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October 19, 1964

John Slewson  
Marc Tenenbaum

CONFIDENTIAL

Mr. Lawrence Berenson, a New York attorney who is close to Cardinal Cushing and to speaker McCormack met privately with Cardinal Cushing on Friday, October 16. Following are the more important details of that conversation which Mr. Berenson said lasted three hours and covered a broad range of matters:

1. Cardinal Spellman called Cardinal Cushing three times before Spellman left for Rome this past Friday. Cushing said that they had a long and friendly chat. Cushing told Berenson that he said to Spellman: "I am an explosive fellow and therefore I am not the most effective guy. But you are regarded as conservative and are the Dean of the American Cardinals and therefore can be more effective than I." Spellman then reportedly said to Cushing: "Are you really as serious about these matters as you have put us?" Cushing: "I have never been as serious about anything in my life as I am about these matters."

2. Cushing was asked by Berenson if he could go to Rome at this time because his presence would be effective. Cushing said that he cannot possibly get away and that it is more important that Spellman be there. Spellman should be indebted to the Jews because "Jewish dough rolled in to Spellman at the Al Smith dinner."

On September 28 and 29, Pope Paul listened in very carefully over television to the two days of speeches by the Council Fathers on the Jewish decree. On September 28, the Pope called in Cardinal Cushing and as a gesture of friendship gave him a "new chunky Cardinal's ring." The Pope then told Cushing that there would be a "good statement on the Jews." Apparently Cushing based his comments on arrival to the United States on this conversation with the Pope as well as on other obvious developments including the strong emergence of the progressives in support of this decree. Cushing explained to Berenson that when he said that the Jews would get a good statement but not everything that they wanted, that he was referring to the complexity of the New Testament teaching about the Jews which complicated the formulation. He felt nevertheless that it would be a strong statement that would be satisfactory to his Jewish friends.

3. Cushing said that the Jews should not push too hard. There is too much talk in Rome about Jewish pressure.

4. Cushing emphasized the role of Cardinal Meyer when he said he respects as "an intellectual."

5. Cardinal Cushing asked Berenson for clippings that demonstrated the impact that the discussion of the Jewish decree has made in this country. He said that he wants to send them immediately to Dell'Acqua of the Papal Secretariat of State. We are sending a collection of clippings from the general, Catholic, Protestant, and Jewish press which indicate the widespread impact and expectancy regarding the Jewish decree.

6. Berenson said that Cushing asked to see Charles Silver of New York City and Silver accepted. It is not altogether clear what Cushing wants from this meeting.

DMT:db

cc: David Danzig  
Simon Segal

COPY

THE AMERICAN JEWISH COMMITTEE

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

PARIS OFFICE

30, rue la Boétie  
Paris VIII

October 21, 1964

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

Dear Simon:

I appreciate your sending me a copy of the report on the meeting of Jewish organizations on October 16.

My reaction to the two questions you pose is the following:

1. I do not think it is necessary for Jewish organizations to make known to Cardinal Bea that they would prefer to have the declaration on our subject separate rather than as a part of the schema on the Church, for the reason that Cardinal Bea himself realizes very well that if the declaration were to have the status of an independent document it would have greater strength than if it were incorporated in the schema on the Church.

However, my impression when I left Rome last Sunday was that Cardinal Bea will not make this question a bone of contention on the condition that: a) the text of the declaration be presented and adopted in its latest version; and b) if it is not split up into several parts but retained as one entity. If these two conditions are fulfilled, Cardinal Bea would not put up strong resistance against incorporating the declaration in the schema on the Church.

The basic reactions given for having this declaration as part of the Church schema are: a) that the subject of the relationship between the Church and the Jews is primarily theological and not pastoral; b) that having it as part of a theological document would weaken if not annul Arab opposition to it. I must add that these arguments are accepted in full faith by many of our friends.

At any rate, I don't think that it would be proper for Jewish organizations to make any demarches as to where the declaration should be placed.

2. With regard to the question as to which post-conciliar commission is to deal with our subject, I believe that the time has not yet come for us to express any views about it, even if we finally come to the conclusion that a way can be found for expressing our wishes. The entire manner of post-conciliar implementation is not yet ripe for discussion. Cardinal Bea and his Secretariat would prefer to have our subject remain within their competence; but as of this moment, nothing is known as to the future constitution of Bea's Secretariat or even of Cardinal Bea's position in the Vatican hierarchy. The opposition to having our subject remain under Cardinal Bea after the Council will probably be based on the grounds that a) there is no good reason for having the Jews dealt with in a special Commission rather than in the Commission of non-Christian religions; and b) that it might again irritate the Arab countries to assimilate the Jews with Christian religions.

I do not think that at this moment we should get involved in this matter.

With all best regards,

Sincerely,

cc: Dr. Slawson  
Mr. Dansig  
Rabbi Tanenbaum

Zachariah Shuster

October 10, 1954

John Glavin  
New York

REPORT OF TELEPHONE CALL WITH RICHARD SHULTZ, 12:00 NOON,  
OCTOBER 10, 1954

Each has just reported the following:

1. There are no new developments this week. The situation is the same as before the Conservatives were in violation of the positive efforts of the progressives.

2. Cardinal Bea's Secretariat is working again on the revision of the declaration on the Jews and on religious liberty. A reliable informant has told Each that the present text is "almost perfect." It comes very close to chapter IV of the scheme on ecumenism. It refers specifically to the deicide charge. The word "admirable" (meaning "reunion") has been taken out. The original quotation from St. Paul that appeared in the Coordinating Commission's text has been taken out and another quotation has been inserted. Each did not have the exact reference but he said that it is "very vague" ecumenological speaking about "the end of time."

Each said that "one of our best friends" among the Council Fathers believes that there will be no objection to the text. Cardinal Bea's Secretariat is working tonight to review the text.

3. It is not yet clear whether the Jewish decree will (a) remain attached to the scheme on ecumenism where it now is as an appendix; (b) be inserted "de Ecclesia"; (c) or will be proposed as an independent declaration. Cardinal Bea would prefer an independent declaration and will resist a move which seems to have developed to split the declaration and place it in two separate schemes. This, Cardinal Bea feels, would seriously weaken the document. If it becomes essential for the purpose of preserving a strong statement, Cardinal Bea would accept its being placed in de Ecclesia. Some of the progressive Council Fathers have told Each that it would be strategically wise to place it in de Ecclesia because this would de-emphasize the charge from the opposition that it is a political document. Each feels that if the document is kept otherwise strong and is placed in de Ecclesia as will tend to interpret this to the Jewish community

shortly so that it understands what is happening.

4. Zach saw Cardinal Meyer on Sunday and the Cardinal told him that he is convinced the text in its present revised form is "good".

5. Sidney Rabb had a brief audience with the Pope accompanied by McGr. Murray. Apparently no significant discussion took place. Murray arranged for Rabb to visit some other Vatican personalities. Zach says that he has a strong impression that Sidney Rabb is closer to ADL than he is to us, in fact said something to the effect that "I am an ADL man." Therefore, Zach says that we need to analyze carefully what Rabb reports on his visit in Rome. Rabb apparently spent some time with Dr. Lichten while he was there.

6. Zach says that there is no need to press Cushing to come to Rome. Cushing can make known his wishes by letter to the proper Vatican channels.

7. It is reported that Cardinal Spellman sent a strong letter to the Pope supporting the Jewish decrees last week before he left for Rome.

8. Zach says that Dr. Heschel has been writing letters and telephoning some people in Rome and that this is leading to a negative reaction. Zach was told reliably this week that Cardinal Bea was furious over Dr. Heschel's statement on conversion which used the phrase about Auschwitz. Zach said that there is also no need for Dr. Heschel to be telephoning the very same people who Zach sees and from whom he obtains the same information earlier than Dr. Heschel gets it. Zach says that since he communicates this to us immediately and we in turn share it with Dr. Heschel that there is no reason for these additional inquiries.

9. The Jewish representatives met with Ambassador Fisher last Friday and agreed on continued silence. Dr. Lichten did not attend the meeting claiming that he was injured in an automobile accident. Ambassador Fisher took it upon himself to telephone Dr. Lichten following the meeting to indicate the decision of the group.

10. Nahum Goldmann's report to the COJO meeting last Friday that the collective Jewish statement was made available to Cardinal Bea's Secretariat and was applauded, is accurate. The Catholic leaders who have seen the statement praised it for its general spirit and also have expressed appreciation for the discretion of the Jews in keeping silent during this sensitive period.

11. There is a growing consensus that there will be a fourth session because a great deal of business still needs to be dealt with. No one knows at this moment whether the Jewish decree will be voted upon at this session or at a fourth session. But there is a distinct possibility that it could be postponed until the fourth session. Each says that our friends do not feel that the laying over of the issue will cause it to suffer from opposition forces.

12. Each will be in Paris this week, unless some emergency requires his going to Rome. Otherwise, he expects to return to Rome next Sunday. He asks that we send him immediately the Joe Lichten article in the Catholic press in order that he can discuss this with Dr. Lichten as well as with the other Jewish representatives. The article was sent to him today.

cc: David Donnig  
Simon Segal



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COPY

THE AMERICAN JEWISH COMMITTEE

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

PARIS OFFICE

30, rue la Boétie  
Paris VIII

October 6, 1964

MEMORANDUM

To: Dr. John Slawson

From: Zachariah Shuster

Subj: Ecumenical Council

I returned from Rome on Thursday, October 1st, in order to catch up with various matters that have accumulated here during the month of my absence. I am planning to return to Rome at the beginning of the coming week, in expectation of the voting on the revised draft of the declaration that is to be re-submitted by the Secretariat for Christian Unity.

Meanwhile, I should like to bring to your attention the following information which I received during the last few days:

1. Arab pressure on the Vatican not to re-submit the declaration on Jews has grown tremendously since the debate on this subject on the floor of the Council. In addition to the public statements by government leaders in Syria and other Arab countries, Arab ambassadors in Rome have made direct demarches with Cardinal Cicognani, Secretary of State of the Vatican, and the Pope himself. Only last Saturday, the Egyptian Ambassador was received in audience by the Pope. I am informed that the Arab representatives are directly threatening Vatican authorities that the entire position of the Catholic Church and its institutions in Egypt, Syria, Lebanon and other countries will greatly suffer from the adoption of the declaration in whatever form. There is no doubt that this pressure will increase until the declaration will be presented.
2. According to the information I received from Father Morlica on the telephone yesterday, Arab representatives a few days ago met with Cardinal Cicognani and urgently demanded that the declaration be withdrawn from the Council's agenda and not be brought back at this session. Cicognani is supposed to have agreed to this proposal. However, his decision was reversed by the Pope himself, who issued an order on

Monday, October 5, that the Secretariat continue with its work of revising the draft in light of the discussions, and present it to the Council in due time.

3. At this moment there is uncertainty as to the exact date when the revised draft will be presented for voting. It is generally believed, however, that this will probably take place during the week of October 19-25.

4. Father Morlion told me that he met yesterday in Rome with Cardinal Caggiano, of Buenos Aires, and discussed with him the situation there, particularly with regard to Father Meinvielle. Cardinal Caggiano promised to take immediate action to bring Meinvielle to an ecclesiastic court in connection with his anti-Semitic activities. The Cardinal definitely assured Morlion that he will take all necessary measures to curb the activities of anti-Semitic priests and the Tacuara movement in general.

cc: Mr. Ganzig  
Dr. Segal  
Rabbi Tanenbaum

COPY

THE AMERICAN JEWISH COMMITTEE

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

PARIS OFFICE

30, rue la Boétie  
Paris VIII

June 29, 1964

MEMORANDUM

To: New York Office

From: Zachariah Shuster

Subj: Prof. Karl Barth -- Intervention re Ecumenical Council

This morning I received an extensive letter from Prof. Karl Barth, in reply to my request for his intervention in Rome.

As I informed you, I had two long conversations with him on the telephone and sent him a letter with the pertinent facts of the present situation. Enclosed is a translation of the full text of his reply.

My own comments are as follows:

We owe appreciation and gratitude to Prof. Barth for the profound interest he has taken in our cause and for the careful consideration he has given to a study of documents and information on the subject of our concern. He particularly deserves our gratitude for the action he has taken jointly with Prof. Cullmann in writing to Cardinal Bea and requesting him to lend his support to the retention of the original text of Chapter IV of the schema on Ecumenism.

It is obvious, however, that Prof. Barth's information on this subject is incomplete. While his remarks are based on the premise that only a minority of the Commission (and it is not clear which Commission he refers to) proposed to eliminate the references to deicide, the fact of the matter is that the decision to remove this reference has been adopted by the Coordinating Commission, the highest preparatory body of the Ecumenical Council. This information, which I received from reliable sources in Rome more than two months ago, has now been confirmed by Father Stransky in his conversation with Dr. Meschel on June 24.

Prof. Barth is also obviously inadequately informed about the attitude of elements within the Curia. It is now on record that the position on the part of the Curia on the document on Jews has been unfavorable, as expres-

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sed not only on the floor of the Council during the second session, but in various behind-the-scene activities, including the anonymous pamphlet which appeared at the end of that session. The conservative element is opposed to this document on the ground that this would represent a radical change in the traditional attitude of the Church and be tantamount to heresy.

From Prof. Barth's letter it is clear that he does not attribute much importance to the rejection of deicide charges, as we do. This may be due perhaps to his lack of acquaintance with textbooks used in Catholic schools and with the studies made in recent years in various countries on this subject.

It is probably true that the Vatican had previously exerted with regard to the contents of the declaration. I believe, however, that in the final analysis all the efforts we have undertaken were only to the good, inasmuch as they brought to the attention of the proper authorities in Rome the significance attributed by Jews and forward-looking elements within the Church to the roots of religious anti-Semitism. While Prof. Barth minimizes this importance, it has been admitted recently by many Catholic authorities that this is the crucial point of the entire subject.

Final decision on this matter will probably be taken in Rome within the next few days, and I shall inform you as soon as I have news of it. As far as Prof. Barth is concerned, I believe that for the time being we should let the matter rest where it is.

I have informed Dr. Heschel of Prof. Barth's reply.

Enclosure

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

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TRANSLATION

Prof. Dr. Karl Barth  
Bruderholzallee 26  
Basel

Telephone 35-27-79

Basel, June 26, 1964

Mr. Zachariah Shuster  
30 rue la Boetie  
Paris 8, France

Dear Mr. Shuster!

I have carefully studied the two Latin texts that you were good enough to send me and compared them with the article in the New York Times. My colleague, Prof. Cullmann, who is one of the foremost non-Catholic experts on the proceedings and personalities of the Council and takes part in its Commissions, also familiarized me with a third version of the Latin text and with the presentation by Cardinal Bea to the Council Fathers of the entire schema on Ecumenism, of which the exposé of the Jewish question represents the fourth chapter. Furthermore, he informed me of the results of the contact he immediately made with Bishop Feiner in Chur (a member of the Commission deciding on this matter).

After thorough examination of the material made accessible to me, the picture that I obtained is the following:

1. In my opinion, the best text by far is the one which is known to you and was originally presented to the Council (De Catholicorum Habitudine...). I should have been glad to find more even in that document -- for instance, if possible, a concrete explanation for the apparently strange phenomenon that the Jewish question is treated under the heading "Ecumenism," (the separation between the Church and Israel is the basic problem of all ecumenic strivings) (1); then there could have been a historical confession of guilt by the Church in view of its behavior in the distant and recent past; then there should have been a strong avowal of Israel's enduring promise and hope. At any rate, what is being said in this text (particularly when it is read in conjunction with the presentation by Cardinal Bea) must be received with joy as the optimum that can be achieved at the present time.

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(1) Prof. Barth probably means by this sentence that this should have been the sense of the explanation he would have desired to see in the document.

2. This best text, however, has been markedly weakened in the two subsequent versions. This weakening is limited, however, to such passages which have been underscored in the presentation of Cardinal Bea; and although they are of the greatest significance to Christian theology (elaborations in the sense of Chapters 9-11 of the Letter to the Romans and chapter 2 of the Ephesus letter) by proclaiming the unity of Israel and the Church in Jesus Christ, they must sound of no interest to Jewish synagogal theology, if not objectionable and even to be rejected.

3. All three drafts and also the presentation of Cardinal Bea contain the passage about the condemnation of the description of Jews as deicides.

4. However, a minority of the Commission -- and this is the only true detail of the New York Times article -- actually proposed the elimination of the passages about deicide. The reasons given were:

a) The condemnation of such a concrete injury to the Jews does not suit the style of the document as a whole, and is superfluous in view of the general unequivocal form of the text.

b) The guilt for the death of Jesus falls upon all of sinful humanity, at any rate also upon the Jewish people. I assume that on the Jewish side there is no desire to be exempted from this consideration.

5. The proposal for the elimination did not originate -- as indicated by the New York Times article and as believed by Prof. Heschel -- from the conservative (integralist) elements of the Curia and of the Council, who are generally not interested in the Jewish problem and whose concern is directed rather toward the subsequent chapter (on religious liberty).

6. The much criticized Arab Bishops are also not unsympathetic to the particular passages in question, but to the tenor and form of the entire chapter four. How could the anti-Israel policies of the Arab states be interested in that old anti-Semitic slogan or in its condemnation by the Church? However, it certainly must be averse to the acknowledgement by the Church that it has a bond with Israel, as it is clearly stated in all drafts.

7. According to the definite assurances of Bishop Feiner, there is no prospect that the entire unequivocal "pro-Jewish" chapter four will today (Friday, June 26) or afterwards, at the Council, be dropped.

8. No matter how the decision will be made today about the proposal of elimination, the presentation of Cardinal Bea with its explanations, which are stronger than the draft (among them the condemnation of the charge of deicide) will, under all circumstances, and unchanged, belong to the significant Council documents.

9. Rome was unpleasantly affected by the pressures exerted on the part of the Arab Bishops and the politicians behind them. Bishop Feiner believes that the same is true with regard to pressures from the opposite side (ours);

and he urgently advised us to abstain from writing a letter to the Pope, let alone an open letter. Cullmann and I have agreed to call the attention of Cardinal Bea, through a private letter, to the disquietude that has arisen primarily in the American Jewish circles, and to express our hope that the clear and fundamental position taken by Chapter IV, with or without the inclusion of deicide, will have his support.

This private letter was sent the day before yesterday, June 24, by express to Rome, and he must have received it before the session of the Coordinating Commission which is taking place today (June 26) and at which the text is to be decided upon for presentation to the Council.

10. As non-Catholics, we cannot consider another step: a) because we do not attribute such value as you and your American friends to the retention or elimination of the deicide clause; b) because we cannot rid ourselves of the painful memory that the conference of the Non-Catholic Ecumenical Assembly of the Churches in Evanston, in 1954 -- which notoriously stood under the pressure of the Lebanese Ambassador in Washington -- did not want to say on the Jewish question even what the Roman Church seems ready to say now. With this memory Rome can easily shut our mouths if we were to stand up too much now.

May I ask you to bring my letter to the attention of Professor Heschel, who cabled me from New York on this question.

Needless to say, I am grateful to you and to him for the confidence you have displayed toward me.

With brotherly esteem,

Yours,

s/Karl Barth

## Salvation from the Jews ?!

(An editorial for the Journal of Ecumenical Studies)

By Markus Barth

Once again those gathered around St. Peter's Chair, or a Protestant pulpit, or a gold-leafed ikon are about to betray Jesus Christ. For the Son of God is betrayed when the Jews are betrayed and sacrificed to our selfish interests. The One New Man worshipping God in Spirit and in Truth is according to Eph. 2:11-22, the Gentile and the Jew joined together by Jesus Christ. We Gentile born Christians deny Jesus Christ and bely true worship when we uphold our detachment from the Jews and consider ourselves safely ~~on a shore~~, while we let them drown in floods. Our attitude to the Jews -- whether they be Reform, Conservative, Orthodox or Freudian Jews, whether they are Israelis or baptised members of a Christian congregation, whether they are enlightened rabbis, skillful doctors or poor and <sup>my old dog</sup> stubborn Hasidim - is not only a question of human rights or religious liberty; it is something else than a part of our relations to non-Christian religions. It is the criterion of our trust and hope to belong to the people of God and to believe in the Messiah Jesus. The mystery of Israel, the mystery of the Suffering Servant, and the mystery of God's grace and righteousness for all men are identical. Our failure to see the connection and to act accordingly <sup>to</sup> it is both foolish and scandalous.

But this is what is happening in Rome in these days:

A Statement on the Jews is prepared upon the instigation of Pope John ~~XIII~~ <sup>under</sup> and the supervision of Cardinal Bea. It culminates in affirmations stopping and silencing the traditional charge of deicide; willingness is shown no longer to prove the the right and blessing of the Christians by pointing with fingers upon the curse of God resting upon the Jews. Some positive statements on the common (part of) the Bible) and on Jesus' and the disciples'

Hebrew origin are not missing. Those given special vision may even discover, between the lines, a tacit admission of the church's failure to act differently <sup>from what</sup> (than R. Hochhuth's view of the Hitler period implies) during the period of the destruction of six million Jews in recent history. The document was, if nothing else, at least an attempt to condemn anti-semitism. Its adoption might have involved far reaching changes in catechism, liturgy, teaching, guidance, and, perhaps, in politics, too.

But three steps followed. They did not only destroy great hopes raised among Jews and Christians alike. They opened the door to new and unspeakable harm.

First, the Statement on the Jews was added to other chapters forming the Schema on Ecumenism. This happened against the wise counsel of Archbishop Saper of Yugoslavia who wanted to have it inserted into the Schema on the Church, Ephesians 2 and Romans 9-11 leave ~~indeed~~ no choice but to speak of the Church and the Jews together. Instead, the chapter on the Jews became now the precursor and neighbor of the chapter on Religious Liberty. It was not absolutely necessary that it <sup>should lose</sup> ~~lost~~ all its force through this association; but it became possible and likely that the special responsibility of the Christians for the anti-semitic pogroms in the Western world would no longer be faced and admitted. As if tolerance and religious liberty for the survivors of parents we we had helped to murder, were all that Christians could afford!

Soon enough, things became worse. After the victory of conciliatory forces, won by the vote of Oct. 30, 1963, heavy pressure was exerted against having the chapter on the Jews come up for discussion and vote at all. Those exerting this pressure had different reasons: there was the fear of a leftist takeover of power in Italy - a change supposedly though unwillingly supported by

Pope John XXIII's words about cooperation with Communists (see *Pacem*  
~~Exem~~ in *Terris*) and by his willingness to grant religious liberty to all beliefs, including materialism and atheism; there was the diplomatic intervention of Arabian States; there was anger and fear because of the impact of the Hochhuth play; there was finally the feeling and resolution of highranking curial and conservative officials that the influence and progress of Cardinal Bea and his collegiate friends ought somewhere to be dammed. Thus, despite promises and preparations to the contrary, the chapter on the Jews did not come up for discussion and vote, during the second session of the Council. The dramatic pilgrimage of Pope John Paul VI to the Holy Land added a sugar coating to the obvious disappointment of many; it braved Arab misgivings and threats, it was meant to assert <sup>our</sup> fraternity and charity to the Jews; it opened and confirmed gestures toward a new relationship with the Churches of the East; it recognized that non-Roman territory is the cradle of the Church. But <sup>the traditional</sup> opinion concerning the curse lying on the deicides was not touched upon. Though it <sup>dis</sup>played the shape of a servant and pilgrim pope, the Church reminded the Jews and the world through all available channels of publicity that it had been, was and would be triumphant.

Still the bottom of the barrel was not yet reached. According to latest news the passage of the ~~synod~~ document on the Jews referred to deicide it put into brackets and earmarked for deletion. Basically, only a condemnation of anti-semitism and a reminder of the common historical rootage is to be retained. But will really at least that much be proclaimed by the Council? It is probable that it will not. For the whole issue may have to move again (or has already been shifted) to a new location. It has been announced that there may be no statement on the Jews at all, but that the concern

expressed in the draft will be taken up in a much more thorough treatment of the Jewish question by the ( new) Secretariat for non-Christian Religions. No objection can be raised against <sup>the</sup> necessity and decision to engage in in the most careful research possible - especially if it would start out with an open and honest public confession of the Christians' guilt. But according to the current proposal something else stand in the foreground. The Jews are to be grouped with the Gentiles. The new and better apologetic and missionary tactics to be applied to Buddhist and Hindus are also to benefit you, the Jews! In the meantime, we are the Christians, we are God's people - undisturbed by the special relationship of the Old Covenant to the New Covenant, of the church <sup>to</sup> Israel, of Israel to the Moslems, of all of us to ~~the~~ <sup>our</sup> father Abraham, and to the God <sup>of</sup> Abraham!

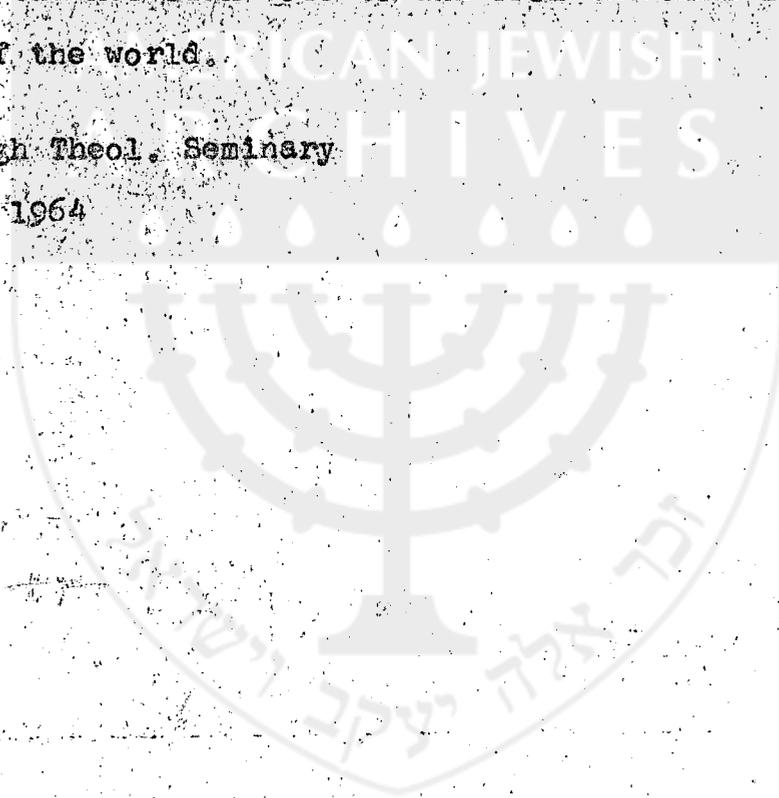
Do we realize that to drop today the promised strong statements o the Jews means actually to reaffirm the belief that the Jews alone, all the Jews, the Jews in reality and truth are the murderers of God and duly accursed? If nothing else than Maideneck and Auschwitz should have opened our eyes to see who in our days is a suffering servant and where his murderers are found. I see no way for Christians to sit back, quote Matt 27:25 ("His blood be on us and our children") or I. Thess. 2:15 ("God's wrath has come upon them for ever") and wash <sup>our</sup> their hands in innocence. Also a few charitable gestures will not do. For if there is a collective guilt, it embraces all mankind; and if there is a <sup>just</sup> wrath of God it is demonstrated against all who suppress the truth by unrighteousness. If we wish to apply these insights to special groups among contemporary mankind - and we have to do it - we have <sup>must</sup> to apply them to ourselves, whether we be Catholic, Protestant or Orthodox.

It is the common unsolved task of the great and the small

Christian congregations to go to work and learn to respect and boldly confess the special mystery of Israel. A beginning would be made if we were willing carefully to listen to what Jews actually think and say and ~~suffer~~ <sup>we have</sup> ~~thoughtfully~~ to revise our prejudices, brotherly ~~together with them~~ <sup>to</sup> to seek ways to know and serve God more faithfully. Whatever will be done or not done at the third session of the Vatican Council, we shall have to listen, to repent, to pray and to work - together with the Jews. For by excluding them we would shut out the Messiah come to and from the Jews Israel to be the savior of the world.

Pittsburgh Theol. Seminary

June 21, 1964



AUDIENCE WITH THE POPE OF DR. HESCHEL AND MR. SHUSTER  
ON SEPTEMBER 14, 1964.

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Dr. Abraham Heschel and Zachariah Shuster were received in audience by Pope Paul VI on Monday, September 14th, at 12:20 PM. The audience took place in the Pope's private study and lasted about thirty-five minutes. Present also was an interpreter, although the Pope spoke English most of the time. Dr. Heschel opened with a prayer in Latin which he then translated into Hebrew. The Pope said, "It is a beautiful prayer, I was happy to hear it". While the prayer was said the Pope made the gesture of devotion while all of us were standing near his desk.

Dr. Heschel began the conversation by expressing deep gratitude for the privilege of being received on the day of the Council opening. The Pope said that he too considered it a privilege to meet with us. Dr. Heschel then said that the visit has the blessing of Cardinal Cushing. The Pope replied, "Yes, I have the cable of Cardinal Cushing here", and opened a folder showing the cable from the Cardinal. Dr. Heschel said, "I pray that this visit will also have the blessing of our Father in Heaven", to which the Pope nodded his head.

Dr. Heschel then expressed our sense of appreciation for the several statements made by the Pope expressing his affection for the Jewish people. We came here, he said, in a desire to cooperate in bringing about trusting relations between Christians and Jews and to develop better understanding between the two religious groups. Dr. Heschel then referred directly to the proposed declaration about the Jews, the text of which was published a short while ago, and pointed specifically to the paragraph expressing the hope of the Church that the Jews will embrace the Christian faith. This statement, Dr. Heschel said, is bound to defeat the purpose which this important declaration set out to accomplish. The Pope expressed his bewilderment at this remark, as though he seemed to be unaware of any reference to conversion. Dr. Heschel then quoted the paragraph

stating that the Church has "unchanging hope" and "ardent desire" that the Jews will enter the Church.

The Pope said that this declaration was conceived in a spirit of benevolence and abundant friendship to the Jew and does not contain anything offensive. As a matter of fact, the Pope said, there are some people who consider the proposed declaration as being too favorable to the Jews. Dr. Heschel said that while the concept might have been of a friendly attitude towards Jews, one must take into consideration the sensitivity of the Jewish people and that any reference to the eventuality of the acceptance by Jews of the Christian faith might create misunderstanding which will defeat the purpose of the declaration.

The Pope then firmly stated that the declaration is a religious document, addressed to all the Catholic world and cannot be guided by political or journalistic motivations. He said that unsolicited counsel and advice from elements outside of the Church cannot influence the position of the Church. The Church has the right, he said, to express its theological views and no one can question this right. He further stated that the paragraph expressing hope that the Jews will embrace the Christian faith is based on Scriptures and the New Testament, and while the Jews are not obliged to accept this belief or follow it, they cannot dispute the right of the Church to declare its beliefs. He then said that if too much consultation and advice is proffered from the outside, the Council may face the alternative of taking the declaration off the agenda, altogether.

Dr. Heschel then said that it was not our intention to question the right of the Council to proclaim its beliefs but we are convinced that the present text will give rise to misunderstanding and if the same statement with regard to Jewish conversion were put in a different context, a great deal of such misunderstanding could be avoided.

The Pope firmly replied that the Council is a democratic body and follows democratic procedure. The appropriate commission of the Council will have to consider this text and whether any modifications should be made in it.

Dr. Heschel then made reference to the passage in the declaration regarding anti-semitism and pointed out that this is a unique evil and unlike any other kind of discrimination. He therefore suggested that the declaration include a strong condemnation of anti-semitism as such.

The Pope repeated his previous statement that he finds the proposed declaration inspired by good-will and friendship towards Jews and that there is no danger of misinterpretation of the objectives of the declaration.

Zachariah Shuster called the Pope's attention to the passage on deicide and said that by saying that the Jews of today are not responsible for the crucifixion, the implication is that the Jews of Ancient Times and of subsequent generations were responsible for it. The Pope said that this passage too is based on the New Testament and no one can make the Church change the teachings of the Scriptures. The Council, however, is ready, he said, to interpret the Scriptures in the sense that the guilt of the past has not been transferred to the Jews of today and considers this a significant step towards the goal of eliminating anti-semitism.

The entire conversation was conducted in a spirit of give-and-take without any restrictions. While the Pope was firm and definite in his remarks, he was most cordial and friendly to us. At the end Dr. Heschel told him that we have prepared a memorandum setting forth our major observations on the draft declaration and submitted it to him. The Pope took it and said that he would forward this memorandum to the appropriate commission of the Council.

Dr. Heschel then presented the Pope with his book, The Prophets, in which he wrote a dedication containing three verses from

the Prophet Malachi. The Pope read aloud the entire dedication and expressed great appreciation. He said, "It is very beautiful."

Dr. Heschel said that he would be very happy to be of service to him at any time in the near future on theological problems which might come up in the course of the discussion of the draft declaration. The Pope graciously listened but did not commit himself. He then mentioned that Rabbi Zelli was a good friend of his. At the end of the audience he presented Dr. Heschel and Mr. Shuster with souvenir medals.

Enclosed is the text of the memorandum left with the Pope.

## PROPOSED STATEMENT

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

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

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

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

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

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

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

THE FOLLOWING IS THE TEXT OF AN ADDRESS MADE BY AUXILIARY BISHOP STEPHEN A. LEVEN OF SAN ANTONIO, TEXAS, IN THE COUNCIL HALL ON SEPTEMBER 29 ON THE COUNCIL'S PROPOSED STATEMENT REGARDING THE JEWS AND NON-CHRISTIANS. THE GREATER PART OF THE ADDRESS WAS MADE IN THE NAME OF THE GREAT MAJORITY OF THE AMERICAN BISHOPS.

In general the Declaration is satisfactory, but I wish to propose three emendations. Proposing the first and second I speak in the name of nearly all the archbishops and bishops of the United States; proposing the third I speak in my own name.

1. To paragraph 32, line 22 should be added, "The Jews must never be called a deicide people." This monitum was set forth plainly in the first version of this document, that is in chapter four of the schema on ecumenism given to us last year. It was said in that text that the Jews were not guilty of deicide. Now this statement is not in the present text.

Some say this statement was suppressed because the word deicide is philosophically and theologically absurd, per se contradictory, and therefore not worthy of a consiliar document.

Fathers of the Council, we are not dealing here with some philosophical entity but with a word of infamy and execration which was invented by Christians and used to blame and persecute the Jews. For so many centuries, and even in our own, Christians have hurled this word against Jews and because of it they have justified every kind of horrible excess and even their slaughter and destruction. It is not up to us to make a declaration about something philosophical but to reprobate and damn a word which has furnished so many occasions of persecution through the centuries. We must tear this word out of the Christian vocabulary so that it may never again be used against the Jews.

The Council of Trent declared that all men and their sins were the cause of the death of Christ. Therefore, we are all guilty and we must confess that we have sinned and procured the death of Christ. This death is not to be attributed to any one people.

There is another reason why this sentence should be restored in the text of our Declaration. The whole world knows the history of anti-Semitism among Christians. So many horrible things have been perpetrated against the Jews. Now the world awaits and expects an absolute and irrefutable sign of our good faith in this matter of justice. We must

repudiate the Machiavellian spirit by which we would demand justice for ourselves alone. We, as Fathers of the Council, must seek justice for all men according to the necessities of situation and time. Our time and our situation now demand this repudiation and reprobation. Precisely because this was in the earlier document does its omission here seem a refusal of the justice we must render to the Jews.

2. My second emendation: - in paragraph 32 after line 32 should be inserted "Not all the Jews of the time of Christ are to be blamed for the death of Christ."

Obviously, many of the Jews of the time of Christ, especially in the Diaspora, never heard of Him, nor could they have consented to His death. It is as absurd to accuse all the Jews of the time of Christ of His death as it would be to blame all the Romans of that time for His death because the Roman Pilate delivered Him up and Roman soldiers nailed Him to the Cross.

3. The third and final emendation I make in my own name. To paragraph 33, line 2 there should be added an expression of our eschatological hope that all men of every race and people, Jews and Gentiles, will be gathered together with God, as St. Paul wrote ( I Timothy 2,4), "It is the will of God that all men should be saved and come to the knowledge of the truth." Thus also we will apply in this context the beautiful words of the Constitution on the Church, chapter 1, paragraph 2, lines 10-15, "But at that time, as we read in the holy Fathers, all the just from the time of Adam 'from Abel the just even to the last of the elect' will be gathered together with the Father in the universal church."

Pressrelease U.S. Bishops' Press Panel

September 17, 1964

A declaration will get exactly the same treatment in the Council as a decree, newsmen were told here.

The point was made at the U.S. Bishops' Press Panel by Monsignor Mark J. Hurley, chancellor of Stockton (Calif.) diocese and a member of the press panel.

As far as we can see, Monsignor Hurley elaborated, the declarations on religious liberty and the Church's attitude toward the Jews will be subject to complete and thorough treatment.

And if these declarations are passed, he added, they will be published in the same manner as any Conciliar proclamation.

Father Frederick McManus, also a press panel member and professor of canon law at the Catholic University of America, clarified the question of the status of a declaration.

He pointed out that, although the subjects of religious liberty and the attitude toward the Jews are now being referred to as declarations, this does not at all mean that they are thereby any less binding or significant.

The exact effect of a declaration on a pastoral level, Father McManus continued, would depend upon its concrete application. One must examine the document closely, he said, and judge by its language and context just how much import each statement carries. He drew a parallel with the Liturgical Constitution; some revisions of the liturgy were mandatory, while others were optional.

Questioned as to how a declaration might be received, Father McManus said it is inconceivable that it could ever be ignored. If the Council publishes declarations, it means that this is a statement of principle of the Pope and the Council, and as such it has the greatest authority and binding force. Father Francis J. McCool, S.J., professor of Introduction to the New Testament at the Pontifical Biblical Institute and a panel member, made the distinction between a decree and a declaration. A decree would immediately say such and such should be done, Father McCool explained. But, he said, in a declaration, we would have an expression of the mind of the Church toward religious liberty and toward a proper attitude to the Jews.

SUGGESTIONS FOR REVISION OF THE PROPOSED JEWISH DECREE -

Based on a fairly good idea of the content and the language of the text of the decree that has been distributed to the Council Fathers, there is reason for considerable disquiet. The causes for this disquiet are found in the last two paragraphs of this text. These involve the references to a strong proselytizing thrust at the Jews and a vague and imprecise reference to the deicide issue.

It is quite clear that in almost every respect the text of chapter IV of the schema on ecumenism that was introduced in November 1963 during the second session of the Vatican Council was much more complete and stronger than the present text. Chapter IV would certainly be more acceptable to the majority of Jews than the present version. We would therefore respectfully urge that if at all possible chapter IV be adopted by the third session of the Council in place of the present text. Attached is a copy of the text of chapter IV.

If that is not possible, we should like to suggest the following as a less desirable but alternative position:

That the present text be retained but that the reference to "the union of the Jewish people with the Church" and that entire paragraph be eliminated for the following reasons:

While many Jews respect the right of the Church to hold out an eschatological hope for the conversion of the Jews,

the promulgation of this formulation in a decree which is designed to seek better relations between Catholics and Jews and to overcome misunderstanding is, to say the least, ~~XXXXXXXXXXXX~~ unwise. The reaction in the Jewish community to that paragraph will be dreadful and explosive. This paragraph which speaks of "The union of the Jewish people with the Church" and that "The Church expects in unshakable faith and with ardent desire the entrance of that people into the fullness of the people of God established by Christ," means that the friendship of the Church for the Jews is contingent upon the dissolution of the Jewish people as a living historic entity and the disappearance of the Synagogues and all Jewish religious institutions. ~~XXXXXXXXXXXX~~ Such a declaration will without question deeply offend the sensitivity of the Jews and our more militant spokesmen will seize upon this as an occasion for violent criticism and denunciation. The enemies of the Church and of the Jews will spare no effort in maintaining that the Jewish decree is intended to bring about the end of the Jewish faith.

Committed as we are to the improvement of mutual knowledge and respect, some way must be found to eliminate any statement of this <sup>proselytizing</sup> ~~XXXXXXXXXXXX~~ character that would place weapons into the hands of those who are hostile to this great purpose.

The one-line reference to the role of the Jews in the Crucifixion is incomplete and not a conclusive rectification of the deicide conception. Further it is subject to misinterpretation.

The inference of this present statement is that the Jews living at the time of Christ were collectively responsible for his murder. The effect of such an inference on the mind of the Catholic child and adult would be such as to generate hostility toward "the Jews" of today as much as of the past.

We strongly urge that in the place of this one line, that <sup>it be</sup> ~~XXXXXX~~ proposed to the Council Fathers ~~XXXXXX~~ at ~~XXXXXX~~ the third session that they adopt the language of the original chapter IV of the schema on ecumenism, "De Catholicorum Habitudine Ad Non Christianos Et Maxime Ad Iudaeos."

That chapter IV declared in its condemnation of the deicide charge the following:

"It would be a wrong and injustice to call this people a cursed people, since it remains most beloved of God on account of the Fathers and the gifts made to them (cf; Rom. 11, 28), or (to call them) a deicide people, because the sins of all men, which were the cause of the Passion and the Death of Jesus Christ, were wiped out by the Passion and the Death of the Lord (cf. Luke 23, 34; Act. 3, 17; 1 Cor. 2, 8)."

"But the death of Christ was not brought about by all the (Jewish) people then living, and much less by the present (Jewish) population."

Arguments in favor of the use of this substitute paragraph are (1 this document has already become part of the official Council documentation through its introduction at the second session; (2 this language has been publicized as the norm against which the present weaker language will be viewed. The restoration of this clear and decisive statement would help restore some of

feeling of approval among Jews that attended this decree when it was first made public.

The last paragraph of the present version which urges that Catholic catechetics and preaching "Not... expose the Jewish people as a rejected nation" is weak and ineffective when contrasted with the condemnation of hatred against the Jews contained in the original chapter IV. We urge strongly that that original language of chapter IV be introduced as a substitution for the present language. That the chapter IV condemnation states the following:

"Wherefore since there is such a patrimony common to the Church and the Synagogue, this sacred Council wishes and intends to foster mutual knowledge and esteem of each one of them, a knowledge and an esteem which is obtained by theological studies and fraternal discussions, and besides, just as it reproves severely the wrongs and injustices inflicted everywhere on men, so also and more the hatreds and the persecutions against the Jews, whether perpetrated in ancient times or in our times, (these) she deplores and condemns."

Morris Abram, our president, has just returned from a trip to Latin America and he feels more strongly than ever before the need for the Church taking an authoritative position on the relationship of distorted religious teachings about the Jews toward the every-day behavior of Catholics toward Jews. The anti-Semitic groups there, including a number of priests, are ~~XXXXXXXXXXXXXXXXXXXX~~ using Church teaching as sanction for a vicious anti-Semitic program of propaganda and physical assault

against Jews in Buenos Aires. Abram tells us that the Jews are terribly apprehensive and that the community is arming itself in preparation for further attacks. Our impression is that both Jews and Christians in America to whom anti-Semitism is mostly a social nuisance do not begin to take seriously enough what this climate of hostility supported by these negative religiously inspired attitudes mean to the daily security and physical survival of Jews in countries like Latin America. In urging the adoption of this decisive position, we look at this through the eyes of ~~xxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxx~~ Jewish communities in Italy, Spain, Germany, and Latin America and feel the tremendous pressure to do something about this climate of contempt.

We feel strongly that Cardinals ~~xxxxxxxx~~ and Bishops are) ~~xxxxxxxx~~ in a decisive position of leadership to guide the Church in coming to grips with the reality of this problem now and to mobilize the support of the Council Fathers in translating their will into an acceptable declaration.

MHT:fb  
8/28/64

# Vatican Tomorrow—Jews in Spotlight

By Sanche de Gramont  
Of The Herald Tribune Staff

## VATICAN CITY.

The third and perhaps final session of the Second Vatican (Ecumenical) Council begins tomorrow. Like the third act of a play, the loose ends of the plot will be collected and woven into the standard happy ending.

There is less excitement about this session, less foregathering of bishops plotting strategy, less hubbub in St. Peter's Square as the 2,300 Council Fathers arrive from their distant and not-so-distant sees. The Council, one of the major religious events of our time, has become almost routine.

This will be a session of workmanship, of getting things done. There will be less clashing between liberals and conservatives than in the first session, less rhetoric than in the second. Experts at this point see only one issue that could raise the Council's temperature and that is the Declaration on the Jews in the Schema (project) on Ecumenism.

Last year the Secretariat to Promote Christian Unity presented the Council with a five-chapter schema on ecumenism. The fourth chapter exonerated the Jews from any blame in the death of Christ and had strong criticism for those who continue, in their sermons, teachings, or thoughts, to find Jews guilty of deicide. The fifth chapter was a statement on religious liberty. According to Council procedure the chapter as a whole had to be admitted by vote for discussion.

But something peculiar happened. Only the first three chapters were voted on, leaving the controversial chapters four and five hanging in the limbo of parliamentary devousness.

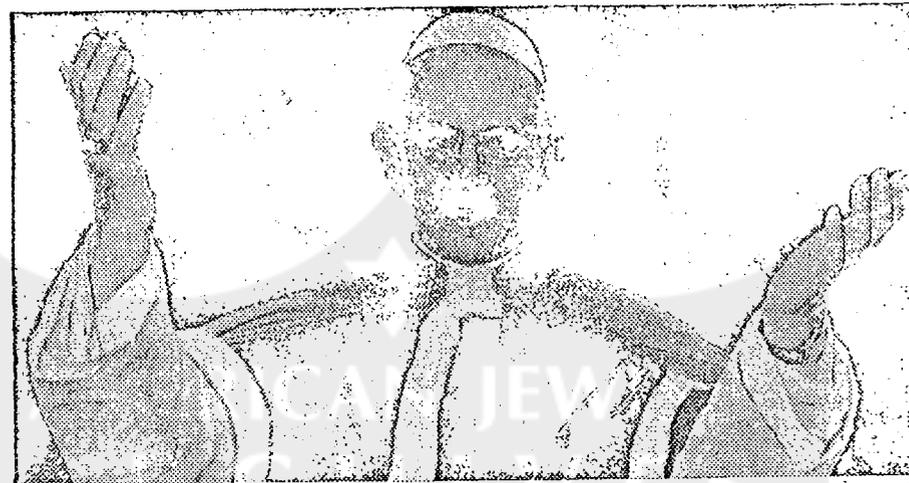
## EARLIER DEAL

As Joseph Cardinal Suenens, Archbishop of Brussels and one of the four council moderators, explained it privately later, the behind-the-scenes deal was this: Council Fathers from the Arab world, Spain and other countries would have voted against the entire schema because of their opposition to chapters four and five. There was estimated to be a block of about 500 fathers against the two final chapters, not enough to vote it down, but enough so that a Council minority would seem to be balking ecumenism itself.

Thus it was decided to present at first only the first three chapters, which were overwhelmingly accepted. The two chapters in abeyance went back for a redraft to the Secretariat, working in conjunction with the Theological Commission.

There are members of the Theological Commission who feel there is a basis in scripture for condemning the Jews as a cursed race. It should thus come as no surprise that the redraft should have been somewhat watered down and was a far less categorical denunciation of the charge of deicide.

There were also powerful Arab voices who threatened reprisals against Roman Catholic minorities if the text was ac-



Associated Press wirephoto

Pope Paul extends his arms in a welcoming gesture on the eve of the third session of the Second Vatican Council.

tion. One council source said he was "very surprised that Agostino Cardinal Bea, head of the Secretariat to Promote Christian Unity, would accept a declaration with which he would not in conscience agree if he were not confident it would be improved."

As for the redraft of the statement on religious liberty, it is described as "improved"—a strong statement of man's freedom "to believe what his conscience tells him is right without interference from the state."

Considerable speculation surrounds the Council's timetable. Will this session be the last? Judging from the workload facing the fathers, it would seem unlikely. Yet, "The mind of the Holy Father is to end the council this year," said one well-informed source. "At the same time, he will do nothing to accelerate it."

The current plan is to recess the Council on Nov. 21 to allow those fathers who so wish to attend the Eucharistic Congress in Bombay from Nov. 24 to 28 (it is still held possible that Pope Paul, too, will attend) and to reconvene it after the Christmas holidays.

Several members of the Conservative Roman Curia have said privately they would like this session to be the last, because the longer the texts are debated, the more progressive they become. Also, the more Council Fathers are exposed to the fresh winds of Pope John's aggiornamento, the more they orient their thinking toward what has been called the Council's "forward wing."

Memory of Pope John, as the inspirer of the Council, is still vivid, and one possible surprise at this session may be his canonization. Several members of the Congregation of Rites believe it is entirely feasible for the Council Fathers to follow ancient Church tradition and include John in the Catalogue of Saints by acclamation instead of following the lengthy procedure now in effect. Candidates for sainthood usually pass through the stages of veneration, beatification, and canonization, which can take 50 years.

the council. Like John, he is a man of deeds and has an instinctive, but less obvious kindness.

His encyclical "Ecclesiam Suam" is full of praise for the council—time and again he mentions its "providential" role, its "inventive genius," and adds that there are certain subjects he has kept from mentioning because he did not want to intrude on the council's ground.

Pope Paul has the difficult task of carrying out what John began. The council has revealed to the world that the church is not a monolithic and unchangeable structure but is more like a beehive, with all the cells working toward the same goal, but with no two cells identical. The hierarchy of five continents realizes the part it must take in this renewal and hundreds of suggestions pile up daily on Pope Paul's desk.

Some suggestions and some of the Pope's own ideas are acted upon. In a little more than a year, the Pope made a trip to the Holy Land marked by the "kiss of peace" with the Orthodox. He set up a commission for the reform of liturgy. He ordered a reform of the Curia and has reportedly named a commission to that effect headed by Francesco Cardinal Roberti. He set up a secretariat to promote unity with non-Christian religions. And he wrote one encyclical.

A few days before the council opened, he announced that a small number of nuns and outstanding women of the Roman Catholic laity would attend some sessions of the council, thus breaking a millenarian tradition of the council as an all-male function.

bishop of Brussels and one of the four council moderators, explained it privately later, the behind-the-scenes deal was this: Council Fathers from the Arab world, Spain and other countries would have voted against the entire schema because of their opposition to chapters four and five. There was estimated to be a block of about 500 fathers against the two final chapters, not enough to vote it down, but enough so that a Council minority would seem to be balking ecumenism itself.

Thus it was decided to present at first only the first three chapters, which were overwhelmingly accepted. The two chapters in abeyance went back for a redraft to the Secretariat, working in conjunction with the Theological Commission.

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There were also powerful Arab voices who threatened reprisals against Roman Catholic minorities if the text was accepted. What is more surprising is that the day after the secret redraft was approved last June by the council's coordinating committee, a photostatic copy of its text should have found its way to the offices of the American Jewish Committee in New York. The text eventually was leaked to the press, to the annoyance of many at the Vatican.

One member of the Secretariat to Promote Christian Unity said there would be a "Council backlash" because of the publicity given the text on the Jews.

The feeling here is that some Council Fathers who were for a strong statement on the Jews are upset because the issue has been brought into the open instead of remaining inside the Council. The Jewish groups which have brought the issue into the open are acting, a Vatican source said, out of fear that if they kept their silence, the watered down version would pass in the Council. This, the sources say is a "naive point of view."

"There is only one way to get a text changed," the source said, "and that is by debating it in the Council. The redraft was a working text. We realized there were a number of things in it that could be improved. The mistake people made was to treat it as a final document. The work of the council up till now has shown that all documents that were amended were improved. It was unfortunate that this came out, because the translation was faulty and we had no chance to clarify it. "Gave the wrong impression."

Jewish groups also are split on how to deal with the council statement. On the one hand, Morris B. Abram, of the American Jewish Committee, is openly lobbying for a strong statement. But Dr. Nahum Goldmann, president of the World Jewish Congress, said at a meeting in Jerusalem this summer before representatives of 27 countries that the Jews should stop pressing the Vatican for adoption of the text. And the president of the council of Orthodox Rabbis, Abraham Avrutick, said at the council's annual congress that Jewish laymen should not become involved in Roman Catholic theology.

However, it is still felt here that despite the backlash, a majority of fathers want a strong statement that will put an end to the implicit anti-Semitism in church teaching.

### AVOID DEBATE

The danger is not that a strong statement would be voted down, but that as last year, some trick of procedure would prevent the statement from being debated at all in an effort to avoid controversy. In their revised form, the statements on the Jews and on religious liberty are no longer chapters of the schema but declarations appended to the schema.

The Council has before it this year six schemata on which to vote after debate and six propositions which will be voted on without debate. If the statement on the Jews is judged to be a further proposition rather than part of a schema, then it would simply be voted on in its present form instead of being discussed on the floor. Partisans of a stronger statement say they are going to watch out for this type of ambush.

Some Council Fathers do not hesitate to say that if the council does not approve a stronger statement it will be a "disaster" for the ecumenical movement. Since the Council of Trent in the 16th Century, the church position has been that Christ died to atone for the sins of mankind, that the Jews cannot be held responsible, and that Christ, Mary, and the apostles are themselves Jews and cannot be members of a cursed race.

The present revised statement is considered by some a retreat from that posi-

ing to accelerate it."

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### EARLIER EXCEPTION

But a suggestion from Pope Paul and an approval by the council would be equally valid, it is held. Among recent Popes, Pius IX, who reigned from 1846-1878, is known to have canonized at least one saint without following the procedure of the Congregation of Rites.

The rules and agenda for this session will show changes. In an effort to reduce the logjam of rhetoric that stalled the second session, rules have been tightened. Speakers will have to notify the moderators (Cardinals Suenens, Giacomo Lercaro, Julius Dopfner and Gregory Agagianian five days in advance, instead of the previous three, of their intent to take the floor. Unregistered speakers will be able to hold forth on petition from 70 Council Fathers, instead of the previous five. Moreover, the moderators, if they find that a number of fathers are scheduled to speak along the same lines, will ask them to pick a spokesman instead of indulging in repetitious oratory.

1)—On the church, which took up most of last year's session with discussions on the collegiality of bishops and the manner the church is ruled through them and the Pope. There are still two chapters to be discussed, one on the Virgin Mary and one on the eschatological vocation of man.

2)—The government of dioceses, dealing with the pastoral duties of bishops, which constitutes a form of diptych with the schema on the church.

3)—On ecumenism, three chapters plus the declarations on the Jews and religious liberty. This is expected to reach the floor in the first or second week of October.

4)—On revelation—the redrafting of a schema which was attacked by the progressives in the first session and was then titled "The Two Sources of Revelation—Scripture and Tradition.

5)—On the role of the layman.

6)—The role of the church in the modern world, the much-mentioned proposal of Cardinal Suenens which deals with the many social problems the church must face, such as the population explosion, underdeveloped nations, the family, political systems and technological advances.

The six schemata are followed by six propositions which will be submitted to a vote. In the first session there were 70 schemata, in the second, 17, and this time there are six. "This is the dehydrated session," a Council Father said. The six, in probable order of discussion:

vote without debate unless the fathers specifically ask for one: Oriental churches, missions, the religious, priests, seminaries and Catholic schools. It is considered doubtful that the question of celibacy for priests will be touched on in the proposition dealing with priests. But Pope Paul is known to be giving his attention to the problem of priests who have reverted to a layman's life while remaining shackled by chastity vows. The recent case of a French priest who was exceptionally released from his vows has brought this problem into the open.

Finally, the Council Fathers will be asked to vote on a statement concerning the sacrament of marriage. Here again, it is held unlikely that the council will specifically deal with birth control, preferring to leave the matter up to Papal pronouncements.

It is now abundantly clear that Pope Paul is no carbon copy of his predecessor. His manner is more restrained, more solemn, less "a la buona" (familiar), as the Italians put it. He often seems tormented and anxious, lacking John's serenity and optimism.

He has the diplomat's sometimes ambiguous tact, as when he said during a recent

CATHOLIC AUTHOR'S ACCUSATIONS

# 'BEA COMES TO GRIEF OVER JEWISH CHAPTER'

From RICHARD YAFFE

JEWISH CHRONICLE correspondent in New York

Augustine Cardinal Bea has "come to grief" over the Ecumenical Council's failure to approve his chapters on the Jews and religious liberty, and "is broken in complete defeat." The chances for the adoption by the Council of the "Jewish chapter" are dim, if not non-existent. The late Pope John XXIII's scheme for modernising the Roman Catholic Church has foundered on the rock of the backward-looking Roman Curia.

These statements, and more, are contained in "The Pilgrim," a book by Michael Serafian, a pseudonym which hides the identity of "a diplomat who has seen service in more than one diplomatic post," which has brought him into contact "with some of the great leaders, religious and political, of the last 25 years," according to his publishers, Farrar, Straus & Co. As a "Roman Catholic serving in posts abroad, he is well acquainted with both sides participating in the struggle that has characterised the two sessions of Vatican Council II."

This is "pure fraud," declares Mr. Robert B. Kaiser in a review



Pope Paul

in the Liberal Catholic weekly "The Commonweal," an opening gun in the heavy barrage which is expected against the book. The author, according to Mr. Kaiser (who is a "Time" correspondent and author of "Pope, Council and World"), is a young Irish Jesuit.

Your correspondent spoke to men who have been close to Cardinal Bea and the Council sessions and who prefer to remain anonymous. One of them, who has been intimately concerned with certain aspects of the Council's work, told me that, while the book is "neither comfortable reading nor optimistic about the human situation," it is reliable and "coincides with the information we have on the inner workings of the Council."

### 'Intimate knowledge'

He added, "'The Pilgrim' is in agreement with all the facts known to me, and with the later developments as they occurred." Another told me that he thought several men had collaborated on the book and that it showed an intimate knowledge of the inside workings of the Vatican.

Pope John's aim, according to the book, was to make the Church relevant to the world around it, and the second Ecumenical Council was the means to that end. The preparations were long, arduous and frustrating. One of the few consoling elements was the appointment of Cardinal Bea to head the new Secretariat for the Promotion of Christian Unity.

It was to prepare the ground for the participation of observers from other Christian communities, and produce a statement "concerning the age-old injustice against the

Jews." Cardinal Bea was also to educate public opinion for this historic step.

Cardinal Bea's Secretariat was independent of the Curia; so independent, in fact, that it was a common observation that it was the only conciliar group that had not suffered from Curial interference and dictation. "Bea was to pay dearly for this achievement . . ." "he would finally come to grief and be broken at the summit of his achievement and because of his achievement."

A document absolving the Jews of deicide was hard enough for the "Roman mentality." On top of this was the opposition of President Nasser and Arab nationalism. Politically, "it spelt trouble": Italy was depending on the development of her markets in North Africa and the Near East. "And there was more than political affiliations between the Roman Curia and Italian Right-wing elements at stake; there was also the question of Vatican investments."

So well organised was the opposition to the document on the Jews that Cardinal Bea had to withdraw it from the first session and bide his time.

### Political and theological

Pope John died, and Cardinal Montini became Pope Paul VI. The new Pontiff approached the question of the Jews not primarily as a question of human relations based on a so-called traditional dogmatic standpoint. To him, according to the author, it was a political as well as a theological question. The makers of Italian foreign policy were dead set against the Bea document.

Essentially, Pope Paul was against introducing the document, Serafian declares, but Cardinal Bea and John had promised it, and the Jews expected it. Also, there was deep antisemitism among Catholics and Cardinal Bea had said that nothing short of a formal decree from the Vatican would suffice.

The second session began and,

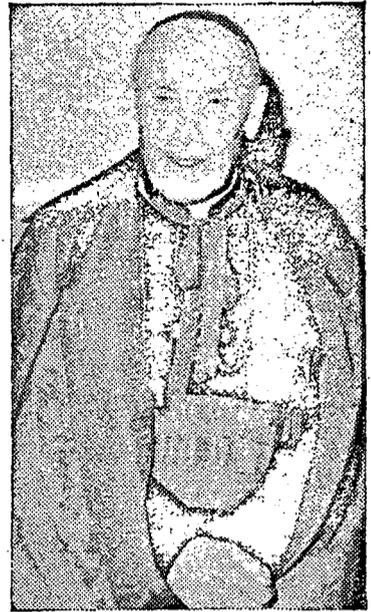
## Some cause for apprehension

From our Correspondent

ROME An authoritative Jesuit bi-monthly, "Civiltà Cattolica," has warned against underestimating the political consequences which might follow from the adoption by the Ecumenical Council of a declaration on relations between the Church and the Jews.

Arab opposition to such a declaration continues to be lively, the journal declares. In spite of the reassurances given about the non-political nature of the intended declaration "it seems that the political committee of the Arab League has decided to initiate diplomatic moves against the 'theological heresy' that the Jews alone are not responsible for the death of Christ."

"Civiltà Cattolica" notes that American Jews have become "prematurely and exceedingly alarmed" about the fate of the declaration on the Jews, but concedes that this apprehension is "perhaps not without some foundation."



Cardinal Bea

on October 14, Cardinal Bea started to plan the introduction of the two chapters, on the Jews and on religious liberty. The plans were drawn up with the agreement of the Pope. Chapter IV would be printed and distributed, Cardinal Bea would make a major speech before the Council. The chapter, Pope Paul decided, was to be included in the schema on Ecumenism.

The strategy decided upon by the opponents was to cause disunity and disarray in the liberal ranks. There would be a split vote on the question of acceptance of ecumenism as a whole; i.e., chapters IV and V would be cut away from the rest of the schema and voted upon later separately—a vote which there was no intention of granting.

During the respite between the two votes, "Arab irritation would have to be increased and the danger of reprisals against Christians in Arab countries underlined."

Also, the "possibilities of spoiling the collaboration between Cardinal Bea and certain Jewish organisations in America were explored." These organisations had co-operated faithfully for nearly three years with Cardinal Bea in helping him draw up a suitable document.

### Careful phrasing

The key figure in these tactics was Cardinal Cicognani, the Secretary of State. "His Italianate mentality would ultimately be the saving factor (for the conservatives) in an otherwise bleak situation."

On November 13, Pope Paul decided that chapters IV and V could not be submitted to a vote, but the decision would not be announced "in those terms or in a sudden, brutal or shocking way." The reaction both of the Council "and of the waiting world" had to be taken into account. There "would have to be a careful phrasing of the disclosure."

How to break the news that the chapters would not be voted? There would be deep disappointment among the American hierarchy and the Jews. For the hierarchy, it was "sufficient for the Pope to call in the most influential members and explain that circumstances were unfavourable."

For the Jews, however, something would have to be done to ease their disappointment. Why not include a visit to Israel in his Near East itinerary? his advisers suggested. "In this way Paul could seem to be acknowledging indirectly yet publicly the existence of the Jewish State and the disappointment would be lessened."

Pope Paul closed the second session with a speech in which he did not affirm that the two chapters would be resurrected, and he made no appeal to the Fathers to be prepared to discuss them, as he did in talking about other unfinished business.

If Pope Paul had ended his speech with "the usual pious and laudatory remarks" about the zeal and enthusiasm of the Fathers, the speech "would have been a failure." He ended it with the electrifying words, "We have decided next month to make a pilgrimage to the Holy Land." The reaction, as expected, was enthusiastic, and the Fathers forgot their disappointments.

## E.A. Barker

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## SUMMARY OF DECLARATION II: "ON JEWS AND NON-CHRISTIANS.

The History of this Declaration.

In the 63rd General Congregation of the II Ecumenical Vatican Council (November 8, 1963) there was distributed to the Council Fathers a text covering 42 lines, which was presented as Chapter 4 of the schema on Ecumenism, and having as its title: "The Attitude of Catholics towards non-Christians and Particularly towards the Jews". After a brief mention of other monotheistic religions, the chapter then went on to treat especially of the Jews, who have particular relationships with the Church of Christ. At the same time a communique from the Secretariate for Christian Unity explained that this chapter, which had been drawn up two years earlier by the Secretariate, was exclusively religious in content and was inspired by solely spiritual considerations. Hence, the Secretariate vigorously opposed any attempt to give the document a political interpretation.

The Council began the discussion of the schema on Ecumenism in the 69th General Congregation (November 18, 1963), and on the following day Cardinal Bea, in the 70th General Congregation, read a 4-page report to clarify the significance, the content, and the scope of the Chapter on the Jews in the schema on Ecumenism.

In the general debate on the schema some misgivings were voiced on the chapter on the Jews. Some felt that the chapter was out of place in the treatment of Ecumenism strictly so-called, while others observed that if the Council is to treat of the Jews, then it must likewise speak of the Muslims and of the other non-Christian religions. The Council Fathers from the Arab world were particularly vigorous in affirming the inopportuneness of a chapter on the Jews in view of the particularly tense circumstances now prevailing.

In the 72nd General Congregation (November 21, 1963) the first three chapters of the schema on Ecumenism were approved by a vote of 1966 to 86. In the 79th and last General Congregation Cardinal Bea gave assurance to the Council Fathers that although the Chapter on the Jews had not been brought up for discussion, there was question only of a temporary postponement, and in the meantime the chapter would be carefully re-worked.

At the beginning of the plenary meeting of the Secretariate for Christian Unity (February 27-March 7, 1964) the proposals on the Chapter on the Jews presented by the Fathers either in the oral discussion in the previous Session or in writing, filled a booklet of 72 pages. As the result of its deliberations the Secretariate reached the following conclusions: 1) the schema on Ecumenism strictly so-called will, as is logical, discuss only the question of unity among Christians; 2) the revised chapter on the Jews will be retained both for internal reasons and for its importance and because of the universal expectation which it has aroused; 3) because of the special bonds uniting the people of the Old Covenant with the Church, the document on the Jews will be an Appendix to the text on Ecumenism, but not a chapter, because, strictly speaking, Ecumenism deals only with relationships between Christians; 4) this same Appendix will touch on the relationships of Christians with non-Christian religions, with special emphasis on Islamism.

segue .....

The Declaration on the Jews and non-Christians.

The new text is composed of approximately 70 lines unaccompanied by notes. The text is two pages long. It is sub-divided into three paragraphs, treating of the common religious patrimony of Christians and Jews, of the universal Fatherhood of God, and of the inadmissibility of any and all discrimination.

A. The Common Religious Patrimony of Christians and Jews.

The Church of Christ recognizes gladly that, according to the divine mystery of salvation, the beginnings of its Faith and of its election are rooted in the Patriarchs and the Prophets. As a new creation of Christ and the people of the New Covenant, the Church can never forget that she is a continuation of that People with which God in His ineffable mercy established the Old Covenant and to which He entrusted the Revelation contained in the books of the Old Testament. Nor does the Church forget that Christ according to the flesh was born of the Hebrew people, as also the Mother of Christ and the Apostles, the foundation and the columns of the Church. The Church also bears in mind the words of the Apostle Paul to the Hebrews "who have the adoption as sons, and the glory and the covenants ..." (Rom.9,4).

Because of this heritage passed on to the Christians by the Jewish people, the Council aims to encourage and to recommend mutual knowledge of one another, which will be deepened through theological research and in fraternal dialogue, and in addition the Council deplures and condemns all injustices ever committed anywhere against human beings, and particularly the hatred and persecutions against the Jews.

It is also to be remembered that the union of the Hebrew people with the Church is part of Christian hope. According to the doctrine of the Apostle Paul (Rom.11,25) the Church awaits in faith and with desire the entrance of this people into the fullness of the People of God restored by Christ.

Consequently, let all take care in catechetical teaching, in preaching and in every-day conversation not to present the Hebrew people as a rejected people, and also take care neither to say or to do anything which may estrange the Jews. In addition, all should be careful not to attribute to the Jews of our time what was committed during the Passion of Christ.

B. God is the Father of all men.

This truth, already taught by the Old Testament, was confirmed in a new light by Christ. We cannot proclaim or invoke God as the Father of all men if we maintain an attitude of hostility in regard to other men created according to the image of God. Whoever expects pardon from God must be disposed to pardon his neighbor, and whoever does not love his brother whom he sees, cannot boast of loving God who is invisible.

In our spirit of love towards our brethren, we wish to consider with great respect the opinions and doctrines which, although they differ from our own in many respects, nevertheless in many elements reflect a ray of that Light which illumines all men. Thus we seek to have an understanding also of the Muslims who adore one God, personal, and the rewarded of the actions of this life, and who with their religious sense are in some degree close to us.

Do not do  
or say  
anything  
that might  
alienate  
the Muslims  
from the Jews

C. Condemnation of any kind of discrimination.

Hence there disappears any foundation for the theory which established between man and man, between people and people, differences in human dignity or in the rights flowing therefrom.

All honest men, and Christians particularly, must refrain from any act of discrimination or of harassment for reasons of race, color, social condition, or religion. Christians are ardently summoned by the Council, as far as lies in their power, to live in peace with all men, to love all men, even those who may one day be their enemies, in order they they may all be sons of our Father in Heaven, who makes His sun to rise on all men without distinction.



## UFFICIO STAMPA

Session No. 3

NEWS BULLETIN NO. 10

General Congregation No. 89

The 89th General Congregation of the II Ecumenical Vatican Council opened on Monday morning, September 28, 1964. The Votive Mass of the Holy Spirit was celebrated by the Most Rev. Frantisek Tomasek, Titular Bishop of Buto, from Czechoslovakia. The Gospel Book was enthroned after the Mass by Bishop Emilio Sosa Gauna, of Sergenza, Paraguay. The work of the session was under the direction of Cardinal Gregory Peter Agagianian,

Archbishop Felice explained the procedure to be followed in the voting tomorrow on the details of the establishment of a permanent diaconate, if the voting today approves the principle of this restoration. He also announced that, at the request of the Theological Commission, the Moderators had agreed to replace the one vote scheduled for Wednesday on Chapter 3 De Ecclesia with two votes on distinct parts of the text. The reason is that these two parts are clearly distinguished, the one from the other, and it is hoped that this procedure will lighten the burden of the Theological Commission in the final drafting of the text to come after the vote. In answer to a further question, the General Secretary announced also that no one was empowered to vote through another, but that every vote, as demanded by the Rules of Procedure of the Council, must be personal.

During today's session, six further votes were taken on Chapter 3 De Ecclesia. These were:

Vote 31. Deals with the Bishops' power to govern, as including the sacred right before God to make laws for their subjects, pass judgment, and direct everything which pertains to the organization of worship and the apostolate. -- Votes cast, 2,176; Placet, 2,088; Non placet, 86; Null, 2.

Vote 32. Takes up the Bishops' obligation to imitate the Good Shepherd, mindful of their own weakness, and of their obligation to evangelize. The text also speaks of the duty of the faithful to be united with their Bishop as the Church is to Christ. -- Votes cast, 2,169; Placet, 2,155; Non placet, 14;

Vote 33. Treats of priests in their relationship to Christ, to the Bishops, to fellow-priests and the Christian people. -- Votes cast, 2,164; Placet, 2,125; Non placet, 38; Null, 1.

Vote 34. Discusses the fraternal union among priests, their obligation of fatherly service and the obligation of the priest to promote unity. -- Votes cast, 2,162; Placet, 2,157; Non placet, 11.

Vote 35. Discusses the place of deacons in the Church, their sacramental grace, and their service of priests. Votes cast, 2,152; Placet, 2,055; Non placet, 94; Null, 3.

Vote 36. Proposes the restoration of a permanent diaconate in the Church. Votes cast, 2,148; Placet, 1,203; Non placet, 242; Null, 3.

segue...

Having secured the signatures of at least 70 other Council Fathers, the following prelates were authorized to continue the discussion on religious liberty:

1. Archbishop John C. Heenan of Westminster, England;
2. Bishop Adrian Deungu, of Masaka, Uganda;
3. Bishop John Wright of Pittsburgh, Pennsylvania;
4. Archbishop Jean-Baptiste Zoa, of Yaounde, Cameroons;

The following paragraphs represent the substance of their remarks.

HEENAN

1. The 16th century saw a bitter battle between Protestants and Catholics in England. Religious liberty was soon banished and the number of martyrs was evidence of the ferocity of the persecution. In all honesty, it must be admitted that when a Catholic Queen occupied the throne, Protestants suffered a similar fate. By the end of the century, Protestantism had triumphed and the Church of the early centuries had almost ceased to exist. Great Britain can in no sense be described as Catholic today. The Church of England is the established Church, and the Queen is its head. The general mentality of the country is Christian in the sense that babies are usually baptized, couples generally prefer to be married in the Church and almost all are given Christian burial. It is true that many profess no religion. -- Nevertheless, religion is honored both publicly and in private. The Church makes substantial contributions for Church schools and pays full salaries to all teachers, whether they be lay or religious. Catholic schools are granted the same rights as the Church of England schools. Everyone recognizes that liberty and equality of treatment for all is the only way to propose peaceful civic relationships-- We praise and unreservedly approve this declaration on religious freedom. Because the world is small, what happens in one State can have repercussions all over the world. Some fear the danger of allowing the propagation of error. This is a genuine fear because no one can feel happy at the prospect of the young or ignorant being led into error. But against the contempt for all restraint, we must safeguard liberty. Freedom must be defended at all costs. Experience shows that any state interference in religious matters has always been harmful. The external practice of religion should be subject only to those restrictions which are absolutely necessary to safeguard public order. The text does well to base this right on something more positive than tolerance and the common good. This pastoral doctrine should not omit some doctrinal considerations, because we should give some indication of the methods by which we have reached our conclusions.

DEUNGU (UGANDA)

2. For newly independent African nations, the recognition of religious liberty is of the utmost importance. One consequence of independence has not infrequently been interference with schools, youth associations, and the very exercise of religious worship. The Church has the duty to proclaim all the rights of man and religious liberty is one of the chief among them. Such a proclamation is important because of the influence for good or for bad exercised on African nations by other continents. Any supposition that a Christian state can repress other religions will necessarily lead to the conclusion that non-Christian states can repress Christian religions. This Council must go on record clearly as favorable to the principle of religious liberty. This will not harm, but will rather help the Church because it will be a defense of truth and Our Lord had promised that the truth will make us free.

segue...

WRIGHT

3. Our treatment of the important topic of religious liberty tends to be too pragmatic. The text is too cautious when treating of the relationship between religious liberty and the common welfare. The questions are inseparable. It may well be argued that the preaching of error may in some degree be harmful for the common welfare, but any denial of religious liberty harms the common welfare in an even greater degree. This is because, by its very nature, the common welfare demands this liberty and its recognition by civil authority and presumes it as an integral and essential element. However, the common welfare cannot be confused with the passive quiet or the forced conformism of the police state. The search for God can sometimes give rise to controversies and quarrels. Obedience to the Divine and human law for the common good must be a virtue, exercised with intelligence and wisdom. The common welfare is not a merely physical or mathematical collection of material goods in which all citizens share. It includes certain civic services, such as public highways, fire protection, and police service. But this is not the ultimate limit of the common welfare as Maritain has stated, the common welfare is something which is ethically good. In this common welfare there is included as an essential element, the highest development possible here and now for human persons! For those persons who constitute the united multitude in order to make-up a people, according to relationships based not on force but on justice. Insofar as it is both ethical and moral, the common welfare demands and presumes religious faith, one which is true and integral, strong and fruitful. A purely pragmatic approach to this all important topic is unworthy of the subject. We must show how religious liberty corresponds to the truth of the individual person and the common welfare. It is better to acknowledge in all Christian simplicity how religious liberty corresponds to truth. As successors of the Apostles, we must be fearless proclaimers of this liberty because historically we are the heirs of a freedom which has almost always and everywhere been won only at the cost of blood and tears. Our experience shows us how dear our liberty is and how fruitful it is. We must endeavor to persuade our neighbors and our brethren to practice free obedience, a freedom which brings salvation because it is obedient, an obedience which brings salvation because it is free.

20A

(CAMEROONS)

4. The world expects nothing more anxiously from this Council than a clear declaration on the reverent treatment of every human person in things religious. We must be universal in our consideration of religious liberty. Each of us naturally speaks from the context of freedom or persecution already experienced. This is not enough for an Ecumenical Council, which must consider things under their universal aspect, going beyond the experiences of individuals or nations. We must speak of man as such. Our declaration must be doctrinal in its foundation and not merely pragmatic. If the Church is to be cleared of the accusation of insincerity in its attitude on religious freedom, then we must demonstrate how our declaration rests on solid doctrinal basis. In its content this declaration is absolutely necessary.

After these four speakers, debate opened on the declaration dealing with the attitude of the Church toward Jews and other non-Christians. The following speakers took the floor:

1. Cardinal Achille Lienart, of Lille, France;
2. Cardinal Ignace Tappouni, Syrian Patriarch of Antioch; In the name of Stephanos I Sidarouss, Coptic Patriarch of Alexandria; of Maximos IV Saigh, Melchite Patriarch of Antioch; of Paul II Cheikho, Chaldean Patriarch of Babylon, and of Ignace Pierre XVI Batanian, Armenian Patriarch of Cilicia;
3. Cardinal Joseph Frings, Archbishop of Cologne, Germany;
4. Cardinal Ernesto Ruffini, Archbishop of Palermo, Italy;

segue...

5. Cardinal Giacomo Lercaro, Archbishop of Bologna, Italy;
6. Cardinal Paul-Emile Leger, Archbishop of Montreal, Canada;
7. Cardinal Richard Cushing, Archbishop of Boston, Massachusetts;
8. Cardinal Frenziskus Koenig, Archbishop of Vienna, Austria;
9. Cardinal Albert Gregory Meyer, Archbishop of Chicago;
10. Cardinal Joseph Ritter, Archbishop of St. Louis, Missouri;
11. Archbishop Lorenz Jaeger, Archbishop of Paderborn, Germany;
12. Archbishop Philip Pocock, Coadjutor Archbishop of Toronto, Canada;
13. Bishop Peter Nierman, of Groningen, Holland;
14. Bishop Jules Daem, of Antwerp, Belgium.

Their observations can be summed up as follows:

**LIEBART**

1. The text should be kept as it is, although some touching up needs to be done in some details. There should be no fear of making this declaration because the aim of the Council is exclusively spiritual. The text is generally acceptable in its treatment of the common patrimony of Christians and Jews. Nevertheless, more stress should be placed on the statement that the Jewish people is not to be regarded as reprobate. St. Peter and St. Paul never regarded the Jews as a rejected people, so neither can we.

**TAPPOKINI**

2. We must confirm in this solemn assembly, our former declarations against a declaration of this kind coming from the Council. If this document is insisted on, it will cause most serious difficulties for the hierarchy and the faithful in many localities. The Council will be accused of favoring specific political tendencies. With full awareness of our pastoral duty, we remind the Council of what has already been stated, namely that this declaration is inopportune and we ask the Council merely to have it figure among the acts of the Council.

**FRINGS**

3. The two declarations are to be accepted and the reasons have been abundantly explained. The treatment of the Moslems is to be commended. But it is regrettable that the beautiful theology of Chapter 2 of the Epistle to the Ephesians is practically ignored. This is the classical passage in Sacred Scripture treating of the old and new relationships between peoples of the Old and New Testaments. In the treatment of the non-culpability of the Jewish people as a whole in the death of Christ, we should return the previous text. -- The treatment of non-Christians is too negative. We should point out in positive fashion, how notwithstanding their errors, they still reflect a ray of the light of God. At the end it is not proper for the Council to command the faithful to practice love of the Jews. Christ has already commanded it and the Council can only reiterate this Divine precept.

**RUFFINI**

4. The praises outlined here in regard to the Jewish people are most commendable. It hardly seems necessary to insist that Christians should have love for Jews. Many incidents in the last war were eloquent proof of this, to the point that the Grand Rabbi of Rome felt obliged to express his thanks publicly for the asylum so generously granted by the Holy See and for other favors. It would be likewise in order to urge Jews to love Christians, particularly Catholics, and to desist from offensive practices such as have characterized the past. It is a known fact that most Jews follow the Talmudic text which inculcate contempt for all who are not Jews. It is well known that the international organization of Free Masonry, which is so hostile to the Church and has been outlined to members of the Church under pain of excommunication, is supported and encouraged by Jews. -- Why is there no mention in the text of redemption through Christ also for the Jews? The text says practically nothing of non-Christians except with reference to Moslems. But there are in the world as many Buddhists and Hindus as there are Moslems and they are no farther removed than the Moslems from our basic Christian teaching. segue...

LENGER (Bologna)

5. The basic reason for this declaration on the Jews is not the events of the last war, nor any extrinsic or political motivation. Its cause is purely religious and spiritual and comes from within the Church, i.e., that deeper knowledge of itself and of its own essential mystery which the Church is today acquiring. This declaration is the maturing and the necessary fruit of the dogmatic constitution on the Church and on the Liturgy. The text should be perfected and be completed. It should suggest Biblical discussions with Jews and with greater reverence should express the hopes of the Church for exchatological re-integration of the Jewish people. The Jews of today should not be called an accursed or deicide people, but we should recognize that all of us "have strayed like sheep." It is not a new doctrine in the Church but a traditional one that the Jews crucified Christ out of ignorance, as can be seen in the Catechism in the Council of Trent.

LEGER (Montreal)

6. The importance of the declaration on Jews and other non-Christians is evident. It is an act of a renewed Church. The text does well to present the two new articles, lest anyone feel excluded from the maternal interest of the Church. On some points, the text needs to be modified. References to the Jewish origin of Jesus, Mary and the Apostles should be made more clear and specific and not just set down as passing references. We should explain why we condemn hatred of the Jews, i.e., not only because they are men but because they are specially related to us. We should declare that past persecution of Jews came from false philosophies and wrong interpretation of Christian doctrine. On the relations of Christians and Jews, the text is too generic and ambiguous. To stress that the Jewish people is not reprobate, why not quote St. Paul when he states that "God did not reject the people whom he had chosen." We should make it clear that we are not speaking of the Jews of today but of Jews as such and everywhere.

CUSHING

7. Our declaration of the scheme for the Jews and love for the sons of Abraham must be more clear and positive, less timid and more charitable. In a word, it must manifest Christ. The text must rule out any special culpability for the death of Christ which can be made to affect later generations. We have no right to set ourselves up as judges in the place of God. The declaration should likewise include an avowal and a disclaiming of the sins of some Christians, even in our own time; sins against the law of Christ and against Christian life and doctrine. We must proclaim to the world in this sacred assembly that there is no logical or historical reason which can justify the iniquity, the hatred or the persecution of our Jewish brethren. It may well be true that not many voices of this kind were lifted in the past but at least they can be lifted now.

KOENIG

8. The special mention of the Moslems is most acceptable because of their profession of belief in one merciful God. One may wonder why the passage condemning persecution of the Jews has omitted the words, "formerly or in our own time," which appeared in the previous text. Several detailed modifications would greatly improve the general tenor of the text.

MEYER

9. The importance of this declaration has been stressed by many and it should be accepted with our whole hearts. Last year's text was better and more ecumenical in tone. It is not enough to say that the Church deplores the persecution of Jews merely because it condemns injustice to all men. There should be explicit mention of the special bonds uniting us to the Jews, as was done in the previous text. St. Thomas Aquinas has reminded us that no Jew in the time of Christ was formally guilty of deicide because they did not know the Divinity of Christ. -- There would be reasons for treating here only of the Jews and taking up other religions in schema 13 on The Presence of the Church in the World. There are the same reasons for treating of other

religions here as for the Moslems. The text should make very clear that the Church takes a vigorous stand against any and all discrimination on the basis of nation, race, etc. This should be set forth in greater detail and with greater clarity.

*NIETZ* 10. The approval of a declaration regarding the Jews would provide an opportunity to repair the injustices of past centuries. For this purpose, the text proposed last year is better than the one now under consideration. The present document has several weaknesses: 1) the style apparently recognizes only half-heartedly the close relationships existing between Christians and Jews. 2) Because of certain omissions, the text does not really go to the heart of the Jewish problem. 3) There are offensive ambiguities, because in some places what is not said is more eloquent than what is said.

*JREGER (Palenstein, Germany)* 11. Because Jews are also non-Christians, the title should be changed to "Declaration on Jews and other non-Christians." There are certain texts of Scripture which could be used to enrich the declaration, while some others which are used are not really to the point.

*POCCEK (Canada)* 12. There are historical reasons why the Church should retract the accusations made against the Jews in the past. The Church must absolve the Jewish people from all false accusations made in the past through an abuse of truth and charity. Sometimes it is argued that this cannot be done because a stand of this kind would put the Jews in a better light than is justified by Sacred Scripture. But the harsh words used by Our Lord, Stephen and Paul, who were all Jews, were used as exhortations to conversion. Such expressions cannot be taken as an objective description of the whole people. These words were intended to stir consciences and to move hearts. Often in St. Joh, the terms, "the Jew," refers not to the Jewish people but to the enemies of Christ. Thus these words were applicable not to all but only to a few.

*NIERMAN (Holland)* 13. The declaration is most acceptable because it shows on the part of the Church an increasingly clear perception of the religious values of the Jewish people and of other religions, in all of which are found some elements of truth coming from the Father of Light who wishes to save all men. To safeguard harmony and to strengthen the text, certain detailed changes should be made.

*DAEM (Belgium)* 14. The text is acceptable but it could reflect more perfectly the conditions of our present day dialogue with Judaism. The Church should judge the human and religious values of Judaism, not only in the light of history and theology but also in the light of the religious and human state of Judaism today. Today's dialogue with the Jews is based on an antinomy found in Sacred Scripture: on the one hand a condemnation of the Jews, and on the other hand, God's will to save all men. Thus our dialogue today is taking place according to the plan of God.

The General Congregation adjourned at 12:35.

FINE

ANTI-DEFAMATION LEAGUE

OF B'NAI B'RITH

315 Lexington Avenue  
New York, N. Y. 10016

MEMORANDUM

To: Members of the National Commission  
From: Benjamin R. Epstein  
Date: September 17, 1964  
Subject: Ecumenical Council, The Vatican, Rome

For Your Information

*Benjamin R. Epstein*

I am sure you will be vitally interested in the enclosed report on the activities of our organization with respect to the Ecumenical Council meeting which opened yesterday in Rome.

All of us are deeply disturbed by the new version of the section dealing with Catholic-Jewish relations and hope that it will be strengthened to compare with the original draft submitted last November.

Dr. Joseph L. Lichten, director of ADL's Department of Intercultural Affairs, who maintains liaison with the Catholic community, has been in Europe for a number of weeks and is currently in Rome. We hope that his efforts will bear fruit.

BRE:blh  
Enc.

# ANTI-DEFAMATION LEAGUE

OF B'NAI B'RITH

C O N F I D E N T I A L

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New York, N. Y. 10016

## MEMORANDUM

To: Benjamin R. Epstein  
From: Oscar Cohen  
Date: September 17, 1964  
Subject: Ecumenical Council

In the history of the Roman Catholic Church, only twenty Ecumenical Councils have been called, the last one taking place in 1869. The present Ecumenical Council, called by Pope John XXIII in December, 1959, will probably go down in history as one of signal importance to Jews. One of the matters which Pope John XXIII placed before the Ecumenical Council was that of Catholic-Jewish relations. He instructed Cardinal Bea to undertake suggestions leading to a declaration on this subject.

During the second session of the Ecumenical Council, Cardinal Bea introduced this statement as Chapter 4 of the Schema on Ecumenism. The document, thought confidential, became public. The draft statement contained a declaration of mutual understanding and esteem between Catholics and Jews. More important, however, it stated that the responsibility for the death of Jesus is shared by "the whole of sinful mankind." After a few days of heated debate, Chapter 4 was taken off the agenda without a vote or explanation. It was understood that the matter might come up at the next session of the Council, which is currently taking place.

Dr. Joseph Lichten, ADL Director of the Department of Intercultural Affairs, was in Rome before and during the first session of the Ecumenical Council, conferring with Catholic leaders with whom he had been associated over the years. On his return to the United States, articles by him on the Ecumenical Council and the Jews were published widely in the Catholic press. Dr. Lichten, in his statements, indicated the need for a strong statement on Catholic-Jewish relations, particularly with regard to the deicide charge.

During the intervening period between the last and the current session, Dr. Lichten and ADL staff throughout the nation had been interviewing leading Catholics in order to discuss the need for the strongest possible statement to be issued by the Ecumenical Council. The issue came up at the many Catholic-Jewish ADL co-sponsored conferences held at Catholic colleges, some twenty of which have already taken place throughout the nation and many others are scheduled. American Catholic leaders declared publicly that they were in favor of a strong statement and expressed confidence that the Ecumenical Council would issue such a statement.

In the Spring of 1964, Cardinal Bea was the house guest of Cardinal Cushing in Boston, on a private visit. He did, however, spend some time with Dr. Lichten in discussing the forthcoming Ecumenical Council. He confirmed what we already knew from other sources -- that pressure from conservative forces in the Catholic Church as well as from Arab nations were pressing hard for a weak statement on the Jews;

indeed, some wanted to eliminate it altogether. Cardinal Bea said it was important for Jews who have the confidence of important Catholics, to impress upon them the significance of a strong statement. He urged Dr. Lichten to proceed to Rome in advance of the Ecumenical Council, and to see leaders of the Church in Rome and in various countries of Europe.

This matter was discussed by officers of the League together with Label Katz, President of B'nai B'rith, and a special allocation was provided by ADL which enabled Dr. Lichten to leave for Rome in July. Before Dr. Lichten's departure, and during his stay in Rome, a systematic effort was made to meet with American prelates and to impress upon them the importance of a stronger statement from the Ecumenical Council, with particular reference to the deicide charge. We can report that with hardly any exception, every influential American Catholic leader who will be attending the Ecumenical Council has been interviewed. The response was gratifying. American Catholic prelates in Rome are making a determined effort to achieve a stronger statement.

Prior to his departure for Rome, Dr. Lichten wrote an article, "The Council Declaration on the Jews" which was published in the August, 1964 issue of the influential Catholic World (New York). Reprints of this article were circulated widely both here and in Europe. In addition, Dr. Lichten wrote a review of the book by Jules Isaac, "The Teaching of Contempt," which focused attention on the pernicious influences of the deicide charge. This was published in the August, 1964 issue of Ave Maria, a national Catholic weekly.

An instrument of vital importance in our program was a memorandum which we developed, based upon material from the University of California studies, indicating that the deicide charge significantly influenced the attitudes of Catholics in the direction of anti-Semitism. Projecting the statistics, one could assume that 5,000,000 Catholics in the United States hold anti-Semitic attitudes as a result of their belief in Jewish responsibility for the death of Christ. The document was initially stamped "confidential." We had conflicting advice from Catholics both here and abroad about publishing it. However, in early September the New York Herald Tribune released a draft of the statement on the Jews which is to be presented to the Council. Statements by various individuals and organizations followed. On the advise from Dr. Lichten in Rome, and after consultation with important Catholic officials, we issued a press release which included part of the University of California findings. This was published widely in the press in this country and in Europe as well. The effect of this material cannot be over estimated and as an example of this, one of the European cardinals asked for a translation of this document in German so that it could be given wider distribution.

Because of ADL's extensive work over the past ten years with the Catholic community, many of the important personalities involved in the Ecumenical Council are known personally to Dr. Lichten. On route to Rome in July, Dr. Lichten stopped in Brussels to meet with Cardinal Suonens, Primate of Belgium and one of the moderators of the Ecumenical Council. To quote from Dr. Lichten's report:

"I was received at his residence in Milines on a Belgian national holiday and no one disturbed us. I presented my case and defined my position on the situation in general. I spoke of my disappointment as a Jew of the recent developments and described the reaction of the American Jewish community to this issue. I stressed the deicide charge and what effect the elimination of the deicide charge might have

on future Catholic-Jewish relations around the world, and especially in the United States.

"The Cardinal stressed his strong belief that the Declaration will be adopted and that its content will be positive. The Cardinal went to the next room and returned with a booklet in a green cover, which I recognized immediately as the Schema. The Cardinal informed me that he received the document only a day ago and asked if I understood Latin. After my affirmative answer he read from the document..."

(Dr. Lichten then reports on the content of the document, released more than a month later in the press.)

"After involved discussion, the Cardinal agreed that he could not be satisfied with this statement. ...The Cardinal encouraged me to see a number of important European Catholic leaders and offered letters of introduction."

Dr. Lichten continues in his reports from Rome that a considerable struggle is in progress there between the liberals and the conservatives, which consists of the Roman Curia and bishops from the Middle East. At the Ecumenical Council the liberals outnumber the conservatives, but when the Council is not in session, conservatives have much greater influence in Rome. Dr. Lichten found that the draft statement on the Jews was the work of mainly the conservative forces and he was filled with grave concern. In the meantime, he maintained contact with officials in the Vatican and European Catholic leaders, both lay and clerical. He made continuous use of the University of California statement which seemed to have considerable affect on those who read it.

Dr. Lichten's reports have been voluminous, and the following excerpts from his reports indicate the kind of work he is doing:

"I met with Ukrainian Bishop Buczko and with C. Papee, the Polish Ambassador to the Holy See. There are about sixty Ukrainian and Polish bishops and their strength should not be minimized. I spoke to Bishop Buczko of the millions of Jews who perished in Poland and in the Ukraine and pointed out how important it could be if at least one Ukrainian bishop were assigned to speak at the Council on Catholic-Jewish relations. Ambassador Papee is now actively following up on this suggestion."

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"I know a small group of influential leaders in Rome. They differ from the political Christian-Democratic leadership, which seems to be losing its moral influence and often gets into conflict with the Vatican. This group is important and powerful. To it belong the brothers Migone, one of whom is the Italian Ambassador to the Holy See; the other brother, Piero Migone, is the Attache at the Italian Embassy in Bern. Other members of this group are: Vittorino Veronese, former head of UNESCO and now President of the Banco di Roma (this bank and Banco di Spirito Sancto represent the Vatican in many important transactions), Sen. Montini, the brother of the Pope, and a very few other select members.

"Dr. Piero Migone called me from Bern and invited me to a conference, explaining that he wanted to hear personally from me about the whole epic of the

Declaration. He also offered to introduce me to several influential personalities.

"I met with Migone at the Embassy in Bern and found him much interested. I have the impression he will be doing much behind the scenes work in the best European diplomatic tradition. He gave me nine letters of recommendation to important prelates from all over the world, including Latin American bishops."

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"In Vienna I met with Cardinal Koenig, who received me cordially and we spent a good part of the day together. He had already been advised about my audience with other prelates and promised to do everything possible to affect the inclusion of the deicide charge in the Declaration.

"Later, the Cardinal invited me for dinner at his palace and after dinner showed me the impressive building (part of which served as locale for the film, 'The Cardinal'). In one of the rooms hangs a huge medieval painting of Jesus on the Cross. This painting bears several wide holes and slashes made by the bayonets of the Hitler Youth who once invaded the palace. The Cardinal obviously wanted to show me the painting.

"In the morning I left the University of California report with the Cardinal. After dinner we continued our morning conversation and I found that the Cardinal had read the memorandum very carefully. He felt it should be public and expressed great interest in the project. In fact, he would like to initiate a similar study in Austria and inquired whether or not the University of California scholars would be available for similar research in Austria.

"He was deeply interested in the difficult position of the Jews in the Soviet Union and was much interested in our 'Letter of Conscience' project, which he thought might be initiated on an international scale."

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"I met with Monsignor Achillo Lupi, Associate Secretary of the Ecumenical Council, a man who knows every bishop and to whom every bishop reports on his arrival. He was not well informed of the details of the Declaration. This happens so often...

(Note: We, too, in working in the United States find that high ranking Catholics are frequently not sensitive on the issue and do not realize its importance. They cannot understand why Catholics should be anti-Semitic, but when it is explained to them, and particularly when they see the University of California research material, their viewpoint frequently changes dramatically.)

"We read from the 'secret document' together while I made my points. He listened attentively and then stated that this was by no means a final one and that many surprises could be expected..."

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"Monsignor Costa is the President of Catholic Action in Italy and the forth-

coming head of the Conference of Italian Cardinals and Bishops (450). He was unusually interested in the topic and in Jewish feelings about the draft. Toward the end of our meeting, he made a simple suggestion. He asked for a document from me which he wanted to place before the 'highest authorities' of the Church."

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"Cardinal Lercaro (Bologna) is one of the four moderators of the Council, and one of the most important participants. I was received according to the most elaborate protocol, usually reserved for important dignitaries. I was shown around the famous 'Documentation Center' and my audience did not take place until the next day. I gathered from the Cardinal that the opposition to the Declaration was far stronger than we had thought and that this opposition is still active.

"I was given a present, among others, of a huge volume in Latin, containing the major decrees of the previous twenty Ecumenical Councils, published under the Cardinal's auspices. He was somewhat taken aback when I opened the book and showed him a statement made 400 years ago by the Council of Trent, in 1648 that Christ died for all men, because of the sins of all men. A similar sentence appeared originally in the famous Chapter IV; but it was later eliminated. I observed that it seems some of today's bishops have not yet reached the stage of the Council of Trent. In answer, Lercaro said that I am right, that 'the shameful charge should be taken from the shoulders of the Jews.' He feels very badly about the change in the Declaration and will work hard for a just statement."

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We have had an exchange of cables and a number of telephone discussions with Dr. Lichten. At one time we discussed the statement which had been requested of him and which has been placed before the highest dignitaries of the Church. He has met with the prelates of the United States who have been advised by our staff in the United States of Dr. Lichten's presence in Rome and he reports that the Americans have made the Declaration on Jews a major issue. The University of California statement is being used extensively and has been published in full by DO-C, the Dutch documentation journal of the Council, one of the most influential newsletters in Rome, distributed to all the 2,500 bishops.

There is some room for optimism at this point. Many amendments are being presented, and if "half of them are accepted, we would be very happy." Even if the statement remains as is, the fact that so many European, and particularly American, high ranking officials of the Church have worked so hard for a stronger statement, means that they will be increasingly committed to Catholic-Jewish cooperation. In this regard, the possibilities of ADL's work with Catholic communities in the future would seem bright indeed.

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# Confidential Vatican Text

Schema decreti De Oecumenismo

Declaratio altera

DE IUDÆIS ET DE NON CHRISTIANIS

32. (De comuni patrimonio Christianorum cum Iudæis). Ecclesia Christi liberator agnoscit fidei et electionis suae initia iam apud Patriarchas et Prophetas, iuxta salutem Dei mysterium, invenit. Confitentur enim omnes Christi-fideles, Arabas, filios secundam fidem (cf. Gal. 3, 3). In eisdem

## CONFIDENTIAL

### Schema of the Doctrine on Ecumenism Second Declaration On the Jews and Non-Christians

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

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

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

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

It is also worth remembering that the union of the Jewish people with the Church is a part of the Christian hope. Accordingly, and following the teaching of Apostle Paul (cf. Rom. 11, 25), the Church expects in unshakable

faith and with ardent desire the entrance of that people into the fullness of the people of God established by Christ.

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

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

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

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

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

# VATICAN AND JEWS

By Gershon Jacobson

*A Special Correspondent*

A new version of the Roman Catholic Church's long-awaited declaration on the Jews and non-Christians is being circulated in a confidential document. It is one that troubles Jewish leaders who have seen it.

The document has been prepared for debate and action by the third session of the Second Vatican (Ecumenical) Council which convenes in the Vatican on Sept. 14.

It stands in sharp contrast to a draft declaration that was introduced at the Council's second session, which recessed last Dec. 4.

The new document places what Jewish sources regard as an unfortunate emphasis on the traditional Catholic hope for the conversion of Jews to Christianity.

Also it deals only obliquely with the ancient charge of deicide, the allegation that Jews are to blame for the Crucifixion of Christ. Whereas the earlier version held that all mankind, and not the Jews alone, was responsible for the Crucifixion, the new version contains only a vague reference to the role of the Jews.

However, the new document condemns in the  
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longest terms hatred of Jews in particular, and it is brotherly love for all mankind.

The document was viewed in some quarters as seeming to make the Church's attitude toward Jews conditional on conversion of Jews to Catholicism.

The document—as set forth in an unofficial translation in the Latin draft—asserts: "It is also worth remembering that the union of the Jewish people with the Church is a part of the Christian hope. Accordingly, and following the teachings of Apostle Paul, the Church extends to the Jewish people an unshakeable faith with ardent desire that the people of that time be brought into the fullness of the people of God established by Christ."

Everyone should be careful, therefore, not to expose the Jewish people as a reprobate nation, be it in Catechism, in preaching God's Word or in worldly conversation, nor should anything also be said or done which may alienate the minds of men from the Jews."

### CRUCIFIXION

In its sole reference to the crucifixion, the document continues:

"Equally, all should be on their guard not to impute to the Jews of our time that which was perpetrated in the passion of Christ."

The proposed declaration is labeled "confidential." All proceedings bearing on the council are secret until officially promulgated as a decree. The declaration is intended to be a separate document, but part of the summa of the doctrine on anti-Semitism.

Such drafts are disseminated to the 2,300 prelates and Church dignitaries who make up the council.

In its initial passages, the declaration spells out the Church's close religious historical ties to the Jewish people.

It says: "The Church of Christ fully acknowledges that the beginnings of its faith and mission, in accordance with the mystery of salvation, are to be found already among the Patriarchs and Prophets."

Referring to all Christians as "sons of Abraham by faith," the declaration says that the Church can never forget "that it is a continuation of that people with whom God in his ineffable mercy once deigned to enter into the Old Covenant and whom He chose to entrust with the revelation contained in the Books of the Old Testament."

### THE FLESH

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

Further, the Church was always mindful and will not overlook Apostle Paul's teachings relating to the Jews, "in whose adoption, and in whose glory, and in whose covenants, and in whose giving of the law, and in whose service, and in whose promises."

to serve as a preface in the document to a formal denunciation of anti-Semitism, in these terms:

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

### OUR TIME

It is at this point that the document speaks of Jewish "union" with the Church as part of the Christian hope, and cautions against implicating "Jews of our time" in the passion of Christ.

In subsequent passages, the document speaks of the religious obligation to regard all men as brothers.

"The attitude of man towards God as Father and the attitude of man towards man as brother are so closely connected that any negation of human brotherhood carries with it or leads to the negation of God himself with whom there is no respect of persons."

The document makes special mention of those who espouse "points different from ours," but which "carry the ray of that truth which gives light to every man born into this world."

In this connection, the document continues:

"Thus we embrace also, and first of all, the Moslems who worship one personal and recompensing God and who, in religious feeling as well as through many channels of human culture, came closer to us."

Then, condemning any kind of discrimination, the document states:

"In consequence, any theory or practice which leads to discrimination between man and man or between nation and nation, insofar as human dignity and the rights flowing therefrom are concerned, is devoid of foundation."

### ON RIAS

"It is imperative, therefore, that all men of good will and conscience in particular abstain from any discrimination or vexation of human beings on grounds of their race, color, social status or religion."

In its earlier version, the declaration on the Jews was far more specific in its reference to the crucifixion of Christ and the charge that the Jews are guilty of deicide, God-killing.

As originally drafted by the Secretariat for Promoting Christian Unity, the document set forth as Roman Catholic doctrine the belief that all mankind shared responsibility for the crucifixion. It specifically absolved Jews as a people. Though the Church has never taught that Jews alone were to blame, such interpretations have been made for centuries and have been a basic factor, if not the most important, in historical anti-Semitism.

No such reference to the deicide charge appears in the

document to a formal denunciation of anti-Semitism, in these terms:

Opposition developed in response to a concern that by including it, the Church might be accused in Arab lands of taking sides in the Arab-Israel dispute.

In addition, conservatives in the Roman Curia were reported to be opposed to modification of tradition.

The original document that was placed in the hands of the Council Fathers by the Secretariat for Promoting Christian Unity represented two years of work begun at the behest of Pope John XXIII.

In a communique issued last November, the Secretariat declared that the draft made a point that the responsibility for Christ's death fell on "sinful mankind" and that it was "to atone for the

Christ willingly offered himself on the cross.

The communique added:

"The part the Jewish leaders of Christ's day played in bringing about the crucifixion does not exclude the guilt of all mankind. But the personal guilt of these leaders cannot be charged to the whole Jewish people either of his time or today."

"It is, therefore, unjust to call this people 'deicide' or to consider it 'cursed' by God. St. Paul, in his letter to the Romans, assures us that God has not rejected the people whom He has chosen."

It was made clear that the earlier version contained sections dealing with the Old Testament origins of the Church and the Jewish birth of Jesus, his mother, and the Apostles.

These sections were retained in the new version without reference to the deicide charge.



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## Schema of the doctrine on Ecumenism

## Second Declaration

## ON THE JEWS AND NON-CHRISTIANS

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

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## Cardinal - Spain

- dialogue with all people, incl. Jews
- Rev. Toppoani - but
- All now - not Jews - non-Xan
- reorganize text
- leave out guilt Jews - nobody believes it
- relig lib. at end - principle on which all things

## Seper - Yugoslavia

- fears open to cross misinterpretation
- no polit intention
- Church united w. Jews in mass - Abraham
- persecution of Jews demand action -  
outraged bec they were Jews
- persecution Tommas falls back on Xan  
patrimony
- too little present-day contacts w. Jews  
Save salvation - dialogue
- prepare guide - book to guide
- separate Jewish section in Bea

Cameroon - Muslims belong after Jews  
understand mystery of X, receive Mary, highest  
daughter of Abraham

- show concern for priests among Muslims
- separate section for Muslims

## Cardinal Ruffini - Talmud anti-Gentilism

- To Unity Secretariat - written interventions to be received too
- Cardinal Meyer - against all discrimination

### Cushing

- 1- We must make our statement more positive, less timid, more charitable
  - the illustration proceeds patently
- 2- culpability of Jews
  - mystery - for instruction, not exaltation
  - we cannot judge, God alone can
  - We must deny that Jews are guilty for death of Mr. Garcia
  - no rationale, theological or historical
- 3- Reccor - Silence

- asking for stronger text based on intervention

### Ruffini - Moslems - Jews

few Fathers went to bar - mood of interest  
(bar - Barbors in the diaspora)

1) Heaven - liberty

2) Wright - "

3) Leinart

document to be completed

satisfying

more patrimonial - more respect

4) Tapponi - of Patriarchs (Bishops)

Council is religious -

political difficulties for Church

take off - unfortunate

5) Ruffini

did not

oppose document, amend

masses

Technical - offensive to Xmas

6) Leccaro - basic motivation lacking -

religious, spiritual

colloquial with Jews

more emphasis in rejecting charge of accused

- liturgical approach

7) heger

decide - text is too negative

should be more positive

8) Cusani -

more clarity - deny unequivocally guilt, culpability

- reproduction of anti-S traps

Mendez ~~to~~ present  
earlier Synagogue books text

- show St. Paul
- specific condition of anti-S

## Japan

- pleased with other non-Xians  
Start
- God with Creator - human relations  
reciprocal, not one-sided
- practical behavior careful toward non-Xians
- careful about change of profession
- too abrupt transition to Muslims
- mention other religions

## Poland

This text better than first (?)

Change title, change things

- vexatio  $\rightarrow$  persecutio (judicial information  
as used today)
- imply ancient Jews guilty  
omit ref. complexity

## Viet-Nam

- Non-Xians urgent
- Church is in all forms of God everywhere  
provided approached right way
- majority would non-Xian, non-Jewish
- Moses law-giver  
oppress. humili. by non-Xians, supremely  
complex, no oldish culture.

## Visit Name

Masonry work photos - to raise funds  
all don't go to hell

## SAULSBURY

Jews witness to Scriptures

study their Bible

press help in struggle against antisemitism

Spiritlessness & reserve for Jews - peace & joy or bitterness & disappointment

- Jesus want solemn word of justice - in operations for post - ask pardon for injustices in post - lack of clarity on part of Xans
- catechism
- transition to X not apostasy, but fulfillment

## LEVIN

① deride - philosophical, theological obscurity but reality cited to justify persecution

- never used again
- improve use
- silence against Jesus as justice
- include no overt fault - ②

③ better formulation to eschatological hope

## STEIN - GOSWAMI

all  
universal love of area of 6

## Spain

greater love in newspapers in treating other religions -

- Cooperation in Civil Order -

## 14CC etc

### O'Boyle

- Amendments. Last 2 years have misunderstood

- Jews large in U.S. -

- accurate - integer in context of history

- union of Jews w. church - conversion

recall that courts of past - forced

conversion - can blame for no part with

proachism

- agree w. C. Meyer - St. Thomas - not

Jews of JC time responsible

- contribution & reparation for evils of past

avoid religious aspect, these cultural

problems - Xan heavy

not exact Jew to much, affect opinions

## India

hindus social books such in reputation

to get as liberator

promote dialogue with non-Xans, except

everything good

## SHEHAN

said by others

## INDIA

Some clarity for all regions - Conf., books

## RUSSIA

no polit. overtones - logical away from being liberty

- disturbed explanation to parents, Catholics not necessary, previous work independent anti-S - none, but not anything like that
- presence Ben

## PODESTA

no political overtones - Complex. ME religious side

AD

TAWIL - Melburt

- all have spirit of pardon as <sup>Damascus</sup> X
- condemn anti-S. wall forms
- mention all churches under persecution
- Arabs Expelled from Palestine - alienate sympathies - closing a door
- pastoral lines change text - not issue declaration - reject -
- statement condemning anti-S

## DESCOUFFA - Sanguina

- Understate memory of Pius XII
- Misses spirit divine faith
- Contact Islam - & RC

## O'Boyle

- Of course, awareness of Jesus as object of faith, but state soberly - pressure, no dialogue
- Truth & clarity - innocence of Jewish people as whole at time of X - incomplete, differs from Council & Trent
- St Thomas - Summa Theol - Original sin fault of Jesus denied

## STEIN

- God not father of all men, but only of faithful
- God father only of Jews by salvific work,

## POYARS

Earlier than better (25 - wonderful work, Joe)

- 1) Liénart - France, Achille
- 2) Tapponi - <sup>Ignazio G.</sup> Patron of Anton & Syra
- 3) Frigs - Germany - Joseph
- 4) Rypner - Italy - Ernest
- 5) Bertero - Bologna - Giacomo
- 6) Berger - Canada, Paul Emile
- 7) Gunkel - USA - Richard
- 8) Koens - Germany - Francis
- 9) Meyer - US - Albert
- 10) Stettin - US - Joseph
- 11) Jaeger - Paderborn, Germany - Lorenzo
- 12) Segre, Yugoslavia -
- 13) Poplock - Canada (Toronto)
- 14) Niermann - Holland
- 15) Van Daem - Belgium

9) Koenig - article for Ch IV

- more specific condemnation of anti. S

~~4)~~ - more explicit reasons for dropping  
out Jews

10) Ritter

Reparation to Jews for past

- as close to Ch IV

- { Higgins - transposition

11) Pocock

Reasons for declaration

more clear absolve of guilt

12) Nierman - anything

scope for all bishops

dialogue with Jews - understand

& mutual respect - better relations

Cushing  
Meyer  
Lith  
Lienart  
Pocock  
Frings  
Shehan  
Leven  
O'Boyle  
Lercaro  
Leger

Cardinal Tarpani - Middle East - spoke for # Petrus  
unopportune



DE CATHOLICORUM HABITUDINE  
AD NON CHRISTIANOS  
ET MAXIME  
AD IUDAEOS

CONCERNING THE ATTITUDE OF CATHOLICS  
TO NON-CHRISTIANS  
AND PARTICULARLY  
TO THE JEWS

Postquam de Oecumenismi Catholici  
principiis tractavimus,  
silentio praeterire nolumus,  
quod eadem,  
habita ratione diversae condicionis,

applicari debent,  
cum agitur de modo colloquendi

et cooperandi  
cum hominibus non christianis,  
qui tamen Deum colunt,  
vel saltem bona animati voluntate,

legem moralem hominis naturae  
insitam, pro conscientia servare  
student.

Maxima autem hoc valet cum de Iudaeis  
agitur,  
quippe qui cum Ecclesia Christi  
speciali ratione coniungantur.

Ecclesia Christi grato animo agnoscit

fidei et electionis suae initia

iuxta Dei salutare mysterium,  
iam inter Patrairchas et Prophetas  
inveniri.

Omnes enim Christifideles,  
Abrahamae filios secundum fidem  
(Gal; 3,7)  
in eiusdem Patriarchae vocatione  
includi  
et in populi electi exitu ex terra  
servitutis  
Ecclesiae salutem mystice  
praesignari,  
confitetur.

After we have treated of the principles  
of Catholic Ecumenism,  
we are unwilling to pass over in silence  
that these same (principles),  
due account being taken of the different  
situation (in question)  
should be applied,  
when it is a question of having a  
dialogue  
and cooperating  
with non christian people,  
who, however, revere God,  
or (who) due to at least the influence  
of a good will,  
strive according to their conscience  
to preserve (and practise) the moral  
law which is innate to man's nature.

This is first and foremost true when it  
is a question of the Jews,  
because between the Jews and the  
Church there exists a special bond.

The Church of Christ acknowledges with  
a grateful heart (that)  
the beginnings of its faith and  
its election,  
according to the salvific mystery of God  
is found already among the Patriarchs  
and the Prophets.

(That) all the followers of Christ,  
(are) the sons of Abraham by faith  
(Gal; 3,7),  
(and are) included in the vocation of  
the same Patriarch  
(and that) in the exodus of the chosen  
people from the land of servitude  
the salvation of the Church is mystical  
foreshadowed,  
(all this the Church) professes (as her  
belief).

Nequit Ecclesia, nova in Christo  
creatura (Eph.2,15), oblivisci  
se continuationem esse populi  
illius  
quocum olim Deus ex ineffabili  
misericordia sua  
Antiquum Foedus concludere dignatus  
est.

The Church cannot forget, as the new  
creation in Christ (Eph.2,15)  
(that she) is continuation of that  
people  
with whom formerly God out of His  
ineffable mercy  
deigned to establish the Ancient Covenant

Credit insuper Ecclesia  
 Christum, Pacem Nostram,  
 uno amore et Iudaeos et Gentes  
 complecti  
 et utraque fecisse unum (Eph.2, 14)  
 atque amborum in uno corpore  
 unione (cf. Eph.2,17) annuntiari  
 totius orbis terrarum in Christo  
 reconciliationem.

The Church moreover believes  
 that Christ, Who is Our Peace,  
 embraces both Jews and Gentiles  
 in one love  
 and has made the two into one (Eph.2,1  
 and, moreover, announces, by this union  
 of the two in one body, the recon-  
 ciliation of the whole world in Christ.

[Etsi populi electi magna pars interim  
 longe manet a Christo.]

Even though a great part of the chosen  
 people for the time being  
 stand far from Christ,  
 yet it would be a wrong and injustice  
to call this people a cursed  
people,

iniuria tamen diceretur populus  
 maledictus,

since it remains most beloved of God  
on account of the Fathers and the  
gifts made to them (cf. Rom.11,28),  
or (to call them) a deicide people,  
because the sins of all men,  
which were the cause of the Passion  
and the Death of Jesus Christ,

cum Deo maneat carissimus  
 propter Patres et dona eis data  
 (cf. Rom.11,28),  
 vel gens deicida,  
 quia omnium hominum peccata,  
 quae causa fuerunt passionis et  
 mortis Iesu Christi,

were wiped out by the Passion and the  
 Death of the Lord (cf. Luke 23,34; Act.  
 3,17; 1 Cor. 2,8).

Dominus passione et morte sua  
 luit (cf. Luke 23,34; Act.3,17;  
 1 Cor.2,8).

[But the death of Christ was not  
 brought about by all the (Jewish)  
 people then living, and much less  
 by the present (Jewish) population.]

[Mors tamen Christi non a toto  
 populo tunc vivente, et multo  
 minus ab hodierno populo adducta  
 est.]

Let priests therefore beware lest  
they say anything in catechetical  
instruction  
or in preaching,  
which could rouse up hate or  
contempt towards the Jews in the  
hearts of their hearers.

Ideo caveant sacerdotibus ne quid  
 dicant in instructione catechetica

Nor does the Church forget  
that Christ was born from this people  
Jesus according to the flesh,  
(and that) the Virgin Mary was born  
(from this people)  
(she who is) the mother of Christ,  
(and that) the apostles were born  
(from this people),  
(they who were the) foundation and  
the pillars of the Church.

neque in praedicatione,  
 quod in cordibus auditorum, odium  
 aut despectionem erga Iudaeos gignere  
 possit.

Neque obliviscitur Ecclesia  
~~quod~~ ex hoc populo natum esse Christum  
 Iesum secundum carnem,  
 natam esse Mariam Virginem,

Christi Matrem,  
 natos esse Apostolos,

Ecclesiae Fundamentum et columnas.

\* Passages objected to

*anathema  
 deicide*

*Rumler*

Quare cum tantum Ecclesiae sit  
cum synagoga commune patrimonium,

Sacra haec Synodus utriusque mut-  
uam cognitionem et aestimationem,  
quae studiis theologicis et coll-  
oquiis fraternis obtinetur,  
omnino fovere et commendare intend-  
it,

et insuper,  
sicut iniurias hominibus ubique  
inflictas severe reprobat,

ita etiam magis odia et persecut-  
iones contra Iudaeos,  
sive olim sive nostris temporibus  
perpetratas,  
materno animo deplorat et damnat.

Wherefore since there is such a  
patrimony common to the Church and the  
Synagogue,

this sacred Council wishes and intends  
to foster mutual knowledge and esteem  
of each one of them, a knowledge and  
an esteem which is obtained by  
theological studies and fraternal  
discussions,

and besides,  
just as it reproveth severely the wrongs  
and injustices inflicted everywhere  
on men,

so also and more the hatreds and the  
persecutions against the Jews,  
whether perpetrated in ancient times  
or in our times,

(these) she deploras and condemns.