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Box 49, Folder 7, Vatican Council II, 1964.



Stanley Rabinowitz
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2850 Quebec Street, N.W.
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February 17, 1964

Dear Marc:

Bishop Philip M. Hannan, Auxiliary Bishop of the Archdiocese of Washington, spoke in our pulpit on Thursday, February 13. I thought you might be interested in the text of his remarks, copy of which is herewith enclosed.

All good wishes.

Sincerely,

Stanley Rabinowitz
Stanley Rabinowitz

Rabbi Mac H. Tanenbaum
The American Jewish Committee
165 E. 56th Street
New York 22, N. Y.

Enclosure

P.S. Prepared for mailing before receipt of your request.

*O if this is the Ec Council
what's all the applause
about?*

SIGNIFICANCE OF THE COUNCIL

It is a great pleasure for me to be invited to address you on the significance of the Ecumenical Council--and I sincerely hope that you will share some of my feelings of pleasure after I have spoken.

The work of the Ecumenical Council, of primary concern to Catholics, is of significance, we are confident, to every one in the world. The Council should be a benediction upon the whole world through the increased justice and especially charity which it will evoke in all Catholics. This aim of the Church was expressed recently by the Holy Father during his trip to the Holy Land when he said, "May God grant our prayer and that of all men of good will that living together in harmony and accord they may help one another in love and justice and attain to universal peace in the true brotherhood." Pope Paul VI, in convening the second session of the Council, stated the same relationship of the Church to the world in these specific terms, "Let the world know this: the Church looks at the world with profound understanding, with sincere admiration and with the sincere intention not of conquering it, but of serving it; not of despising it but of appreciating it; not of condemning it, but of strengthening and saving it. From the window of the Council, opened wide on the world, the Church looks toward some categories of persons with particular solicitude. It looks toward the poor, the needy, the afflicted, the hungry, the suffering and sorrowing."

Your works of charity, your well-known compassion ^{for} ~~for~~ the suffering and stout defense of the oppressed align you with the aims of the Church toward the world. Of course, you have a more intimate interest in the work of the Council than this general concern for the welfare of all humanity. This fact too has been stated by the present Holy Father. Perhaps it was more simply expressed by his predecessor, Pope John XXIII.

When Pope John XXIII of blessed memory said to a group of Jewish leaders, "I am Joseph, your brother," he was uttering a truth of profound significance. The Ecumenical Council, the greatest accomplishment of Pope John XXIII, is deeply concerned with the relationship of the Church to the Jewish people and Jewish religion. Briefly, the Church, as the people of God, considers itself the religious heir of the Jewish people, the chosen people of God.

I hope that you will not consider that I am starting at the end if I begin with the final schema debated at the Council, which schema included a chapter on the ^{Jewish people.} ~~Jews~~ I have never heard it objected that when you are asked to view a renovated house you must begin your tour with the foundation stone; the Council is a renewal of the Church's whole life and we can begin with the section that interests us the most. After that we can take a look at the other

aspects of the Council.

The last schema or subject that was debated at the Council was that on Ecumenism or Christian Unity. There were five chapters in this schema:

on general principles, on relations with the Orthodox, the Protestants, the

Jewish people and
~~Jews and~~ on religious freedom. The discussion was begun on the first three

chapters, in accordance with the normal procedure of the Council. But as soon

as the discussion began so many questions were introduced that dealt with the

last chapter (on religious freedom) and to a lesser extent on the fourth chapter

(on the Jewish people)
~~(the Jews)~~ that it was decided also to read the introduction to these chapters;

~~also~~; the introduction to a chapter or section presents a summary of the contents

of that chapter and the reasons for having it in the Council agenda. Therefore,

it was ordered by the Council authority (the Board of Moderators) that the intro-

duction or relatio of Chapters 4 and 5 be read.

The reading of these documents on November 19 was a matter of great dramatic interest. Cardinal Bea, who read the introduction *to Chapter 4* was performing a

labor of love that was the capstone of his long life. He spoke with the mind of

a great Scriptural scholar, he spoke with the heart of a devoted priest, and he

spoke with the patriotism of a good German who was determined to redeem the *Jewish people*.

crimes of some of his countrymen against the ~~Jews~~. Thus, in the evening of

his life he summoned the experience of his long life to accomplish a major goal of that life. We all felt the dramatic import of that moment and the long applause at the end of the speech was proof that the Cardinal was simply voicing the thoughts of the Council.

A few paragraphs will give the substance of that talk.

"Therefore, the aim of this very brief decree is to call to the attention of Christ's faithful these truths concerning the Jews proposed by the Apostles and contained in the deposit of faith and to do this clearly that in dealing with the children of that people the faithful will act in no other way than did Christ the Lord and His Apostles, Peter and Paul. St. Peter, in preaching to the Jewish people on the Crucifixion of the Lord, said: 'I know that you did this through ignorance as did your leaders'(Acts 3, 17). Thus he excuses even the leaders themselves. Likewise St. Paul (Acts 13, 27).

"The point, therefore, is not in any way to call into doubt--as is sometimes falsely asserted--the events which are narrated in the Gospels about Christ's consciousness of His dignity and divine nature, or about the manner in which the innocent Lord was unjustly condemned. Rather that, with these things kept fully in mind, it is still possible and necessary to imitate the gentle charity of Christ the Lord and His Apostles with which they excused their persecutors.

"But why is it so necessary precisely today to recall these things? The reason is this. Some decades ago, anti-Semitism, as it is called, was prevalent in various regions and in a particularly violent and criminal form, especially in Germany under the rule of National Socialism, which through hatred for the Jews committed frightful crimes, extirpating several millions of Jewish people--we need not at the moment seek the exact number. Moreover, accompanying and assisting this whole activity was a most powerful and effective 'propaganda' as it is called, against the Jews.

"Not that anti-Semitism, especially that of National Socialism, drew its inspiration from Christian doctrine, something that is in no way true. Rather it is a question of rooting out from the minds of Catholics any ideas which perhaps remain fixed there through the influence of that propaganda. If Christ the Lord and the Apostles who personally experienced the sorrows of the Crucifixion, embraced their very persecutors with an ardent charity, how much more must we be motivated by the same charity."

The opinion in the Council Hall was overwhelmingly in favor of the chapter of the schema on the Jews. Naturally, out of over 2,200 Council Fathers present, there were some objections and almost all the objections, as I recall, came from bishops who wished the Council to make some statement about other religious groups. Missionary bishops, for instance, in the Far East, as well as some in Arab countries, wished the Council to make other statements concern-

ing the Mohammedans, Hindus, Buddhists. Such comments are really not objections to this schema, they are simply pleas for statements that would help the missionary effort in certain areas. Such pleas, however, were denied because it was pointed out that the Jewish people, the people of God to whom the Old Testament was committed, occupy an unique position in regard to the Church. There is no parallel between the position of the Jews in religious history and that of any other group. The Catholic Church considers the Jewish people to have been the elect people of God, they who were to keep His Covenant until the Messiah should come. Unfortunately, there was not enough time in the second session to finish the discussion on this chapter nor to vote on it.

There is ^{good}~~every~~ reason to expect that the chapter on the Jews will be further discussed and approved at the next session of the Council. Every bishop I know expects this to happen. In fact, in my unofficial Gallup poll on the matter I find no one on the opposing side.

The chapter linked in the discussion with that on the Jews, on religious freedom, is of equal interest. For the same reasons as those connected with the chapter on the Jews, this chapter was not voted on either.

The introduction to the chapter on religious was read by Bishop Emile De Smedt of Bruges. A natural orator who relished every syllable of

his document, he made a ringing plea for religious liberty that combined oratory with superb theological argument.

He established the thesis for religious liberty or freedom of conscience on two main pillars: the nature of man created by God and the nature of faith. He also described the continuity and progression of the belief of the Church in freedom of conscience through the years, grappling with the supposed cases in which the Church denied such freedom of conscience. For instance, he explained the background and purpose of the famous statement of Pope Leo XIII in which he seemed to condemn the idea of freedom of conscience and religious liberty. Bishop De Smedt showed that the Pope was really defending the true concept of religious freedom against the encroachments of any philosophy that would take away man's real freedom.

The Bishop defined religious liberty as the right of the human person to the free exercise of religion according to the dictates of his conscience, provided that it does not offend the public good. The ordering of public good in human society must be done juridically and belongs to public authority. The Bishop quoted Pope John XXIII in this matter, "One of the fundamental duties of civil authorities, therefore, is to coordinate social relations in such fashion that the exercise of one man's rights does not threaten others in the exercise of their own rights nor hinder them in the fulfillment of their duties. Finally, the rights of all should be effectively safeguarded and, if they have been violated, completely restored." (Pacem in Terris)

To avoid any misinterpretation of this doctrine in the interests of a dictator (everyone of which claims the public good as his goal), the Bishop quoted St. Thomas Aquinas to the effect that public authority can never act contrary to the order of justice. St. Thomas stated, "Human law is truly law to the extent that it is in accordance with right reason; and therefore it is evident that it is derived from the eternal law. Insofar as it departs from reason, it is a so-called 'wicked law,' and therefore is not truly a law but a kind of violence." (St. Thomas, I-II, q. 93, a. 3 and 2.)

Bishop De Smedt submitted four urgent reasons why this matter should be discussed by the Council: the cause of truth; and the defense of freedom when almost half of mankind is deprived of religious liberty by atheistic materialism; the demands of peaceful social life at a time when there is great religious pluralism; the cause of ecumenism.

The adoption of this statement on religious freedom would challenge the whole empire of Communist enslavement, from the Elbe River to the China Sea, to declare itself on this vital matter. It would give to every man, of every faith, behind the Iron Curtain or behind any wall of tyranny the wholehearted support of the Catholic Church. It is hoped that it would rally in this critical hour of freedom the support of every man who believes in God and man's dignity so that freedom under God, not slavery, will become the rule on this earth.

The utter sincerity of the Church in facing this matter of religious freedom is seen from the frank words of the Bishop who said that often the Church is accused of a kind of Machiavellianism because we seem to demand the free exercise of religion when Catholics are in a minority and at the same time refuse and deny religious liberty when Catholics are in the majority. The Council is a forthright examination of conscience.

Parenthetically, may I note that Catholic Ireland, Catholic Belgium, France and other countries, as well as the Catholic colony of Maryland in colonial times are authentic examples of Catholic doctrine about religious freedom.

The chapter on religious freedom is only an elaboration of what is contained in the famous encyclical, *Pacem in Terris*, promulgated by Pope John XXIII. In that encyclical the Pope stated unequivocally, "Every human being has the right to honor God according to the dictates of an upright conscience and the right to profess his religion, privately or publicly."

Those who harbor the thought that the Church will somehow avoid further discussion of religious liberty as some dangerous novelty forget that a pronouncement has been made. The doctrine is ~~new~~^{not} new.

It must also be noted this chapter on religious freedom secured enormous and widespread support. The hierarchy of England and Wales declared themselves unanimously for it; the great majority of bishops of France, Germany, Belgium, the Iron Curtain countries, Latin America, India, Africa and Asia^a were for it. The attitude of our country is possibly best expressed in the words of a Protestant observer, Dr. Howard McAfee Brown, as well as Cardinal Albert Meyer of Chicago. Dr. Brown stated, "The Council

demonstrated that the great majority of the Fathers favor a clearcut statement on religious liberty as a right that belongs to all men, whether Catholics or not . . . And it is encouraging to discover, as I discovered in many ways, that virtually to a man the American Hierarchy will back this proposal."

Albert Cardinal Meyer, speaking recently in Chicago to a group of Protestant ministers said that Catholic leaders "are looking for, and confidently hoping, such a statement will come out of the Second Vatican Council." The Cardinal went even farther, in stating the need for such a statement by expressing the belief "that both Protestant and Catholic ecumenists are convinced that the ecumenical movement cannot be securely founded until a clear statement on the subject of religious liberty is fully developed."

There were several other matters of great moment discussed and decided at the Council. These concerned the liturgy, mass media communications, the collegiality of the bishops, the regional conferences of bishops.

Just a few words about each.

The constitution on the Liturgy provides for an eventual total revision of the liturgy. This revision will reflect the conditions in the family of man today as he worships God, according to his unchangeable beliefs. Thus part of the Mass, mainly the reading of the Scriptures, will be in the vernacular and the ceremonies of the Sacraments, including Baptism, Marriage, Confirmation, will ~~embody~~

be altered to reflect the customs, the diverse expressions and characteristics of peoples throughout the world. God has enriched the human family by implanting in the various members of the human family a wide range of expression and this work of God should be acknowledged in the liturgy.

The document on Mass Media communications is a restatement of the position of the Church on the use of these marvels of our day so that the whole human family can converse and be informed. Frankly, this document received considerable criticism because although it defended the freedom of expression it also reiterated the right of public authorities to restrain undoubted abuses. A few quotations will suffice. "Therefore, in society men have a right to information, in accord with the circumstances in each case, about matters concerning individuals or the community. The proper exercise of this right demands, however, that the news itself that is communicated should always be true and complete, within the bounds of justice and charity." Further, the document speaks about public opinion in these words, "Since public opinion exercises the greatest power and authority today in every sphere of life, both private and public, every member of society must fulfill the demands of justice and charity in this area. As a result, all must strive, through these media as well, to form and spread sound public opinion." Finally, a section on the role of public authority which caused the most adverse comment, "The public authority in these matters is bound by special responsibilities in view of the common good, to which these media are ordered. The same authority has, in virtue of its office, the duty of protecting and safeguarding true and just freedom of information, a freedom

that is totally necessary for the welfare of contemporary society, especially when it is a question of freedom of the press. It ought also to encourage spiritual values, culture and the fine arts and guarantee the rights of those who wish to use the media . . . Lastly, the same public authority, which legitimately concerns itself with the health of the citizenry, is obliged, through the promulgation and careful enforcement of laws, to exercise a fitting and careful watch lest grave damage befall public morals and the welfare of society through the base use of these media."

These words, taken according to their clear and simple meaning together with the other words of the Council, only support the needed and correct action of the public authority. As an instance, may I refer to the action of the public authority here concerning the famous March on Washington of August 28, 1963. The March, which was an exercise of freedom of expression, was authorized by the public authority. But at the same time, near the Lincoln Memorial, a group led by Rockwell tried to stage a demonstration but not in the same place, insisting on their right to freedom of expression. The police would issue no permit for this exercise of freedom of expression because of the public good. Who will say that this exercise of police power, of the public authority, was wrong? Or was it wrong for the United States to forbid polygamy in the United States--noting carefully that it was not suppressing a right to believe in polygamy but simply the practice of that belief? The document of the Council

supports such just and wise exercises of the public authority. The document is not intended and is not a justification for the infringement of private rights.

The discussion at the Council of the collegiality of the bishops is also of major moment in the government of the Church. The meaning of ~~the~~ collegiality is this: the Holy Father, the Bishop of Rome, possessing all his primatial rights as head of the Church, forms with all the bishops a college of bishops. The college of bishops cannot function without its head, the Bishop of Rome, who gives the college its unity and its direction, but the head of the college unites with the other members of the college in governing the Church.

This doctrine is not new. Its existence is attested by the Scriptures, the New Testament. Nor is it contradictory to the doctrine of the infallibility of the Pope, which states that in solemnly defining a matter of faith or morals, the Holy Father cannot err. The doctrine of collegiality of the bishops was not discussed at the time of the First Vatican Council, when the doctrine of infallibility was defined because the march on Rome by the troops of Victor Emmanuel of Italy disrupted the First Vatican Council,

It should be noted, however, that this doctrine of collegiality does not mean that the Holy Father must use a senate of bishops in governing the Church. He may or may not use a senate ^{or} ~~or~~ any other type of organization that he wishes. Collegiality only denotes some cooperation and consent at least implicit by the college of bishops in the government of the Church.

The discussion on the concept of a regional conference of bishops presages an eventual major change in the administration of the Church. At present, each bishop, to whom is entrusted under the Holy Father, the direction of Catholics in his territory, deals directly with the Holy Father about matters pertaining to his flock or diocese. The Holy Father is aided in dealing with the bishops and the faithful throughout the world by the organization called the Roman Curia. Naturally, the Curia must handle the interrogations and requests of Bishops as well as establish, with the Holy Father, regulations concerning many aspects of Catholic life, as fasting, rules concerning ordinations of priests, and like matters. According to this new concept, each region of the world would have a conference of bishops, with juridical power, to make regulations in many matters affecting the Catholics of that area.

The concept of regional conferences was warmly debated. Many Cardinals and Bishops, especially the so-called "liberal Cardinals," Cardinal Koenig of Austria and Cardinal Frings of Germany, opposed the establishment of regional conferences with juridical power or power to obligate the bishops of that area. These Cardinals and other Fathers of the Council preferred that the regional conference not have juridical power, simply have the power to make suggestions. These Cardinals feared that the regional conference of bishops might intrude too much into the domain of the bishop ruling a diocese.

We in the United States felt complimented when they referred to our organization of bishops in this country, the National Catholic Welfare Conference, as a convincing example of what can be accomplished by regional conferences without juridical power.

It was Cardinal Meyer of Chicago who made the most important speech on this matter, with the support of the vast majority of the American bishops at the Council. The Cardinal suggested that the regional conference of bishops have juridical power only in those things referred to it by the Holy Father and that the Holy Father, through his Curia, review, for approbation or disapprobation, the decisions taken by the regional conference. By this measure, undue incursions into the power of the bishops by the regional conference would be avoided. Nevertheless, the regional conference of bishops would have the power to determine certain matters of the liturgy, certain practices of the Church which would accurately reflect the dispositions of the Catholic of their area. This compromise seemed to please everyone and I am confident that it will be adopted *at* the next session of the Council.

The fruits of the Council are not to be sought only in new definitions, in statements of dogma, however useful they are. The fruits of the Council are largely to be sought in the virtue they produce. Both Pope John XXIII and Pope Paul VI have solemnly reminded us that this is a Council of pastors, that the attitude is primarily pastoral, that the goal is the translation of beliefs into

virtuous acts. Herein lies, I believe, its appeal to you and to all men of good will. We all profit from and depend upon the virtue of those around us. Good community life means the sharing of the virtue of all. Justice and charity know no boundaries of language or of race or of denomination, seeing each soul as the image of God. We are grateful and indebted to you in these days for the work of many Jewish people whose efforts were synthesized by Mr. Joseph Lichten of B'nai Brith, ^{who composed} ~~for~~ a pamphlet at his own volition refuting the charges that Pope Pius XII during World War II was negligent in protecting the Jewish people from the fury of Hitler. The pamphlet entitled "Pius XII and the Jews, a Question of Judgment," answers specifically the charges made by the playwright, Rolf Hochhuth in the play "Der Stellvertreter" (^{The Deputy} ~~The Representative~~) which has been playing in Europe ^{and is now in New York.} It is a strange play for a former Nazi to write-- or is it strange that he should wish to shift blame from the organization to which he once belonged upon a man who cannot answer for himself. ~~In fact, may I say~~ ~~herein lies its challenge to you~~

The Council, together with allied encyclicals and statements of the Holy Fathers, is the charter of a new world and a new life for humanity. It is the charter of a world of souls at peace because their justice and charity have wrought it; a world of freedom for each man because every man recognizes that freedom as a birthright conferred by the Almighty Creator; a world which is a true community

of man because every man knows that his service to his fellow man is his service to his God, whose image he salutes in every human person; a world of charity in which he who has the least has the greatest claim on him who has the most.

This is the aim of the Council and the Church, as enunciated by the Holy Father at the beginning of the last session, "The Church looks at the world with profound understanding, with sincere admiration and with the sincere intention not of conquering it, but of serving it; not of despising it but of appreciating it; not of condemning it, but of strengthening and saving it." And that purpose he again solemnly pronounced as he was greeted by the authorities of Israel just before he entered the Holy City, "By your wishes and your prayers, invoke with us upon this land, unique in the world, which God has visited, His graces of concord and of peace. Let us here, all together, implore the grace of true profound brotherhood between all men and among all peoples." To this end, we ask your prayers beseeching the God of all that we may not fail you in this sacred task, that we may become worthy instruments of His service to you and to all made in His image. Together we can build the Kingdom of God but only if we make our hands His hands and join our hearts with His heart.

committee reporter

February 1964, Vol. 21, No. 1

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President Kennedy had an abiding affection and great respect for Herbert H. Lehman, a feeling which went back to their days in the Senate together, and probably even much earlier than that. Whenever President Kennedy had to direct a message or statement to the American Jewish Committee on matters of mutual interest, he frequently made a special point of extending personal greetings to Senator Lehman. On page 4, there is a photo of the President with a delegation of Committee leaders, including Senator Lehman, who went to confer with President Kennedy, April 30, 1962, on a number of important issues. The meeting was kept rather quiet and out of the press, but the President did send a photo of the meeting to Senator Lehman, on which he inscribed: "To Senator Herbert H. Lehman — With the highest esteem of his old friend and colleague, John F. Kennedy."

* * *

Although it has been adjourned until next September, the Roman Catholic Church's Ecumenical Council is still very much a matter of concern for anyone interested in Catholic-Jewish relationships. There is general agreement that the failure of the Council to take action on the decree concerning Jews has caused considerable distress among Jews and Jewish leaders in this country. However, the factors and forces behind the decree should be of great interest since the issue is certain to come up again when the Ecumenical Council is convened next fall. On page 8 there is a background story on the Vatican and the Jews, which provides a contemporary perspective on the direction of Catholic-Jewish relationships.

Editor

"It is the primordial duty of groups of mankind to unite for the purpose of overcoming hatreds of the past."

HIS EMINENCE AUGUSTIN CARDINAL BEA

The introduction by Augustin Cardinal Bea at Vatican Council II of the decree on Catholic attitudes toward Jews and Judaism is regarded as an historic event by Jews everywhere. Unquestionably, the adoption of the decree by the assembled Church Fathers would be hailed by Jews the world over as a significant turning point in Catholic-Jewish relations.

The Church has expressed its abhorrence of anti-Semitism on previous occasions.¹ What is particularly significant about the decree is that it strikes directly at the heart of a concept that has served to sanction hatred and persecution across the centuries: the invidious charge that the Jews are a deicide people—"Christ killers," rejected and punished by God, and

burdened with the same guilt in each successive generation. That the charge of deicide has been used throughout the centuries to justify persecution of Jews and indifference to their fate has been acknowledged by Catholic theologians and scholars.

Father George H. Tavard, in *The Church, the Layman and the Modern Man*, has written:

"The idea that Jews are cursed because their ancestors crucified the Lord stands in contradiction to the Gospel . . . It is furthermore opposed to

the Catholic doctrine on mankind's collective responsibility in sin . . . Nevertheless, the idea is still often met with among people who are counted good Catholics. To the mind of anti-Semitic bigots, it even explains a great 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 blessing of Providence . . ."

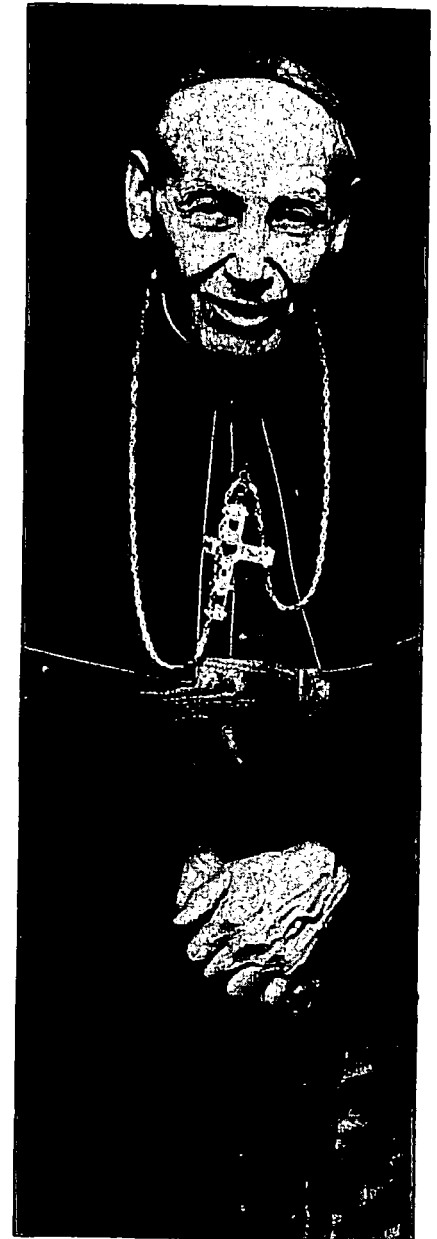
1. In 1928, for example, a decree of the Holy Office, confirmed by Pope Pius XI, condemned "in an especial manner the hatred against the people, once chosen by God, that hatred, namely, which nowadays is commonly called anti-Semitism." In 1938, Pope Pius XI, addressing a group of Belgian pilgrims, declared, "anti-Semitism is a repugnant movement in which we Christians can have no part . . . Spiritually we are all Semites." In 1958, Pope Pius XII expressed similar views to a delegation of the American Jewish Committee.

Though fully aware that anti-Semitism has various causes—political and economic as well as religious—scholars and social scientists, both Jewish and Christian, have long considered the deicide charge a major source of anti-Jewish attitudes. According to these experts, this concept not only encourages stereotyped thinking about Jews, but may actually create an expectation of, and psychological conditioning for, persecution of Jews. Yet the charge is deeply imbedded in a considerable part of traditional Catholic teachings from the early Church Fathers down, and still finds frequent expression in textbooks, sermons and liturgical commentaries.

After the late Pope John XXIII, in 1959, called for the convening of an Ecumenical Council, the American Jewish Committee was invited by high Church officials to submit suggestions and findings based on scholarly studies in the area of Christian-Jewish relations.

Greater interreligious understanding has been a major goal of the American Jewish Committee since its establishment. As part of this effort, the Com-

(continued on page 22)



The Ecumenical Council and the Jews

mittee has long sought to bring objective, scientific study to bear on the question of prejudice against Jews, and its possible communication through Christian teachings. Through its efforts, Protestant and Catholic self-studies of religious educational materials were initiated at Yale Divinity School and St. Louis University, respectively. These comprehensive investigations, carried out by Christian educators, have provided important insights into prejudice in religious textbooks, as well as into available theological resources for combating such prejudice. (Parallel studies of Jewish textbooks have also been undertaken, at the Committee's initiative, at the Dropsie College for Hebrew and Cognate Learning.)

Drawing on these studies, on substantial research by its own staff, and on the expertise of eminent scholars and theologians representing Orthodox, Conservative and Reform Jewish viewpoints, the American Jewish Committee prepared three comprehensive, scholarly memoranda for the Secretariat for the Promotion of Christian Unity, one of the preparatory commissions of the Ecumenical Council. These documents were submitted at the invitation and with the encouragement of Catholic authorities with whom Committee representatives consulted on several occasions.

The first memorandum, entitled "The Image of the Jews in Catholic Teaching," submitted on June 22, 1961, analyzed how the Jews are represented in the textbooks most widely used in parochial schools throughout the United States. It was later supplemented by examples

supplied by the Committee's offices in Paris, Buenos Aires and Rio de Janeiro.

The memorandum analyzed in detail specific derogatory aspects of these educational materials:

1. The notion that the Jews are a cursed people, exclusively and collectively responsible for the death of the Son of God.

2. Partiality in the use of the term "the Jews." In many instances, this term was applied to the enemies of Jesus, but not to his friends and followers, though they also were Jews. Often, the collective term, "the Jews," was used in describing situations that actually involved only a few Jewish individuals.

3. Unjust and inaccurate comparisons between Christianity and Judaism. For example, Christianity was often described as a religion of love, Judaism as a loveless religion of law.

4. Invidious use of language, including such phrases as "carnal Jews" and "blood-thirsty Jews."

5. Omission of facts that would serve to mitigate generalized judgments. For example, the Jews of the Middle Ages were described as moneylenders, without the corrective information that they had few other ways of supporting themselves, being barred from the craft guilds and forbidden to own land.

The memorandum pointed to the likelihood that such statements would produce prejudice in the impressionable minds of students. It also pointed to theological and doctrinal sources in Catholicism (such as the Catechism of the Council of Trent²) which could provide effective antidotes to biased notions of this sort.

The second memorandum, entitled

called attention to certain passages in Roman Catholic liturgy reflecting hostility against Jews, and to even more hostile liturgical commentaries and homilies based upon these passages. The American Jewish Committee's document acknowledged with appreciation recent changes in the liturgy,³ but expressed profound distress that in liturgical commentaries published in 1947 and 1950 the term "deicide" was still being applied to Jews.

The third document, prepared at the suggestion of the American Jewish Committee by the distinguished theologian, Rabbi Abraham Joshua Heschel of the Jewish Theological Seminary of America, examined tensions between Catholics and Jews from a religious viewpoint, and offered proposals for relieving these tensions. This memorandum was prepared at the invitation of Cardinal Bea, following a series of audiences granted in Rome in November 1961 to Rabbi Heschel, Ralph Friedman, Chairman of the American Jewish Committee's Administrative Board, Zachariah Shuster, European director of the Committee, and Dr. Max Horkheimer, the Committee's consultant in Germany. It was sub-

2. "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. . . . Should anyone inquire why the Son of God underwent his most bitter Passion, he will find that besides the guilt inherited from our first parents the principal causes were the vices and crimes which had been perpetrated from the beginning of the world to the present day and those which will be committed to the end of time. . . . In this guilt are involved all those who fall frequently into sin; for as our sins consigned Christ the Lord to the death of the cross, most certainly those who wallow in sin and iniquity 'crucify to themselves again the Son of God, as far as in them lies, and make a mockery of Him' (Hebrews 6:6). This guilt seems more enormous in us than in the Jews, since according to the testimony of the same Apostle: 'If they had known it, they would never have crucified the Lord of glory' (1 Corinthians 2:9); while we, on the contrary, professing to know Him, yet denying Him by our actions, seem in some sort to lay violent hands on Him. . . ." (Article IV).

These concerns, together with Jewish hopes for constructive action by the Vatican Council, were also communicated to Cardinal Bea during his visit to the United States in March 1963. A meeting between Cardinal Bea and a group of outstanding Orthodox, Conservative and Reform leaders, in their capacity as individuals, was held at the Committee's Institute of Human Relations. Members of Cardinal Bea's entourage and officers of the Committee were also present. The American rabbis who attended the meeting, under the Chairmanship of Rabbi Abraham Joshua Heschel, were: Rabbi Louis Finkelstein, Chancellor, Jewish Theological Seminary of America; Rabbi Theodore Friedman, President, Rabbinical Assembly of America; Rabbi Joseph Lookstein, President, Bar-Ilan University; Rabbi Julius Mark, President, Synagogue Council of America; Rabbi Albert Minda, President, Central Conference of American Rabbis. Earlier there had been consultations with Rabbi Joseph B. Soloveichik of Yeshiva University; Rabbi Solomon B. Freehof, President of the World Union of Progressive Judaism; Professor Salo Baron of Columbia University; Professor Harry Wolfson of Harvard University; Dr. Nelson Glueck, President of Hebrew Union College-Jewish Institute of Religion; and Dr. Samuel Belkin of Yeshiva University.

The American Jewish Committee has collaborated with, or drawn upon,

3. Such as: The specification by the Sacred Congregation of Rites, in 1948, that the expressions *perfidia Judaica* and *Judaica perfidia* may be translated as signifying simply a lack of faith in the Christian revelation; the elimination of the words *perfidia* and *perfidia* by Pope John in 1959, and the subsequent authorization of this change by the Sacred Congregation of Rites.

(continued on next page)

the expertise of scholars and leaders who have made important contributions to the cause of Christian-Jewish relations. Among them are: the late Dr. Jules Isaac and Father Paul Demann, both of France; Father Gregory Baum of Canada; Dr. James Parkes of Great Britain; Mme. Claire Huchet Bishop of France and the United States; and Dr. Eric Werner, Latinist, of New York. The Committee also has worked closely with organizations devoted to Christian-Jewish amity in France, Spain, West Germany, the Netherlands, Italy and several South American countries.

Cardinal Bea's powerful expression of friendship at the Ecumenical Council is regarded as an effective indication that he and his Secretariat wish to write an end to the animosities of past centuries. It underscores his earlier statement at a "fraternal agapé," sponsored by Pro Deo University in Rome in January 1962: "It is the primordial duty of groups of mankind to unite for the purpose of overcoming hatreds of the past."

PROSPECTS FOR THE FUTURE

Unfortunately, the draft decree on Catholic attitudes toward Jews has been referred to the third session of the Council, scheduled for September 1964.

The American Jewish Committee views this action with regret and disappointment. However, there is every reason to believe that the majority of the Council Fathers favor ultimate adoption of the decree, and that the Council's deferment of a vote on it is by no means a permanent victory for the conservative elements within the Church who, for a variety of reasons, some of them unrelated to substance, were

opposed to discussing the matter at this second session of the Council.

No one can say with any certainty what will be the ultimate fate of the document on attitudes toward Jews. If the third session of the Ecumenical Council does take place, as scheduled, in September 1964, it is likely that this question will be reintroduced. But whether it will be reintroduced as presently drafted, whether it will be under the jurisdiction of Cardinal Bea's Secretariat for the Promotion of Christian Unity or some other commission, no one knows. Still, we take encouragement from a number of facts: The widespread commitment among American Catholic leadership to this document; the statements by Cardinal Bea and others that the delay is temporary and the will of the majority will make itself felt; the trend within the Church and the outside forces operating on it, which point the way to an increasing acceptance of pluralism and democratic principles. The enthusiastic reception to the Pope's recent pilgrimage to the Holy Land is one of the spectacular by-products of the intense consciousness that developed during the Ecumenical Council, of Christianity's rootedness in Judaism, and should further cement the foundations of understanding and brotherliness between Christians, Jews and Moslems in all parts of the world.

We will continue to be in constant touch with developments in Rome through our European Director, Zachariah Shuster, and our Catholic contacts in the Vatican and elsewhere. We will also continue to maintain constant liaison with Jewish religious leadership, who have been our steady allies and guides throughout this entire history-making effort.

(continued from page 11)

GUIDELINES

We may be inhibited in our actions partly by a concern for what we were often wont to describe as "the vulnerability of members of a minority group." But I think it is safe to say that our members are now aware that Jews cannot protect their own rights by turning their backs on the rights of others. And all of us, I believe, have learned an important lesson about anti-Semitism. We have discovered that our earlier fears about anti-Semitism springing up in the wake of forthright civil-rights action on our part are not borne out. Anti-Semitism, to be sure, can and often does manifest itself in unpredictable ways. But whatever its causes or reasons, the words and deeds of Jews are not likely to be among them. The anti-Semite will attack the Jew whether he speaks or is silent, whether he fights or shrinks from battle. Even those few misguided Jews who joined the White Citizens Councils in the South did not buy or gain immunity for themselves.

We Jews learned a long time ago that it is not enough to declare yourself equal; others must accept and treat you as such. In other words the equality the Negro seeks, and must indeed find, cannot be merely legal; it must also be psychological. It requires not only protection, but acceptance. We are in the realm of the unenforceable, where man's basic attitudes toward himself and his fellows must somehow be affected constructively if we are to erase the stigma of inferiority that has so long been attached to color; if we are to uproot, once and for all, the pernicious doctrine that to be different, be it in pigmentation, in religion, or in ethnic origin, is to be second class.

Within the context of attitude

formation, desperately needed now by both Negroes and whites, is the maturation of the newly emerging profession of intergroup or human relations, which means creating educational and training facilities. Necessity has been the mother of invention in the evolving of professions as in other pursuits. Just as the trained labor mediator, now so eminently respectable, emerged out of the need for discipline and skills that might help resolve the power struggle between labor and management, so the expert in intergroup relations must now be equipped with the particular skills that are applied to reducing intergroup tensions.

What we are confronting is nothing less than a worldwide issue today, on a par with the thermodynamic problem. Indeed, the two are interrelated. Consider South Africa, where there are 16 million non-whites at odds with three-and-a-half million whites, and where growing non-white militancy continues to breed government oppression. The extremes are reinforcing each other at the expense of the middle. It is this that makes the coming clash inevitable, unless the white South Africans can be affected by external pressures. A worldwide split on the basis of color has been feared for many years. It is a cleavage that could destroy civilization.

Some observers predict that the Chinese will attempt to build a Fifth Internationale based on color. If so, the struggle between the free world and the totalitarian bloc would no longer be an economic contest or a competition of spiritual values in the open market of ideas. It would be a black-white conflict, one race pitted against another, which could only end in the most primitive kind of barbarism and mutual annihilation.

GUIDELINES

The whites, let us remember, represent but one-third of the world's population.

The Chinese language has two characters to designate the word "crisis." One signifies danger, and the other, opportunity. The crisis we are in is certainly dangerous; and yet, at the same time, it presents us with an unmatched opportunity. As Jews, we should heed the penetrating observation of the late Kaufman Kohler, the great theologian of Reform Judaism in the U.S.: "The truth of the matter is that the aim and end of Judaism is not so much the salvation of the soul in the hereafter, as the salvation of humanity in history."

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Sanctity

democracy and anti-Semitism. We seek in these places to develop human relations programs which will involve the whole society so that Jews are not a beleaguered minority fighting anti-Semitism with their backs to the wall.

I should like to tell you about our work in Argentina, where, as you know, last year the neo-Fascists and neo-Nazis were fomenting all kinds of trouble. There were many anti-Semitic, anti-democratic outbreaks. You read in the papers about swastikas being burned on the breast of a young girl and of hoodlums machine-gunning Jewish men while the police looked on.

As long ago as fifteen years, we

trained a staff member from South America in human relations techniques. He helped organized the Instituto Judeo Argentine, which was modelled after the AJC with its philosophy and objectives. Channels of communication were opened between Jews and important democratic forces in Argentina and as a result, anti-Semitism became a problem of the whole country and not just a burden of an isolated minority. Nevertheless, Nazism and anti-Semitism flourished and reached a crisis. Leading Jewish and non-Jewish citizens from the Argentine came to New York to our Institute of Human Relations for guidance and advice. I personally talked with a couple who lunched with me at a hotel of which I hope you may have heard, the Plaza in New York. The man is one of the largest textile manufacturers in the Argentine... He and his wife told me that their three sons went to school every day with revolvers strapped around their waists. General Aramburo visited and counseled with us. He is the man who deposed Peron and then became President of Argentina. Only recently, he ran again for President and came in second.

It is my belief that we played a very important part in relieving the tension in Argentina. Recently, the government outlawed Tacuara, the leading Fascist group in Argentina and other splinter groups. Now, there is relative peace and quiet. 450,000 Jews had been ready to leave Argentina. Can you imagine the cost in human suffering and in millions of dollars to settle these Jews in Israel or other parts of the world. These Jews have decided to remain in the Argentine and to hope for continued peace and quiet. This is what we strive for—to prevent

the type of catastrophes that lead to untold suffering and costly relief.

We are very active right now on the Executive Suite level. We are concerned that Jewish young men graduating from colleges across the country and from graduate schools of business administration do not find large corporations hospitable to their employment, or if they are employed to their advancement within the organization. Why are there no Jews in high positions in General Motors, U. S. Steel, American Telephone, DuPont, General Electric or other large American corporations. We are sponsoring and financing studies and research in this area at Harvard University Graduate Business School, at the University of Michigan Research Center, at Cornell University, and at the University of California at Los Angeles School of Business Administration.

The studies of executive discrimination are just about completed and one will be off the press within the next six weeks. I am sure we will be seeing some real progress in this area much sooner than any of us had hoped for a few years ago.

We, in the Committee, believe that dangers of anti-Semitism, bigotry, and group tensions must be fought and not fled. Never before in our lifetime has anti-Semitism been as unpopular in the United States as it is today. Personally, I am proud that the American Jewish Committee has played an important role in bringing this about.

I believe that the Jews of America will survive as Jews, and flourish. We are free to decide for ourselves how we wish to live as Jews, and how to express our Judaism. We must always recognize that we are committed to the idea of the sanctity of the human person. And it is

enough for us to know that our devotion to Judaism enriches our lives and strengthens our identity as Americans.

(continued from page 81)

the melting pot

"Our studies," say the authors in their concluding observations, "suggest not only that group traditions and attitudes, affected by membership groups are relevant to voting behavior, but that important aspects of the histories of groups may have been obscured by the dominant rationalist tradition in political theory and study. Thus, much of what was heretofore considered purpose of action toward the realization of goals, determined by self-interest, may have to be interpreted as a reflection of group feeling and tradition."

Many other factors then, quite apart from economic self-interest, seem to affect the average voter. Such factors as group identification, traditions and cultural patterns of the old country, even if they are a few generations back, local geography, ethnic ties, economics certainly, class mobilities, status factors, are among the forces and affiliations which can make the average voter almost as unpredictable as the weather, to the everlasting despair of the polltakers.

These questions fall into four categories, and these provide the framework for my discussion of What is a Jew? The first category deals with the problem of "The Jews in the Business World." These are some of the questions which were asked: .

"Don't you think that in this country we are antagonistic to Jews because they are too successful in business?"

"Why are all Jews rich?"

"Why are the Jews better than anyone else in business?"

"I have heard it said that Hitler had to do what he did because the Jews held all the money in Germany."

"Why did the Jews in the middle ages have money to lend people in states? You said that it was the only profession that they were allowed to exercise but where did they get the money in the first place?"

Category number two, roughly entitled, "Jews Are Secular," and these are the questions:

"Why do Jews who do not go to the synagogue, even atheists, insist that they are still Jews? A fallen-out Catholic does not still consider himself a Catholic; why does an irreligious Jew still consider himself a Jew?"

Third category, ~~which Philip Scharper dealt with so extraordinarily this afternoon,~~ "The Role of the Jews in the Crucifixion:"

"If the Jewish people did not kill Christ, who did?"

"You said that the high priest and the elders and not the Jewish people had a share of responsibility in Jesus' condemnation; that is not true, the Gospel says that the people clamored for his death."

"I am a Catholic and I know what I have been taught when I went to catechism, and that is that the Jews killed Christ. This is what my Church teaches. I don't like it. I have several friends who are Jewish, but what can I do? I have to believe my Church."

"My Church teaches that the Jews are no longer the chosen people since they killed Christ. I don't hold it against my Jewish friends; that would be silly. Yet I cannot help remembering that they are not chosen any more and I guess it does make a difference. What can I do?"

Fourth category, "New Approach to Jewish-Christian Relations:"

"You said that we Christians have a deep conscious or a subconscious contempt of the Jews, but the Jews have a deep contempt for us, too, believe me; so that's 50-50. Don't you think that the Jews should also meet us part of the way in this new approach?"

"I do understand that we cannot hold present day Jewish people responsible for Jesus' death; I don't think I ever did. Yet, my Jewish friends do not become Christians. Why?"

There were several other categories of questions, such as religious freedom in the State of Israel, the Dead Sea scrolls, the threat of communism to Christianity and its impact on the Christian response to the new world situation. But these questions would carry us far afield. (I have selected these four categories out of six or seven as the basis for my remarks.

Now it should be evident at the outset, that these questions are formulated in sometimes rather naive or gross terms. That is a matter of language and should not detract from the substance of the questions raised. It is also necessary to keep in mind that there were other questions asked which

"The New Testament quite clearly lays the chief responsibility for the death of Christ on a small but powerful group of men who could not claim to act as the rightly constituted head of the Jewish people. The rabble which they were able to rouse up to clamor for the death of Christ before Pilate's tribunal could not speak in the name of the whole Jewish people of that time and certainly not in the name of all later Jewish generations. The Gospels show that the vast majority of the Palestinian Jews with whom our Lord came in contact were very favorably inclined towards Him. Moreover, the bulk of the Jews at that time probably lived outside of Palestine, and apparently very few of these had even heard of Jesus of Nazareth until some decades later when the Apostles first preached to them.

"Historically speaking, therefore, there is no basis for the claim that the Jews of that time as a people were guilty of the death of Christ, and obviously there is not the slightest reason for bringing this accusation against their descendants of two thousand years later."³

Yet many of the texts examined by us make precisely that accusation, stating or implying that the Jews as a people are exclusively and collectively responsible for the death of the Son of God, and that they are a cursed people, condemned and rejected by God. A few examples follow:

"The Jews wanted to disgrace Christ by having him die on the cross."⁴

"The vast majority of Jewish people...condemn Him to death as a blasphemer, and deliver Him up to the Romans to be crucified."⁵

"The chief priests took up a cry that put a curse on themselves and on Jews for all time: 'His blood be on us and on our children!'"⁶

"Show that the Jews did not want Pilate to try Christ but to give permission for his death."⁷

"Again the Jews were changing the charge, as they had done in the religious trial. If one accusation didn't work, they would try another."⁸

"When did the Jews decide to kill Christ?"⁹

"He declared the divinity of Christ whom the Jews had crucified."¹⁰

"The curse of Christ and the subsequent decay of the /fig/ tree symbolized the condemnation and the destruction of the Jewish people for their empty lives."¹¹

"The Jews as a nation refused to accept Christ, and since his time they have been wandering on the earth without a temple or a sacrifice and without the Messias."¹²

"The Gentiles came to take the place of the Jews in Christ's Kingdom."¹³

"God separated Israel from the rest of the world

and gave it ample protection. He left it in the keeping of the leaders of the people, and from time to time, through His prophets, asked for results. The harsh treatment given these spokesmen of God reached a climax in the willful murder of Christ. As a consequence, these false leaders and their followers were rejected as the foundation of the Kingdom in favor of the Gentiles."¹⁴

"When they (the Jews) would not heed the Prophets, He sent His only-begotten Son to call them to repentance. Him also they put to death. Because of this fact, they were finally rejected by God and their rights to His Kingdom were given to others."¹⁵

Similarly, in the footnotes of an edition of the New Testament we find:

(Commenting on St. Luke 23:31, "If it goes so hard with the tree that is still green, what will become of the tree that is already dried up?":)

"This verse is generally understood to mean, 'If crucifixion is the lot of The Innocent, what is to be expected by the guilty (that is, the Jews)?'"¹⁶

(Commenting on St. Matthew 23:29-32, "Woe unto you, Scribes and Pharisees ... it is for you to complete your father's reckoning":) "To complete your father's reckoning? By killing the Son of God as their fathers had killed his prophets."¹⁷

And in a Lenten Missal we read:

"His Jewish nation was suffering an exile of seventy years. In captivity they were atoning for the worship of false gods. In these modern days, the Jews are still dispersed in every nation, in a condition worse than exile. They have been atoning these 1900 years for the greatest of all crimes, committed when an entire nation rejected, crucified, and shed the Blood of the Son of God. Amongst us Christians they are witnesses of a lost vocation, without 'prince, or prophet, or sacrifice,' or a temple in Jerusalem; divine punishment hangs over them until the end of time, when God, because of His promises to the Prophets, will, in some extraordinary way, bring them to believe and live in Jesus Christ."¹⁸

Teachings like these are likely to instill the conviction that the Jews bear a collective guilt and somehow deserve the sufferings and persecutions that have marked their long history. This concept is extraordinarily invidious, because it cuts off the Jews from the common body of humanity and may make Catholics indifferent to the fate of their fellow human beings. If a child is taught that God has cursed and rejected the Jews, who will blame him for doing likewise?

Partiality in the Use of the Term "The Jews"

The suggestion that the Jewish people are guilty in a collective sense is frequently reinforced by partiality in the use of the word "Jews."

NEWS

THE AMERICAN JEWISH COMMITTEE INSTITUTE OF HUMAN RELATIONS

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HAROLD STEINBERG
Director of Publicity

FOR RELEASE MONDAY, JAN. 6, AMs & PMs

New York...A prominent rabbi and leader in the interreligious field has called the pilgrimage of the Pope to the Holy Land "a major high point in the great movement forward in Christian-Jewish understanding that has taken place with such rapidity and such great scope in recent years."

At the same time, Rabbi Marc H. Tanenbaum, Director of the Interreligious Affairs Department of the AMERICAN JEWISH COMMITTEE, reported, as another aspect of this movement, the "deep and positive impact on wide circles in Catholicism and Protestantism of the Ecumenical Council's declaration on the Jews and the deicide question."

However, Rabbi Tanenbaum cautioned that there is "considerable confusion and distress among many Jews and Jewish leaders in this country over the reasons the Ecumenical Council failed to take action on the decree which absolves Jews of guilt for the death of Jesus." The rabbi reported that a number of Jewish lay leaders and rabbis, as well as editorials in the Anglo-Jewish press, have expressed "marked discouragement" on the Ecumenical Council's inaction regarding this important issue.

Rabbi Tanenbaum cited also the disappointment among many American Catholics which he said appeared in numerous Catholic journals and was epitomized in an editorial that appeared in America, the national Jesuit weekly (November 30):

"It would be a sad blow to all who hope for a long leap forward in human relations if the fourth chapter of the schema on ecumenism should be side-tracked in the Council."

- more -

The rabbi expressed these views at a luncheon meeting of the New York Chapter of the AMERICAN JEWISH COMMITTEE at the Plaza Hotel here today (Sunday, January 5). Rabbi Tanenbaum is the Jewish Consultant to the Pius XII Religious Education Resources Center, and is widely regarded as an authority on Christian-Jewish relations.

On the pilgrimage of the Pope, who will be in Israel today (January 5), Rabbi Tanenbaum declared that it "will cement the foundations of understanding and brotherliness between Christians, Jews and Moslems in all parts of the world on the basis of a profounder appreciation of their common heritage in sacred Scriptures and religious history." Rabbi Tanenbaum stressed that Pope Paul in returning as a pilgrim "at the sources of Christianity, is also returning Christians to an awareness of their sources in Judaism and Jewish traditions, and to their living relationship with the Jewish people today."

As another aspect of the improving relationships between Catholics and Jews, Rabbi Tanenbaum cited a survey by the AMERICAN JEWISH COMMITTEE of the Catholic press in dioceses throughout the country and the reaction to the Ecumenical Council decree on the Jews. The decree entitled De Catholicorum Habitudine ad Non Christianos et Maxime ad Judaeos (On the Catholic Attitude Toward non-Christians and Especially Toward Jews) absolves Jews of collective guilt for the death of Jesus and places responsibility for the Crucifixion on all mankind, after pointing out that Jesus, his family and followers were all Jews. This statement was tabled by the Ecumenical Council and it is expected to be brought up for further discussion and action at the next meeting of the Council scheduled in September.

The survey of the Catholic press, made by the Committee shows that the Ecumenical decree "received widespread approval from American Catholic clergy and lay leaders alike." Following the introduction of the draft by Augustin Cardinal Bea, President of the Secretariat for the Promotion of Christian Unity, the Catholic press in this country "prominently and sympathetically featured the decree in news stories, editorials, syndicated editorial columns, and in unprecedented editorial cartoons."

Rabbi Tanenbaum reported that the majority of the Catholic diocesan weeklies "gave extensive news coverage to the decree throughout the second session of the Ecumenical Council, and many highlighted the story on their front pages." He gave as examples a number of headlines and cartoons, including:

"It is Wrong to Blame the Jews for the Death of Christ," (Catholic News, New York City, Oct. 24); "No Biblical Basis for Anti-Semitism," (Pittsburgh Catholic, November 14); a cartoon which appeared in several Catholic weeklies which showed the hands of mankind lifting a cross from the back of the Jewish people, with a caption, "The End (of Anti-Semitism) is in Sight."

Rabbi Tanenbaum particularly cited an editorial in the Providence Visitor (November 15) entitled "The End of Two Myths." The editorial traced the Nazi genocide of the Jews as well as the long history of persecution to two myths: "That Jews are Christ-killers; and that they are condemned to wander the earth, a curse for their deicide."

The editorial points out "that these myths may be found in numberless writings in Christian history, including those of the fathers of the Church, Popes, theologians and orators." Particularly significant in the editorial, Rabbi Tanenbaum said, is the fact that it underscores the importance of the Vatican decree which "authoritatively condemns the myths for all Catholics."

Rabbi Tanenbaum sees a strong relationship between the Pope's pilgrimage, the Ecumenical Council decree, and its prospect for adoption at the Ecumenical Council's third meeting in September. His view is:

"I would presume to say that the widespread favorable reception to the Pope's pilgrimage to the Holy Land is one of the spectacular by-products of the intense consciousness that developed during the Ecumenical Council of Christianity's rootedness in Judaism as was elaborated in the text of the Jewish decree that was widely publicized and was the subject of intensive discussion in the Vatican. We take encouragement from the fact that the overwhelming majority of the American Catholic Bishops have committed themselves to support of the decree regarding the Jewish people as well as the decree on religious liberty. We also take seriously the statements by Cardinal Bea and by numerous American Bishops that the

delay over these two chapters is temporary and that the will of the majority of the Council Fathers will make itself felt at the third session of the Council scheduled to reconvene in September 1964."

Others who spoke at the meeting were Mervin H. Riseman, President of the New York Chapter, AMERICAN JEWISH COMMITTEE, and Ralph Friedman, Chairman of the Committee's Administrative Board. M. J. Kleinfeld presided.

Rabbi Tanenbaum, who has written for Catholic publications and lectured before numerous Catholic universities, worked closely with Cardinal Bea's Secretariat to advance Catholic-Jewish understanding. He helped organize and served as program chairman for the National Conference on Religion and Race.

The AMERICAN JEWISH COMMITTEE has long maintained an active program for the development of inter-religious amity and cooperation. The Committee, founded in 1906, the oldest human relations agency in this country, protects the civil and religious rights of Jews, and advances the cause of improved human relations for all.

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NEWS

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HAROLD STEINBERG

Director of Publicity

FOR RELEASE JANUARY 29

WHITE PLAINS...A survey of the Catholic press made by THE AMERICAN JEWISH COMMITTEE has revealed that the proposed Jewish decree at the recently concluded Second Session of the Ecumenical Council received widespread approval from American Catholic clergy and lay leaders alike.

At the same time, the survey indicated that there was disappointment among many American Catholics over the inaction regarding this issue. The survey was reported here today by Rabbi Marc H. Tanenbaum, Director of the Interreligious Affairs Department of THE AMERICAN JEWISH COMMITTEE, which made the study.

Rabbi Tanenbaum cautioned that there is "considerable confusion and distress among many Jews and Jewish leaders in this country over the reasons on the Ecumenical Council failed to take action/the decree, which absolves Jews of guilt for the death of Jesus." The rabbi reported that a number of Jewish lay leaders and rabbis, as well as editorials in the Anglo-Jewish press, have expressed "marked discouragement" on the Ecumenical Council's inaction regarding this important issue.

Rabbi Tanenbaum said Catholic disappointment was epitomized in an editorial that appeared in America, the national Jesuit weekly (November 30):

"It would be a sad blow to all who hope for a long leap forward in human relations if the fourth chapter of the schema on ecumenism should be side-tracked in the Council."

The rabbi expressed these views at the 1964 opening luncheon of the Westchester Women's Campaign Board of THE AMERICAN JEWISH COMMITTEE'S Appeal for Human Relations at the home of Mrs. Sol Kittay, Red Roof Farm, North Ridge Street, Port Chester. Rabbi Tanenbaum is the Jewish Consultant to the Pius XII Religious Education Resources Center, and is widely regarded as an authority on Christian-Jewish relations. The decree entitled "On the Catholic

Attitude Toward non-Christians and Especially Toward Jews" absolves Jews of collective guilt for the death of Jesus and places responsibility for the Crucifixion on all mankind, after pointing out that Jesus, his family and followers were all Jews. This statement was tabled by the Ecumenical Council and it is expected to be brought up for further discussion and action at the next meeting of the Council scheduled in September.

Following the introduction of the draft by Augustin Cardinal Bea, President of the Secretariat for the Promotion of Christian Unity, the Catholic press in this country, the rabbi stated, "prominently and sympathetically featured the decree in news stories, editorials, syndicated columns, and in unprecedented editorial cartoons."

Rabbi Tanenbaum reported that the majority of the Catholic diocesan weeklies "gave extensive news coverage to the decree throughout the Second Session of the Ecumenical Council, and many highlighted the story on their front pages." He gave as examples a number of headlines and cartoons, including:

"It is Wrong to Blame the Jews (for the Death of Christ)," (Catholic News, New York City, Oct. 24); "No Biblical Reason to Hate Jews Says Document Before Council," (Pittsburgh Catholic, November 14). Several Catholic weeklies published a cartoon which dramatically showed the hands of mankind lifting a cross from the back of the Jewish people, with a caption, "The End (of Anti-Semitism) is in Sight," or "Relief at Last," Providence Visitor, November 15; Catholic Bulletin, St. Paul, Minnesota, November 15.

Rabbi Tanenbaum particularly cited an editorial in the Providence Visitor (November 15) entitled "The End of Two Myths." The editorial traced the Nazi genocide of the Jews as well as the long history of persecution to two myths: "That Jews are Christ-killers; and that they are condemned to wander the earth, a curse for their deicide."

The editorial points out "that these myths may be found in numberless writings in Christian history, including those of the Fathers of the Church, Popes, theologians and orators." Particularly significant in the editorial, Rabbi Tanenbaum said, is the fact that it underscores the importance of the Vatican decree which "authoritatively condemns the myths for all Catholics."

Rabbi Tanenbaum sees a strong relationship between the Pope's recent pilgrimage to the Holy Land, the Ecumenical Council decree, and its prospect for adoption at the Ecumenical Council's third meeting in September. His view is:

"I would presume to say that the widespread favorable reception to the Pope's pilgrimage is one of the spectacular by-products of the intense consciousness that developed during the Ecumenical Council of Christianity's rootedness in Judaism as was elaborated in the text of the Jewish decree that was widely publicized and was the subject of intensive discussion in the Vatican. We take encouragement from the fact that the overwhelming majority of the American Catholic Bishops have committed themselves to support of the decree regarding the Jewish people as well as the decrees on religious liberty. We also take seriously the statements by Cardinal Bea and by numerous American Bishops that the delay over these two chapters is temporary and that the will of the majority of the Council Fathers will make itself felt at the third session of the Council scheduled to reconvene in September 1964."

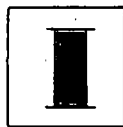
Rabbi Tanenbaum, who has written for Catholic publications and lectured before numerous Catholic universities, worked closely with Cardinal Bea's Secretariat to advance Catholic-Jewish understanding. He helped organize and served as program chairman for the National Conference on Religion and Race.

THE AMERICAN JEWISH COMMITTEE has long maintained an active program for the development of interreligious amity and cooperation. The Committee, founded in 1906, the oldest human relations agency in this country, protects the civil and religious rights of Jews, and advances the cause of improved human relations for all.

Mrs. Arthur D. Berliss, Jr. of Scarsdale is chairman of the Westchester Women's Campaign Board. Mrs. Jay S. Baumann of Rye was luncheon chairman.

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Interreligious



Newsletter

MAY, 1962

VOL. 6, No. 1

ISSUED JOINTLY BY THE AMERICAN JEWISH COMMITTEE
AND THE ANTI-DEFAMATION LEAGUE OF B'NAI B'RITH

Meet Our Editors:

This is the first issue of the NEWSLETTER to be published since the new heads of interreligious activities of the American Jewish Committee and Anti-Defamation League of B'nai B'rith have assumed their positions. This issue was edited by Rabbi Marc H. Tanenbaum, Director of AJC's Interreligious Affairs Department. He was formerly executive director of the Synagogue Council of America, and has served on a number of Presidential and White House Commissions. The next issue will be edited by Rabbi Solomon S. Bernards, Director of ADL's Department of Interreligious Cooperation. Rabbi Bernards was formerly the spiritual leader of Congregation Agudas Achim, Schenectady, New York.

CHRISTIANS AND JEWS: Resolutions, Dialogue and Program

Within recent months an increased concern for the relationship between Christians and Jews has been noted in Christian church groups in the United States, Europe, and Latin America. Ranging from theological considerations to the practical problems of prejudice and discrimination, this concern has expressed itself in a variety of ways; statements of conscience and resolutions by Catholic and Protestant groups, recommendations for social action, and publications of different types. It has also been reflected in articles and editorials in the Christian press and the mass media.

Some of the statements of conscience and resolutions were stimulated by the disclosures of the Eichmann trial. Serious questions were reopened about the historic relationship between Judaism and Christianity; thoughtful Christians were motivated to examine traditional Church positions

and policies which affected attitudes towards Jews, and to assert their responsibility to oppose anti-Semitism. In addition, the ecumenical movements within the Protestant and Catholic communities, and between the two, has undoubtedly stimulated thinking about "outreach" to other faith groups.

In this issue of the INTERRELIGIOUS NEWSLETTER, we bring together the most significant resolutions and activities in the area of Christian-Jewish relationships during the past year. This document will provide our readers with a record of statements and activities by Christian church groups throughout the world, all reflecting the growing desire for rapprochement.

INTERNATIONAL

World Council of Churches Resolution

Meeting in New Delhi, India, in December 1961, the World Council of Churches reaffirmed a previous resolution against anti-Semitism and added a significant directive regarding Christian teaching. The World Council embraces 198 Protestant and Orthodox denominations, numbering approximately 300 million adherents. The text of the resolution follows:

The Third Assembly recalls the following words which were addressed to the churches by the First Assembly of the World Council of Churches in 1948:

We call upon all the churches we represent to denounce anti-semitism, no matter what its origin, as absolutely irreconcilable with the profession and practice of the Christian faith. Anti-semitism is sin against God and man.

Only as we give convincing evidence to our Jewish neighbors that we seek for them the common rights and dignities which God wills for His children, can we come to such a meeting with them as would make it possible to share with them the best which God has given us in Christ.

The Assembly renews this plea in view of the fact that situations continue to exist in which Jews are sub-

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This issue has been prepared by Miss Judith Hershcof of the American Jewish Committee.

Comments and suggestions will be welcomed.

IN THIS REPORT

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ject to discrimination and even persecution. The Assembly urges its member churches to do all in their power to resist every form of anti-semitism. In Christian teaching the historic events which led to the Crucifixion should not be so presented as to fasten upon the Jewish people of today responsibilities which belong to our corporate humanity and not to one race or community. Jews were the first to accept Jesus and Jews are not the only ones who do not yet recognize him.

Cardinal Bea Urges Interreligious Solidarity

On January 14, 1962, a Roman Catholic-sponsored agape ("fraternal love feast"), was held in Rome. Arranged by the International University for Social Studies, "Pro Deo," the meeting brought together for the first time in history representatives of fifteen Catholic and non-Catholic religious groups, including Anabaptists, Anglicans, Baptists, Buddhists, Calvinists, Confucians, Coptic Orthodox, Hindus, Jews, Lutherans, Methodists, Muslims, Presbyterians, Russian Orthodox, and Waldensians. The major speaker was Augustin Cardinal Bea, who is President of the Secretariat for Christian Unity, and is one of the highest ecclesiastical personalities in the Vatican. (This Secretariat, one of fifteen designated by Pope John XXIII in preparation for the forthcoming Ecumenical Council, also deals with Catholic-Jewish relations.) In his address, Cardinal Bea asserted that there is a basic unity among all believers and that all men have the same dignity and value before God. He said that the greatest challenge to our generation is the problem of group antagonism and that it is "the primordial duty" of all groups of mankind to unite for the purpose of overcoming hatreds of the past.

Asked to comment on the Cardinal's address, two of the Jewish participants—Rabbi Elio Toaff, Chief Rabbi of Rome, and Mr. Zachariah Shuster, director of the American Jewish Committee's European office—asserted that Jews had a particular stake in this manifestation of solidarity, as they were the greatest victims of prejudice throughout the ages. Both men mentioned the recent European holocaust; they expressed support for Cardinal Bea's appeal for a united front to overcome racial and religious hostilities.

IN EUROPE

German Bishops' Statement

The German Bishops of the Roman Catholic Church, meeting in June under the Chairmanship of Josef Cardinal Frings, the Archbishop of Cologne, issued a statement in direct response to the Eichmann trial. Noting that "German Catholics are following the trial with great earnestness, deeply moved by the fact that such frightful injustice could be perpetrated by members of our nation," the Bishops' statement continued:

The stirring testimony of the trial again raises the question of how such crimes against human dignity and the destruction of countless human lives could take place. Such things happened because the political leadership of our nation took upon itself to set aside the eternal laws of God.

Our people must do everything humanly possible to make amends for the injustice done to the Jewish people and other peoples. Material indemnification is required, but that alone will not suffice.

Therefore, the Bishops are calling upon German Catholics to ask God, in a spirit of atonement, to pardon the sins committed by members of our nation, and to plead for a feeling of peace and reconciliation. At the same time, they are calling upon priests and laymen, within the framework of their capabilities, to combine with prayer visible signs of active atonement.

But the Bishops call earnestly upon the consciences of the men and women who today fill posts of responsibility in our nation, to guard against any attempt again to set aside the commandments of God and by so doing to endanger once again the dignity of man and the rights of man.

But those who help to create public opinion, thinking of our people and especially of our youth, should keep alive the memory of those unselfish women and men who, in those dark hours of our history, put their lives at stake to aid the persecuted and often suffered with them even to death.

The Bishops further ordered that the faithful in every church in Germany offer prayers for the murdered Jews and their persecutors, and distributed the following prayer:

Lord, God of our fathers! God of Abraham, of Isaac, and of Jacob! Father of mercy and God of all consolation! Thou didst receive Israel Thy servant and didst send to him and all men Jesus Christ Thy Son as the Redeemer. Though He was without guilt, Thou didst deliver Him for our sake so that, through Him, we might all be delivered.

We confess before Thee: Countless men were murdered in our midst because they belonged to the people from which comes the Messiah, according to the flesh.

We pray Thee: Lead all those among us who became guilty through deed, omission, or silence that they may see their wrong and turn from it. Lead them so that they examine themselves, be converted, and atone for their sins. In Thy limitless mercy forgive, for the sake of Thy Son, that limitless guilt no human atonement can wipe out.

May the example of those who strove to help the persecuted and resist the persecutors become a power among us.

Comfort the mourners, calm the embittered, the lonely, and the sick. Heal the wounds that have been inflicted on souls. Make us, and all men, understand more and more that we must love each other as Thy Son loved us.

Give to the murdered Thy peace in the land of the living. May their death, unjustly suffered, be to their salvation through the blood of Thy Son Jesus Christ, who with Thee lives and reigns in the unity of the Holy Spirit, God, forever and ever. Amen.

Kirchentag Resolution

German Protestants also responded to the revelations of the Eichmann trial with a powerful confessional statement issued during the course of the 10th German Evangelical Church (EKD) Assembly in West Berlin in July. About 40,000 Protestants gathered for this "Church Day" (Kir-

chentag). One of the six discussion groups was devoted to the subject of "Jews and Christians." Attended by an overflow crowd, the workshop issued the following statement on Christian-Jewish relations:

Jews and Christians are linked indissolubly. The denial of this assertion brought forth hostility toward Jews within Christendom. It became one of the main causes of persecutions of Jews. Jesus of Nazareth is betrayed when members of the Jewish people among whom he came to the world are rejected because of their being Jews. Every form of hatred of Jews is Godlessness and leads to self-destruction.

The trial now taking place in Jerusalem concerns all of us. We, Evangelical Christians in Germany, recognize that we are culpably involved in it.

In addition to this statement of conscience, the resolution called upon the German public to take a stand on a number of specific issues, "in the line of repentance":

1. Parents and educators were urged to "break their silence towards the young generation" and admit their own failures.

2. Germans were warned of the "inhuman possibilities of modern social and state organizations," and the traditional concept of blind obedience to political authority was repudiated. "We must be ready to assume our own political responsibility even when faced with personal threat." It was further stated that those who had "participated in the preparation and execution of persecutions must resign from leading offices."

3. Germans were called upon to "promote the lives and well being" of Jews who live among them, and to do all they can to help build up and assure the peace of the State of Israel and its Arab neighbors. The resolution also requested that "restitution proceedings towards racial persecutees be carried out with special urgency and generosity. The material compensation, however, must correspond to a new attitude."

4. Finally, the resolution rejected "the false assertion, spread for centuries in the Church, that God has repudiated the Jewish people" and concluded:

A new encounter with God's chosen people will revive the realization that Jews and Christians together live in the faithfulness of God, that they praise Him and serve Him in the light of Biblical hope everywhere among men.

Following upon this resolution, leaders of the German Evangelical Church Day Congress (DEKT) voted in January 1962, to make the workshop on Christian-Jewish relations (held for the first time at last year's Berlin rally) a permanent institution within the lay movement. They formed a working committee on Christian-Jewish relations which will conduct meetings and seminars of religious and lay leaders to discuss Christian-Jewish problems. The committee will also disseminate findings and resolutions adopted by the 1961 workshop, as well as all addresses made at that session. Named co-chairmen of the committee were Pastor

Adolf Freudenberg, a prominent DEKT leader, and Rabbi Robert Raphael Geis, one of the Jewish speakers at last year's program.

Catholic-Jewish Dialogue in Spain

With the approval of ecclesiastical authorities, a series of meetings between Catholic and Jewish leaders have been held in Madrid and Barcelona, and a Christian-Jewish action group, called, *Amistad Judeo Cristiana*, has been organized. According to an article in *America*, national Catholic weekly review (Dec. 2, 1961), "Spaniards were relatively unaware of the measure of anti-Semitism in Nazi Germany. To them, the hideous truth has recently come home with a shock, and there are now signs of a new sympathy between Spanish Christians and Jewish thinkers." The action group grew out of discussions between Msgr. Lahiguera, Deputy-Bishop of Madrid and Max Mazin, President of the Madrid Jewish Community. In November 1961, Father Paul Démann of Paris, a French priest who has devoted himself to improving Catholic-Jewish relations, and Maximo Yagupsky, former director of the Latin American office of the American Jewish Committee, addressed joint Catholic-Jewish meetings in Spain. The new action group adopted a program aimed at eradication of prejudice against Jews and the promotion of mutual understanding among Christians and Jews. The executive board of the new organization includes a representative of the Bishop of Madrid, the Mother Superior of the Order of Our Lady of Zion, Mr. Mazin, and Louis Blitz, Honorary President of the Madrid Jewish Community.

Propaganda Popular Católica, the Catholic Information Center, recently issued a Spanish publication, *Nosotros los Judíos*, (*We the Jews*), which sharply criticizes "teaching of contempt" against Jews and declares, "In no way can a Christian reproach the entire Jewish people for the assassination of Christ. A series of false, anti-Christian ideas, unfortunately persisting up to our days, has supplied a pretext to commit thousands of horrors against the God-chosen people." Prepared by a priest, Jose Jimenez Lozano, and issued over the imprimatur of the Bishop of Madrid-Alcala, the pamphlet sold 20,000 copies in the first few days after its publication, and a second printing was issued. According to *America*, the pamphlet, "is an eloquent and sympathetic statement of the truly Christian attitude toward Jews, 'to further brotherly love toward the people of the Old Covenant.'"

There are 3500 Jews in Spain today; about one-third live in Madrid and the majority in Barcelona. The significance of this Catholic-Jewish development lies in the fact that the Spanish Church is the major reservoir of clergy and teachers for the entire Latin-Hispanic world in which some one million Jews today reside.

Confraternidad in Latin America

In the spirit of the Spanish *Amistad* group, several sim-

EXCLUSIVENESS AND TOLERANCE, by Jacob Katz (Oxford, 198 pp., \$3.40).

A study of Jewish-Gentile relations in medieval and modern times, viewing these relationships from a new perspective.

EUROPE AND THE JEWS, by Malcolm Hay (Beacon Press, 352 pp., \$1.95).

A powerful study by a Christian scholar of "the pressure of Christendom on the people of Israel for 1900 years." A detailed account of the unbroken chain from the accusation of the Jews as a deicide people, rejected by God, through the medieval pogroms, the ritual blood libel, the yellow badge of shame, and the ghetto, which the author insists were all "the godfathers of Bergen-Belsen." (First published as *The Foot of Pride*.)

THE CONFLICT OF THE CHURCH AND THE SYNAGOGUE, by James Parkes (Meridian Books, 448 pp., \$1.95 paperback).

A reissue of a pioneer study of the sources of Christian-Jewish tension and hostility resulting from the separation of the Church from the Synagogue during the first four centuries of this era.

TWO TYPES OF FAITHS, by Martin Buber (Harper & Brothers, 177 pp., \$1.25).

A study of "the interpenetration" of Judaism and Christianity, interpreting Jesus as one of the noble sons of Israel and pointing up

some of the incompatibilities of Pauline teaching with the Judaism that Jesus knew and loved.

THE DEVIL AND THE JEWS, by Joshua Trachtenberg (Meridian and Jewish Publication Society, 278 pp., \$1.45).

The late Reform Jewish scholar traces the medieval conception of the Jew as a demonic figure, sorcerer, and heretic, relating these distortions to modern anti-Semitic attitudes.

GREAT RELIGIONS OF MODERN MAN, 6 volumes (Brazilier, \$4.00 per volume).

Buddhism, by Richard A. Gard; *Catholicism*, by George Brantle; *Hinduism*, by Louis Renou; *Islam*, by John A. Williams; *Judaism*, by Arthur Hertzberg; *Protestantism*, by J. Leslie Dunstan.

Each study begins with a brief survey of the history and principal doctrines of these major religious traditions. The books continue with readings from the basic religious texts which effectively allow the traditions to speak for themselves.

ANCIENT JUDAISM AND THE NEW TESTAMENT, by Dr. Frederick Grant (Macmillan, 155 pp., \$3.50).

The distinguished Biblical professor emeritus of Union Theological Seminary analyses with penetration and sympathy the influence of Judaism on Christian literature, thought and practice.

ilar Jewish-Christian organizations have been formed in Central and South American countries. Known as the *Confraternidad Judeo-Cristiana*, these groups have as their chief aim the effecting of better relations between Christians and Jews. One is in Montevideo, Uruguay, which has a Jewish population of 40,000. In Buenos Aires, Argentina, the largest Jewish center in Latin America, there is an active *Confraternidad* group. There is one in Santiago, Chile, where 25,000 Jews reside. The *Confraternidad* movement was founded in 1954 by the late Archbishop of San José, Costa Rica, Msgr. Don Ruben Odio Herrera, in collaboration with Dr. H. Klepfisz, former rabbi of San José.

Greek Orthodox Pastoral Letter

A significant action undertaken by a high dignitary in the Greek Orthodox Church indicates a widening sensitivity of this ancient church to Jewish concerns. In March 1961, the Metropolitan of Thessalonica and Phanariophersalon, a member of the Holy Synod in Athens, sent a pastoral letter to all Orthodox priests in his jurisdiction, with instructions that it be read from the pulpit. The text of the letter follows:

To the Reverend Fathers of our Holy Metropolis,

As you know, on Maundy Thursday our Children go from door to door singing hymns containing sentences offensive to the Jewish nation, for instance "the lawless Jews," "beyond the law," "the thrice cursed dogs."

These phrases cast a slur on the reputation of a people with whom our State maintains good relations and tend to promote hatred against it. Especially in our district our Jewish fellow-citizens represent a sound element of our society, and it is incumbent upon us to live harmoniously with them. The phrases in question are apt to foster hostility against our neighbors and notably against fellow citizens who can have had no connection with the sacrifice of Christ, who taught love and respect for our fellow-men and who sealed His teaching by His sacrifice on the Cross.

We advise all of you to enlighten the children in your catechism classes as well as their parents by visiting their homes in your respective parishes, so as to ensure that this absurd and anti-Christian phenomenon be done away with in future.

This document is to be read from the pulpit.

IN THE UNITED STATES

In the United States also, various church groups have responded to the double challenges of ecumenism and the Eichmann trial and the need for interreligious cooperation to combat prejudice, by passing resolutions and recommendations for specific program activity. A forthright resolution on anti-Semitism was adopted by the National Catholic Conference for Interracial Justice in Detroit in August 1961:

The trial of Adolf Eichmann, with its evocation of the gruesome story of the Nazi years, has stirred minds and imaginations, but we do not believe that it has been related sufficiently to our own responsibilities as Catholics and as Americans to work for the complete removal of anti-Semitic prejudice where it exists in ourselves and in our nation. In countless ways we indicate we are mired in the age-old perversity of anti-Semitism.

We let pass the numberless jibes, nasty generalizations, and crude stereotypes mocking the people God chose from all eternity to be His chosen ones, to bear to the whole earth the Desired of the Nations. Should there be any doubt that our offenses against Jews are not purely verbal, we have the memory of violence against American synagogues.

Our Holy Father, Pope John XXIII, has given us a pointed example. He has erased from the Church's books words capable of a painful interpretation by the Jewish people. "I am Joseph, your brother," Pope John has said to Jews. We cannot be less to the Jews who are our neighbors, our co-workers, our fellow-citizens.

The fact that many Catholics profess love for their Saviour and for His Holy Mother, yet can find it so easy to harbor feelings of unreasoning prejudice against the Jews, is truly a frightful scandal.

BE IT RESOLVED that the National Catholic Conference for Interracial Justice denounces this evil of anti-Semitism wherever and whenever it occurs, subtle and violent, in small things as in large. We urge our Councils and all our fellow Catholics never to forget the towering infamy to which the small things of this kind of hate have grown in other lands in our own lifetimes. We urge them to work vigorously and unceasingly for the elimination of discriminatory practices against our Jewish neighbors in our own land.

BE IT RESOLVED that we urge our Councils to work with Jewish organizations in projects for the common good of our communities and of our nation, especially projects that will work toward the clear exposition of our separate beliefs and our American histories, as calm and courteous conversation in such areas is a real and valuable means of making our pluralistic society one in which mutual respect for the beliefs of other will truly be the standard.

BE IT RESOLVED that we record here our sincere gratitude to national and local Jewish service organizations which have over the years extended the hand of friendship and cooperation to our various Catholic Interracial Councils and to our Conference.

BE IT RESOLVED that we suggest the practice of the Paschal Supper during Holy Week, the re-enacting in a New Testament setting of Our Lord's Last Supper, as a most impressive way of reminding Catholics of their own deep spiritual roots in all that led up, through the Old Testament, to that Supper. As so many of these Old Testament customs are made present to us yet today by our Jewish neighbors, the proper presentation of the Paschal Supper can be an experience of rare value.

BE IT RESOLVED that we urge our member Councils to arrange visits of local Jewish spokesmen to our Catholic eighth grade and high school students, to answer questions and explain Jewish beliefs.

BE IT RESOLVED that we urge our Councils to arrange visits to Jewish synagogues for Catholic adults and young persons, and visits to Catholic churches for Jewish persons.

BE IT RESOLVED that we urge our Councils and all our fellow Catholics above all to pray for the peace that only Christ can bring... in this area as in all others. Let us ask Him for peace... and the grace to follow the path His Vicar has so clearly laid out.

"The Catholic Hour" On Prejudice

The National Council of Catholic Men sponsored a series of four programs entitled, "Prejudice, U.S.A." during the

month of October 1961, over the NBC television network. The series examined racial and religious prejudice through the eyes of a Catholic family. The program, "The Chosen People," which analyzed anti-Semitism opened with a quote from an American priest: "We should all be down on our knees in penance for the murder of six million Jews, but we don't know what to do about it, so we forget about it."

The story dramatizes the situation of a Jewish teenager who is barred from a senior prom held at the Community Club and the efforts of a Catholic teenage girl to break down the barriers based on anti-Semitism. The Catholic girl brings the problem to her father. She asks why the Jews have become a scapegoat, saying, "The Jews were God's Chosen People, the Bible tells us that." Her father replies, "That's right. Actually, they still are His Chosen People. God never rejected them. You know, Annie, if anyone should be grateful to the Jewish people, it should be the Christian. The Jews preserved the concept of One God. Without the Jews there would be no Ten Commandments... Christ... no early Church. And when I hear a fellow Catholic spouting anti-Semitism, it turns my stomach."

He adds: "It is said by some ignorant people that the Jews deserve disdain because 'they killed Christ.' The statement is as sinful as it is ignorant. Christ, if He were alive might have died in the concentration camps of World War Two... Mary, if she had held her child in those days might have carried Him into the gas chambers... The apostles, had they lived, would have met their martyrdom, not at the hands of the Romans but in the ovens of a Christian world. And these crimes *were* the world's crimes... our crimes, echoed in every word we have ever spoken in prejudice. Crimes we repeat in the smallest act of anti-Semitism... These are the acts which provide kindling for ovens such as Auschwitz."

In response to the question, "does a family such as this one have a special obligation" to combat anti-Semitism, the father declares: "I think we do. As Catholics we are told explicitly that anti-Semitism is immoral. As Catholics we have a duty to make reparation for any possible Catholic contributions to anti-Semitism in the past. Our special obligation is to wipe out any suggestion that a Catholic who truly practices his religion could, at the same time, practice even the smallest kind of discrimination against Jews."

United Church Of Christ

The General Synod of the United Church of Christ meeting in Philadelphia in July 1961, passed the following resolution regarding anti-Semitism and commended it to churches for study and action:

Anti-Semitic incidents in the United States and in numerous other countries have shown how pervasive these antagonisms are and how great a responsibility rests upon our churches and members to fulfill their part in creating a positive climate in Jewish-Christian relations in this country and in the world.

We request the appropriate instrumentalities of the United Church of Christ to broaden and intensify their programs of education and action in the field of Jewish-Christian relations.

RECENT BOOKS OF INTERRELIGIOUS INTEREST

Another indication of the growing serious effort on the part of Christians and Jews to achieve understanding in depth of each other's beliefs, practices, and traditions is the increasing number of books by Christians about Jews and Judaism, and by Jews about the interrelationship of the Church and Synagogue throughout history. The following are a few of the more recent publications and reissues which give useful background for interreligious dialogue:

JUDAISM, by Father Paul Démann (Hawthorn, 108 pp., \$3.50).

A richly perceptive and factually reliable introduction to the main doctrines of Judaism, Jewish worship and prayer, and the highlights of Jewish history. This sympathetic study is intended as a guide for the Christian reader. It also seeks to clarify the theological and historical links between the Church and Judaism. Father Démann's book, published as a volume in the 20th Century Encyclopedia of Catholicism, is an admirable contribution to the definition and propagation of what he terms "a genuinely Christian attitude to Judaism and the Jews."

BRIDGE TO BROTHERHOOD, by Rabbi Stuart E. Rosenberg (Abelard-Schuman, 178 pp., \$3.95).

Subtitled "Judaism's Dialogue with Christianity," this publication fills a gap in that it relates, from the Jewish point of view, the common ground shared by Christians and Jews in religious viewpoint and rites. Dr. Rosenberg avers that "without a proper understanding of their own Jewish sources, Christians can hardly expect to know very much about Christianity," and that "many Jews are equally ignorant of the way in which Christianity is related to their own faith." In popular, non-technical language, the author outlines the shared and the differing views of Christianity and Judaism toward sacred places, sacred moments, sacred times and seasons, and sacred ideas.

HAS ANTI-SEMITISM ROOTS IN CHRISTIANITY?, by Jules Isaac (National Conference of Christians and Jews, 95 pp., \$.50).

The prominent French historian argues the responsibility of Christian teaching for anti-Semitic attitudes and practices that have persisted across centuries; he calls upon Christian leaders to redress these teachings "of contempt." Preliminary remarks by Richard Cardinal Cushing, Archbishop of Boston, and introductory essay by Dr. Bernhard E. Olson.

THE JEWS AND THE GOSPEL. A Reexamination of the New Testament, Gregory Baum, O.S.A. (The Newman Press, 288 pp., \$4.50).

Written in direct response to Jules Isaac's *Jésus et Israël*, this volume examines in detail the teachings of the gospels and the letters of St. Paul to support the author's contention that "there is no foundation for the accusation that a seed of contempt and hatred for Jews can be found in the New Testament."

THE WAY OF ISRAEL, by Dr. James Muhlenburg (Harper & Brothers, 158 pp., \$3.75).

The noted Biblical professor at the Union Theological Seminary portrays the social reality and life style of ancient Israel, describing the thinking, speaking, and living in Biblical times.



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BOB CONSIDINE

Church Changes

ROME—There was not enough time to talk out and vote upon the torrent of fresh winds that have been blowing through the stained glass windows of the Roman Catholic Church since John XXIII decided it was time to open them.

So his successor, Paul VI, in saying farewell to the Council Fathers this past weekend said that he would be calling them back at some future date to finish the enormous job. Most of the Fathers pronounced this third session a reasonably productive one.

Virgin's Role

It produced two Papal decrees, one providing for the sharing of authority between the Pope and the bishops, and the other outlining specific ways to promote Christian unity.

On his own the Pope proclaimed the Virgin Mary as "Mother of the Church," and at some length explained to the non-Catholic world the special role accorded her in church doctrine.

"We want to make it clear how Mary, handmaid of the Lord, exists only in relation to God and Christ, the one Mediator and Redeemer," the Pontiff said. "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 orient souls to Christ and thus unite them with the Father in the love of the Holy Spirit."

American observers of the council proceedings were relieved to note the reaction of Jewish groups at home in the wake of the overwhelming vote in favor of the proposed declaration on Catholic-Jewish relations.

It had undergone a host of rewrites from the time it was first sketched by John XXIII and refined by the only Jesuit member of the College of Cardinals, Cardinal Bea. At one time it was watered down to such an extent that the American Jewish Committee, among others, quietly expressed its concern to Francis Cardinal Spellman.

Vote Stall

The draft declaration states emphatically that the Jews have no guilt apart from mankind as a whole in the crucifixion of Christ.

One group of elderly European prelates unsuccessfully attempted to stall the vote of approval on the grounds that there had been so many revisions of the last text a new debate was in order.

The presiding officers of the council, who had agreed to such a block the previous day in the case of the text on religious liberties, and thus postponed enactment of the schema which is so dear to the hearts of the American representatives, reversed themselves in respect to

the attempts to stall the statement on the Jews. It passed by a huge margin.

"Some critics find the whole statement a bit patronizing," Fr. John Long, S.J., an authority on Rome's relations with the Oriental churches, told us today. "But the main purpose of it, of course, is to remove in Catholics themselves certain prejudices that emerge from a faulty interpretation of the Bible."

"What you find in the Gospels is no reason for anti-Semitism. Some people have quoted the Gospels of particularly Matthew and John to support their anti-Semitism."

"But they should take into consideration the community in Palestine was small and under great pressure to give up. Besides, Matthew did not write until perhaps 40 years after the death of Christ, and John not until the year 90, perhaps even later."

Catholic Teaching

Among the unfinished business is the church's view on birth control. Two commissions, not yet appointed, will work on it. One is to decide whether to bring it up at all.

If it decides in the affirmative, the older commission will decide whether birth control, beyond the so-called rhythm system, can be reconciled with Catholic teaching.

If it rules "no," the issue is dead. If it rules "yes," the Pope then may or may not agree with the finding.