Under the accord, the Vatican has the sole right to appoint prelates, but they must taken an oath of allegiance.



# Candidate Is Sought For Indian Agent Post

By E. F. PORTER JR.

Staff Reporter

AUGUSTA—The State Department of Health and Welfare is trying to find someone to fill the controversial post of Indian agent at the two Passamaquoddy reservations in Eastern Washington County.

The appointee, if a qualified one is found, will replace veteran agent Hiram Hall whose regime was the object of sharp criticism by the Indians themselves. Hall has reached the state's mandatory retirement age of 70.

The Indian agent's office is in Robinson, about half-way between the two Passamaquoddy reservations at Perry and Princeton, 20 miles away in each direction.

The agent is responsible for welfare programs among the Indians and minor physical improvements, such as building repairs.

According to the state department of personnel, the qualifications include "considerable knowledge of Indians, their habits and customs. . . considerable knowledge of federal and state assistance programs (and) working knowledge of municipal government operations, including construction and maintenance of buildings and utilities."

welfare caseworker. It is higher, according to state officials, than the salary paid Hall because they didn't think it possible to fill the job at the old scale.

The qualifications also include at least a year's residency in Maine, though officials said this can be waived in the case of former Mainers who now live elsewhere.

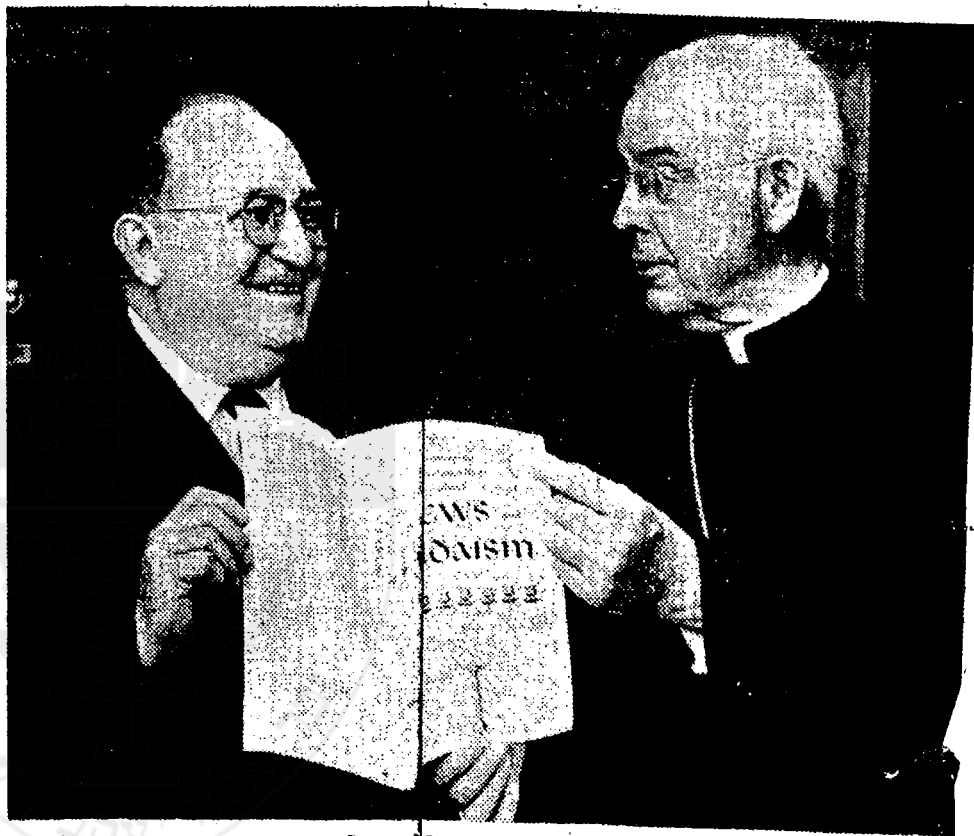
Opinion on how best to fill the job is divided. Many of the Indians feel that the agent should be sympathetic with Indian problems and that the best agent would himself be an Indian.

According to one report, George Stevens, Princeton, a Passamaquoddy who works as janitor at the Indian mission school, is among the applicants.

Other observers of the Indian problem feel that the state is mistaken in requiring familiarity with Indian problems. It should seek a trained and skilled social worker free of preconceptions about the Passamaquoddy situation, they say.

Deadline for filing applications is Tuesday. The final selection will be decided by a competitive examination administered by the state personnel department.

## Highway Safety



## Interfaith Presentation

Rabbi David Berent of Lewiston, left, and the Most Rev. Daniel J. Feeney, D.D., bishop of the Roman Catholic Diocese of Portland, examine the books on Judaism from the 25 presented by the Jewish Chautauk Society to St. Joseph's College, S. dish. The national organization member group of the National Federation of Men's Clubs, also presented

25 books on Judaism to St. Francis' College, Biddeford, and will add to the volumes given both colleges annually. Rabbi Berent, who made the presentations as representative of the society, also will lecture at both colleges this fall and winter. Bishop Feeney has endorsed the program, the first at a Catholic college in Maine. (By Staff Photographer Roberts)

C O P Y

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

December 3, 1964

MEMORANDUM

To: New York Office

From: Zachariah Shuster

L'Osservatore Romano of November 30, 1964, published a statement of Cardinal Bea with regard to the declaration on non-Christian religions adopted by the Ecumenical Council on November 20. Enclosed is a translation of the full text of this statement.

This item obviously aims to counteract the attacks made in Arab countries against the declaration by reasserting that this is a purely religious document. The only new fact announced by this statement is that the declaration will be an appendix to the schema on the Church. It seems to me that the interpretation does not contain anything which does not essentially emanate from the text itself.

cc: Dr. Slawson  
Mr. Dansig  
Dr. Segal  
Rabbi Tanenbaum

TRANSLATION

From: L'OSSERVATORE ROMANO  
November 30, 1964

Statement by Cardinal Bea entitled "Concerning the Council Declaration on Non-Christians."

"In the General Congregation (127th) of November 20, the Declaration Concerning the Attitude of the Church to Non-Christian Religions was approved by a great majority; out of 1906 present and voting, 1651 voted 'placet', 242 voted 'placet iuxta modum' and 99 voted 'non placet.' As was done last year, the official rapporteur of this year explicitly emphasized that the declaration did not permit of any political interpretation, but that it was of a purely religious nature. This exclusively religious character of the Declaration is emphasized all the more by the fact that in the interim period the decision was made that the text of the Declaration should form an appendix to the Constitution on the Church, and that it should deal not only with Jews but with all non-Christians. Just as the sections on the Hindus, the Buddhists, the Muslims, have clearly nothing to do with politics, so also the section on the Jews cannot be interpreted politically. Actually, in this latter section of the Declaration there is question solely of the relation which exists between the religion of the Old Testament and Christianity and, further, of the doctrine of St. Paul concerning the future destiny of the People of Israel. There is no explicit mention of the guilt of those who took active part in the condemnation of Jesus. But, it is affirmed, such a condemnation cannot be attributed either to the more than four millions of Jews who, in that time, lived outside Palestine in the Diaspora, or much less to the Jews of our time. In addition, the pastoral consequences of the facts exposed in the text only concern the religious field.

After all these prudent and objective precautions and declarations, one can reasonably hope that the Declaration would be accurately interpreted and evaluated soberly, and that therefore certain politically-oriented interpretations of the text which have appeared here and there in the press will be abandoned. If not, the statements in the Declaration would be interpreted in an arbitrary and twisted fashion, thus falsifying the intentions of the Council and of a conciliar document which is inspired only by motives of truth, justice and Christian charity and in full accord with the Gospel. This is a religious question in which the Council aims at nothing else but the promotion of peace everywhere; it hopes that a religious matter will not be misused in order to justify political discrimination and prejudices."

# # #

I

10

Sent to the White House

Memorandum on Jewish-Catholic  
Relations in Vatican Council II

Cooperative and mutually helpful relations between Christians and Jews that has for so long characterized American social, cultural and political life were given a tremendous forward impetus - globally as well as on a national level - when the Vatican Council II (Ecumenical Council) began to consider the adoption of a decree on "The Attitude of the Catholic Church Toward the Jewish People," at its second session last November.

The promised rectification of the Deicide (literally, "God-killers," more popularly, "Christ-killers") Canard -- that the Jews bear for all times a collective guilt for the death of Jesus -- and therefore are to suffer rejection and punishment -- is the heart of the Declaration on Jewish-Catholic relations long expected from the Vatican Council. Cardinal Bea is head of the Secretariat for promoting Christian unity and had prepared a strong statement correcting this ancient falsehood which has poisoned Jewish-Catholic relations and has generated anti-Semitic prejudice for centuries. It had been generally anticipated and widely predicted in the world's press, radio, TV, and pulpits that the Declaration in this form would be adopted by the Council. In August 1962, Cardinal Bea, in a press interview with The London Jewish Chronicle, stated unequivocally:



2

The Council authorizes intend to condemn anti-Semitism officially and radically, and this was the wish of the Holy Father.

The Declaration in its strong form is believed to enjoy the support of a clear majority of the Council and has been enthusiastically endorsed by the leaders of the American Catholic hierarchy.

Cardinal Spellman, speaking at the American Jewish Committee Annual Meeting on April 30, 1964, in the presence of Dean Rusk, the American Secretary of State, stated the following:

"Responsibility for the Crucifixion of Jesus as an event of history belongs only to those individuals who were present at the time and who cooperated in His death. It is simply absurd to maintain that there is some kind of continuing guilt which is transferred to any group of people and which rests upon them as a curse for which they must suffer."

On May 30, Morris B. Abram, President of The American Jewish Committee and a delegation of its leaders, had a private audience with Pope Paul VI in the Vatican. The Pope stated to the delegation, amongst other things:

"Our particular consideration<sup>re</sup> for the Jewish religious tradition, with which Christianity is so intimately linked, and from which it derives hope for trusting relations and a happy future."

In his prepared statement, the Pope made no mention of the Deicide issue. Twice then Mr. Abram stated to the Pope that the "Rectification of the Deicide canon was the heart of the Declaration on Jewish-Catholic Relations." At one point, Mr. Abram

*refer*red to the expectations throughout the United States that this ancient wrong be righted and he spoke of Cardinal Spellman's speech to The American Jewish Committee. Thereupon, the Pope stated "Cardinal Spellman spoke my sentiments."

Now a crisis has developed: news from Rome clearly fore-shadows that the rectification of the Deicide canard may be dropped from the Declaration. A recent book written by a Roman Catholic diplomat entitled "The Pilgrim" analyzes the powerful pressures on the Vatican to weaken the Declaration on Jewish-Catholic relations. The pressures derive from the traditional conservatism of the Roman Catholic Curia using in its arguments the objections of the Arab States and the fear of Italian political leaders who are anxious that a forthright decree envisaged by Cardinal Bea regarding the Jews, and especially on religious liberty, would lead to a weakening of orthodoxy and thereby would contribute to defections by Catholics to atheism and communism. Italian foreign policy makers argued that the decree would disturb Italian economic-cultural penetration in the Arab countries. Pope Paul and Cardinal Bea, however, have declared on several occasions that this is a "purely religious" document and has no relationship to Arab-Israel situation. (In fact, the Arab League Information Office in this country had publicly supported passage of the decree as a religious matter). /

If the Declaration is weakened; if the rectification of the Deicide canard is not forthrightly treated in the Declaration,

a host of problems will surely arise:

1. The weakening of the Declaration could be interpreted as a sort of negative affirmation of the old falsehood, a recreation of the Deicide canard in the Twentieth Century. This would play into the hands of neo-Nazi, and Fascist groups and lunatic fringe hate groups here and abroad.
2. This would create confusion and ill will not only in Catholic relationships with Jews but with Protestants as well whose leading theologians and institutions long ago spoke out firmly on this point. The World Council of Churches condemned the false Deicide charge against the Jews at its New Delhi Assembly in 1961. Several weeks ago the National Council of Churches in the USA adopted a similarly strong declaration.
3. Instead of extending what Pope John referred to as the "New Order in Human Relations," the Council will have contributed great harm by raising universal expectations and then dashing them before the eyes of the world.'
4. The controversy created by the play "The Deputy" would be minor compared to the disorientation and uproar which would be generated by this tragic course.

Indeed, predictably, the social and political cooperation and unity between religious groups in this pluralistic country and in the West in general could be impaired.

It is fair to say that the problem is a "Rules Committee"

problem. If a forthright declaration reaches the floor of the Council it will pass. The problem is with the Curia and its control over the Agenda.



Handwritten signature or initials.



## PROPOSED STATEMENT

When Pope John XXIII opened Vatican Council II, he appealed for a new order in human relations.

The draft schema on Jewish-Catholic relations prepared at Pope John's direction by the Secretariat for Christian Unity and submitted to the Council with the approval of Pope Paul VI, made a substantial contribution to that new order and was applauded by men of good will around the world.

We, as Jews, do not presume to enter into internal Catholic theological questions ~~xxxxx~~ included in that original schema nor in the recently published substitute declaration on Jewish-Catholic relations. We assume that each version has adequate theological support for each has passed through the Commissions of the Church and has been authorized by the reigning Pope. We, as Jews, however, have a particular competence to judge these two dramatically different proposals by the criteria of their effectiveness in contributing to the new order in human relations,

and especially in their impact on the struggle against the age-old curse of anti-Semitism.

The new version has already provoked the most profound consternation and resentment not only amongst Jews but amongst Protestants and Catholics as well. It is not a prediction but a fact that this document is productive of disorder, ill will and is a human relations calamity. Far from building bridges, it will create a chasm between the two great religious traditions and communities - for which Pope Paul VI has expressed his hope for "trusting relations and for a happy future."

It is inevitable that any new draft on Jewish-Catholic relations would be compared with that originally prepared and submitted to the second session of the Council. This fact has been explicit and repeatedly stated by Catholic leaders of the great pluralistic communities of the West who have urged the strengthening of the draft declaration on Jewish-Catholic relations.

As responsible citizens dedicated to civic unity and good will we understand the sentiments of these Catholic leaders who ask for an explicit condemnation of anti-Semitism and a complete rectification of the deicide and the accursed people canards, in all of their forms. A declaration which does these things will contribute to the new order of human relations provided these are ~~done~~ done because they are intrinsically right and for no other reason, conditions, hope or expectation *of our disappearance as Jews.*

# NEWS

## ◀ This is the American Jewish Committee:

◀ Founded in 1906.

◀ Pioneer American organization combating bigotry, protecting the civil and religious rights of Jews here and abroad, and advancing the cause of human rights everywhere.

◀ Chapters and units in more than 60 principal cities; members in more than 600 American communities.

## THE AMERICAN JEWISH COMMITTEE INSTITUTE OF HUMAN RELATIONS

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

Washington Office: 1012 14th Street, N.W. • Wash. 5, D. C. • District 7-3204

European Headquarters: 30 Rue la Boetie • Paris 8, France

South American Headquarters: Libertad 773 • Buenos Aires, Argentina

### Officers

LOUIS CAPLAN, President

HERBERT B. EHLMANN

Chairman, Executive Board

JACOB BLAUSTEIN  
HERBERT B. EHLMANN  
IRVING M. ENGEL  
JOSEPH M. PROSKAUER

Honorary Presidents

IRVING M. ENGEL

Chairman, Administrative Board

JOHN SLAWSON

Executive Vice-President

HAROLD STEINBERG  
Director of Publicity

### FOR IMMEDIATE RELEASE

New York, April 26...The American Jewish Committee, pioneer human relations agency in this country, today highly commended the statement by Augustin Cardinal Bea on the forthcoming Ecumenical Council's discussion of measures to remove from the Catholic liturgy references to Jews that tend to stigmatize them.

Cardinal Bea, who is President of the Vatican Secretariat for the Union of Christians, in a statement in Rome yesterday, declared that the Catholic Church recognizes that much of the persecution of Jews through the centuries has been due to their having been blamed for the crucifixion of Jesus.

The American Jewish Committee termed this recognition "a highly significant advance, a major step forward in the betterment of relations between Catholics and Jews."

Louis Caplan of Pittsburgh, Committee President, declared: "The exploration of the relationship of religious teachings to the persecution of Jews suggested by Cardinal Bea for the forthcoming Ecumenical Council in October, 1962, represents a profoundly courageous move which is bound to help reduce the barriers of bias that have led to misunderstanding and conflicts between Jews and Christians."

Mr. Caplan, in his statement, paid specific tribute to His Holiness Pope John XXIII, "for having ushered in a new spirit of understanding and rapprochement which has provided a basis for overcoming ancient antagonisms."

His Eminence Cardinal Bea, Mr. Caplan said, "has also worked actively to create a new atmosphere of friendship and improved relationships between Christians and Jews."



In January of this year, Cardinal Bea addressed a group of non-Catholics at an Agape (a fraternal banquet) in Rome, in which he called upon representatives of 15 Protestant, Jewish, Moslem and Oriental religious groups to join a common effort to overcome group conflict. The American Jewish Committee participated in that meeting.

Mr. Caplan called attention to the self-studies of religious texts now under at major divinity schools and universities. The AJC is the cooperative sponsor of these studies.

A seven-year self-study of Protestant teaching materials has been completed at Yale Divinity School to determine the existence of negative and biased references to other religious and ethnic groups, Catholics, Jews, Negroes. Self-studies of Catholic and Jewish texts similar to those made by Yale are currently being completed at St. Louis University, Southern Methodist University, and Dropsie College for Hebrew and Cognate Learning. In addition, Union Theological Seminary, in an extension of the Yale Study, is currently examining curricula and teaching materials used by Protestant religious classes.

Founded in 1906, the American Jewish Committee is a pioneer human relations agency in this country, combating bigotry, protecting the civil and religious rights of Jews here and abroad, and advancing the cause of human rights for all.

# # # #

No.31  
A-15  
NP-12  
NPE-12  
Catholic Press  
lg,3o,3p,3q

4/26/62

[start]

Original documents  
faded and/or illegible



## THE JEWISH MESSAGE

In the passage in Romans in which St. Paul sets forth the relation between Christians and Jews, he characterizes the bond as "a mystery". On the one hand he espouses an eschatological vision that all Israel shall be saved (Rom. 11:1); on the other hand, he stresses over and over again the eternal destiny and continuity of the Chosen People as "a saving remnant".

"I say then, Hath God cast away his people? God forbid. For I am also an Israelite, of the seed of Abraham, of the tribe of Benjamin. God hath not cast away his people which he foreknew (11:1).

"As touching the election, they are beloved for the fathers' sake. For the gifts of God are without repentance." (11:28).

The tension and the mystery are further deepened by Paul's admonition that the cleaving of Israel to its ancient belief and its non-acceptance of Jesus as the Messiah were in fact foreordained by God:

"Have they stumbled that they should fall? God forbid, but rather through their fall (offence) salvation is come unto the Gentiles." (11:11)

As one meditates on these passages, and in particular on the midrash (parable) regarding Israel as being the olive tree planted by God and Christianity being grafted onto it ("Do not cut against the branches; But if thou beest thou bearest not the root, but the root thee"); one is compelled to conclude with the Apostle Paul that insofar as the encounter between the Church and the people of Israel is concerned,

"O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out!" (Rom. 11:33).

This is to say that the theology of Israel in salvation history is still far from clear and is suspended in ambiguity and unreconciled tendencies. Since the theology on this question has not been fully crystallized, it is premature to set forth a statement in a brief and incomplete fashion which cannot possibly comprehend the complexity of the problem of the special evangelical mission of the Church toward the Jews.

It is already evident that a less than comprehensive declaration with regard to the conversion of the Jews that will be given worldwide attention will be sorely misunderstood. It has been widely remarked that the Council has made no specific statements with regard to the conversion of the Protestants, the Eastern Orthodox, the Muslims, and other non-Christians. This has led to much misunderstanding and negative reaction on the part of the masses of the Jewish people who are said to feel that the Church has singled them out as a special object of conversion while Paul's prior commission of seeking "the fulness of the Gentiles" has been referred to only in generalities as not to give offence.



On a cultural and sociological level, Jews appear to interpret the intention of "edification" as having the effect of leading to the total disappearance of their religion - which is the foundation of their national and ethnic identity and existence. For a declaration of the Council which is intended at origine to put an end to the hatred of the Jews and to insure in the words of Pope Paul VI "trusting relations and a happy future" between Catholics and Jews, especial care should be exercised that the opposite result is not achieved - namely, greater mistrust and increased suspicion.

The Church, as is widely acknowledged, is obligated by the Gospels to carry out its mission to bring salvation to all men, including the Jews. Could not then the following formula help achieve the reconciliation of both these views:

First, in the chapter on the Jews deal with that specific and most urgent question which affects the welfare and human dignity of the Jews; namely, let the Council Fathers destroy once and for always the basis of anti-Semitism and of anti-Jewish attitudes and behavior by condemning decisively the use of the inauthentic Jewish teaching and other distortions of our doctrine which are exploited to this day by bigots and anti-Semites.

Second, proclaim the mission of the Church to the whole of humanity, the people of God, including Jews, Muslims, Buddhists, Confucianists, Hindus, and others (assuming it is necessary to specify at all), at the close of the declaration on the Jews and other non-Christians.

"Go therefore and make disciples of all nations; baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you..."

(Matthew 28:19-20)

This approach would enable the Church to be true to herself, would be consistent with the spirit of religious liberty, would avoid the inevitable antagonizing of the Jewish people who have already demonstrated their sensitivity to what they consider Catholic friendship conditioned by proselytizing, and above all, would implement the original purpose of this declaration - the advancement of mutual esteem and reciprocal reverence between the Church and Synagogue and between the living peoples of the ancient and new covenants.

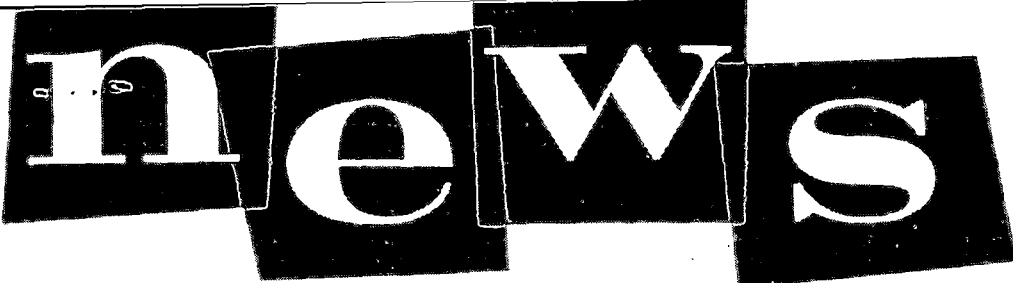
-Quotations are from King James version of the Holy Bible.

[end]

Original documents  
faded and/or illegible







## 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

NEW YORK, Sept. 3....The following statement was issued today by Morris B. Abram, President of the AMERICAN JEWISH COMMITTEE:

We read with considerable anxiety in today's press what purports to be a confidential version of the Catholic Church's declaration on Catholic-Jewish relations, to be considered at the forthcoming third session of the Second Vatican Council. Since we are aware of several versions of such a declaration, we are understandably uncertain as to the amount of credence this version merits.

Nonetheless, some of the contents of this document are disturbing indeed, confirming as they do misgivings we have come to have. We are concerned particularly that this version intermingles with its plea for mutual understanding among religious groups a hope for the conversion of the Jewish people.

Though the Jewish and Christian religions differ strongly on matters of proselytizing, Jews do understand that belief in the ultimate truth of Christianity leads to desires to win others to share that faith. In other contexts an appeal for conversion is understandable, but not where it is coupled with a statement that attempts to clarify and reexamine Catholic views toward Jews. Inevitably we would be forced to question a reassessment leading to a new and long-overdue regard for Judaism for we are forced to ask if this consideration is dependent on the expectancy of conversion.

Inevitably such an appeal must be rejected by Jews for any declaration, no matter how well intended, whose effect would mean the dissolution of the Jewish people as such and the elimination of

-more-

Morris B. Abram, *President*; Jacob Blaustein, Louis Caplan, Herbert B. Ehrmann, Irving M. Engel, Joseph M. Proskauer, *Honorary Presidents*; Ralph Friedman, *Chairman, Executive Board*; Philip E. Hoffman, *Chairman, Board of Governors*; Nathan Appleman, *Chairman, Board of Trustees*; John Slawson, *Executive Vice President*.

Washington office: 1012 14th Street, N. W., Washington, D. C. 20005 • European headquarters: 30 Rue la Boetie, Paris 8, France • South American headquarters: Libertad 773, Buenos Aires, Argentina • Israel headquarters: Rehov Hashoftim 2, Tel Aviv, Israel.

Judaism as a religion will be received with resentment by Jews throughout the world.

Along with our misgivings on the point of conversion in this document, we equally are troubled by its inclusion of a weakened and ambiguous condemnation of the deicide canard of collective Jewish responsibility for the death of Jesus.

In recent years we have been heartened by the new spirit permeating many faiths, notably their sensitivity to the effect their attitudes may create on members of other faiths. If this document is indeed an authentic one, it is most regrettable that it is so lacking in the spirit and content that permeated the Chapter 4 of the schema on ecumenism proposed at the second session of the Second Vatican Council.



# THE AMERICAN JEWISH COMMITTEE

**date** September 2, 1965  
**to** Rabbi Marc Tanenbaum  
**from** Fran Rosenberg  
**subject**

I talked with Joan Paul of the NCCM today. She will be in Rome from Oct. 4 - 18, and would be delighted to have you contact her there. She can be reached through Fr. Ed Lynch at Vatican Radio.

Dick Walsh and Martin Work will also be in Rome should you wish to contact them.

FPR:ffb



*[Handwritten signature]*

98-E-1964  
WOMEN AUDITORS AT  
THE VATICAN COUNCIL

Rev. Dr. Ralph M. Wiltgen SVD  
Divine Word News Service  
C.P. 5080, Rome, Italy  
Tel. 63.70.105

ROME, Nov. 19 (DW) - One of the seventeen women auditors at the Council is multilingual Miss Rosemary Goldie, 48, born in Sydney, Australia. For the past 12 years she has worked for the Permanent Committee for International Congresses of the Lay Apostolate (COPELIAL) in Rome, and for the past five years has been its Executive Secretary. "I received notice in a letter dated September 21 and signed by the Secretary General of the Council, saying the Holy Father had graciously appointed me a woman auditor," she said. "The letter arrived two days after it was written, an hour before my appointment was announced to the press."

Miss Goldie said that eight of the women auditors are laywomen, nine are nuns, and in addition there are 23 men auditors, or a total of 40 official auditors. They all sit together in the Council Hall in St. Andrew's Tribune, receive Holy Communion together at the Mass which opens each day's session, and hold meetings of their own together. Miss Goldie said that of the eight laywomen, three are widows and the rest are single. One of them represents thirty-six million Catholic women. "There is no prescription whatsoever regarding dress," she said, "and I have worn black only once, the day the Pope came." But the laywomen do wear a black veil.

Some of the women auditors, like Miss Goldie, understand Latin, the language being used in the Council Hall. But others prefer to use the translation services offered daily in French, English, Spanish and Italian by the Council experts who fill half of St. Andrew's Tribune. "We get all the Latin documents that the Council Fathers receive," Miss Goldie said, "and are allowed to keep them for our files." Bishops who have something to discuss with the women auditors do so either at their tribune or in the transepts and in the large area behind the high altar where bishops, experts, auditors, and observers from non-Catholic Christian Churches mix freely.

Men and women auditors meet together every Monday evening for two hours, and very often also on Thursday evenings. At these meetings there may be a short explanatory talk by a bishop or Council theologian, usually in French, on a schema up for discussion. Written statements are also drafted. "We have been invited to collaborate with the Council Commission on the Lay Apostolate," Miss Goldie said, "and many of us are now actively taking part in the various subcommissions. We have divided ourselves up in such a way that there would be both men and women auditors on each of the five subcommissions."

Miss Goldie said that auditors hope to contribute in a similar way to the subcommissions now being organized for evaluating the vast number of observations submitted during the discussion of the schema on the Church in the World Today. Nun auditors, however, who are Mothers General or heads of large federations of nuns, have not been invited to attend sessions of the Commission on Religious, and have never officially been consulted by this Commission.

When Miss Goldie was asked if a woman auditor would be speaking in the Council soon, she replied, "It seems premature."



SUMMARY OF THE DECLARATION " DE ECCLESIAE HABITUDINE  
AD RELIGIONES NON-CHRISTIANAS" ( THE RELATION OF THE  
CHURCH TO THE NON-CHRISTIAN RELIGIONS )

Preliminary note: The new text has about 1200 words, with the structure: 1) Introduction; 2) The Diverse Non-Christian Religions; 3) The Moslems; 4) The Jews; 5) Universal Brotherhood, Without Discrimination.

===

I. Introduction. The community of all peoples is one. One is their origin, for God made the entire human race live on all the face of the earth. One, too, is their ultimate end, God. Men expect from the various religions answers to the riddles of the human condition: What is man? What is the meaning and purpose of our lives? What is the moral good and what is sin? What are death, judgement, and retribution after death?

II. The Diverse Non-Christian Religions. Ever since primordial days, numerous peoples have had a certain perception of that hidden power which hovers over the course of things and over the events that make up the lives of men; some have even come to know of a Supreme Being and Father. Religions in an advanced culture have been able to use more refined concepts and a more developed language in their struggle for an answer to man's religious questions. In Hinduism, men use myths and philosophical ways in the effort to fathom the divine mystery; they seek freedom from the anguish of our human condition through ascetical methods, meditation, and a flight to God. Buddhism realizes the radical inadequacy of this changeable world. It teaches the way of liberation, through self-denial and inner purification, in order to attain a state of lasting rest. Other religions counter the restlessness of the human heart by proposing ways, that is to say, doctrines, rules of life and sacred rites.

Nothing that is true and holy in these religions the Catholic Church scorns. Ceaselessly the Church proclaims Christ, "the Way, the Truth, and the Life", in whom God reconciled all things to Himself. The Church regards with sincere reverence those ways of action and of life, precepts and teachings which, although they differ from the ones she sets forth, reflect nonetheless a ray of that Truth which enlightens all men.

The Church, therefore, admonishes Catholics that they converse and collaborate with the followers of other religions in order to serve, indeed, advance those spiritual and moral goods as well as those socio-cultural values that have a home among men of other religious traditions.

III. The Moslems. The Church esteems the Moslems: they adore the one God who is a living and all-powerful God, the Creator of heaven and earth who has spoken to men. They strive to obey even His incomprehensible decrees, just as Abraham did, to whose faith they like to link their own. Though Moslems do not acknowledge Jesus as God, they revere Him as a Prophet. They also honor Mary, His Virgin-Mother; at times they even call on her with devotion. They await the day of judgement when God will reward all those who have risen. They worship God through prayer, almsgiving, and fasting. They seek to make the moral life -- be it that of the

individual or that of the family and society -- conform to His will.

In the past many quarrels and hostilities have arisen between Christians and Moslems. The Council urges all not only to forget the past but also to work honestly for mutual understanding and to further as well as guard together social justice, all moral goods, especially peace and freedom, so that mankind may benefit.

IV. The Jews. The Council searches into the mystery of the Church.

The Church of Christ gratefully acknowledges that, according to God's saving design, the beginnings of her faith and her election were already among the Patriarchs, Moses and the prophets. All Christians -- Abraham's sons according to faith -- were included in the same patriarch's call. The Church cannot forget that she received the revelation of the Old Testament from the people with whom God in His mercy concluded the former Covenant. The Church believes that by His Cross Christ reconciled Jews and Gentiles, making both one.

The Church keeps in mind what St. Paul says about his kinsmen: "Theirs in the sonship, the glory, the covenants, the giving of the law, the worship, and the promises. Theirs are the patriarchs, and of them is the Christ according to the flesh" (Rom. 9,4-5), the Son of Mary the Virgin. The Apostles, as well as most of the early disciples sprang from the Jewish people.

Even though a large part of the Jews did not accept the Gospel, they remain dear to God for the sake of the patriarchs. God's gifts and call are irrevocable (cf. Rom. 11,28f). 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).

The spiritual patrimony common to Christians and Jews is very rich. Thus, the Council supports and recommends their mutual knowledge and respect -- the fruit, above all, of biblical and theological studies, as well as of fraternal dialogue. The Council, in her rejection of any injustice, is mindful of this common patrimony between Christians and Jews. Thus, the Council deplores and condemns hatred and persecution of Jews, whether they arose in former or in our own days.

Nothing in catechetical work or preaching should teach anything that could give rise to hatred or contempt of Jews in the hearts of Christians. The Jewish people should never be presented as one rejected, cursed or guilty of deicide. What happened to Christ in His passion cannot be attributed to the whole people then alive, much less to that 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. Christian preaching proclaims the Cross of Christ as the sign of God's all-embracing love and as the fountain from which every grace flows.

V. Universal Brotherhood, Without Discrimination. We cannot address God, the Father of us all, if we refuse to treat some men or other in a brotherly way. "He who does not love does not know God" (I Jn, 4,8). Any theory or practice that, so far as their human dignity is concerned, discriminates between man and man or people and people, creating a different set of rights for each of them, has no foundation. All men, especially Christians, must refrain from discrimination against, or harassment of, others because of their race, color, creed, or walk of life. Catholics should "maintain good conduct among the Gentiles" (I Pet 2,12) and live, so far as it depends on them, in peace with all men, so that they may really be sons of the Father who is in heaven.

# CONCILIO ECUMENICO VATICANO II

## UFFICIO STAMPA

Session No. 3

November 20, 1964

NEWS BULLETIN NO. 48

GENERAL CONGREGATION NO. 127

The opening Mass of the 127th and last General Congregation of the 3rd Session of the II Ecumenical Vatican Council was celebrated by the Most Rev. John Carmel Heenan, Archbishop of Westminster, England, who offered the Votive Mass for Church unity. Liturgical singing during the Mass was provided by the students of the Pontifical French Seminary of Rome. After the Mass the Gospel Book was solemnly enthroned by the Most Rev. Luis Rodriguez Pardo, Bishop of Santa Cruz de la Sierra, Bolivia. The Moderator for the last General Congregation was Cardinal Julius Döpfner, Archbishop of Munich, Germany.

The General Secretary announced that the Fathers would receive during the morning session, gold medals of the Blessed Virgin Mary offered to them out of devotion to Mary and reverence for the Council Fathers by a group of generous donors who have asked to remain anonymous.

There was distributed also a document listing special faculties granted by the Holy Father to the Superiors General of Religious institutes. These faculties will enable these Superiors to care more effectively for their Religious by allowing them to act on their own authority in many cases without the necessity of having recourse either to the Local Ordinary or to the Holy See.

The Fathers were given copies of an amended text of the schema on Divine Revelation as also of the schema on Priestly Life and Ministry. On both of these documents, observations may be sent to the respective commission up to Jan. 31, 1965. The Secretary explained that it had been hoped that the decree on the Pastoral Duties of Bishops would be ready for conciliar approval and promulgation during this session. However, although the work was completed, complications arose in efforts to get the Modi for Chapter 3, which is the only one still unapproved, ready for printing. Consequently, this decree will have to wait until the next session.

Cardinal Eugene Tisserant, as Chairman of the Council Presidency, made a declaration of which the following is the substance: A number of Council Fathers, greatly disappointed by the failure to vote on the schema on religious liberty, presented a petition to the Holy Father in order to secure in some way a vote on this Declaration before the end of the session. The Cardinal Dean wished to state, in the name of His Holiness, that the Council Presidency had agreed to the request advanced by certain Fathers for more time because this request had to be honored conformably according to the Council's procedural rules. This was also required by respect for the liberty of all the Council Fathers and for their desire to have time for careful study before being called upon to vote. However, the Declaration on Religious Liberty will come up for discussion and vote in the next session of the Council and, if possible, will have priority on the agenda.

The following speakers took the floor to carry on the discussion on the suggestions for matrimonial legislation:

1. Cardinal Ernesto Ruffini, Archbishop of Palermo, Italy;
2. Cardinal Jose Bueno y Monreal, Archbishop of Seville, Spain;
3. Cardinal Julius Döpfner, Archbishop of Munich, Germany;



6. Archbishop John Krol, of Philadelphia, Pennsylvania;
7. Bishop Alexandre Renard, of Versailles, France;
8. Bishop Francois Charriere, of Lausanne, Geneva, and Fribourg, Switzerland;
9. Bishop Paul Taguchi Yoshigoro, of Osaka, Japan;
10. Archbishop John C. Heenan, of Westminster, England, in the name of the Hierarchy of England and Wales;
11. Bishop Peter Moors, of Roermond, Holland, in the name of the Episcopal Conference of Holland;
12. Archbishop William Conway, of Armagh, Ireland;
13. Archbishop Peter Djajasepoetra, of Djakarta, Indonesia.

The observations of the foregoing speakers can be summed up as follows:

1. Much in the text is praiseworthy, such as the preparation of couples for marriage, reducing the number of impediments and streamlining marriage cases. It is not correct to use the term "sacred" except in a broad sense for marriage prior to the time of Christ, since marriage becomes sacred because of its sacramental character. The respective roles of the Church and the State in marriage should be clearly delineated, pointing out that the State is competent only in what regards the purely civil effects of marriage. It may be advisable to abrogate the excommunication now in Canon Law for Catholics who attempt marriage before non-Catholic Ministers, but if this is done the text should formulate a stringent prohibition against such an act. The proposal to regard as valid for Catholics even a marriage contracted contrary to the laws of the Church before a civil magistrate or a non-Catholic Minister is something which at first sight seems to be well nigh unthinkable.

2. Marriage should be considered not only as a Sacrament but also as a duty of nature. More stress should be placed on the indissolubility under all its aspects. Such questions as the prohibited degrees of consanguinity should be left to National Episcopal Conferences. The impediment of Sacred Orders should derive only from priestly ordination and not be applied to sub-diaconate and diaconate. The same would hold true for solemn vows. In regard to mixed marriages, disparity of worship should effect only the lawfulness of the marriage. We should regard as valid a marriage contracted before a civil magistrate or a minister, but the parties thus involved should remain outside of ecclesiastical communion until they repent and make their peace with the Church. In the handling of marriage cases, excessive formalities should be carefully avoided. It is important to do away with procedural technicalities which make no contribution to uncovering the truth. In all things the sanctity of marriage should be safeguarded.

3. In order to save time and to allow other Fathers to speak, I shall turn in most of my text to the Secretariat and come immediately to my conclusion. The present text is in harmony with our doctrine on the Church and our decree on Ecumenism. Since the question of mixed marriages is extremely urgent and the Code of Canon Law cannot be revised for at least some years, the Council should ask the Holy Father to take steps immediately to implement the legislation proposed in this schema.

4. The document is acceptable, particularly for the suggestions regarding inter-confessional marriages. The new approach to the promises in a mixed marriage serves both truth and charity. The Church is concerned with the observance of Divine Law and the safeguarding of personal right. The new approach will more effectively secure respect for the Divine Law by stressing more emphatically the role of personal responsibility. Responsibility for the security of his own faith and for the Catholic education of children is rightly placed exclusively on the Catholic party. --In regard to the form, the text moves prudently and wisely between the



extremes of inflexible retention and complete relaxation of the form. The problem of clandestine marriages which preoccupied the Council of Trent no longer exists. Nevertheless we are confronted with a new problem, namely the high incidence of early and hasty marriages with the probability of divorce. This is a reason for retaining the form of marriage for the liturgy. Just the same, respect for human dignity and the application of ecumenical principles recommend that the Ordinary be empowered in certain circumstances to dispense from the form. Finally, for the sake of honesty and justice, those baptized in the Catholic Church who have not received Catholic education, must not be bound by the Canonical form of marriage nor restricted by any of the impediments of ecclesiastical law. These norms, which answer so well the pressing needs of many persons, should be enacted and promulgated without delay. In serving the cause of truth and charity, we must transcend considerations of our convenience and procedural efficiency.

5. Whatever may be the merits of the legislation proposed in the schema, it should certainly not be imposed indiscriminately on all nations. Many Bishops are sincerely convinced that this new legislation would be very harmful in the United States. In any case, we Bishops should have had more time to prepare our Pastors for such a drastic modification of the Church's law on marriage. It would be well to convoke a meeting of Pastors, especially of those coming from pluralistic countries, to discuss the problems involved. Many feel that this change of legislation would occasion immense spiritual harm, at least in many quarters of the Church.

6. In the United States of America, we cannot forget that 60-million persons, or approximately one-third of the population, make no profession whatsoever of religion. They are influenced by indifferentism or by secularism. The Church has no right to do anything which might confirm them in their indifferentism. This new matrimonial legislation must take such considerations into account so as not to weaken the stand of the Church or to provide an occasion of harm for the faithful. As for the Canonical form of marriage, the present legislation should be retained in general but with the faculty for the Local Ordinary to dispense for ecumenical reasons. As for the required presence of a priest at a marriage, the text proposes the possibility of any priest not under ecclesiastical censure being able to assist validly at a marriage. This gives rise to many problems. How can we know if an unknown priest is under censure? How can anyone know if a man claiming to be a priest is genuinely a priest? Consequently, it should be required at least that the priest should be known in some way to authority. Even some civil laws require that a minister of religion, before being able to perform a marriage, be known personally to some official. The text should require for the valid celebration of marriage that the priest assisting should have faculties for hearing confessions in the diocese or have at least the explicit approval of the pastor. -- The general norms of present legislation on the promises in a mixed marriage should be retained but here again with the faculty for the Local Ordinary to dispense in individual cases involving freedom of conscience or freedom of religion.

7. Not infrequently, priests are confronted with the problem of baptized Catholics requesting Catholic marriage even though they have become lax in their religious practice or have abandoned it completely. Oftentimes they are completely ignorant of the sacramental character of marriage. In the handling of these situations, we find two extremes. Some priests simply refuse to admit such couples to marriage before the Church, while other priests, for fear of alienating them completely, admit them to marriage with little or no preparation. To avoid such abuses, the Council should issue some pastoral directives on the practical preparation of young couples for marriage, especially in such cases as described above. The Ordinary should have the faculty to permit marriage without any sacred rite whatever, simply in the presence of a priest and two witnesses, whenever a sacred rite might be an occasion of offense.

8. The problems entailed by mixed marriages are among the gravest encountered in pastoral ministry. The reality of religious divisions has been deeply modified in recent years. We no longer engage in religious wars but try to live in peace. Hence, the juridical norms previously enforced are not necessarily appropriate today. We must modify our method of facing the question of mixed marriages. Today it is out of place to demand the promises, which oftentimes alienate persons from the Church and cause grave problems. The obligation of the Catholic party to see to the baptism of children, besides safeguarding his or her own faith, derives from Divine Law and must yield to no other consideration. The proposal to allow mixed marriages to take place at Mass is most welcome, but this should not be imposed. Even though the excommunication be abrogated for Catholics marrying before non-Catholic Ministers, still there should be no prohibition against the parties to a mixed marriage, after the Catholic ceremony, going to the Church or the Minister of the non-Catholic party, not to enter into a new contract, but to pray for God's blessings. We must use every means to safeguard family peace in mixed marriages.

9. The present schema accords due consideration to the principles of ecumenism and liberty of conscience when there is question of mixed marriage. The promises should not be demanded of the non-Catholic party, neither should the canonical form be made essential for the validity of the marriage. The Church should allow the solemn celebration of mixed marriages, even with Holy Mass. Steps should be taken to speed up the hearing of marriage cases.

10. The proposals for the future celebration of mixed marriages are most welcome. Too often, the ceremonies for such marriages are so stripped of solemnity and joy as to seem more like a funeral than a wedding. No blessing of the ring, no candles or flowers, and -- what makes the bride burst into tears -- no organ. If the Church grants a dispensation, she should do so graciously, magnanimously and in an open-handed way. Let the Church show herself a real Mother not only for the Catholic but also for the non-Catholic as well. -- We must look at mixed marriages realistically. Frequently, the non-Catholic partner is not a church goer of any kind. Only rarely have I found non-Catholic partners in a mixed marriage to be really active members of any religious community. In such cases, the promise to raise the children as Catholics rarely causes difficulty. If the non-Catholic cannot with a good conscience promise that the children will be brought up as Catholics, there should be no attempt at coercion. It is sufficient for him not to object to the promise being made by the Catholic party. This promise should be without any conditioning clause. The words "so far as I can" are unnecessary because obviously no one is ever bound to the impossible. But the words could be misinterpreted as meaning that the non-Catholic party has no obligation to put up any fight for the children's Catholic education and that for the sake of peace they may be allowed to abandon the faith. Such a conclusion would hardly harmonize with the pastoral goals of this Council.

11. The Church should try to harmonize her marriage legislation with the civil law whenever possible. On the question of the minimum age for marriage, for example, the Church should follow the civil law and not lay down one world-wide age because the age of marriage depends so much on conditions existing in different parts of the world. A special effort should be made to clarify the text because ambiguities are dangerous. All our efforts in regard to marriage should be aimed at safeguarding the unity of the Church.

12. Having been born and raised among non-Catholics and having associated with them for a long period, I can speak of them with great sentiments of esteem as I have always found them to be sincere, honest and God-fearing. On the question of mixed marriages, the tendency of the Church

segue..

should be rather to prohibit them than to favor them in any way. Our separated brethren share our own viewpoint on the inadvisability of mixed marriages and for the same reasons as ourselves. This is not a mere question of diplomacy of kindness. The problem touches the essential welfare of the Church as such. When we come to the question of canonical form and the usual promises in mixed marriages, the question becomes extremely complicated. We should not be too hasty in wanting to change our laws but should rather carefully study the immediate consequences of a change as also the long-range psychological repercussions which such a change may entail. We have had hardly more than a few hours to discuss this matter in Council and we are now being asked to hastily send the matter on for ultimate decision. No parliament in the world would act so hastily to change a serious and traditional law. The matter is too important to be disposed of in just a few hours of discussion.

13. The main point to be emphasized with regard to marriage is not the contract element but rather the element of permanent association for a party's whole life. Many people do not marry because they are in love but they are in love because they are married. The emphasis should be on the maturing love which comes from marriage and its close associations. Love cannot be regarded as the main element because very often the chief reason for marriage is the aim to constitute a new family and thus to carry on a family or a race.

\* \* \* \*

During the General Congregation, Cardinal Augustin Bea presented to the Council Fathers the Declaration on the Relationships of the Church with Non-Christian Religions, in the name of the Secretariat for Christian Unity. Cardinal Bea observed that we can apply to this Declaration the biblical comparison of the grain of mustard seed. It was first intended as a brief Declaration on the Church and the Jewish people. But in the course of time this little seed has become almost a tree in which many birds are already finding nests. That is to say in which all non-Christian religions are finding their proper place. It was not an easy task to sum up all this material in a few pages. The Secretariat for Christian Unity endeavored to weigh carefully all observations impartially and sincerely.

The Council Presidency, the Coordinating Commission, and the Cardinal Moderators, were all in agreement that this Declaration should be closely linked up with the schema De Ecclesia. Nevertheless, in order not to interfere with the logical development of the Constitution or to complicate the voting and promulgation of this Constitution, it was decided to add it at the end of the dogmatic decree as an appendix. This procedure had the added advantage of putting in a clear light the exclusively religious character of the Declaration against any unwarranted political interpretation. It also increased the importance of the Declaration because it was added to a dogmatic Constitution, even though its purpose is not strictly dogmatic, but rather strictly pastoral.

Secondly, the Declaration now has a broader scope, since it aims to take in the whole field of the relationships of the Church with non-Christian religions. In such an undertaking, it is evident that it was impossible to please everyone. We are dealing here with God's plan of salvation, with recognizing His benefits, with the condemnation of past hatred and injuries and the avoiding of the same in the future. Thus the Church, and also the Council, must carry out its mission and may not remain silent. It was impossible to draw up a Declaration which could not be misinterpreted by someone in some way and which would satisfy everyone. We must remember, however, that it is more important to have such a Council Declaration than for this text to be agreeable to all.

segue...



In judging of the necessity of this Declaration, we must remember that it is of great importance that the Church, the Christian world and world public opinion should have its attention called to the problems set forth in this Declaration. The importance and extreme value of the Declaration is in the fruits to be hoped for. For the first time in Conciliar history, principles dealing with non-Christians are set forth in solemn form. The Church has a serious obligation to initiate dialogue with the one-billion men who know not Christ or His work of redemption. It is the task of the Church to assist them in reaching a full share in the riches of Christ.

The following votes were taken in today's General Congregation:

Declaration on Christian Education:

Vote 2. Votes cast, 1,906; Placet, 1,465; Non placet, 159; Placet j.m., 280; Null, 2.

Vote 3. Votes cast, 1,891; Placet, 1,592; Non placet, 155; Placet j.m., 141; Null, 3.

Vote 4. Votes cast, 1,873; Placet, 1,588; Non placet, 173; Placet j.m., 110; Null, 2.

Decree on Ecumenism (Approval of the entire document):

Votes cast, 2,129; Placet, 2,054; Non placet, 64; Placet j.m., 6; Null, 5.

Decree on Catholic Oriental Churches:

Vote 1. (The Modi of Nos. 2-4, which were not previously approved):  
Votes cast, 2,129; Placet, 1,841; Non placet, 283; J.M.T.N., 1; Null, 4.

Vote 2. (The Remaining Modi):  
Votes cast, 2,115; Placet, 1,923; Non placet, 188; Null, 4.

Vote 3. (Approval of the entire text):  
Votes cast, 2,104; Placet, 1,964; Non placet, 135; Placet j.m., 1; Null, 4.

Declaration on the Relationships of the Church with Non-Catholic Religions:

Vote 1. (Nos. 1-3: Relationships with non-Christian Religions in General and with the Moslems). Votes cast, 1,987; Placet, 1,838; Non placet, 136; J.M.T.N., 4; Null, 9.

Vote 2. (Nos. 4-5: Relationships with the Jews and Condemnation of any and all Discrimination). Votes cast, 1,969; Placet, 1,770; Non placet, 185; J.M.T.N., 7; Null, 7.

Vote 3. (Approval of the whole text). Votes cast, 1,996; Placet, 1,651; Non placet, 99; Placet j.m., 242; Null, 4.

The Fathers were asked to vote on the following proposition: Is it agreeable that the schema of the suggestions on matrimonial legislation along with all the observations made by the Council Fathers be transmitted at once to the Sovereign Pontiff in order that he might make immediate provision through the competent offices. -- The results were: Votes cast, 2,024; Placet, 1,592; Non placet, 427; J.M.T.N., 2; Null, 3.

After several announcements by the General Secretary, Cardinal Döpfner expressed thanks to all those who had in any way participated in the Council and after the announcement of the vote on the matrimonial schema, adjourned the General Congregation at 12:53.

FINE



# CONCILIO ECUMENICO VATICANO II

UFFICIO STAMPA

SESSION III - DOCUMENTATION

November 19, 1964

## SUMMARY

### SUGGESTIONS FOR CANONICAL LEGISLATION

on

### MATRIMONY

The Commission for the Discipline of the Sacraments had prepared a schema on marriage in 1963, in the period between the First and Second Sessions of the Council, summarizing and synthesizing the studies on this point carried out by the Preparatory Commission. In January, 1964, the Co-Ordinating Commission decided to reduce and transform the schema into a simple presentation of suggestions, containing clear directives for a reform of the canon law on marriage along the lines of pastoral exigencies. It must be borne in mind that, although this does not take up the question of marriage as a Sacrament in explicit terms, the topic is discussed in the schema on the Church, in the one on the Apostolate of the Laity and also in the schema on the Church in the Modern World.

The text now presented to the Fathers, compressed into a little more than two pages, is sub-divided into five paragraphs, which are in turn divided into three parts.

Part I recalls a certain number of fundamental principles, such as the sacred character of marriage considered in its entirety, the holiness of marriage contracted between two baptized persons as members of Christ whose union is in close relationship with that of Christ and His Church, the competence of the Church for the safeguarding of the integrity of the Sacrament of Matrimony and, consequently, her right to legislate in this connection.

The Second Part contains directives for the revision of the canon law in view of the special needs of our times. The proposition underlines the new conditions which have been created, e.g. by the phenomenon of emigration and the creation of new States. Legislation concerning impediments is to be simplified, e.g. the suppression of all impediments known as "minor". Among these are consanguinity in the third degree of the collateral line, affinity in the second degree of the collateral line, spiritual relationship arising from being sponsor for Baptism or Confirmation.

As regards the impediments of Mixed Religion (between a Catholic and a baptized non-Catholic) and Disparity of Worship (between a Catholic and an unbaptized person), the future legislation shall be guided by the provisions of the Council concerning Ecumenism.

Steps shall likewise be taken to simplify the formalities hitherto required for the celebration of marriage in the presence of a priest duly authorized to bless the marriage. There shall also be a closer control on the part of the Bishop over the cases involving marriage contracted with what is known as the "extraordinary form",

SUGGESTIONS FOR MATRIMONIAL  
LEGISLATION. (cont.)

that is, to say, in cases when the presence of a priest is impossible. Lastly, steps shall be taken to simplify the procedure in marriage cases a provisions must be made to assure the selection of competent judges as well as the gratuitous services of a lawyer.

In the last part, the proposition mentions preparation for marriage as a serious duty for pastors of souls. Whenever necessary, pastors shall seek out the collaboration of other priests or competent priests - men and women -- for instruction and preparation in view of marriage. They shall endeavor to come to know the fiances through personal contacts in order to strengthen them in Christian faith and life.

Pastors shall likewise observe scrupulously the rules governing the pre-nuptial investigation and shall never permit the celebration of the Sacrament of Matrimony if they are not fully convinced of the free consent of the parties. Finally, they shall see to it that the marriage ceremony reflects the profound significance of the Sacrament and that those assisting at the ceremony have the opportunity to participate actively in the liturgy.

Pastors of souls must continue their attentive interest even after marriage, assisting the newlyweds to live in the fullness of the grace of the Sacrament their life as two in one, and counseling them on the new problems which will arise in the education of their children.

FINE

# CONCILIO ECUMENICO VATICANO II

## UFFICIO STAMPA

Session No. 3

November 19, 1964

NEWS BULLETIN NO. 47

GENERAL CONGREGATION NO. 126

On Nov. 19, 1964, the Feast of St. Elizabeth of Hungary, the opening Mass of the 126th General Congregation of the II Ecumenical Vatican Council was celebrated by the Most Rev. Joseph Ijjas, Apostolic Administrator of Csanad, Hungary, one of the five Hungarian Bishops recently appointed and consecrated. The Gospel Book was enthroned after the Mass by the Most Rev. Charles Lemaire, Titular Bishop of Otro, Superior General of the Foreign Mission Society of Paris. The Moderator for today's discussions was Cardinal Julius Döpfner, Archbishop of Munich, Germany.

The General Secretary announced the death of the Most Rev. Augustin Olbert, S.V.D., former Bishop of Tsingtao, China. The Cardinal Dean of the Sacred College led the Assembly in the recitation of the De Profundis and the ritual prayers for a deceased Bishop.

There was distributed to the Council Fathers a brochure containing the modi and amended text of the schema on Oriental Churches. A vote will be taken tomorrow on the modi and, if this vote is affirmative, another vote will be taken on the complete text.

Today's General Congregation voted on the complete text of the schema De Ecclesia. The General Secretary asked the Fathers to recall the communications made in General Congregation No. 123 regarding the contents of this schema, adding that the same principle should be observed in the voting in the public session this Saturday. He added that these communications had been incorporated into the Acts of the Council. After the reading of the beginning and the end of each of the 8 chapters, the Fathers voted with the following results: Votes cast, 2,145; Placet, 2,134; Non placet, 10; Null, 1. The Secretary was interrupted three times by applause as he announced the results of this voting on the text.

In tomorrow's General Congregation, a vote will be taken on the complete text of the schema On Ecumenism. A mimeographed sheet was distributed indicating certain modifications introduced into the text over and above the modi presented by the Council Fathers. These modifications have been inserted into the text by the Secretariat for Christian Unity conformably to authoritative suggestions made by competent persons. These changes should be given due consideration in preparation for the voting on the text in Saturday's public session.

Later in the morning, Cardinal Eugene Tisserant, Dean of the Sacred College and Chairman of the Council Presidency, announced to the Council Fathers that several members of the Council had asked for further time to consider the amended text and to formulate mature judgments before being called upon to vote, as was reported yesterday. Since, the new text is substantially different from the previous text discussed in the Council Hall, as is admitted by the Secretariat for Christian Unity, it has been felt that this extra time should be granted and that the concession of this time is not a question which can be decided by a vote of the Council. Consequently, after the presentation of the Commission's report in this morning's General Congregation, there would be no vote of the Council on the declaration on religious liberty. Full discussion of the new text will take place in the fourth session of the Council. Those Fathers who may wish to send in written observations on the text now in their hands must do so before Jan. 31, 1965.

segue...

The following speakers continued the discussion on Christian education:

1. Bishop Johannes Pohlschneider, of Aachen, Germany;
2. Bishop Godfrey Okoye, of Port Harcourt, Nigeria;
3. Archbishop Antoine Abed, Maronite Archbishop of Tripoli, Lebanon, in the name of the School Commission of the Episcopal Conference of Lebanon;
4. Bishop Anthony Nwedo, of Umuahia, Nigeria;

These speakers were followed by three more who addressed the Council in the name of at least 70 Council Fathers, after discussion on the schema had been closed by a standing vote of the Assembly:

5. Father Aniceto Fernandez, Master General of the Dominican Order;
6. Bishop Rodan Pejze, Auxiliary of Lodz, Poland;
7. Bishop Honorat Van Waeyenberg, Auxiliary of Malines-Bruxelles, Belgium.

The observations of all the preceding speakers can be summed up in the following paragraphs:

1. If the scope of this Council is pastoral, we may wonder what is more pastoral than education and the instruction of youth. This Council document should have been of the kind that makes history. We may well wonder why it was reduced to a few propositions. The schema should be prefaced by a theological and biblical introduction. It needs to stress man's two-fold task, namely to subject the earth to himself and to reach his eternal goal through Christian life. The schema quite properly reaffirms the primary and inalienable rights of parents in the field of education and rejects all forms of educational monopoly. In the field of education, the State should follow the principle of subsidiarity, not trying to do by itself what can be done better by others. The text should state clearly that distributive justice obliges the State to support all private schools, provided they reach the same standards as the public schools. It should also be made clear that State schools should not be laicistic in inspiration, i.e., without religion and sometimes fighting religion. This concept of laicism is the great heresy of our times. The State is entitled to control external aspects of education, such as housing, public health, etc. But it should leave the internal principles and religious foundations to the consciences of the parents. This would be an expression of authentic religious liberty.

2. The aim of marriage is the pro-creation and education of children. But since parents cannot provide by themselves for proper education, schools become necessary. The quality of education is of supreme importance. The right of parents is either to educate according to their own possibilities or to ask the help of the Church and the State. The school must include some spiritual and religious training in order to serve as a continuation of the home. Education must prepare a man for a fully human life and for ultimate full knowledge and possession of God. The State has no right to impose on parents schools which they may regard as harmful for their children. The State is under obligation to provide assistance for schools chosen by parents because they pay taxes like everyone else. Hence, the text should strongly affirm the right of the Church to found and direct schools and the right of parents to financial assistance.

3. The necessity of schools flows from the very nature of the Church's educational mission. We need in the schema a declaration of the criteria whereby truly Catholic education can be recognized. The school cannot be a purely commercial institution, but must have moral aims as well. Catholic schools meet the needs of the whole human person and the human

segue...



community insofar as they take in all aspects of human life. This demands a clear idea of what makes a Catholic school. Even some Catholic governments seem more inclined to restrict Catholic schools than to help them. The text should demand for private schools the same type of assistance as the government provides for public schools. An international commission should be set up to study educational problems and draw conclusions which will prescind from any one state or form of government.

4. The Church must make her influence felt in all sectors of education. Wherever possible, lay instructors should be hired instead of priests so as to free these latter for the ministry strictly so-called. A priest should always be available for individual schools to look after the spiritual welfare of Catholic students. There should be no blanket prohibition against Catholic students going to non-Catholic schools, especially since this is oftentimes the only way they can get the education they want. The Church must use whatever means are possible to exercise her vital influences even in schools not under her direction. A priest or a qualified layman could be given the task of examining Catholic students in religion. In a pluralistic society, our students must learn to live with everyone and thus there will be less danger of perversion in faith when they reach university level. Notwithstanding the difficulties of reconciling the needs of the ministry and those of education, priests should not hold positions which good laymen could occupy in their stead.

5. The name "Catholic university" appears to be open to objections because it would put all other universities under the purely negative heading of "non-Catholic universities." Our universities must have standards at least equal to those of State universities and as many faculties as are necessary. It is helpful to study the natural and the sacred sciences in one same university center. In every Catholic university there should, of course, be faculties of philosophy and theology. These sciences should be taught according to the example and the principles of St. Thomas. Benedict XV stated that his philosophy was "a philosophy according to Christ." Devotion to St. Thomas is not a devotion to a person but to things; it is not a question of who but of what. The good things to be found in other authors are not minimized. St. Thomas was not an exclusivist but was ever-ready to accept truth wherever found. Some authors have said some things much better than St. Thomas but he still remains the great inspiration and model. This does not expose the Church to the danger of being a "one doctor Church." Thomas did not preach himself but ideas.

6. Few problems are as grave as that of education. The fate of the world depends on its youth and the fate of youth is closely bound up with its education. The schema needs to be re-worked by qualified experts in order to face up to the serious challenges of the world today. The curriculum should be characterized by a certain progress in the sciences and by emphasizing the harmony between faith and reason. More attention should be paid to showing the relationships between one science and another so as not to remain caught in a kind of intellectual isolationism. Research in education is based on philosophy and history connected with the sacred sciences. The aim of all study should be to arouse in the students a desire for what is divine.

7. The mission of the Catholic university demands progressive coordination in the light of the unity of truth. The Church must always make it her duty to serve the cause of human knowledge. To be effective, the **text** must be briefer, clearer and more concrete.

Bishop Julius Victor Daem, of Antwerp, Belgium, then summed up the discussion on Christian education in the name of the Commission. Bishop Daem recalled that the first title of the schema was "On Catholic Schools," and that the title had been changed only when the new form of the schema had been imposed on the Commission. The observations of the Fathers on

the floor have demonstrated clearly how widely situations vary in different countries. This only emphasizes the wisdom of the Commission's decision not to attempt a definitive statement in Council, but to leave more detailed declarations to a post-Conciliar commission. In the name of his Commission, Bishop Daem presented the following propositions to the Council Fathers with regard to the text under consideration: 1) Remit to a post-Conciliar commission a preparation of a more complete document really in keeping with the needs of the times; 2) In the meantime accept the present schema as a basis for further and more complete work by the Commission in view of restoring the text to its original form; 3) After accepting the schema, make known concret suggestions by attaching modi to the vote on the different propositions.

The General Congregation then voted to proceed immediately to voting on these propositions: Votes cast, 1,879; Placet, 1,457; Non placet, 419; J.M.T.N., 1; Null, 2. The Fathers were then asked to vote on the individual parts of the schema and four votes were taken before adjournment. Of these, the results of only the first were communicated to the Assembly: On the introduction and Nos. 1-3: Votes cast, 1,891; Placet, 1,592; Non placet, 157; Placet j.m., 140; Null, 2.

The Most Rev. Joseph DeSmedt, Bishop of Bruges, Belgium, then presented to the General Congregation the report of the Secretariat for Christian Unity on The Declaration on Religious Liberty. Bishop De Smedt opened his remarks by observing that the text now presented for approval by the Fathers is quite different from the one previously discussed in the Council Hall. Changes were made by the Secretariat in view of a more detailed explanation of the practical consequences of religious liberty. This resulted in a change in the very structure of the declaration. Nevertheless, this entailed no change in the substance of the text. The declaration is now presented as containing the same doctrine as before, but expressed in a clearer, more accurate and prudent form.

Bishop De Smedt continued by declaring that the crucial question to be discussed is what the mind of the Church is on the way in which religious liberty is recognized and observed in social and civil life today. On this point, the Church is being questioned by the modern world. Everything touching on religious liberty has been avidly followed by the world in these last two years. The entire world is expecting a response from the Church and our text replies to this question.

The objections raised against the previous text fall into two categories. First, there are those who admit the doctrine but feel that certain arguments are not convincing, that the method of procedure is faulty or that certain expressions are not clear and sufficiently prudent. On the other hand, there are Fathers who feel in conscience unable to admit the doctrine itself. Their objections are answered later. In this field, careful attention must be paid to the precise statement of the point at issue.

Our declaration does not touch directly the juridical question of the relationship between Church and State nor is there any explicit inquiry into the theological problem of the right and mission of the Church in the preaching of the Gospel. Neither is there any discussion of the moral doctrine by which the Christian must be guided in his contacts with non-Christians and which demands the moral virtue of tolerance. On all these points, the doctrine of the Church must be faithfully observed.

Our schema treats of the religious liberty which is owed to the human person in the juridical organization of society and the state. Modern communications are such that there is not in the whole world an island of Catholics cut off from all others. In our pluralistic society, men of good will want to observe or to restore religious peace. They want the Church to state her mind as to the method whereby they organize their secular

life. They have set up, or want set up a mode of life in which no man or no religious community can be an object of coercion in the sacred field of religion. Is such a mode of life lawful and necessary? This is the question.

Our declaration answers that in matters of religion, no man can be made a victim of coercion on the part of others. Religious liberty is demanded by human dignity. Religion is above the competence of the State. The State must recognize and defend the free exercise of religion by all its citizens.

Turning our attention to a difficult question which was brought up in many of the amendments proposed, we must hold that an individual cannot claim unlimited rights in the external manifestations of his religion. It is difficult to find formulas which public authority cannot abuse, but the principle is there. There are two norms. The first is moral: in the external exercise of his liberty, no one may violate the rights of other persons nor fail in his duties towards others. The second norm is juridical: no one may exercise his religion in such a way as to cause within society a great and inadmissible disturbance of public order. According to the accepted opinion of jurists and political scientists, the competence of the state in this field is restricted to the protection of public order. Public order includes three goods: a political good, which is public peace; a moral good, which is the proper observance of public morality; a juridical good which is harmony among citizens in the exercise of their rights. The exercise of religion must be immune from government intervention unless it runs counter to the penal laws of a determined State.

No one should accuse us of opportunism as though the Church had a different attitude today than in the past. Civil authorities have changed their viewpoints also. There is a similarity between this question and the ultimate recognition of the immorality of slavery. In the course of time and with the progress of culture there has been an increased understanding of human dignity, a clearer understanding and vindication of individual religious rights. To the ears of this Church, this exigency of modern times comes as a new and pleasing voice, as a sign of progress in the understanding of individual human rights. The Church is happy not to be obliged to repeat the condemnations pronounced in the 19th century against public authority which endeavored to introduce into the State a rationalism and laicism which is the sworn enemy of religion. The Church recognizes the maturing of human consciousness and approves the religious liberty now claimed in society. This is not opportunism but wisdom, just as it is wisdom when parents apply the self-same principles in different manners in educating their children according to their age.

Does the affirmation of religious liberty contradict the rights of the Church? The Church has her authority from Christ. But what is better or more dignified for the Church than to carry out her mission freely and independently. The religious liberty we are discussing here demands that no one should be subjected to violence in his faith or in order to be made to accept the faith and that the Church herself be free of violence in society and in the State.

Religious liberty does not prevent the Catholic Church from having a privileged status in a state where Catholics are in the majority. If such a privileged status is granted, this does not of itself prevent other religious communities from enjoying genuine religious liberty. This privileged status is not in opposition to religious liberty, provided that non-Catholics are not subjected to force.

Religious liberty is an outstanding benefit and necessary mode of life in order that in our modern society faith may make deep and solid progress. The confidence of the Church of Christ is not to be reposed in secular power. In her difficulties and problems she should not seek refuge in the



arms of public authority. To the personal man of the modern world, the Church must show herself personal and free. Her most effective witness to the truth of the Gospel will be in proving that she puts her confidence in the power of truth itself. Our protection is to be found in God and in the strength of our faithful. The Church will ultimately win over all men of good will, not by violence or political means, but through the arms of justice and the power of God.

The declaration under consideration was, according to higher orders, submitted to a five-man commission representing the Theological Commission. One member regarded the doctrine as inadmissible. The other four found in it nothing contrary to faith and morals. The text was approved unanimously by all the members of the Secretariat for Christian Unity and was likewise carefully examined by a certain number of Council Fathers and periti particularly well-versed in theology and law.

At the conclusion of this report, Bishop De Smedt was warmly applauded and the applause continued for several minutes.

Following Bishop De Smedt, Cardinal Benedetto Aloisi Masella, President for the Commission on the Discipline of the Sacraments, made the first presentation of the schema containing suggestions for future canonical legislation on the Sacrament of Matrimony. After pointing out that his Commission had studied carefully the proposals made in connection with all the Sacraments, Cardinal Masella stated that the Preparatory Commission had presented its findings on the following items: matrimonial impediments, mixed marriages, matrimonial consent, the form of the celebration of marriage, the basic principles which should govern a re-organization of the handling of marriage cases. A chapter was added on the preparation of couples for marriage and on pastoral concern for their conjugal happiness. This present text deals only with the Sacrament of Matrimony and this only under its disciplinary aspects inasmuch as doctrinal or moral questions were handled by Moral Commissions. Difficulties were unavoidable in any effort to bring under one universal heading the common law of the Church on a matter which is world-wide. Care had to be taken also that canonical legislation, wherever possible, should not be in contact with civil legislation. Many observations have been turned over by the Commission on the Sacraments to the Commission for the Revision of Canon Law.

After Cardinal Masella, Archbishop Joseph Schneider, of Bamberg, Germany, presented the official report of the Commission. Archbishop Schneider explained that the present form of the schema is the result of directives received from higher authority. This document was intended to list the various points on which it was necessary or advisable to adapt our matrimonial legislation to the needs of the times. The Commission was also to offer its suggestions in view of the reorganization of future matrimonial legislation.

The Relator remarked that several Fathers had found the original text too brief and not sufficiently concrete as a basis for true legislation, since it seemed to leave certain things undecided and in the dark. In order to obviate this difficulty, the Commission recast its text in a meeting held on Oct. 14, 1964 and the results of this revision are the text now presented for consideration.

After discussing in detail various items on which changes have been suggested, Archbishop Schneider observed that many Fathers had complained that the text contained nothing on the question of birth control, although the world is expecting something from the Council on this point. However, the Council Commission on the Discipline of the Sacraments was of the opinion that this subject was beyond its competence, since it pertained to the field of faith and morals, not to the discipline of the sacrament of

segue...



matrimony.

Only one speaker addressed the General Congregation on this new topic of discussion. Cardinal Norman Gilroy, Archbishop of Sydney, Australia, praised the schema because of its practical suggestions, all of which aimed at preventing frequent invalid marriages. In addition to the proposals submitted in the text, he suggested that the impediment of disparity of worship should be, not diriment, but only impedient. This would always pre-suppose that such a danger involved no danger of perversion for the Catholic party, in which case the marriage would be forbidden by divine law itself. The Council should insist even more strongly than it does in the schema in dissuading Catholics from contracting mixed marriages, but in such a way that, barring the danger of perversion, these marriages would not be absolutely forbidden. As far as the "promises" are concerned, it would help to acquire moral certainty that they will be fulfilled if they were to be made before the local pastor. This would be the case even in the new form of promises proposed in the document. Provided a marriage has taken place in due conformity to civil law and the interested parties can produce a legal document testifying to the marriage, it is proposed that the Church should recognize this marriage even for Catholics as being valid, though unlawful. Clandestine marriages would be strictly forbidden. Those who might transgress the law of the Church regarding marriage should not be admitted to the Sacraments until they have taken steps to rectify their situation. In the case of mixed marriages, the case of the Nuptial Mass should not be prescribed but only permitted. It would be helpful to formulate a new definition of the impediment of mixed religion so as to make it applicable to marriage with a non-baptized person also. All these points should be discussed in the fourth session of the Council.

The General Congregation adjourned at 12:40.

F I N E

# CONCILIO ECUMENICO VATICANO II

## UFFICIO STAMPA

Session No. 3

November 18, 1964

NEWS BULLETIN NO. 46

GENERAL CONGREGATION NO. 125

His Holiness, Pope Paul VI assisted at the opening Mass of the 125th General Congregation of the II Ecumenical Vatican Council. This Mass was celebrated in the Armenian Rite by His Beatitude, Ignatius Peter XVI, Batanian, Armenian Patriarch of Cilicia. The Mass marked the opening of the 50th anniversary year of the near extermination of 1,500,000 Armenians which took place in 1915 during World War I. The Council Fathers and all those present were asked to add their prayers to the Holy Sacrifice of the Mass for the Armenian people. Liturgical singing during the Mass was provided by the students of the Armenian College in Rome. After the Mass, the Gospel Book was enthroned by the Most Rev. Nerces Tayroyan, Armenian Archbishop of Baghdad. The General Congregation was directed by Cardinal Giacomo Lercaro, Archbishop of Bologna, as Moderator.

The Holy Father entered the Basilica on foot at 9:10, accompanied by a small group of attendants. He took his place at the kneeler arranged for him before the altar and remained there throughout the Holy Sacrifice. At the conclusion of the Mass, he left the Basilica immediately, to the applause of the Assembly.

The Council Fathers received during this morning's General Congregation, copies of the "Declaration on the Relationships of the Church with Non-Christians." A vote on this declaration will be taken on Friday. This vote will consist really of two parts, followed by a vote on the entire text as a whole. The first vote will be on the introduction (No. 1) and on Nos. 2 (On Different Non-Christian Religions) and 3 (The Moslems). Then will follow a vote covering Nos. 4 (The Jews) and 5 (Universal Brotherhood and the Exclusion of Discrimination). Then will follow a vote on the entire text.

Voting continued this morning on the acceptance of the handling of the Modi for Chaps. 6-8, De Ecclesia. The results were as follows:

Chap. 6. (On Religious) Votes cast, 2,131; Placet, 2,114; Non placet, 12; J.M.T.N., 4; Null, 1.

Chap. 7. (The Eschatological Character of the Church on Earth and its Union with the Church in Heaven). Votes cast, 2,131; Placet, 2,127; Null, 4.

Chap. 8 (The Blessed Virgin Mary, Mother of God, in the Mystery of Christ and the Church). Votes cast, 2,120; Placet, 2,096; Non placet, 23; Null, 1.

When the Secretary announced that this last ballot completed the vote of approval on the individual chapters of the schema De Ecclesia, his words were treated with warm applause throughout the Council Hall.

Towards the end of the General Congregation, the General Secretary read to the Assembly a petition signed by a group of Council Fathers who requested the application of the Article of the Council Procedural Rules which permits a request for further time for study and reflection when particularly serious matters are under consideration. The Fathers who signed the petition feel that this is the case with The Declaration on

segue...

Religious Liberty. After mature consideration of the request by the Council Presidency and the Moderators, it was decided to submit the proposal to a vote of the entire Assembly tomorrow morning.

The following speakers continued the discussion on the schema dealing with Christian Education: \*\*

1. Cardinal Paul-Emile Leger, Archbishop of Montreal, Canada;
2. Bishop James Malone, Auxiliary of Youngstown, Ohio;
3. Bishop Arturo Rivera Damas, Auxiliary of San Salvador, El Salvador;
4. Bishop Luke Olu Nwaezeapu, of Warri, Nigeria;
5. Bishop Luis Enriquez Mimenez, Auxiliary of Caracas, Venezuela;
6. Archbishop George Deck, of Liverpool, England;
7. Bishop Nicholas Schneiders, of Makassar, Indonesia;
8. Bishop Simon Hoa Nguyen-van-Hien, of Dalat, Vietnam;
9. Archbishop Pablo Munoz-Vega, Coadjutor of Quito, Ecuador.

The interventions of these speakers can be summed up in the following paragraphs:

1. After careful consideration it would seem best that, on the first vote, the Council should send this text back to Commission so that it can be reworked and submitted for discussion in the 4th Session. Right now, we have neither time nor the strength for a proper examination of such an important topic. We certainly should not rush what will undoubtedly prove to be a veritable charter for Christian education and higher studies in years to come. We have been accused of not showing enough attention to youth and in addition, there is in the Church a crisis of higher education. As it stands, the text will disappoint the hopes of many.. It lacks inspiration and by-passes many serious problems. With reference to higher studies, two points need to be stressed: 1) Coordination and cooperation between Catholic universities, on which the schema says nothing; Civil authorities have long since recognized the importance of cooperation in the field of studies in view of the common good. Realizing this cooperation should be the main goal of the organ of the Holy See charged with supervision of studies. 2) Freedom of scientific investigation. Many within the Church have asked that the Council take decisive action in this regard and many outside the Church have expressed the same wish. As yet, we find nothing in the text in the schema. The schema should emphasize liberty of research in the sacred sciences. New problems are constantly arising. The Church cannot hope to solve them unless she is thoroughly acquainted with all their aspects and repercussions, and this cannot be hoped for unless there has been full freedom in investigating all the facets of these problems. Freedom of investigation is a necessary condition of all scientific progress. The presence of the teaching authority of the Church in the field of investigation is both useful and necessary but it should never prove over-anxious to take positions or issue decisions. We all are acquainted with the great profit derived in the field of Scripture studies from the freedom proclaimed by Pope Pius XII. This could serve as a model in every field of theology.

2. Within the limits of its ~~reduced form~~, this Declaration on Christian Education is acceptable. Nevertheless, it ~~must be amplified and expanded~~ into a full document. An important point to be emphasized is the clear and explicit distinction between society itself and the state or government which is society's political arm or instrument. It is not sufficient simply to affirm the rights of the Church. It is equally necessary to state the reasons for these rights and corresponding duties, to present

---

\*\* All these Fathers addressed the Council in the name of groups of Council Fathers.

segue...



a philosophical and theological basis for our claims so as to fashion a coherent synthesis making sense to our own people and to all men of good will. Our schema affirms the rights of parents to choose schools for their children and their right to equal treatment under the laws of the nation. It also rejects any educational monopoly as a violation of parental rights. We must put into perspective the delicate and complex relationships among all agents engaged in education: church, state, family, private associations, schools, teachers and administrators, and the schools themselves. We cannot rest our case simply on an affirmation of rights. -- Schools are not mere extensions of the home or the family, nor are teachers only delegates of the family or the church. The school is not the agent, much less the servant, of the state. Each agent in education has a proper and legitimate interest in the education of its children, each with its own viewpoint and within the limits of its own competence. The full schema must include the fundamental distinction between society and the state. Society is a social concept describing the community, whereas the state is a political concept with a much narrower meaning. The state is an instrument, the political arm of society and its function and specific duties must be determined by the consent of the people, i.e., by society. Society and the state should be co-terminous either in extension or in fundamental rights. The government must not become the master of the people but rather the servant. The government must not be the official teacher and arbiter of religion, science, art, literature, music or culture. Rather the state must be the servant of the will of the people with its unquestioned right of seeing that its citizens are equipped to fulfill their obligations as citizens and members of the body politic. -- The confusion in education today stems largely from a confusion of the bases upon which each agent in education indicates its rights and duties. The theory of state monopoly in education is based on the total identification of society and the state. In the 20th century, we cannot answer that monopoly with a theory of family or church monopoly. We plead for the freedom of man in the field of education as a prime test of the freedom of religion.

3. Many Council Fathers have disapproved of the soft-peddling of Catholic schools in this discussion on Christian Education. The fundamental right of the Church to found schools has been treated only in passing. A new text should be drawn up with a firm and clear statement of the rights of the Church in this field. The present text is weak and sickly. Instead of courageously affirming its rights, it timidly offers the assistance of the Church to all those engaged in education. Such timidity and hesitancy can do great harm. It is an open provocation to abuse and makes us ridiculous in the eyes of our adversaries. What is worse, it does nothing to protect the faithful who are daily endangered by erroneous ideas on education prevalent in the world today. In many nations, especially among those recently emerging, the sole hope for the future is in Christian education. We must make this future possible by forthrightly proclaiming the right of the Church to engage in education.

4. The present structure of the declaration on Christian education runs the risk of not emphasizing sufficiently the importance of Catholic schools, especially in the missions. Such schools are excellent means of preaching the Gospel. Oftentimes, missionaries began by building schools and the Christian community slowly grew up around them. The schema should stress the reasons for going to Catholic schools. This means that our schools must have highest possible standards. It is erroneous to object that conducting such mission schools is only a different form of proselytism. Catholic schools in the missions teach the Catholic faith, but never against the will of the pupil or that of his parents. In fact, most non-Catholic parents who send their children to these schools want them to be baptized and to learn to live good Christian lives. Those who might be tempted to think that the burden of supporting these schools is excessive should reflect on the long period when only the lay school was allowed

segue...



and many Christians lost their faith in an atmosphere which did not acknowledge God. Without schools, Christian education is next to impossible.

5. The text is not acceptable. Undoubtedly the Commission had good intentions but St. Teresa of Avila remarked that hell is filled with good intentions. The schema sidetracks important questions and practically canonizes whatever has been done up to now, without really contributing anything new. There are great problems confronting Catholic education today: the absence of Catholic children in Catholic schools, the absence of the Church from State schools; the need for hiring many lay teachers, the availability of Catholic schools to poor children, the example of charity and poverty in our schools. The influence of the Church in education is being increasingly restricted. The number of children in Catholic schools is not growing in proportion to the population. These are problems which call for careful study and practical and courageous solutions.

6. This schema does not correspond with the original aims of the Commission. It is now a short, uneven and mere general statement on Christian education. This is a pity. The rights of parents to educate their children according to their conscience should be given much more prominence. They should be asserted at the very beginning. Today the Church should stand out as a defender of the rights of all parents, not only of Catholics. Neither the Church nor Catholic parents wish to claim any monopoly of special treatment from the State. If circumstances make it practically impossible for parents to exercise these rights, they should be assisted by the public authority. The schema should include Paragraph 6 of the former draft on Catholic Schools: "The rights of parents, distributive justice, and the common good of society require that public funds and other forms of assistance destined for schools should be available for all schools which are not harmful to the common good, without distinction or discrimination." Catholic parents are citizens. They pay taxes like everyone else. Their rights should be recognized. In many places this is the case and they are able with a quiet conscience to send their children to Catholic schools without an unfair or too heavy a financial burden. If there were no Catholic schools the State would be obliged to provide educational facilities. Catholic schools train good citizens as well as good Catholics. Recognition of service provided by such schools is another reason for public assistance. When civil governments support denomination schools, they show themselves defenders of toleration and religious freedom. Catholic schools can be a precious instrument of that "aggiornamento" which is the main purpose of this Council. We recognize our debt of gratitude to those governments which see the value of Christian education today and offer financial assistance to Catholic schools. We are also aware of how much we are indebted to our teachers. It is on them that the efficacy of Christian education ultimately depends.

7. The text should clarify the aims of Christian education, especially regarding training in the use of liberty. Affirming the right of parents to educate calls for certain nuances. Not every family thereby has the right to open a school or to organize radio or tv programs. There must be some supervision by the State, especially in such fields as health, public safety, etc. Education also has social aims, and this once more brings the State into the picture. -- There is a serious problem in the fact that many students of our Catholic schools end up in indifferentism or even lost their faith. A special post-Conciliar commission should study this very serious problem in order to discover the root of this weakness in Catholic education.

8. The aim of Catholic schools in mission land is summed up in the words of Christ: "I came that they might have life, and might have it more abundantly." Catholic schools in the missions are effective means of

the Apostolate. Many families, especially in Asia, respect Christian morality and want it taught to their children. In such schools, catechism is taught to all children, but in summary form but without pressure to non-Catholics. There is full freedom for those who do not wish to assist. Sometimes non-Catholics have complained against this discrimination, and we have had cases of non-Catholics winning the first prizes in religion classes. Such schools develop an atmosphere of understanding among non-Christians and makes them become defenders of the Church against its detractors. Care must be taken to screen teachers and to insist on high standards.

9. Three serious problems need to be treated according to their degrees of gravity: 1) The importance and decisive influence attached to education today; 2) The tendency of modern governments to establish educational monopolies; 3) The tendency to divorce religion from science. These problems cause difficulties in forming the conscience of the People of God, in defending freedom for schools, working for the restoration of science in Christ and the reorganization of curricula. These points need to be treated by the Council. Successive reductions in the text and oversimplification have made this difficult. The text must not be afraid to spell out new paths and methods to enable the Church to carry out its divine mission. The schema should contain all the points necessary to enable the future commission to do its work.

The General Congregation adjourned at 12:35.

\* \* \* \*

#### THE DIVISION OF THE PROPOSITIONS ON PRIESTLY TRAINING AND THE RESULTS OF THE VOTING ON THE INDIVIDUAL DIVISIONS: (ACCORDING TO THE NEW TEXT)

Vote 1. (Introduction and Art. 1) The importance of seminary training and the powers of National Episcopal Conferences on seminary formation. Votes cast, 1,830; Placet, 1,707; Non placet, 3; Placet j.m., 120.

Vote 2. (Nos. 2-3) Vocation Recruitment and the role of minor seminaries. Votes cast, 1,880; Placet, 1,721; Non placet, 10; Placet j.m., 149.

Vote 3. (Nos. 4-7) The organization of minor seminaries. Votes cast, 1,966; Placet, 1,808; Non placet, 4; Placet j.m., 154.

Vote 4. (Nos. 8-12) The insistence on the spiritual life in seminary formation. Votes cast, 1,996; Placet, 1,773; Non placet, 10; Placet j.m., 213.

Vote 5. (Nos. 13-15) Classical and scientific studies as a preparation for the sacred sciences; the coordination of ecclesiastical studies; the importance of philosophy. Votes cast, 1,943; Placet, 1,618; Non placet, 5; Placet, j.m., 319; Null, 1.

Vote 6. (Nos. 16-18) The integration of theological formation and the responsibility of bishops to provide their better students with opportunities for higher studies. Votes cast, 1,960; Placet, 1,644; Non placet, 8; Placet j.m., 307; Null, 1.

Vote 7. (Nos. 19-22) The necessity of pastoral training in seminaries with the help of modern sciences and steps to enable priests already ordained to perfect what was learned in their seminary years. Votes cast, 1,945; Placet, 1,845; Non placet, 6; Placet j.m., 93; Null, 1.

F I N E

"L'EDUCATION CHRETIENNE"  
(Schema: les Ecoles catholiques)

Intervention au Concile - Mercredi le 18 novembre 1964

SON EMINENCE le Cardinal P. E. LEGER - Archevêque de Montréal

Après réflexion, j'en suis venu à penser que ce schéma doit être retourné à la Commission dès le premier vote afin que la commission l'améliore d'une façon substantielle pour la prochaine session.

Je fonde mon opinion sur une analyse des circonstances concrètes dans lesquelles ce schéma très important est soumis à notre discussion. Il me semble que nous n'avons plus le temps et peut-être même les forces nécessaires pour examiner ce schéma avec le soin nécessaire, pour préparer des amendements adéquats et les proposer aux Pères.

Il me semble qu'il ne convient pas d'approuver en hâte un texte qui sera pour plusieurs années la charte de l'éducation chrétienne et des études supérieures dans l'Eglise. On a déjà fait remarquer, dans cette Assemblée, que nous n'avons pas prêté une attention suffisante à plusieurs qu'il y a une crise de l'enseignement supérieur dans l'Eglise.

On fait remarquer aussi qu'alors qu'on ne saurait voir aucun inconvénient dans le fait de renvoyer le schéma à la Commission dès le premier vote, on peut légitimement craindre que ce schéma ne soit une grande déception pour ceux qui s'adonnent à l'éducation de la jeunesse ou à la recherche scientifique.

Il est certain que le schéma contient d'excellentes propositions et qui devront être retenues. Mais il manque d'inspiration et il omet ou traite superficiellement plusieurs des grands problèmes auxquels est confrontée l'éducation chrétienne.

Pour ma part, je m'arrêterai à dire quelques mots sur les études supérieures dans l'Eglise.

1 - Le problème de la coordination et de la coopération des universités catholiques.

Je suis étonné de voir que le schéma ne propose rien de très concret sur le problème de la coordination et de la coopération des universités catholiques. Il n'est personne, sans doute, qui ne voit la grande importance de la coordination des énergies des catholiques dans le domaine de la recherche scientifique, surtout dans les recherches bibliques, théologiques, philosophiques, sociologiques. De nos jours, les Etats reconnaissent très concrètement l'importance vitale de la coordination de la recherche dans les domaines qui servent le bien de la Cité. De la même manière, il n'est pas de peu d'importance pour l'Eglise de veiller à la planification de la recherche dans les sciences sacrées, si elle veut



régler convenablement et sans retard les problèmes doctrinaux qui lui sont posés.

Je propose donc que le rôle principal du Dicastère romain qui s'occupe des études soit de favoriser, par tous les moyens modernes, la coopération et la coordination de la recherche, sur tout par des congrès, des consultations savantes et en proposant à l'attention des universités catholiques du monde entier les problèmes les plus urgents de la doctrine ou de la vie scientifique de l'Eglise.

## II - Le problème de la liberté de la recherche scientifique.

Déjà plusieurs Pères ont demandé, dans cette assemblée, que soit proclamée la nécessité d'une saine liberté de recherche scientifique. Ces vœux des Pères, qui faisaient écho à ceux que de nombreux hommes de science faisaient entendre depuis le début de Vatican II, n'ont pas encore trouvé satisfaction, je crois, dans les textes. Ce schéma, qui traite des études supérieures, est l'endroit tout indiqué pour satisfaire ce vœu.

La Commission devrait accorder une attention toute particulière à la question de la liberté de recherche dans les sciences sacrées. Si cette liberté n'était parfaitement assurée, il pourrait s'ensuivre d'irréparables dommages pour l'Eglise. En effet, dans notre monde où tout évolue si vite surtout dans le domaine de la science, chaque jour s'accroît le nombre des problèmes nouveaux et très difficiles qui se posent à l'Eglise. L'Eglise ne saurait espérer solutionner correctement ces problèmes, si ses savants ne peuvent poursuivre leurs études avec toute la liberté nécessaire.

Etant donnée notre condition humaine, en effet, la liberté de recherche est une condition "sine qua non" du progrès de toute science.

Evidemment, les nouvelles tendances et les découvertes qui naissent constamment dans les sciences sacrées doivent être jugées par l'autorité compétente de l'Eglise pour que celle-ci fasse le partage, pour ainsi dire, entre le froment et l'ivraie. Cette présence du Magistère à la recherche dans le champ des sciences sacrées est un élément original, extrêmement utile et même nécessaire du progrès scientifique dans l'Eglise.

Cependant, pour que cette présence du Magistère porte tous ses fruits, il est évidemment nécessaire que le Magistère n'agisse pas dans la précipitation et la méfiance, mais qu'au contraire et surtout, il encourage et favorise la recherche. Les encouragements à la recherche donnés par l'autorité stimulent le dialogue entre les théologiens et le Magistère, ils préviennent les incompréhensions mutuelles, rendent les réprimandes inutiles ou du moins en atténuent l'odieux: ils sont un véritable facteur de progrès.

Nous avons tous constaté combien utiles ont été pour notre Concile les encouragements donnés par l'Autorité ecclésiastique à ceux qui oeuvraient dans les domaines de la liturgie, de l'exégèse et de l'oecuménisme. Combien, par exemple, nous ont été précieux au Concile les mots qu'adressait autrefois Pie XII à propos de la liberté dont doivent jouir les exégètes.



"Il reste bien des points, et du plus grand intérêt, dans lesquels l'exégète catholique peut et doit exercer librement son esprit, et sa pénétration, qu'il s'agisse de discussion ou d'explication, afin de s'employer, avec force et de tout son être, à coopérer au bien de tous, à un progrès chaque jour accru de l'enseignement sacré, à préparer et ensuite à corroborer les jugements du magistère ecclésiastique, à assurer la défense et l'honneur de l'Eglise". (Divino afflante Spiritu; A.A.S., XXXV, p. 346)

Je voudrais donc que de la même manière, prudemment mais clairement, le schéma proclame la liberté de recherche dans toutes les sciences sacrées. Je déposerai au Secrétariat quelques éléments qui pourront servir à cette formulation, étant bien entendu que ces éléments devront être développés, et complétés par d'autres considérations.



UFFICIO STAMPA

SUMMARY

DISCOURSE OF POPE PAUL VI AT THE CLOSING OF  
SESSION 3 OF VATICAN II

After two months of combined brotherly effort, We render thanks to God for the happy celebration of this II Ecumenical Vatican Council of which We conclude today the Third Session, with this solemn and sacred assembly. We may regard as said for Ourselves today the words of the Gospel: "Blessed are the eyes that see what you see, and the ears which hear what you hear." We shall never tire of admiring nor shall We ever forget this incomparable assembly, entirely intent on proclaiming the glory of the Father, the Son and the Holy Spirit, concerned only with understanding and penetrating into the sense of the blessed words of Revelation. This is an assembly of men free like none other from self-interest and engaged in giving witness to divine truths. These are men, sons of our own time and our own earth and yet above time and above earth in order to take upon their shoulders the burdens of our brethren in order to guide them to spiritual salvation. Their devotion to duty overflows with serene confidence in its search for the meaning of human life and of history, in order to give them grandeur, beauty, unity in Christ and only in Christ our Lord. Brethren, the fact that you are here is stupendous. It is stupendous for those who behold us from the outside. Never shall We behold a scene more impressive, more pious, more dramatic or more solemn.

Our happiness increase as We recall what was accomplished in this Session and what was finally approved. The Council has studied and described the doctrine on the Church, and this completed the doctrinal task of this II Vatican Council. The mystery of the Church was explored, and there was outlined the divine plan in its fundamental constitution. Henceforth, it will be possible to have a fuller understanding of the thought of God in relation to the Mystical Body of Christ, and we shall be able to draw therefrom clearer and surer norms for the life of the Church, greater strength in order to lead men to salvation, better hopes for the progress of the Kingdom of Christ in the world. For this, let us bless the Lord!

Too much would need to be said on the work accomplished. Deserving of special mention are the reverent and exacting studies to make this doctrine perfectly conformable to biblical truth and the genuine tradition of the Church; the efforts made to discover the ultimate significance and the substantial truth on the constitutional law of the Church herself, to determine what in her is immobile and certain, and what is a derivation by a process of natural and authoritative evolution from basic principles. The purpose of this has been to provide a fair treatment of every part, every function and every aim of the Mystical Body.

It remains true that the most difficult and most memorable part of these spiritual efforts revolved around the doctrine on the Episcopate, and thus on this point We should like to dwell briefly. We shall say only that We are very pleased that this doctrine has been studied with an abundance of documentation and careful study and has been brought to clear conclusions. It is a duty to do this, to complete the teaching of Vatican I. It was the time to do it, because of the advances of theological studies in modern times, because of the spread of the Church throughout the world, and the problems encountered by ecclesiastical government in the daily life of the Church, and because of the expectations of many Bishops who were anxiously awaiting a clarification of the Church's doctrine pertaining to them. It was also the way to handle the question. And thus We do not hesitate, bearing in mind the explanations furnished on the doctrine and the terminology to be used, as also the theologation quali-

...-2-...  
cation which the Council intends to give to its teaching, to promulgate this present Constitution on the Church.

The best commentary on this doctrine is that through it nothing is really changed in the doctrine of the Church. What Christ wanted, We want all so. What was here, remains. What the Church taught for centuries, We teach also. The only difference is that what was simply lived previously is now expressed; what was uncertain and not clear, what was meditated on and discussed and in some part a point of controversy has now reached a calm formulation. Truly We can say that Divine Providence has prepared for Us a luminous hour, yesterday going through a process of slow maturing, today refulgent with light, tomorrow rich in teachings, stimuli, and improvements for the life of the Church.

We shall say also that We are happy that this Constitution renders honor also to the People of God. Nothing can afford Us greater pleasure than to see honor attributed to all Our brothers and cons making up the holy People of God, to whom the entire mission of the Church is directed. And how happy We are to see the Constitution proclaim the dignity of Our brothers in the episcopate, honor their role in the Church, and recognize their powers. We cannot thank God sufficiently for having granted to Us the happy lot of honoring the sacred character of your ministry, O venerated Brothers, the fullness of your priesthood, and to recognize the solidarity existing between you and Us.

We have read with edification how the primary, singular and worldwide mission entrusted by Christ to Peter and to his successors, the Roman Pontiffs, has been amply and repeatedly recognized in this solemn document on the Church. This is not because of the prestige thereby deriving to our poor person, but because of the honor rendered to the word of Christ, for the coherence manifested with the teaching and the tradition of the Church, and for the effective harmony and government of the Church. It was important that this recognition of the prerogatives of the Sovereign Pontiff should come at a time when the question of episcopal authority was being discussed in the Church, in order that this authority would not be in contrast with the power of the Pope but should stand out in full harmony with the Vicar of Christ as Head of the Apostolic College. Thus the power of the episcopate finds in the Successor of Peter, not a power diverse and extrinsic to its own, but rather its center and head. This in turn makes Us anxious to laud your own prerogatives and to set them off in their proper light, so as to integrate them with Our own. In this We fear no diminishing of Our own authority. Rather are We strengthened in the task of governing the Church by knowing that you are closely united with Us and that all of us are closely united in the Name of Christ.

It is not easy to say just practical consequences this doctrine may have, but it is certain that it will be fruitful in theological inquiry and canonical ordinances. The Ecumenical Council will have its definitive conclusion in the fourth Session, but the application of its decrees will come about through many post-Conciliar commissions, in which the collaboration of the Bishops will be indispensable. The constant recurrence of new problems in the modern world will make Us even more disposed than We are now to convoke and to consult at determined times some of your number, Venerable Brothers, designated in ways to be determined, in order to have around Us the comfort of your presence, the help of your experience, the support of your counsel and the assistance of your authority. This will be useful also because the re-organization of the Roman Curia, which is now undergoing careful study, will be able to profit from the experience help of diocesan Bishops, thus integrating its organization and drawing help from their wisdom and their charity. This plurality of studies and discussions will undoubtedly entail practical difficulties. Collective action is always more difficult than individual action. But We shall endeavor in a spirit of charity and mutual collaboration to overcome all the obstacles.

segue ....



We like to think that the doctrine on the mystery of the Church will have repercussions on the minds of all Catholics, as they behold in new outline and unveiled the authentic image of the Church. In the Church let them see the beauty of their Mother and Teacher, the simplicity and the majesty of the figure of such a stupendous institution; let them admire a prodigy of fidelity to history, of stupendous sociology, of superlative legislation, in all of which the divine and the human elements blend in order to reflect on humanity the outlines of the Incarnation and of the Redemption, the whole Christ our Savior, in the expression of St. Augustine.

Special witness of this spectacle are those who make the pursuit of evangelical profession their life's work, i.e. Religious, who are the exemplary members, the generous supporters and dear sons of the Church.

We are also consoled by the thought of those our brothers and sons who live in areas where they are denied sufficient and dignified liberty of religion, to the point that they must be humiliated in the ranks of the Church of Silence and Tears. Their sufferings and their fidelity offer stupendous witness to the Church as they imitate Christ the Victim for the salvation of the world.

We trust also that this doctrine will be kindly and favorably accepted by Christians as yet separated from us. May it have for them the role of a stimulus to that revision of ideas and attitudes which may bring them closer to our communion and finally, God willing, make them one with us. In this doctrine they can know the Church, as she traces out the outlines of her own image, does not restrict but rather widens the confines of her charity and does not slow down the march of her progressive, multiform and inviting catholicity. At this point We wish to express our reverent greetings to the Observers representing Christian churches or confessions separated from Us. We thank them for assisting at the Council sessions, and Our warmest greetings for their Christian prosperity.

Lastly, We would want this doctrine to influence the profane world in which we live and by which we are surrounded. May this teaching stand out like a standard lifted up among the peoples of the world. The Church is for the world. The Church seeks no other earthly power for herself than that which will make it possible for her to serve and to love. As she perfects her thought and her structure, the Church does not aim to separate herself from the experience of individual men but rather endeavors to understand them better while sharing their sufferings and their aspirations. Thus the place of the Church in the world, studied and discussed already in this Session will find its complete development in the next and last Session.

And now We turn Our thoughts to the Virgin Mother of God, whom we regard as the protectress of this present Council, witness of our dedicated efforts, our loving Counselor, because Pope John XXIII, from the very outset of the Council declared her, with St. Joseph, Heavenly Patroness of the assembly. This year the homage of the Council becomes more precious and significant, as this Session concludes with an incomparable hymn of praise in honor of Mary. This is the first time that an Ecumenical Council presents such a vast synthesis of the place of Mary in the mystery of Christ and the Church. This corresponds with the aim of the Council, which is to complete the image of the Church, with which is intimately united.

In fact, the reality of the Church is not exhausted through her hierarchical structure, her sacraments, her juridical ordinances. Her intimate essence and the explanation of her fecundity are to be searched for in her close union with Christ, a union which cannot be separated from Her who is the Mother of the Word Incarnate and whom Jesus Christ Himself wanted so near to Himself in the mystery of our salvation. Thus the contemplation of the marvels worked by God in His Holy Mother must find its proper perspective in the vision of the Church. Knowledge of the exact doctrine of the Church



on Mary will always be the key to a precise understanding of the mystery of Christ and His Church.

Meditation on this close relationships between Mary and the Church, so clearly indicated in this present Constitution of the Council, make Us feel that this is the most solemn and appropriate moment to accede to a desire which has called for an explicit declaration during this Council of the maternal role of the Virgin over the Christian people. To achieve this end We have felt it opportune to consecrate in this Public Session a title suggested from various parts of the Christian world and which is particularly dear to Us, because in a marvelous synthesis it sums up the privileged position recognized by the Council for the Virgin Mary in the Holy Church.

For the glory of the Virgin Mary and for Our own consolation, We proclaim Mary MOTHER OF THE CHURCH, i.e. of the whole People of God, of the faithful as well as of the Pastors. And We wish that through this title the Mother of God should be still more honored and invoked by the entire Christian people.

This title is not new to Christian piety. It is part of genuine devotion to Mary, finding its justification in the very dignity of the Mother of the Word Incarnate. Just as in fact the divine maternity is the foundation of the special relationship of the salvation effected by Christ Jesus, thus it also constitutes the foundation of the relationships of Mary with the Church, since she is the Mother of Him who from the first moment of His conception in her virginal womb united with Himself as Head His Mystical Body which is the Church. Mary, then, as Mother of Christ, is mother also of all the faithful and of all Pastors, that is to say, of the Church. Just as she has given us Christ Jesus, the fountainhead of grace, so will she not fail to assist the Church, now that it is flourishing through the abundance of the gifts of the Holy Spirit and is setting herself with new zeal to the accomplishment of her mission of salvation. Mary is close to us all. She is a creature like us, but the one preserved from original sin in view of the merits of our Savior and who, through her own personal merit, added her personal virtue and the example of a complete and exemplary faith. She incarnated in herself the beatitudes proclaimed by Christ in the Gospel. In her the entire Church finds the most authentic form of perfect imitation of Christ.

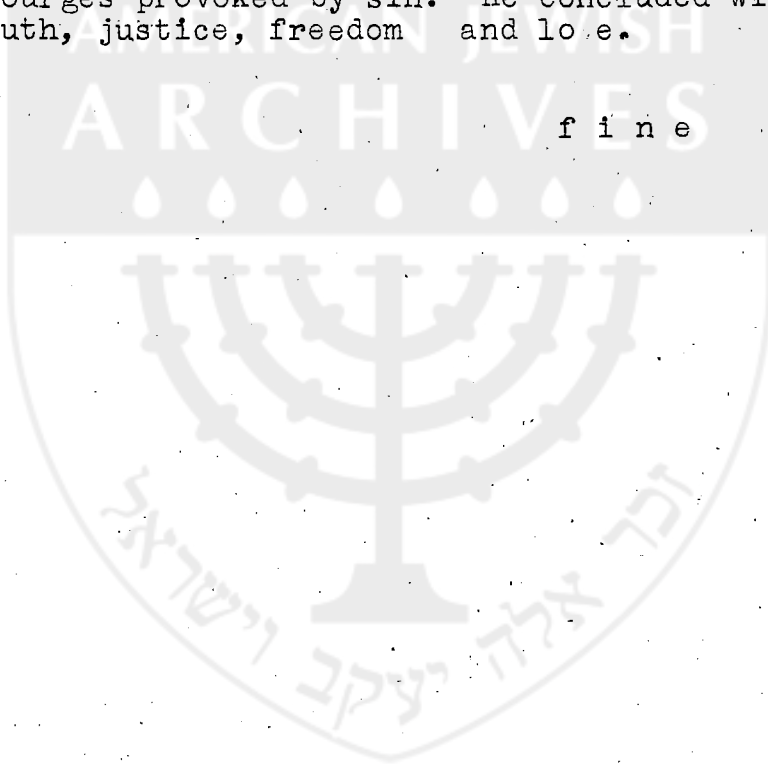
We trust, then, that with the promulgation of the Constitution on the Church, sealed with the proclamation of Mary as Mother of the Church, that is to say, of all the faithful and all the Pastors, the Christian people may, with greater confidence and ardor, turn to the Holy Virgin and render to her the honor and devotion due to her. As for Ourselves, just as We entered the Council Hall on October 11, 1962, along with Mary, the Mother of Jesus, thus at the close of this Third Session We leave this temple in the holy and sweet Name of Mary, Mother of the Church.

We pray that the entire Christian people in fervent charity towards our brothers, in the promotion of love for the poor, dedication to justice, the defense of peace may feel themselves always more firmly rooted in the Faith and in union with Jesus Christ. We would also want to make it clear how Mary, handmaid of the Lord, exists only in relation to God and Christ, the one Mediator and Redeemer. This should also make clear the genuine doctrine of the Church on Mary, especially in areas where there are numerous separated brethren. May they understand that devotion to Mary, far from being an end in itself, is only a means essentially ordained to orientate souls to Christ and thus unite them with the Father in the love of the Holy Spirit.

segue

We cannot forget how Our Predecessor, Pius XII, not without inspiration from on high, solemnly consecrated the world to the Immaculate Heart of Mary. We deem it opportune to recall this consecration today in a special manner. With this in mind We have decided to send a special Mission to Fatima in the near future in order to carry the Golden Rose to the Sanctuary of Fatima, dear not only to the people of the noble Portuguese people -- always, but particularly today dear to Us -- but also known and venerated by the faithful throughout the entire Catholic world. In this manner We intend to entrust to the care of this Heavenly Mother the entire human family with its problems and worries, with its lawful aspirations and ardent hopes.

The Holy Father concluded with a moving to the Blessed Virgin, invoking her as Mother of the Church and as Help of the Bishops. To her the Pope consecrated the entire human race, imploring her to bring all men to the knowledge of the one Savior, Jesus Christ and begging her to protect the world from the scourges provoked by sin. He concluded with a prayer for world peace in truth, justice, freedom and love.



DIVINE WORD NEWS SERVICE  
INDEX  
THIRD SESSION OF VATICAN COUNCIL II  
September-November 1964

ATHAIDE Dominic - 66	HUYGHE Gerard - 89
BEA Augustin - 19, 80	KEEGAN Patrick - 43
BUKATKO Gabriel - 47	KOENIG Franziskus - 29
BUTLER Christopher - 34	LAMONT Donal R. - 24
CEKADA Smiljan - 33	LEGER Paul Emile - 6, 70
CHARUE André Marie - 58	LERCARO Giacomo - 54, 76
CODERRE Gerard M. - 67	MARTY Francis - 44
COLOMBO Giovanni - 90	McDEVITT Gerald Vincent - 51
CONWAY William - 55	McELENNEY John J. - 10
CUSHING Richard - 17	MENDEZ ARCEO Sergio - 8
DAEM Jules Victor - 22	MORCILLO Casimir - 56
DE ROO Remi J. - 36	MUNOZ VEGA Paul - 97
DE SMEDT Emile Josef - 18, 99	NORRIS James J. - 79
DOEPFNER Julius - 92	O'BOYLE Patrick A. - 23
DOUMITH Michael - 50	OTTAVIANI Alfredo - 16, 73
D'SOUZA Eugene - 37	PADIN Candido - 42
EDELBY Neophytus - 32	PAUL VI - 1, 101
FLORIT Ermenegildo - 25	PARENTE Peter - 13
FRANIC Frane - 26	PERANTONI Pacifico M. - 87
FRINGS Joseph - 78, 83	REETZ Benedict - 59
FROTZ Augustine - 68	RUOTOLO Joseph - 39
GARNERI Joseph - 63	RUFFINI Ernesto - 46, 69
GAWLINA Giuseppe - 7	SAIGH Maximus IV - 48, 72
GEISE Nicholas - 82	SCHNEIDER Joseph - 100
GHATTAS Isaac - 49	SHEEN Fulton J. - 84
GOLDIE Rosemary - 98	SHEHAN Lawrence J. - 27
GOMES Fernando - 45	SILVA HENRIQUEZ Raul - 15
GROTTI Giocondo M. - 81	SIMONS Francis - 31
GRUTKA Andrew G. - 65	SPELLMAN Francis - 96
GUANO Emilio - 28, 53	SPUELBECK Otto - 61
GUILLY Richard Lester - 14, 88	STAVERMAN Rudolf - 12
HANNAN Philip M. - 86	SUENENS Leo Jozef - 5, 71, 92
HEENAN John Carmel - 38, 41, 57	WEBER Jean Julien - 93
HENGSBACH Francis - 35	WILTGEN Ralph - 91
HERMANIUK Maxim - 4, 38	YU PIN Paul - 60
HERVAS Juan - 74	ZIADE Ignace - 3
HIMMER Charles-Marie - 64	ZOA Jean - 21, 77
COUNCIL AGENDA - 2, 9, 13, 18, 19, 25, 26, 35, 38, 44, 47, 53, 95, 99, 100	COUNCIL IN REVIEW - 11, 20, 30, 40, 52, 62, 75, 85, 94, 101

"DE EDUCATIONE CHRISTIANA"

Intervention au Concile, mercredi le 18 nov. 1964

Son Eminence le Cardinal P.E. LEGER  
Archevêque de Montréal

DE EDUCATIONE CHRISTIANA

Rebus omnibus bene perpensis, puto melius esse hoc schema Commissioni remittere ipso primo scrutinio ut, Patrum animadversionibus auditis, Commissio illud profunde meliorat pro proxima sessione.

Haec mea opinio fundatur primo in analysi circumstiarum concretum in quibus hoc momentosum schema in disputatione venit. Mihi apparet nos non amplius tempus sufficiens nec forsitan vires necessarias habere ad hoc schema debita cum cura examinandum, ad emendationes adaequatas praeparandas atque Patribus proponendas.

Non decet, fateor, in nimia celeritate textum approbare qui pro multis annis erit ut ita dicam charta educationis christianae juventutis et studiorum superiorum in Ecclesia, Jam dictum est in hac aula nos non satis attentionem praebuisse juventuti; altera ex parte, sat evidens est pluribus haberi in Ecclesia aliqua crisis studiorum superiorum.

Praeterea, dum nullum incommodum video in remittendo schema Commissioni immediate post disceptationes, timeo ne schema spem decipiat multorum qui in campo educationis vel investigationis scientificae laborant.

Sane, textus schematis quasdam optinas propositiones continet quae servari poterunt. Tamen, schema inspiratione caret atque multa e gravissima problematibus educationis praetermittit vel nonnisi superficialiter tractat.

Nunc, defectu temporis duo tantum, dicere vellem relate ad studia superiora in Ecclesia:

1. Problema coordinationis et cooperationis universitatum catholicarum.

Miror schema nihil concretum proponere ad coordinationem et cooperationem universitatum catholicarum promovendas, Nemo est qui non videt momentum cooperationis et coordinationis virium catholicarum in campo indagationis scientificae praesertim in scientiis theologis, biblicis philosophicis, sociologicis. Hodie Potestates Publicae agnoscunt modo valde concreto momentum particulare talis coordinationis in scientiis quae progressum Civitatis respiciunt. Eodem modo non est parvi momenti pro Ecclesia curare de planificatione indagationis sacrarum, si problemata sua doctrinalia apte et sine mora solvere firmiter intendit.



Propono ergo ut praecipuum munus Sacri Dicasterii qui de studiis curat sit illam cōoperationem et cōordinationem multis et diversis mediis modernis fovere, praesertim instituendo congressum et consultationem scientistarum atque proponendo attentioni Universitatum Catholicarum totius mundi problemata urgentiora doctrinae vel vitae scientificae Ecclesiae.

## 2. Problema libertatis investigationis scientificae.

Jam plures Patres rogaverunt in hac aula ut Concilium proclamet necessitatem sanae libertatis investigationis scientificae. Haec Vota Patrum, vota subsequantur ipsorum multorum scientistarum qui inde ab initio huius Concilii sperant Vaticanum Eum quaedam principia de libertate indagationis scientificae prolaturum esse. Haec vota Patrum et scientistarum, nisi fallor, non adhuc in textibus Concilii inscripta sunt. Praesens autem schema quod de studiis superioribus tractat, optimus locus est ubi expleri possunt haec.

Animo peculiariter attento, Commissio considerare deberet quaestionem libertatis in campo scientiarum sacrarum. Irreparabilia damna oriri possent pro Ecclesia, si haec libertas in tuto non poneretur. Etenim, in mundo nostro ubi omnia et praesertim scientiae tan celeriter evolvunt, magis magisque in dies nova et numerosa problemata et quidam quandoque difficillima ponuntur Ecclesiae. Haec autem problemata Ecclesia recte solvere sperare non poterit nisi debita cum libertate periti studia sua prosecui possunt. In nostra enim humana conditione, uti saepe dictum est, libertas indagationis est conditio sine qua non progressus omnium scientiarum.

Sane, novae tendentiae et inventa quae, necessario, ex investigatione in campo scientiarum sacrarum exsurgunt a competenti Ecclesiae auctoritate dijudicanda sunt ut distinctio fiat inter, ut ita dicam, zizanium et frumentum. Haec praesentia Magisterii in campo investigationis est originale, perutile, imo necessarium elementum scientifici progressus in Ecclesia.

Ut autem, illa Magisterii praesentia omnes fructus suos afferat, necesse est, uti patet, ne praepropere nec cum diffidentia agatur, sed ut imprimis investigatio excitatur et foveatur: Incitamenta enim quae ab auctoritate dantur ad investigationes proseguendas dialogum fovant inter theologos et ipsam auctoritatem mutuas incomprehensiones tollunt reprehensiones inutiles vel saltem faciliores reddunt et ita verum progressum promovent.

Omnibus patet quantum adiutorium fuit nostro Concilio benevola hortamenta ab auctoritate ecclesiastica data apud allos qui in campo liturgico, biblico et oecumenico laboraverunt. Quantum nostro Concilio profecerunt illa verba a Pio Duodecimo prolata de libertate illorum qui res biblicas investigant: "Ne restano dunque molte, e di grande importanza, nell'a cui discussione e spiegazione si può e si deve liberamente esercitare l'ingegno e l'acume degli interpreti cattolici perché ognuno per la sua parte rechi il suo contributo a vantaggio di tutti, a un crescente progresso della sacra dottrina, a difesa e onore della Chiesa" (AAS XXXV, p. 346).

Proponerem ergo ut in eodem sensu, prudenter sed clare, proclametur in nostro schenate libertas indagationis in omnibus scientiis sacris. Ad hujus modi declarationem formulandam quaedam elementa, sane latius exponenda et etiam complenda, apud Secretariatum tradam.



THE THIRD SESSION OF VATICAN II

By Mgr. L. Mc Reavy

Nov. 19. 1964

Information Office of Hierarchy  
of England and Wales.

The distinctive feature of this Third Session of the Council has been the sheer volume and diversity of the subject-matter discussed and voted upon by the Fathers. It is safe to say that never in the history of the Church have so many Bishops debated and decided so many matters of grave moment in so short a time.

In 48 General Congregations (including tomorrow's), they have discussed, in whole or in part, no less than 13 schemata, namely, the two new chapters added to the Constitution on the Church (the eschatological aspect, and the Blessed Virgin Mary), the new preface and section on care of souls added to the decree on the Pastoral Function of Bishops, Religious Liberty, the Jews, Divine Revelation, the Lay Apostolate, the Priestly Life and Ministry, the Oriental Churches, the Church in the Modern World, Missionary Activity, Renewal and Adaptation of the Religious Life, the Training of Priests, Christian Education, and the Sacrament of Matrimony.

At the same time, while following or taking part in these debates, the Fathers have been called upon to express their will by vote on many of these documents, chapter by chapter and in some cases, section by section. In particular, the great Constitution on The Church, cardinal document of the whole Council, required no less than 56 ballots to get it through the first stage, and then, since the Fathers were free to add modifications to their final vote on each chapter as a whole and these were considered and in some cases incorporated by the Doctrinal Commission in the definitive version, a further 8 votes were needed to approve the decisions of the Commission, plus a final vote, today, on the Constitution as a whole.

Moreover, in many cases, the Fathers had to hear and study explanatory reports from the Commissions designed to help them in making their decisions. For example, four lengthy reports preceded the voting on the controversial Chapter III which deals with the Hierarchical Constitution of the Church.

The explanation of all this intensive industry is not, of course, to be found in the spontaneous energy of the Fathers. Eager though most of them are to complete the work of the Council, they would almost certainly have liked more time to study the documents and reports piled upon them in an almost daily stream. The pressure came from the Coordinating Commission, aided and abetted by the Moderators.

Cardinal Tisserant, in his opening address to the first

[start]

Original documents  
faded and/or illegible





Congregation of this Session, 15 September, expressed the desire of the Coordinating Commission to conclude the Council in this Session and its belief that it could be done. It was for this end that all schemata not hitherto presented to the assembly had been drastically reduced to propositions during the interval following the Second Session, all except the schema on the Lay Apostolate. Further, in order to expedite the debates, any Father who desired to speak had to give 5 days notice, plus a summary, and the Moderators were empowered to require Fathers whose points were similar to choose a common spokesman. And at the 9th Congregation (25 September), the Moderators issued a timetable of the submission of summaries which, when interpreted in the light of the rule of 5 days previous notice, implied that the plan was, if possible, to complete the debates by about 23 October, leaving the rest of the Session for revision and voting.

For a while, the debates were kept to schedule. The plan, if there was one, began to creak during the debate on the Lay Apostolate which was allowed to run on, somewhat repetitiously, for five Congregations (6 to 12 October), partly, it was surmised, because, the only remaining schema due for full debate (The Church in the Modern World) was not yet ready for presentation. To allow even more time, two of the schemata of Propositions, the Priestly Life and Ministry and the Oriental Churches were introduced ahead of schedule and discussed. When however the first of these, after a two-day debate, was sent back by the Fathers for revision and amplification into a full-length schema, it became evident that the original plan of finishing the Council in this Session could not possibly be achieved. To judge from subsequent events, a new plan was then devised with the limited object of ensuring that all the remaining schemata would at least be presented and discussed sufficiently to enable the relevant Commissions to revise their texts in a manner likely to win the approval of the Fathers at a Fourth Session. This has allowed these schemata to receive a fuller degree of discussion than would have been possible under the original plan. So, for example, 12 Congregations were devoted to the debate on The Church in the Modern World, and an average of  $2\frac{1}{2}$  to the rest. The schema of Propositions on The Missionary Activity of the Church, like that on the Priestly Life and Ministry was sent back, by 1601 votes to 311, for revision and amplification.

Even if these revised documents are eventually submitted to fresh discussion, a short Fourth Session, four weeks at the outside, should now suffice to complete the work of the Council. Had the same degree of pressure that has characterized this Third Session been applied from the first, three Sessions would have been ample. But there would have been reasonable ground for complaint and regret.

00000000

[end]

Original documents  
faded and/or illegible



91-E-1964  
THE TECHNIQUES USED BY  
DIVINE WORD NEWS SERVICE  
IN PROVIDING COUNCIL NEWS

Rev. Dr. Ralph M. Wiltgen SVD  
Divine Word News Service  
C.P. 5080, Rome, Italy  
Tel. 63.70.105

ROME, Nov. 16 (DW) - Divine Word News Service, and independent news agency supplying Council news written by Father Ralph M. Wiltgen, S.V.D., 42, of Chicago, U.S.A., has regularly issued ten full-page bulletins a week during this Third Session of the Second Vatican Council, and will complete its series of 101 bulletins with an index of names one week from today when it will make its seventeenth mailing to subscribers. The bulletins are published simultaneously in English, French, German, Spanish, Italian, and Polish. Father Wiltgen is assisted by five translators, four office workers, and the Copisteria San Pietro where he has his printing done. All expenses are covered by subscriptions to the news service which now goes to 3165 subscribers in 90 countries.

Among the subscribers are 21 embassies in Rome; 21 information centers in 10 countries; 146 news agencies and Catholic and non-Catholic publications in 27 countries; 228 bishops and superiors general mostly in Rome; 319 libraries, schools, seminaries and universities in 29 countries; and 1200 parishes, convents and monasteries around the world. A single congregation of nuns, the Little Sisters of the Poor, ordered 48 subscriptions for their convents in ten countries.

In Rome alone there are over 1050 subscribers, half of whom are journalists. There are 286 subscribers in Poland. There are subscribers in New Guinea, Malawi, Iran, Vietnam, India, Indonesia, Cuba, Formosa, Australia, Japan, Tanganyika, Sudan, Thailand, and the Philippines, to mention only some of the countries outside of Central Europe and the Americas. There are subscribers in Puerto Rico, in Washington D.C., and in all 50 states of the United States of America.

Father Wiltgen is completely free in his choice of interventions and makes all contacts with Council Fathers himself via telephone. After hearing the midday briefing and checking out who were the best speakers that morning (he himself has never been inside the Council Hall this session), he picks out who he feels were the two best speakers, telephones them, is told he can come and get the Latin text, does so by taxi, returns to his office to handle correspondence, gets some sleep early in the night, and soon after 2 a.m. starts writing his two bulletins which each take two or three hours to compose. At 8 a.m. carbon copies are made, at 9 a.m. they are in the hands of the translators, at 3 p.m. all language editions except the Polish are in the press, and at 6 p.m. the first bulletin is in the hands of journalists who get the second one at noon the next day.

All correspondence and shipping is done in a one-room office on the sixth floor at 121 Via delle Fornaci, near St. Peter's, and the translations are made in an office of the Roman Curia facing St. Peter's Square. Office workers are Mrs. Janina Newlin and Mrs. Ligia Porta, both Polish-born housewives in Rome, and Miss Clara Pigat and Miss Sally Gallagher, both secretaries from New York City. Translators are French-born Père M.D. Chenu, O.P., widely known author and professor of the history of theology in Paris universities; Mrs. Eva-Maria Jung-Inglessis, German-born housewife, mother, journalist and writer; Miss Angélica Arias Colombes, Argentinian-born secretary of a Council expert; Mr. Henryk Sliwinski, Polish-born journalist and writer; and Miss Clementina Conti, Italian-born student of languages at the University of Rome.

" L'Infécondité est, elle aussi,

pour le bien de l'enfant "

X

Notre sujet est fort délicat. Il s'agit de la régulation des naissances. Disons au préalable que pour toute fin pratique on doit s'en tenir aux instructions du Magistère de l'Eglise. L'on peut toutefois soumettre quelques distinctions sans leur accorder une autorité qui ne nous revient pas.

Ce n'est en effet pas seulement la fécondité qui, dans le mariage, est de l'intention de la nature, intention antérieure à celle des personnes, et dont l'objet, le bien principal de l'enfant, consiste dans l'éducation. Voilà pourquoi la nature est en outre cause d'une infécondité périodique et enfin permanente. De cette infécondité la nature est cause principale, comme elle l'est également et toujours de la santé. Toutefois, comme la nature, surtout dans le cas de l'homme, souvent ne suffit pas, mais requiert, pour atteindre sa fin surtout principale, le complément de l'art; lorsque l'homme intervient par l'art pour coopérer avec la nature, il le fait à titre d'agent instrumental - il ne fait qu'aider la nature. Même de la santé restaurée par l'action du médecin ou du chirurgien, la nature est toujours cause principale. (Voir S. Thomas, De Magistro - de Veritate, q.11, a.1, c.) Le médecin est certes l'agent principal de la médication, de l'ablation d'un organe ou de la greffe, mais de la santé qui s'ensuit, c'est encore la nature qui est l'agent principal.

Pie XII a manifestement interdit une infécondité directement produite par l'homme agissant, pour ses propres fins à lui, comme cause principale, c'est-à-dire sans égard au bien principal du mariage. On ne peut produire cette infécondité provisoire dans le seul but "de préserver l'organisme des conséquences d'une grossesse, qu'il n'est pas capable de supporter". Toutefois, si l'on se réfère au bien principal de l'enfant déjà procréé, lequel bien est dans l'intention de la nature, les choses prennent une toute autre allure: l'agent intervient directement, mais uniquement à titre de cause instrumentale au service de la nature.

X Nous nous en tenons ici délibérément au strict point de vue du bien principal de l'enfant, sans entrer dans la multiplicité des fins de la vie conjugale.



La fin pratique est ici réglée de notre action. Mais une fin ne devient pratique que pour autant que deviennent connus les moyens appropriés pour réaliser cette fin. En coopérant avec la nature pour les fins de celle-ci, nous sommes encore réglés quant aux moyens à employer. Le médecin ne donne pas un quelconque médicament pour n'importe quelle maladie. La nature comme cause d'infécondité n'a pas non plus recours à un quelconque moyen. C'est pourquoi, pour rester dans la ligne de la nature, nous, agissant au seul titre de cause instrumentale, nous devons, grâce à l'expérience et l'investigation, tâcher de connaître les procédés de la nature afin de les imiter autant que possible.

C'est en quoi nous dépendons de la science expérimentale. Nous connaissons de mieux en mieux la méthode de la nature. En outre, nous voyons maintenant distinctement le rapport entre l'infécondité périodique et le bien de l'enfant. Lorsque la seule nature ne réussit pas à assurer ce bien par une suffisante infécondité, notre intervention n'est pas premièrement pour des fins de notre choix à nous, mais pour celles de la nature. C'est donc elle qui demeure ici cause principale. On ne peut refuser cette doctrine sans contredire expressément S. Thomas, le Docteur Commun.

Qu'arrive-t-il en cette conjoncture? Nous passons, non pas de l'erreur à la vérité, mais de l'ignorance à la connaissance, ou, mieux encore, de la connaissance confuse à la connaissance distincte. Ne voyant qu'indistinctement la cible, nous pouvons aisément la manquer. Cette distinction est essentielle. La connaissance plus exacte demeure en continuité avec la connaissance confuse, elle ne constitue pas une rupture radicale. Pie XII a parlé d'une action; or l'action s'attribue d'abord à l'agent principal - en l'occurrence, à la nature - et en second à l'instrument. Il n'a pas fait mention de la causalité instrumentale subordonnée au bien principal de la nature.

Rappelons ce que disait S. Thomas: la seule procréation ne peut être le bien véritable du mariage puisqu'elle peut réussir tout aussi bien en dehors du mariage. Ce bien, fruit de la nature et de l'amitié conjugale, ne peut s'accomplir que dans l'union stable des époux. Or, ce bien principale est surtout oeuvre de la raison, et c'est par celle-ci que nous répondons au vœu le plus profond de la nature.

Mgr Maurice Dionne,  
de l'Université Laval.

Charles De Koninck.

C.C.C.C.

"L'ACTIVITE MISSIONNAIRE DE L'EGLISE"

Intervention au Concile  
vendredi le 6 novembre 1964  
(texte français - intégral)

Son Eminence le Cardinal P.E. LEGER  
Archêvêque de Montréal  
Canada

Depuis le ~~début~~ <sup>début</sup> de ce Concile, ce ne sont pas seulement les Evêques des pays de mission mais ce sont tous les Evêques qui ont ardemment souhaité qu'un nouvel essor soit donné à l'apostolat missionnaire de l'Eglise. On a souvent rappelé dans cette assemblée que l'évangélisation de tout le monde est de l'essence même de l'Eglise.

Fort heureusement Vatican II fonde en plusieurs points cet espoir.

1. Le Concile n'a pas fait que reconnaître la légitimité d'une juste diversité dans l'Eglise, il a rendu cette diversité possible en reconnaissant aux évêchés nationaux la liberté dont ils ont besoin, en matière de liturgie et, de façon générale, partout où les initiatives la requièrent. Nulle part cette liberté n'apparaît aussi nécessaire que dans les pays de mission. Sans elle, l'histoire nous l'enseigne, l'adaptation du message évangélique aux besoins divers de chaque région, est impossible. Le souci d'adapter l'annonce de l'Evangile est présent à l'esprit du Schéma. Cependant, ce problème est si important et difficile que le schéma, selon moi, devrait le traiter plus longuement et avec plus de vigueur. Car <sup>en</sup> cette matière nous devons vaincre le poids de l'histoire.

2. Une autre raison d'espérer est née chez plusieurs évêques de ce que la restauration d'un diaconat permanent est désormais possible. Les jeunes Eglises et les autres Eglises où il y a manque de vocations recevront une aide précieuse quand leur vœu sur ce point aura été exaucé.

3. Le début d'un dialogue de l'Eglise avec les religions non-chrétiennes est une autre raison d'espérer un nouvel essor de l'activité missionnaire. Comme on le sait, pendant plusieurs siècles, l'Eglise a hésité à entreprendre ce dialogue tout comme ce fut le cas pour le dialogue oecuménique. On ne saurait trop se réjouir de la création récente d'un Secrétariat pour promouvoir ce dialogue, ainsi que de la façon admirable dont l'Encyclique "Ecclesiam suam" a traité de ce dialogue. J'ai cependant été déçu de ce que le schéma ne dise presque rien, sur ce sujet. J'ai

remarqué d'ailleurs que le schéma, qui traite bien de la rencontre de l'Eglise avec les cultures non-chrétiennes, reste plutôt silencieux de la rencontre de la religion chrétienne avec les autres religions. Selon moi, cette question ne devrait pas être ainsi négligée, si dans l'oeuvre missionnaire, nous voulons ouvrir une ère vraiment nouvelle. Je souhaiterais donc qu'en accord avec le nouveau Secrétariat, la Commission aborde cette question, du moins pour tracer quelques voies. De plus, il faudrait dire de façon explicite que tous ceux qui se consacrent à la prédication de l'Evangile, missionnaires étrangers ou apôtres autochtones, ont le devoir d'acquérir une connaissance approfondie des religions du pays où ils oeuvrent.

4. J'ai remarqué avec satisfaction que le schéma veut promouvoir la collaboration des instituts religieux, entre eux et avec les évêques. Cette invitation n'est pas sans besoin; le morcellement des forces missionnaires qu'on trouve encore aujourd'hui dans les pays de mission est un grand obstacle au progrès de l'apostolat. Je craindrais que les quelques mots qu'on trouve dans le texte sur ce sujet soient peu efficaces pour stimuler la coopération que la situation requiert.

5. Enfin, parmi tous les points du Concile qui suscitent de l'espoir par rapport à l'essor de l'oeuvre missionnaire, il faut signaler surtout la conscience nouvelle que nous avons acquise de la solidarité de toutes les Eglises dans l'oeuvre d'évangélisation: comme l'affirme vigoureusement la Constitution "De Ecclesia", la tâche première de la collégialité est l'évangélisation de tous les hommes et l'entraide mutuelle entre toutes les Eglises.

Aujourd'hui, mieux qu'autrefois, nous savons que la sollicitude constante de la croissance de l'Eglise n'est pas une tâche de surcroît mais appartient à notre charge épiscopale elle-même. Nous sommes tout autant consacrés pour le salut du monde que pour <sup>un</sup> diocèse déterminé.

Mais pour que la doctrine de la collégialité épiscopale produise ses effets, il est nécessaire - comme d'ailleurs le voeu en est proposé dans le schéma - d'édifier des structures par lesquelles, tous, non pas seulement individuellement mais aussi en commun, nous puissions prendre nos responsabilités, sous la conduite du Successeur de Pierre.

Or il me semble que le "Conseil Central d'évangélisation", dont on parle à l'article 4, doit être considéré comme une institution conçue précisément pour que les évêques puissent vraiment exercer leur commune responsabilité d'évangéliser le monde entier. Comme le schéma comporte le voeu d'un tel Conseil central et qu'il réclame à ce sujet notre approbation, on attend sans doute aussi de nous quelques observations.

Pour moi, il faut clarifier cette proposition de l'article 4. Car le schéma parle de façon ambiguë quand il suggère la création d'un Conseil d'évangélisation auprès de la Congrégation de la Propagande. Le rapport qui présente le schéma affirme que

l'expression "auprès de la Congrégation" permet toutes les interprétations. Mais je crois qu'une telle formule invite plutôt à ce que ce conseil soit créé en dehors de ce dicastère. A mon humble avis, cette solution ne manquerait pas de créer de grandes difficultés. La juxtaposition d'organismes qui jouissent de compétence semblable dans une même matière rend difficile l'ajustement de leur mutuelle relation. C'est pourquoi je proposerais que, dans l'article 4, on propose un Conseil d'évangélisation qui soit, à l'intérieur de la Congrégation de la Propagande, son conseil suprême.

De cette manière la sollicitude des évêques envers l'urgente tâche missionnaire sera plus efficace. Un lien vital sera créé entre les évêques, et aussi entre le centre de l'Eglise et ses diverses parties. Les Eglises locales connaîtront mieux les besoins de l'Eglise universelle, et de même le gouvernement de toute l'Eglise sera mieux informé de l'état réel de l'évangélisation du monde.

oooooooooooo





95-E-1964  
COUNCIL AGENDA:  
THE DECLARATION ON  
CHRISTIAN EDUCATION

Rev. Dr. Ralph M. Wiltgen SVD  
Divine Word News Service  
C.P. 5080, Rome, Italy  
Tel. 63.70.105

ROME, Nov. 17 (DW) - Council Fathers this morning launched discussion on their two-and-a-half page "Declaration on Christian Education" which contains an introduction, eleven Paragraphs, and a Conclusion.

A footnote to the Introduction says the former title "On Catholic Schools" was dropped because today a very large number of Catholic youths are attending non-Catholic schools, and because the Council Commission on Education did not want to exclude other types of education which are not in the category of schools. This alone shows the much more extensive scope that the declaration now has, and explains why the Council document lays down only general principles which a special Post-Conciliar Commission is to evolve and which Conferences of Bishops around the world are to apply to local conditions, as the Introduction says.

Paragraph One says the goal of Christian education is "that men arrive at both human and religious perfection in such a way that, participating in the mystery of Christ the Redeemer, they may obtain salvation from Christ and, conscious of their higher vocation, collaborate for the consecration of the world..."

Paragraph Two says "the Church strongly affirms to all peoples her sincere desire to work in an auxiliary capacity in the entire field of education, so that the children of every people may receive an education adapted to their own character and culture, and the traditions of their country..." The Paragraph says that "all men, no matter what their race, condition and age, being endowed with the dignity of persons, have an equal inalienable right to adequate education in all branches."

This fact, says Paragraph Three, makes the Church most solicitous "regarding all educational media, like communications media, youth groups, the numerous organizations for developing the body and the mind..."

Paragraph Five says Catholics "ought to offer their collaboration spontaneously to civil society, whose office it is to safeguard the duties and rights of parents and to give them help by promoting education and conducting schools, so that suitable methods of education and courses of studies may be found and that teachers may be trained who will be able to give youths a proper education".

Remaining paragraphs of the schema speak of moral and religious education, Catholic schools in general, various kinds of Catholic schools, Catholic colleges and Catholic universities, the sacred sciences, and finally coordination among Catholic schools and collaboration by them with all other schools and especially those of higher learning, "something that is required for the common good of all mankind."

The Conclusion expresses thanks to all priests, religious men and women, and laity in the teaching profession for their service, and exhorts them to strive to excel in the art of pedagogy and in their zeal for knowledge "so that they may contribute to and increase the beneficial presence of the Church in the modern intellectual world."

99-E-1964  
MOST LOUDLY ACCLAIMED  
ADDRESS OF VATICAN II

Rev. Dr. Ralph M. Wiltgen SVD  
Divine Word News Service  
C.P. 5080, Rome, Italy  
Tel. 63.70.105

ROME, Nov. 19 (DW) - Never in the history of the Second Vatican Council, neither in the first nor in the second nor in the present third session, has any speaker received such wild and lasting applause as was given this morning to Bishop Emile Josef De Smedt, 54, of Brugge, Belgium, member of the Council Secretariat for Promoting Christian Unity, who read the report on the revised schema of the Declaration on Religious Liberty.

"The text which we today present to your votes," Bishop De Smedt began, "differs greatly from the text which was discussed in this hall." He said oral and written amendments had been incorporated and had resulted in a change of structure of the Declaration itself. "All this however has not changed the substance of our exposition. Therefore today we offer to you the same doctrine but, as we hope, expressed more concisely, clearly, accurately and prudently."

He said the Declaration by way of introduction "describes the present state of the question and gives a short summary of how religious liberty has been treated in ecclesiastical documents in the 19th and 20th centuries." In making this Declaration, he said, "the Church is doing her duty." He then gave a summary of the entire Declaration, saying that "a person living in society could have his right restricted on two grounds: 1) By a moral norm which forbids a man to infringe on the rights of others. 2) By a juridical norm which implies that the exercise of a right can be prohibited by a public power in the case where this limitation truly is necessary to preserve public order in a serious matter." The important words are "public order."

Bishop De Smedt explained the matter like this: "Wise men in our pluralistic society wish to preserve or restore religious peace. And now they are asking the Church what it thinks of the manner in which they on their part wish to regulate secular life. These men have founded juridically, or need to have founded, a government in which no man and no religious group can be the object of coercion in the sacred matter of religion. Is such a government legitimate and necessary? This is the question we are treating."

The bishop said, "In our document this answer is given: In a religious matter no man can be made the object of coercion by others. Certainly it is not the right of the state, it is not the duty of society to direct a human person or to force him in a religious matter. Religious liberty is demanded by human dignity itself. Religion is above the competence of the state. The state must acknowledge and defend the free exercise of religion by its citizens - by all of its citizens - neither directing nor checking their religion. This kind of government is legitimate and can be demanded by men as a veritable right, based on principles of human reason, and altogether necessary to safeguard the personal and civil dignity of a man in modern society."

Bishop De Smedt said the text had been unanimously approved by the members of the Secretariat for Promoting Christian Unity by four out of five members of the Doctrinal Commission appointed by the Coordination Commission to examine the document, and on November 9th just passed by more than two-thirds of the entire Doctrinal Commission.

Mgr FULTON JOHANNES SHEEN

OBSERVATIONES SUPER SCHEMA

"De Activitate Missionali Ecclesiae"

Paul the Sixth, reigning as a missionary Pontiff, has suggested to the Council that our schema be polished and developed. Let us do this, at the same time granting to every member of the Commission the right to choose his own "expert".

In place of the theological question "What are Missions" I would suggest that we turn to the practical question: "Where are the Missions".

Are the Missions Exclusively in those territories where there are non-Christians?

Or  
are the Missions also in those Regions, where there are few priests, few Churches and great poverty?

The simple answer to this question is: "The Missions are both. I am a servant of the Missions under the Propaganda. But during three sessions of this Council, many bishops who are living in great poverty, came to my seat in the Council Hall. They come from territories, which are not under the Propaganda, but from areas where there are only seven to ten priests to care for fifty thousand square miles.

I ask, is it Christian? Is it catholic? Is it worthy of the charity of Christ to say to them: "You do not belong to mission territory?"

Is it not true that the doctrine of the Collegiality of Bishops imposes on us a missionary responsibility, not only for territories which were defined as missionary three hundred years ago, but also "for the salvation of the whole world? (Number 4 of the Schema).

Why does Paul the Sixth, reigning as a pastor, so rarely in his Encyclical Letter "Ecclesiam suam" use the word "Mission"? What other word does he use in tis place?

Dialogue

And he uses that word 77 times. To Him dialogue is the showing of the love and charity of Christ to all men. We Bishops in this Council must not enter into a dispute about what is a missionary territory and what is not, or who belongs to this Congregation or to that Congregation, saying: "I am one of Cephas"; while some one else says: "I owe my faith to Christ alone". What are you saying? Is there more than One Christ"? (1 Cor. 1-12).

Let us not be like the priest and the levite in the parable of the Good Samaritan, who passed by the wounded man saying:

"He does not belong to our Congregation".

In the Body of Christ there are no "new churches", there are no "old churches", for we are all living cells in that Body dependent on one another. We are not a Residential Church talking to a Missionary Church, because" as the Holy Father said: "The entire Church is Missionary."

It is souls not territories, which make the missions. The Missions must not be the one aspect of the life of the Church which admits of no "aggiornamento". What God has joined together -the Church and the Missions - let no schema separate.

The true Catholic solution to this problem of the diversity of Missions is to be found in number four of the Schema. where there is proposed a "Central Council for spreading the Gospel". This Council transcends all juridical distinctions about Congregations and gives flexibility to missionary effort, according to diverse circumstances.

Let no one fear that he will receive less aid if some help is given to a needy brother. In the early church, just as soon as there was "one heart and one soul" then they began to "consider all property in common" (Acts 3/32). Furthermore, if we share, then, as we read in the Epistle to the Corinthians:

"He that gathered much had nothing over  
He that gathered little had no lack" (2 Cor. 8/15).

## SECOND OBSERVATION

One of the Conciliar Fathers has asked that all references to poverty be taken out of this schema. I beg you most earnestly, Venerable Fathers, that the notion of poverty be strongly affirmed in this Council.

Put your finger on the thirtieth parallel; run it around a globe of the earth, lifting it slightly above China. What do you find?

Practically all of the prosperity is above the thirtieth parallel, and the greater part of the poverty of the world is beneath the thirtieth parallel, that is in Africa, Asia, and Latin America.

As Chastity was the fruit of the Council of Trent, and obedience the fruit of the First Vatican Council, so may the spirit of poverty be the fruit of this Second Vatican Council.

We live in a world, in which 200 million people would willingly take the vow of poverty tomorrow if they could live as well, eat as well, be clothed as well, and be housed as well as I am - or even as some who take the vow of poverty.

The greater number of bishops in this Council are living in want or in persecution, and they come from all peoples and all nations.



As only a wounded Christ could convert a doubting Thomas,  
so only a Church wounded by poverty can convert a doubting  
world.

#### CONCLUSION

If we have an ecumenical spirit to brothers that are outside  
the Church, then let us have an ecumenical spirit to brothers  
who are inside the Church. Let us be charitable about the Missions,  
remembering that the Lord who said: "Go teach all nations",  
(Cong. of the Propaganda) is the same Lord who bewailed: "I have  
mercy on the multitudes". (Latin America).



" DE INSTITUTIONI SACERDOTALI "

Intervention au Concile samedi le 14 nov. 1964

Son Eminence le Cardinal Paul-Emile LEGER  
Archevêque de Montréal

Nemo est qui non videt peculiare momentum institutionis spiritualis, pastoralis et intellectualis clericorum; Sacerdotes enim complementa et organa sunt nostri episcopalis muneris, et ideo nostro Concilio summe interest ut, ipsa formatione in seminario recepta, apostoli fiant nostrae aetatis qui mundum secundum profundiora in-  
Nova redactio schematis "De institutione sacerdotali" in sua generali inspiratione illae desideratae aptationi respondet atque plura particularia proponit quae mihi videntur omnino apta ad formationem clericorum renovandam secundum veram traditionem Ecclesiae et hodierna requisita:

- diversitatem condicionum et necessitatum in singulis regionibus vigentium agnoscit;
- attendit ad ipsam personam alumni, ad eius mentalitatem ut, aptioribus mediis adhibitis, solodior sit eius formatio spiritualis et intellectualis;
- schema in formationem pastorem immoratur et opportune proponit ut in ipso seminario de mundi necessitatibus cognoscat et cogitet.

Quaedam autem emendanda proponere vellem in campo formationis intellectualis: 1 - quoad philosophicam institutionem; 2. quoad theologiam institutionem.

I. - DE INSTITUTIONE PHILOSOPHICA:

Schema opportune non praetermittit momentum institutionis philosophicae quae tantum confert ad mentem nostri temporis intelligendum. Regula autem quae primis lineis articuli decimi quinti proponitur de perenni philosophia in seminariis tradenda non mihi videtur retinenda in textu conciliari propter sequentes rationes.

Primo, verbum "philosophia perennis" in se maxime ambiguum est. Dici potest hoc verbum "philosophiam scolasticam" significare. Si autem talis esset sensus vocabuli, non videtur quomodo adimpli possent ea quae in hoc articulo regantur, nempe: ut alumni principia et coherentem sythesim hujus philosophiae acquirant. Etenim, peritis in rebus philosophicis hodie evidens est multas philosophias scolasticas inter se profundissime distinctas haberi.

Praeterea regula ita formulata de philosophia perenni docenda mihi videtur non esse consentanea cum ipsa natura philosophiae. Contraria enim est ipsius naturae inquisitionis philosophicae quae non procedit, ut ipse Sanctus Thomas notavit, ex auctoritate sed ex rerum investigatione. Objectum philosophiae non est inquirere quid dixerunt auctores sed quid res sint.

Tanden omnibus patet philosophiam sic dictam scholasticam simpliciter et indiscriminatim imponere alumnis regionum non occidentali-um gravia incommoda secunfert.

Propono ergo ut alio modo loquatur Concilium de institutione philosophica sacerdotum. Munus Concilii non est aliquam philosophiam proponere sed regulas formulare quibus accurate attendatur et ad rectam validamque alumnorum institutionem philosophicam et christianae fidei requisita in tuto ponenda. Textum qui hujusmodi regulas exponere posset apud Secretariatum tradam.

## II. - DE INSTITUTIONE THEOLOGICA:

De institutione theologica tria proponere vellem:

1) In genere mihi placent ea quae dicuntur in numero decimo sexto. Gaudeo textum non nimis ponderose immomari in doctrina Sancti Thomae. Non quia opera Sancti Thomae spernenda sint sed quia omnino vitari debet exclusivismus immoderatus. Vae hominis unius libri! Vae Ecclesiae unius doctoris!

Ut autem textus de hac quaestione auctoritatis sancti Thomae melioretur, vellem proponere ut in pagina decima octava, linea vigesima sexta deleantur verba "Sancti Thomae magistro". Loco horum verborum, proponerem ut in fine ejusdem articuli sequentia verba potius dicantur: "Ecclesia catholica proponit sanctum Thomas ut magistrum et exemplar omnium eorum in scientias theologicas colunt".

Sequens est sensus modificationis quam propono: systema vel doctrina Sancti Thomae non imponatur, sed potius proponetur Sanctus Thomas in sua habitudine scientifica et spirituali, ut praeclaris exemplar indagatoris et creatoris in materia theologica, qui sui temporis scientiam ad utilitatem Evangelii convertit.

2) Optime rogat schema ut Sacra Scriptura anima sit theologiae.

Tamen vellem ut fusius et efficacius loqueretur de necessario dialogo omnium cultorum scientiarum sacrarum cum mundo. Uti bene scimus periculum semper illis minatur ut suum mundum artificiale extruant et in eo, sicuti in claustris, cogitent et vivant, vera problemata, cogitationes et ipsam linguam mundi realis ignorantes. Animadvertere etiam oportet, jam a multis decenniis, multos theologos nonnisi cum philisophia Medii Aevi dialogum instituisse, non autem sine magno detrimento pro dialogo Ecclesiae cum mundo hodierno.

Quaestionem illam aggrediens, schema nostrum media concreta proponere deberet uti, v.g. praesentia et constans consultatio aliquorum peritorum laicorum in Seminariis, lectiones quibus componatur Ecclesiae doctrina cum profanis doctrinis contemporaneis, pastoralis experientia professorum et alumnorum, etc ....

3) Jam in hac aula multi Patres rogaverunt ut Concilium problema renovationis scientiae moralis aggrediatur. Doctrina moralis enim quae in seminariis docetur pluribus defectibus laborat.

Ut recte notavit Sua Beatitudo Maximos IV, plerumque manualia scientiae moralis non respondent menti hominis adulti nostri temporis. Scientia nostra moralis nimis casuistica est, in legalismo, iuridicismo et moralismo nimis indulget. Non apparet, si dicere liceat, ut primarie pleneque christiana.

Cum hi defectus radices profundas habent in historia et in mentibus nostris, nos eos eradicare non poterimus nisi in schemata ab illis praecaveatur. Propono ergo ut in aliqua paragrapho explicite tractetur de institutione theologiae moralis. Affirmare oportet necessitas theologiam moralem intime ligandi cum theologia dogmatica, eam fundandi in Sacra Scriptura eamque integrandi in mysterio Christi et salutis. Rogetur etiam ut caritas sit centrum ejus sicuti est centrum et recapitulatio legis Christi.

Si tali modo schema loquitur de scientia morali, certe sperare poterimus renovationem desideratam in moribus christianis, per sacerdotes, omnes christianos attingere.

CONCLUSIO: Schema mihi placet in genere et spero illud postquam emendatum fuerit, optimum fundamentum futurum esse ut, sicuti evenit post Concilium Tridentinum, ita post Vaticanum Secundum, novo evangelico dynamismo seminarii Ecclesiae transformetur.

oooooooooooo



fraternity". The 300-year-old history of the Negro in our midst has been overwhelmingly and scandalously the opposite. To give balm to our troubled consciences, we rationalize our practices by conceiving myths about the Negro - his "genetic" illiteracy, sexual immorality, weak family life, laziness. These help justify our resistances to allowing the Negro to enter our schools, to buy the house next door, to have equal opportunities in employment. And demonically we keep alive a myth of the Negro's "bad odor" in order to exclude him from social interaction with the white man.

The race relations crisis in America, over which we will win or lose our soul as a civilized nation, has become a prism through which is refracted more clearly than perhaps at any time before the tangled contradictions of Christian-Jewish relations. There is a tradition stemming from Pauline teaching (in particular, Romans 9-11) which affirms the eternality of God's promises to the Jews and the "engrafting" of Christianity onto the olive vine of Judaism. This tradition provided the basis for those numberless episodes, dating back to the earliest centuries of the Christian-Jewish encounter, which testify to the mutual respect and helpfulness which prevailed among the "common people", Christians and Jews, as well as between Christian and Jewish scholars and clergy (viz., St. Jerome and Bar Hanina; Rashi and his influence on Nicholas de Lyra.)

There has been a contradictory tradition, however, which grew out of the competition and conflict between the Church and Synagogue in the first four centuries of this era. This tradition was

dominated by Church spokesmen like St. John Chrysostom who engaged in a systematic effort to debase the Jewish religion through "teachings of contempt\*" in order to disidentify early Christianity from Judaism since in the minds of the Romans Christianity was "a Jewish sect". Tragically, these teachings, reinforced during the superstitious Middle Ages by myths that the Jews were in league with the devil and engaged in ritual murder of Christian children and desecrated the Host at every opportunity, contributed to a litany of savage murders, brutal persecutions, and plundering of Jewish lives and communities carried out by many who called themselves Christian. So pervasive become this mythic perception of the Jew that by the time of the first Crusade in 1096 (regarded to this day in Christian textbooks as "a holy war against the infidels") monks like Peter the Hermit were leading hordes of Crusaders across the Rhineland to the marching slogan, "Kill a Jew and save your soul!"

To most Jews - and especially to those who came from Eastern Europe and brought with them vivid memories, which they passed on to their children, of bloody pogroms in their tiny villages, oftentimes with a Russian Orthodox priest with a pectoral cross glinting on his cassock leading a mob out of his church on Good Friday or Easter Sunday, the time of the Passion and the betrayal by Judas - to most Jews, and to a growing number of Christian theologians and scholars, it is obvious that there is an unbroken connection between the endless teachings across the centuries that "the Jews" are an accursed people, rejected by God, and the per-

\*"The Teaching of Contempt" is a concept formulated by the late French historian, Prof. Jules Isaac; it is also the title of his latest study of this problem. (Holt, Rinehart & Winston Publishers)

sistence of anti-Semitism in the Western world today. While it is clear that anti-Semitism has multiple and complex causes - political, economic, social, as well as religious - scholars and social scientists have long been convinced that certain distorted and prejudiced teachings deeply imbedded in Christian tradition and inherited from polemical conflicts of the past have served to sanction hatred and persecution of Jews across the centuries by lending the supposed authority of the Church to the support of anti-Jewish attitudes and behavior.

Undoubtedly the most invidious of all these teachings has been the charge that the Jews are a people of "God-killers" (as if one can "kill" God!) or "Christ-killers", a race of murderers whose sufferings are visited upon them by God in each generation for the sin of having crucified Jesus. The deicide charge has powerful implications. It tends to cut Jews off from the family of mankind, and to create not only indifference to their fate, but expectation of Jewish suffering.

As Father George Tavard, the Catholic theologian, has written (The Church, the Layman, and the Modern Man, pp. 79-80):

"To the mind of anti-Semitic bigots (the idea that the Jews are cursed because their ancestors crucified the Lord) explains a good deal of history. God would periodically 'visit' the murderers of Christ and incite them to penance through persecution. All the anti-Semitic excesses of times past and present can thus be cheaply excused. They are freely granted the blessings of Providence..."

Lest one think that the influence of the deicide conception is

mainly of academic and historic interest, of no particular relevance to human lives today, it is necessary to cite some hard facts:

FACT ONE: Since the swastika-daubing incidents of 1959-60, Argentina's century-old Jewish community has lived through the most threatening wave of anti-Semitic demonstrations and crimes in its history. On June 21, 1962, a Jewish university student, Graciela Sirota, was kidnapped and driven to an isolated place where swastikas were carved on her body. Jews were daily subjected to anonymous threats, provocations, and personal attacks, including the bombing and machine-gunning of Synagogues and Jewish-owned businesses. Many of the outrages were the work of the Tacuara, a neo-Fascist, ultra-nationalist organization of upper-class youth in Buenos Aires. The chaplain of the group is Father Julio Meinvielle, author of a rabidly anti-Semitic book whose thesis is based on what he considers the authentic attitude of the Church toward the Jews and Judaism.

FACT TWO: In Italy, despite a law forbidding calumny against any religion passed in February 1948, a Turin magistrate, Giovanni Durando, who is editor of a journal, La Voce della Giustizia, published an unsigned article on May 6, 1961, which contained the following:

"The Jews, by not recognizing the divine innocence of Christ, must be considered deicides even today...The unconscious and permanent authors of the crucifixion of Christ must be deprived of the possibility to judge those not belonging to their progeny...Jews are totally lacking in morality."



The Turin Jewish community sued Durando for calumnies against Judaism and defamation of Jews as a group. The court acquitted Durando, declaring that "the fact in question (disparaging the Jewish religion) does not constitute an offense", and that defamation of Jews as a group was not established. The Genoa Court of Appeals upheld the acquittal. A final appeal to the highest court is pending. A seasoned commentator in Italy observed:

"The importance of Durando's article and his trial probably lies not so much in the Fascist themes as in the charges of deicide against the Jews. Catholicism is all-pervasive in Italian life; Catholic teachings that the Jews are 'guilty' of Jesus' death, and therefore doomed to suffer eternally, have undoubtedly encouraged anti-Jewish sentiments, latent or otherwise."

FACT THREE: In a recently-published volume entitled, Hitler's Table-Talk, the Nazi leader is reported to have insisted that the Oberammergau Passion Play continue to be produced because it helps to keep alive a tradition of hostility toward the Jews, and the effective myth of the Jew as Judas, the eternal betrayer. There is also evidence that the Nazis advised two German clergymen that Hitler merely intended to do more effectively what Christians had been preaching and teaching about the Jews since the first four centuries.

- - - - -

Against this background, one can understand perhaps why there has been such widespread interest and expectancy in connection with the introduction of the proposed so-called "Jewish decree" at the

third session of Vatican Council II next September. As has been widely reported, this decree strongly condemns anti-Semitism. But the Church has condemned anti-Semitism on several occasions in the past. The decree affirms the rootedness of Christianity in Judaism, the fact that Christians should never forget that Jesus, Mary and the Apostles were Jews. But this too the Church has affirmed through encyclicals and other means.

The great and potentially historic significance of this document (in the version introduced but not voted on at the second session) is that it proposed to repudiate explicitly - on behalf of the highest authorities of the Church - the calumny that the Jews are "deicides" or "Christ-killers". The adoption of such a declaration by the 2,300 Council Fathers from throughout the inhabited world, reaffirming decisively and in contemporary language the teaching of the Council of Trent\* - would signify that the Church has ceased to "halt between two opinions" with regard to the Jews and has at long last reconciled the contradictions between its theology and its history, between love and contempt, toward the people from whom the Christian derived his faith in God, his Sacred Scriptures, and his Savior.

\*The Fourth Catechism of the Council of Trent (1545-63) declared, in part:

"It was the peculiar privilege of Christ the Lord to have died, when He Himself decreed to die, and to have died not so much by external violence as by internal assent...This guilt seems more enormous in us than in the Jews..."

1. Target Relig. Liberty - relativism  
indifferentism - heterodoxy  
atheism  
(communism) - Siri, Ruffini, Antonuitti and  
Ottaviani, anti-communist  
message to Italian people  
  
some anti-Semitic documents (Dec. 3, 1963) N. Y. Times Feb. 22, 1964  
No respect for parliamentary

2. Nationalization - investments - inflations, capitol flight,  
uncertain economic  
stock market fell (Lateran Pact 1929) now over  
half a million  
curia rules economic empire  
jobs in cong.  
"save curia, lose world"

(population explosion, Communism, nationalism, religions, secularism  
of Christian)

Gulf is between a semi-medieval world in which only the force of one  
dogma is able to stay the power of another dogma, and the modern  
western world which knows that the tolerable justice attained in a  
pluralistic society is a dike against the Communist flood.

3. Abbas - Protest - Survey

Mon. Nov. 4, 1963 - Nasser Message  
Tues. Nov. 5, 1963 - Pope replied - religions  
Thurs. Nov. 6, 1963 - Cairo radio - church and Jews, Deputy - church ~~was~~  
unfavorable

Pope called meeting - no intimidation

Nov. 8, 1963 - Decree introduced (Lebanon Ambassador; arab bishops  
deterioration of position)

Smokescreen - averted eyes of world from Council Fathers - who stole  
documents out of hands of majority

Plus Reaction - Pope Visit Israel - conscious Christian roots

1. Majority Support U.S. Bishops - Transalpine bishops  
(pluralist west, Asia  
Latin America)

Key - to legislating majority will - next to Italians form  
largest hierarchy

Meetings in Rome - Zach - Higgins

Nov. 12 - Vatican Press Conference- implementation

Cushing - Nov. 24 ride in Spellman limousine (Feb. 20.64, N.Y.)

Catholicism de facto (birth control, mixed marriages)

Catholic press - Sister Formation - Flannery - Spanish (We Jews)

ST. LOUIS STUDY

2. Protestant Support

A J H - Nov. 22nd

PIUS XII - LORD JESUS  
PRO DEO

3. Jewish Scholars - since 1960

AJH LF FREEHOF LOOKSTEIN GLIECK JBS

RA-Friedman - CCAR - Monda WOLFSON - BARON

Latin America England France Consistoire

October, 1963 - Curia and Bea Cables

Jewish Press \* latent anti-catholicism - "enough of it" Deputy  
sermons

Questions

- 1) Will Bea continue to deal with 4 or transferred to New secretariat (non-xan) to be established
- 2) Will #5 (religious liberty) in Bea's or de Ecclesia or 17 - citruch and world

WCC  
CHURCH  
JEWISH  
PEOPLE  
OLSON - YARE



## CONCLUSIONS

New trends not personal whims

Represent accumulation of sicuak spiritual maturations

Problems seeking solutions

All in mind of church leaders

1. Christian unity

(failure could be seen as positive

2. church-state

act of anti-Semitism)

3. Jews

Problems have been discussed

Agitated for decades minds of Catholics

Millions of words spoken, written, conferences, books, Eichmann, Deputy

### We Must

1. Intensify efforts in Rome - What world expects more information than Arabs blackmail.

2. Keep issue alive in public opinion

Protestants are concerned - barometer of developments in church policy

3. Intensify contacts local level (avoid reproaches - encourage greater determination, worn between sessions.

GOY

- MAR ECLA - Non Xaus

1) Decree with Ben

2) Future Relations - Non-Xaus

1) Like all the other nations

- de-theologize Jews

- remove from Evangelical target

2) J-X tension - strategic dialogue

- 3 - Faith claim - Rules, Priest, monks  
political right  
cont appts.