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Series C: Interreligious Activities. 1952-1992

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UNIVERSITÀ INTERNAZIONALE
DEGLI STUDI SOCIALI

IL RETTORE

ROMA , November 23rd, 1964.
VIALE POLA, 12
TEL. CENTRALINO: 841620 - 846806
INDIRIZZO TELEGR. "PRO DEO"

Mr. John Slawson
Executive Vice-President
American Jewish Committee
165 East 56th Street
New York, N.Y.

Dear John:

As you will know from Zach Shuster's reports, we have developed during the Third Session of the Council a policy-making cooperation which has been really fruitful.

I have made it known in higher circles here that AJC has the merit of having persuaded other Jewish organizations to adopt a statesman's-like restraint. Due to this, the neutrals, who were very nervous in the Second Session because of all too pessimistic press campaigns, have in practice joined the progressive, so that the majority obtained for the Jewish Declaration is near to unanimity.

Herewith copy of my latest letter to Proskauer and to Sidney Rabb, who have been repeatedly asking me for news. You will also find copy of my letter to Max Bay. *(to Morlion's letter to you)*

I felt it my duty to send you this thank-you-letter because, without our long tradition of cooperation and friendship with AJC, the problem might not have been raised. Through the first concretely successful action of the Church against discrimination into Countries in 1957. Without this, business audiences of the AJC on July 29th, 1957, and the patient work of high prelates to oblige Church authorities to consider the reasons for generalized inter-group cooperation, we might not have reached in time the first decisive and irrepressible starting point for the future of better pluralism.

In one of the first books now being prepared in the Sperry Center, a historical introduction will make clear the merits of AJC.

I will keep you informed about further developments.

Totus tuus Pro Deo,

Felix Morlion

Félix A. Morlion, O.P.

P.S.:- Please pass this letter to Dave, Simon and Mark.

[start]

Original documents
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of

The members of the Coordinating Committee are: Lénart, Lerocar, Döpfner, Buenens, progressives; Agagianian, Spellman, Urbani, Confalonieri Roberti, middle-of-the-roads.

Amongst the other leading progressive Cardinals are Card. Léger, Gerlier, De Barros Camara, B. da Silva, Feltrin, Cushing, Richard, König, Lefebvre, Aitter, Quintero, Landazuri Ricketts, Silva Henriquez, Sen. With all these Cardinals there were repeated conversations in the different phases of the Session, and furthermore, with the General Secretary, Mgr. Pericle Felici, the Assistant Mgr. Vincenzo Fagiolo, who ~~sax~~ centralizes the work and is also a member of the top organ coordinating Commission, with Archbishop Morcillo, Undersecretary for Organization, Archbishop Krol, Undersecretary for Archives.

The present analysis is made for high civic leaders who can exert responsible action in furthering balanced judgment in the circles where they have influence.

- 1) It was Pope Paul personally who overcame the Curia opposition which had hindered Pope John in allowing fairly complete information for the press. In general, the work of top journalists has been of high quality, specially in "New York Times", "Le Monde", "Frankfurter Allgemeine Zeitung" and, most completely perhaps, "L'Avvenire d'Italia". (Emanuele della Valle, successor and former cooperator, as well as friend, of Raimondo Manzini, appointed by Pope John, Director of the Vatican organ, "L'Osservatore Romano".) The ^{bureau} ~~authoritarian~~-minded Curia, not yet accepts the fact that democratic assemblies are better than secret government, and repeats that they now learn the decisions which regard them, in the press.
- 2) Pope Paul miscalculated the effect of his public address to the Curia, indicating ~~and~~ the necessary reforms and internationalization less than three months after he was elected (just before the Second Session of the Vatican Council, 1963).

In fact, the conspiracy of silence succeeded very well. The persons concerned had not understood the address, nor read or conserved the published text. They seemed confident they would win in the long run, as expressed by the slogan: "The Council Fathers come and go, we stay."

In the essentially new period of Church history, Pope Paul had the intuition (as Cardinal Tisserant advised him in the very beginning) he should not intervene visibly with authority, imposing his will, but should let the sound majority of the international Councelling Body vote freely, after thorough discussion, the necessary changes, so that the bureaucratic-minded men would be put in the right place by a Pope not acting on his own, with danger of isolation and passive boycott, but by a Pope who executes the will of the majority, overwhelmingly numerous. This is why the great event of the Church in this century is the nearly unanimous vote in favor of the principle of collegiality, which makes of all the Bishops and other Church Superiors colleagues, and not servants of the Pope and of the Heads of Vatican Departments who speak in his name. Now that the wonderfully organic, and systematically organized Decree "De Ecclesia" is voted and promulgated, the Pope can really start the reorganization of the Curia. He has held up the convocation of the Consistory for the creation of new Cardinals, till this was achieved, and many other steps are being prepared. In private conversations, Pope Paul, who avoided speaking clearly during the first months, is now very precise and energetic in a calm way, as a manager who is starting programming after careful planning.

- 3) The ups and downs of the Declaration on the relations of the Catholic Church with non-Christians have brought forth a lasting document, with higher authority and infinitely more vigor than the first draft of 1962, First Session. As Bishop Wright stated, the Catholics must thank the Jews not only for having affirmed their own values, which must ever more enrich Christians, but for having given the whole Church "beata pacis visio". In fact, in the first Session, the Declaration on the Jews was courageous, but formally only a rider on the Decree on Ecumenism, which is essentially an inter-Christian statement.

The second version, watered down for formal reasons, brought the Council Assembly to affirm much more strongly the truths which had been left out to avoid discussion. More discussion has brought about the most human, dynamic document of the whole Council, adding exceptionally profound and powerful statements about salvation offered to all, about the authentic values of hinduism, buddhism, islam, universal fatherhood of God and fraternity of all men, recognizing the light given to all born on this earth, and the duty to uproot all forms of discrimination.

In this wonderful vision of spiritual peace on earth, the strongly enriched statements on the common heritage of the Christians with the Jews are much deeper, more vital, more compelling and more central than the first version which was widely admired. The "non-placet" votes, last Friday, were ~~announced~~ 5% (99 on 1,992).

As the text is more than four times the original length of the first version, it is not surprising that amongst the votes in favor there were 242 "placet iuxta modum", which means "in favor, with suggestions for supplementary amendments". Technically this means that the text distributed is approved by 95% in all its important principles, because those who are not of this opinion, vote "non placet". In the new parts, there will be further improvements, taking in account the suggestions made in writing by those who voted "placet iuxta modum". As the text has practically been made public, action of implementation can already start before the last detailed amendments are voted on in the next Session.

- 4) The Declaration on Religious Liberty is less vivid than the first version, but much more thorough and systematic. This text was distributed only very few days before the end of the Session. Considering the matter from the point of view of the expectations of public opinion, it might have been better to have a vote as for the Declaration above. But the Pope applied the democratic regulations of the Council, and refused to take responsibility of overpowering this rule and having a vote without any discussion on a substantially new text. On the other hand, the vote might have shown a very much smaller majority than 95%, and this would have given the impression that the Church had not yet decided quasi unanimously that modern pluralism had to be faced realistically. The Council Fathers who promoted and signed the petition were right in showing to public opinion that more than half of the Council Assembly is impatient to stand up for religious liberty. But the Pope cannot be accused of having hindered religious liberty when he had, in practice, applied again the principle of liberty of discussion in the most solemn assembly of the Church itself.

- 5) The Thirteenth Decree on the Church and the Modern World is now entering in its third phase. The first phase was a document perhaps too detailed and daring for an assembly of Church Fathers. The second phase was a continuation of combinations between exaggerated prudence and generalities, and exaggerated social science teaching. The long text distributed is so hybrid (second version) that the Curia itself tells friends privately that it is not a good text. In fact, to make clear the official statement on family, population problem, economic-social development and peace, the Council organs permitted the distribution of a three times longer document, presented as an appendix, without indication if it was official or not official. The Commission on Decree XIII, composed of seven progressives, will start its meetings in Rome again in February, and will now succeed in making a clear and strong document.

It is the Thirteenth Decree which most directly concerns the secular world, which will permit the progressive majority to cause as many subsequent Sessions of the Council as will be necessary, to get the Roman Curia used to the fact that government in the Church cannot become again bureaucratic. Till collegiality is introduced in the Roman organs, with positions of authority for representatives of all important nations, there will probably be, for years, a periodical and peaceful invasion in Rome by Bishops from all over the world, to deliberate with authority under the Pope.

[end]

Original documents
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November 21, 1964

To Judge Joseph M. Proskauer
300 Park Avenue
New York 22, N.Y.

*Similar letter to
Rush.*

Dear Judge Proskauer :

The ups and downs of the Council battles around the Declaration on Judaism have been so full of unexpected turns that I have started six times making a report for you.

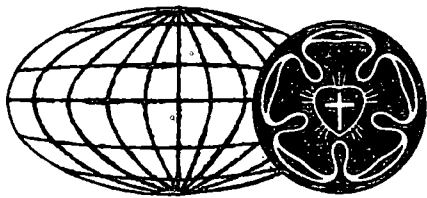
Now that we have reached the goal, I had only one day of what you could read in the newspapers, I have used the last Council day to summarize the great issues. You can use this not only with the friends of Kaufmann, but also in high circles, naturally without indicating the source. I know no man who has more experience as statesman of freedom, who can better understand and explain the deeper issues, not always understood by journalists meeting a deadline.

I do hope to see you again soon, or to hear from you.

Totus tuus Pro Deo,

Félix A. Morlion, O.P.

Encl.: "Conclusive Analysis"



NATIONAL LUTHERAN COUNCIL

Paul C. Emple, Executive Director

U. S. A. NATIONAL COMMITTEE FOR LUTHERAN WORLD FEDERATION

DIVISION OF PUBLIC RELATIONS

Philip A. Johnson, Executive Secretary

News Bureau

Radio and Television

Research and Statistics

Washington, D. C. Office

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August 28, 1964

*Rabbi -
pls advise
re attached -
7*

Rabbi Marc H. Tanenbaum
The American Jewish Committee
165 East 56 Street
New York, New York 10022

Dear Marc:

Thank you for your kind letter. I was sorry that the New York Times did not include reference to my call for interreligious cooperation on the highest level in New York aimed at working toward realistic solutions of intergroup problems. I will have to try that again sometime.

I am enclosing a copy of the Logumkloster findings together with my apology for not having forwarded a set to you sooner. As a matter of fact, an envelope had been addressed to you, waiting for a covering letter from me. Unfortunately, I had been so swamped the last few weeks that on those days when I have been in the office, I did not get around to a pleasant duty which should have been performed long ago.

I'd be delighted to meet with you early in September. Give me a call any time.

Cordially,

Philip A. Johnson

PAJ:er
enc.

For internal AJC circulation only, this newsletter is designed to deal with matters of interest not generally covered in the press. For further information, write Roy H. Millenson, Washington Representative.

Civil Rights Reorganization. Plans are progressing in Washington for a closer coordination of Federal civil rights activities, elimination of duplication and streamlining of functions. Proposals that the Community Relations Service and the Civil Rights Commission be merged have been put aside. Present thinking indicates that the Civil Rights Commission will serve as an auditing agency for the various civil rights programs with consideration being given to its establishing field offices throughout the nation. Vice President Humphrey's functions will be restricted to coordination and acting as an arbiter rather than serving in an operating capacity, as plans presently stand.

Germany-UAR-Israel. Bundestag President Eugen Gerstenmaier reported that Egyptian President Nasser informed him that he (Nasser) had no objection to the establishment of diplomatic relations between Germany and Israel. There would be difficulties for his position in the Arab world, however, if he accepted this without objection. Primarily, Cairo seems to fear that yielding on this issue would strengthen the position of Algerian President Ben Bella.

Civil Rights Conference. The Civil Rights Commission will hold a national conference in Washington on January 28th on compliance with Title VI of the Civil Rights Act. This title prohibits discrimination or segregation where Federal funds are used. Some 300-500 agencies and organizations dealing with such programs are to be invited to the one-day meeting with Federal officials concerned. It is anticipated that the civil rights groups will be asked to stay an extra day for a meeting to be sponsored by the Potomac Institute.

Religious Poll. A Gallup Poll published last week indicates that 45% of American adults attended religious services in a typical week this year, a decline from the high of 49% in 1958. Catholics, with 71%, led both Protestants (38%) and Jews (17%). Negroes attended religious services in as great a proportion as did whites. Those with college training (50% attending services) led those with high school (44%) and grade school (43%) backgrounds. Women (49%) ranked far ahead of men (40%) and those in the 50 and over age group (50%) led those at age levels 21-29 (39%) and 30-49 (47%). The survey resulted from 11,327 adults being asked: "Did you, yourself, happen to attend church in the last seven days?"

War Crimes. It is anticipated that members of Congress will be making a concerted effort next year to increase the pressures being applied on the German Government to extend the statute of limitations on war crimes, now scheduled to expire in May, 1965.

Early this month the Israeli Knesset informed the parliaments of all states having relations with Israel of its deep anxiety over the chance that Nazis may go free after expiration of the statute of limitations. All nations were requested to do everything in their power to insure that the Nazi criminals would be brought to justice.

Soviet Anti-Semitism. Plans are under way for a drive for passage by the House of Representatives of a resolution protesting Soviet anti-Semitism.

Meanwhile, in Israel, a public council has been set up under the auspices of the World Jewish Congress to publicize the situation of Soviet Jewry. In prospect is a national convention in Israel representing all sectors of the population to demand the restoration of all civil rights to Jews in the USSR and the reunion of families.

Third Parties. Third parties gleaned less than 1% of the national vote in the Presidential elections last month. Preliminary figures are as follows: Socialist Labor, 44,697; Socialist Worker, 32,327; Prohibition, 22,962; Constitution, 5,060; National States Rights, 6,953 and scattered, 9,929. The independent elector slate in Alabama received 210,732 votes.

Foundations. The Treasury Department is expected to make public soon its recommendations on legislation on tax-exempt foundations. It is anticipated that the recommendations will incorporate many of the more stringent proposals previously recommended but not enacted by Congress in the 1950 Revenue Act. The fact that the tax-writing House Ways and Means Committee has other high priority legislation before it makes less likely enactment of these proposals in 1965.

Personalities. Washington AJC board member Richard Lyon has been appointed counsel for the Johnson-Humphrey Inaugural Committee.

AJC member Jay Janus has been named Executive Secretary of the National Citizens Committee of the Community Relations Service.

AJC member Stanley Marcus has been named chairman of the Employment Subcommittee of the Executive Committee of the Community Relations Service's National Citizens Committee.

Ex-AJC staffer Allen Lesser has been named Director of the Federal Assistance Program of the Office of Education, responsible for seeing that school aid programs are in compliance with Title VI of the Civil Rights Act.

AJC Associate Director David Danzig is scheduled to address the National Education Association's conference on extremism next month in Washington.

The public relations firm of Ruder and Finn, AJC members, is giving professional assistance without charge to the newly-created Community Relations Service.

Miscellaneous. Preparations are under way for a drive next year to enact the proposal by Sen. Harrison Williams (Dem-NJ) amending the Export Control Act to curb cooperation by American firms with the Arab boycott.

Moroccan Ambassador Ali Bengelloun addressed an AJC foreign affairs meeting in New York early this month; it was his first address before an American audience.

The newly-formed American Conservative Union has set itself a budget of \$250,000 for its first year of operation.

The December 10th London Economist reports a story that "the Russians are trying to recruit Germans now employed in the United Arab Republic." The Economist also names some fifteen ex-Nazis who hold responsible posts in the Nasser regime.

The Senate Internal Security Subcommittee is publishing a nine-part study on the church and state under Communism. The studies were prepared by the Library of Congress.

A Congressional Quarterly survey shows that the so-called "conservative coalition" appeared on only 15% of the total House and Senate roll calls in 1964, a decrease from the 28% high for this Administration in 1961.

A delegation of the Organization for the Liberation of Palestine has been touring several of the new African nations seeking support for their cause.

Nearly 200 Federal aid programs are covered by Title VI of the Civil Rights Act of 1964, a recent study shows.

The Commissioner of Immigration and Naturalization anticipates that some 3,385,000 aliens will register next month, an increase from the 1964 total of 3,335,000.

Statistics published by Southern School News indicate that 2.14% of Negro public school students in the 11 former Confederate states are attending integrated elementary and high schools. In the six border states and Washington, D.C., 59.2% of Negroes are enrolled in biracial schools.

THE REPORTER

DEC 23 1964

660 MADISON AVENUE
NEW YORK 21, N. Y.

TElephon 2-8800

December 21, 1964

Mr. Morris Abram
American Jewish Committee
165 East 56th Street
New York, New York

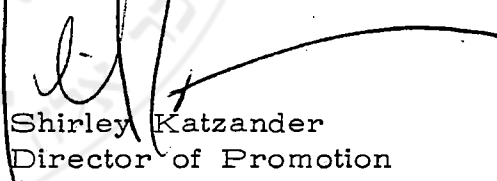
Dear Mr. Abram:

Osbert Hastings reports on the third session of the
Ecumenical Council.

An advance copy of his article, appearing in the
current issue of The Reporter, is enclosed.

If you would care to comment, we should like to
hear from you.

Sincerely,

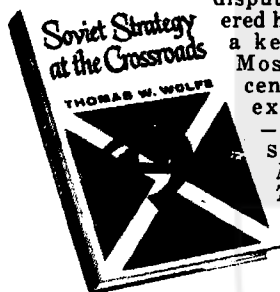

Shirley Katzander
Director of Promotion

SK:ld
Encl.

**What are
the Russians saying
and thinking
about
military policy?**

SOVIET STRATEGY AT THE CROSSROADS *By Thomas W. Wolfe*

"Absorbing study of recent debates in public among those responsible for Soviet military strategy. . . . There can be little doubt but that the disputes considered here played a key role in Moscow's recent political explosion."

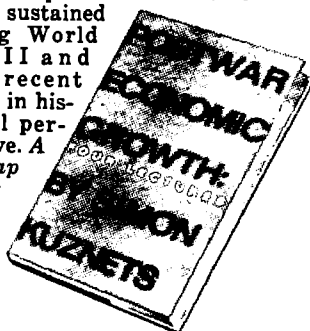


— HARRY
SCHWARTZ,
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THE REPORTER PUZZLE 7

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aren't going to keep coming down from Jackson like they did today. And these local people on their own, why, they ain't about to do anything."

The mayor of McComb may or may not speak for the majority of the people of McComb. Citizens for Progress is now trying to determine just who is in the majority—those who favor segregation at any cost or those who want some kind of peaceful contact between the races.

"The trouble is," one signer of the declaration has said, "we represent the bosses, the middle and upper level. The people who run the Klan are trying to manipulate the workers against us. And there are more workers than bosses."

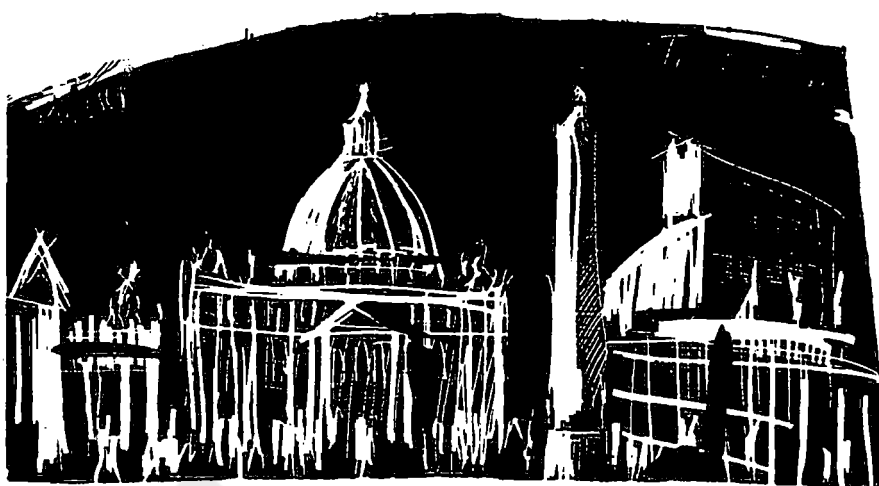
Citizens for Progress is determined to reconstruct the political life of the city. Committees have been appointed to revive an atrophied jury system that has excluded not only Negroes but many substantial whites, filling the jury box instead with the same people over and over again. Other committees will press to have members of subversive groups such as the Klan removed from city payrolls. And it is known that negotiations are under way with factory owners to start hiring qualified Negroes on the same pay level with whites:

But minds that for generations have thought of Negroes in terms of yardmen or tenant farmers will be hard pressed even to comprehend the scope of the economic revolution COFO has in mind. Many of the Citizens for Progress, in fact, want COFO out of town, preferring to deal paternalistically with properly humble Negroes. Others say they can and will deal in the realities of today.

The real significance of what has happened in McComb will become apparent as tangible results are or are not produced. But already, Curtis Bryant's bowl of gumbo has shown that even in the worst pockets of Deep South bigotry, there are at least a few men of reason anxious to act in a constructive way.

So far, the only retaliation has been a shot fired through the *Enterprise-Journal* window. But Oliver Emmerich does not scare easily.

"What we are going to do," he said flatly, "is nothing less than to bring McComb back into the mainstream of American life."



The Pope, the Bishops, And Edward Gibbon

OSBERT HASTINGS

THE SUN shone on the flaking gilt of Marcus Aurelius's horse that bright autumn day which marked the two hundredth anniversary of Edward Gibbon's inspiration in the same square to write *The Decline and Fall*. He loved his pagan emperors. And he found Christians thoroughly distasteful, although it was they who mistakenly spared this statue dominating the Capitol in the belief that it represented Constantine, leaving it to stand as the one surviving equestrian bronze of a pagan Caesar in Rome. Behind him are those ruins of the Capitol and the Forum through which the historian walked "with a lofty step" in the autumn of 1764 to find, in a rare moment of enthusiasm, the resolve to write his work.

"Isn't it marvelous?"—this is one of the last of the season's tourists looking at the Forum—"Isn't it marvelous that it still stands up?" Well, people have to say something, but it is not the best remark to make within hearing of a possible shade of Gibbon returned to look at the old place.

Without much doubt he would like to be back—even though his reappearance would ruin his own frank disbelief in an afterlife. (With eighteenth-century skepticism, he would have looked forward to noth-

ing more after death than fame and a secure place on the Index of prohibited books.) And if he did return he would have seen the Roman Catholic Church, which won his most flashing scorn, facing up to its place in the modern world. Two thousand prelates in St. Peter's were over the worst of their difficulties at the end of this third session of the Vatican Council on November 21 and had sustained the culminating debate on how the Church should face the needs and the problems of contemporary life.

Of course Gibbon had seen it all before; in his vanity he might at first have thought it not worth while to put on one of his flowered velvet jackets, pick up the handbag and sword he affected, snap shut the lid of his snuffbox in contented self-admiration, and slip back to see what was happening. He might simply recall his own final dictum on General Councils, that "The progress of time and superstition erased the memory of the weakness, the passion, the ignorance, which disgraced these ecclesiastical Synods. . . ." But he could be man enough to put aside his prejudice against Christianity when the need arose, and could well have done so on this two hundredth anniversary if he cared to look about him.

"The condition of the human race

was most happy and prosperous" under Marcus Aurelius and his like, Gibbon believed. Today for something on the imperial scale it is the prelates to whom one must turn, to the representatives of a Church that has spread far beyond the boundaries of the Roman Empire to continents unknown to the emperors. It is a commonplace that the Christian Church, with its center of power in Rome ("From every cause, either of a civil or of an ecclesiastical nature, it was easy to foresee that Rome must enjoy the respect, and would soon claim the obedience, of the provinces"), became the heir of the Roman Empire. And it is just as common knowledge that Gibbon, for all the respect he claimed for ancient Rome, implicitly rejected the idea of putting Christianity among the elements in the process of imperial decay, seeing it instead as a somewhat benighted aspect of the Dark Ages to come.

'The People of God'

"The outcry of the Bishops," he recorded in a private letter after the publication of his volume dealing with the rise of Christianity, "and of a great number of ladies respectable equally for their age and their enlightenment has been raised against me." Quite understandably, because he was unkind to bishops. Gibbon would have had little but a cynical smile for the passages in the decree *De Ecclesia* promulgated by the Pope on November 21 defining acceptance of the idea of an episcopal college. In fact, he might have wondered why they were going through all this again. He had found the idea fairly clearly existing among third-century bishops (those prelates who "imperceptibly changed the language of exhortation into that of command, scattered the seeds of future usurpations, and supplied, by scripture allegories and declamatory rhetoric, their deficiency of force and reason"). Those long-departed bishops went on to exalt the unity and power of the Church, "as it was represented in the episcopal office of which every Bishop enjoyed an equal and undivided portion. Princes and magistrates, it was often repeated, might boast an earthly claim to a transitory dominion: it was the episcopal authority alone

which was derived from the deity and extended itself over this and over another world." *De Ecclesia* put the matter in rather different terms, recognizing the "full and sovereign" authority of the episcopal college—with the Pope at its head, of course—over the government of the Universal Church. This part of the decree suffered a little from the odd fact that unexplained changes had been made in its wording after it had been approved in an earlier vote. At one stage in the debate it



somehow lost its "full," but got it back again after the Council had expressed its indignation.

THIS WAS all at about the time when several unfortunate little intrigues gave the Council a genuinely Gibbonian atmosphere—among them the false issue of instructions in what appeared to be the name of the Pope. In a few words, two letters were addressed to Cardinal Bea, head of the Vatican's Secretariat for Christian Unity; one stated that the declaration on the Jews was to be drastically cut and inserted into *De Ecclesia* and the other that the declaration on religious liberty (both documents valued mainly by the progressives) should be revised by a new commis-

sion weighted in the conservative direction. Cardinal Bea soon satisfied himself that neither was the Pope's intention, and a group of largely Western European cardinals met at the lodgings of Cardinal Alfrink, Archbishop of Utrecht, to draw up an appeal to the Pope said to have started with the phrase *cum dolore magnum*, to show that there was sorrow as well as anger. There the affair ended.

Or nearly: details of the worries of Cardinal Alfrink and his friends were made public by a South American ecclesiastical news service. (There was a South American cardinal present.) There were protests against their publication. The layman who directed the service under ecclesiastical authority was dismissed. It was an ill-timed act; the Council had arrived at its debate on the position of laymen and many a bishop was calling for greater respect and greater responsibilities for them. ("The progress of the ecclesiastical authority," said Gibbon, "gave birth to the memorable distinction of the laity and of the clergy, which had been unknown to the Greeks and Romans.") But here Gibbon would have been on unfamiliar ground, the reverse of what he might have expected. After the bishops had dealt with their own powers, they turned with some enthusiasm to give the laity a more prominent place. Suggestions were heard such as those calling for greater use of the laity in the Curia to replace priests; Archbishop d'Souza of Bhopal went so far as to propose that they be Papal diplomats.

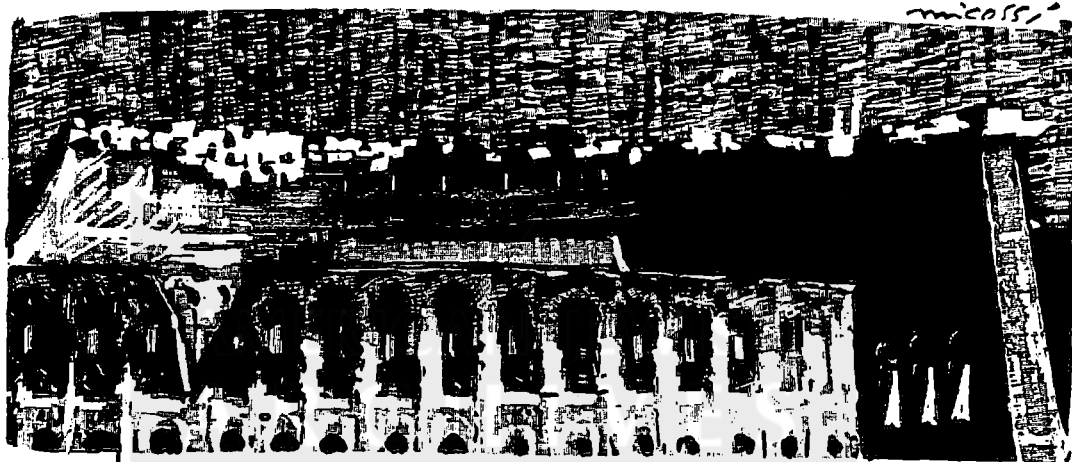
Only the laymen present as observers in the Council seemed uncertain about an enhancement of their own status and were divided among themselves as to how far they should really aspire. Whether or not the laymen do in the end manage to make use of the generous offers coming their way from the bishops, they—and everyone else for that matter—can look to *De Ecclesia* with the satisfaction of seeing that by "the Church" it means "the people of God." It says so in as many words. It is a broad view, much broader than what Gibbon had to say on the subject of laity and clergy: "The former of these appellations

comprehended the body of the Christian people: the latter, according to the signification of the word, was appropriated to the chosen portion that had been set apart for the service to religion, a celebrated order of men which has furnished the most important, though not always the most edifying, subjects for modern history." There is no wonder that Cardinal Newman, while ad-

the Church knows the answers to all modern problems; how to phrase a document so accurately that it would reflect the worries and perplexities of the Africans, Asians, or Latin Americans as well as of Anglo-Saxons and Europeans in general; how to avoid emerging as a disappointment; how to allude to such questions as hunger, birth control, and nuclear weapons, but only so far

tioning of Divine Providence, which had never, he assured them, been questioned by his own parents, who had had eleven children, he being the tenth.

The conclusion of this debate on the thirteenth draft will come at the fourth session after an adjournment for more thought and a lot more revision. What was actually completed at this last session was nota-



mitting that Gibbon was the "chief, perhaps the only English writer who has any claim to be considered an ecclesiastical historian," prefaced his remark with the words: "It is melancholy to say it but . . ."

Keeping Up to Date

There have been two outstanding points at this third session of the Council that Gibbon, had he been recording it for history, would be obliged to acknowledge, even with an accompanying skepticism. First, acceptance of the idea of episcopal collegiality completed the work of the First Vatican Council (1869-70) on the government of the Church by supplementing the decrees on Papal infallibility and supremacy with a definition of episcopal status. Second, by its debate on the last document of outstanding importance—the famous thirteenth draft—the Council became the first in the history of the Christian Church to work out a sensible method of keeping up to date with modern problems.

This is the draft called "The Church in the Modern World." It was the most difficult document to prepare. It was hedged with such worries as how to offer guidance without giving the impression that

as to give an attitude, not an exhaustive answer.

It was historic. But there were complete differences of opinion, even on its value as a basis for discussion. For Cardinal Spellman this was the culminating moment of the Council, epitomizing all the hopes set upon it. Dr. Heenan, the Archbishop of Westminster, dismissed it as a "set of platitudes," calling for a new drafting commission to be given several years to try again and do better the next time. There were speeches of real nobility, such as the plea from Cardinal Lercaro to put aside fear and face this difficult debate ("We have promised and must keep our word"), and the appeals for a fresh look at the theology of marriage from the Melchite Patriarch Maximus IV Saigh of Antioch; from Cardinal Suenens, Archbishop of Malines-Brussels; and from Cardinal Léger, Archbishop of Montreal. There was rather harsh insistence on the old ways from Cardinal Ruffini, the Archbishop of Palermo, and a beautifully delivered, practically impromptu piece of oratory in Latin from the formidable Cardinal Ottaviani, Secretary of the Holy Office, who begged the fathers not to forget Divine Providence, not to encourage a ques-

ble enough, certainly enough to make a cynic wince. Apart from *De Ecclesia* there was the decree on the eastern churches in communion with Rome aimed at making their relations with their Orthodox neighbors more agreeable. The session had come out heavily in favor of the declaration on the Jews and other non-Christians and, if denied a vote on the draft dealing with religious liberty, had informally expressed its mind so clearly that no one doubts the next session will effect this historic turning of the page.

PERHAPS this draft dealing with religious liberty was the most radical issue facing the Council and one on which the Pope's intervention gives the measure of the man. He was faced in the closing few days of the session with two petitions. One of them was signed by about 120 conservative bishops who, adding the rules of procedure, wished to put off a vote on religious liberty till the next session. This petition, after uncertain handling by the Council's presidency board, was accepted. Some thousand angry bishops led by the North American hierarchs petitioned the Pope for a reversal of the decision. He kept scrupulously to the rules, upholding

the petition of the minority. By doing so, he in no way prejudiced the cause of religious liberty—he is known privately to approve the draft—but postponed acceptance of the declaration for a year or so. Any doubts about the Council's feeling on the issue itself were swept away on the morning of November 19, when Bishop de Smedt of Bruges introduced the statement on religious liberty with a speech of great force and eloquence; the reception he was given, the clapping and cheering, the applause as he spoke, and the ovation at the end were like a lyrically emotional first night in one of the greatest theatres of the world.

The Pope was promptly condemned in some of the press and elsewhere for having placed his weight with the conservatives, thus reviving the pretensions of an obstinate minority. And there was further criticism when he closed the session with a speech devoted for about a third of its length to the Virgin Mary. He was himself profoundly shocked and disappointed at this reaction.

Knowing When to Wait

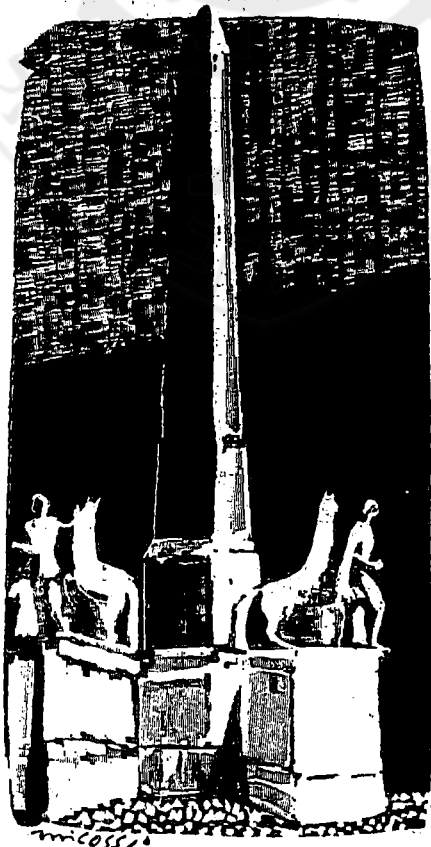
Skepticism ceases to be useful in any attempted account of what the Pope did and what he had uppermost in his mind. Balance was required of him, on two different sets of scales. The first was the balance between his own primacy and the newly defined power of the bishops in *De Ecclesia*. The second was the balance between the moderate-to-progressive majority and a rather desperately conservative minority. At times the two balancings seemed to converge, but from the Pope's point of view they are better kept separate.

A majority of bishops was for greater powers and a far-reaching definition of episcopal authority. The Pope showed by words and gestures that he approved of the idea of a college of bishops. At the same time he would not allow an encroachment on his own office. This brought him to an insistence on his primacy in speeches and writings. The effect is that *De Ecclesia* gives the bishops what they wanted—and the Pope wanted them to have—while permitting no argument about Papal supremacy.



Had he ever been inclined to overlook the possible effect of collegiality on his own office, he would soon have had the connection pointed out. The conservative minority disliked it from the start, and opposed it nearly to the finish. The strength of this group was that many of its leading figures were personalities of the Curia. This meant that they extolled the Papal supremacy under whose shadow they themselves have handled the centralized machinery of the Church and had more than usual facilities for being in contact with the Pope himself. But their arguments that the supremacy was being jeopardized and that, to protect his office, he must oppose collegiality or substantially reduce it were rejected.

The progressives carried the day. On the whole they carried the whole



session, for the ecumenism decree is marked by the same broad vision as *De Ecclesia*. The Pope had protected his office from incursions; he also set out to protect the rival groupings from each other. The length of the Marian passages of his closing speech and Mary's new title of Mother of the Church were evidently calculated to appeal to the men who disliked the decrees just promulgated (with loyally large majorities).

These majorities were the measure of the Pope's success. And he will surely be given the same overwhelming support for the document on religious liberty. He knows his Council—he was a member of it himself before his election. A few more months need make no difference to those who accept the principle of religious freedom but could give time for real thought to those who are unhappy about it. There are a number of such men in the Italian and Spanish hierarchies and elsewhere. Since the Council began, and because of the Council, they have learned to walk in that direction; they have not yet learned to run.

THE POPE's own attitude on innovation may be surmised from his decision to fly to India, the first Pontiff, of course, ever to have gone so far afield. Christianity was there in India not much later than the death of Constantine. Quite apart from the Christian connection, Constantine received an embassy from India to congratulate him on the peace and prosperity of his reign: Gibbon tells us this, and that they presented the emperor with shining jewels and strange animals. It was the opposite of the Pope's own gesture on November 13 when he symbolized his wish for less external grandeur and more thought for the hungry by giving away his triple crown.

It is enough to make skepticism downright uncomfortable. One can imagine a velvet-clad spirit, with sword and bag, looking perhaps for a little comfort to the statue of Marcus Aurelius, one of the best of his pagan emperors, preserved in effigy because the Christians thought he was Constantine. Rome can still provide its compensations, even for the author of *The Decline and Fall*.

Message from Zach Shuster, Nov. 17, 1964

1. Section on Hinduism and Buddhism
2. Section on Moslems
3. Jewish Section

"As this sacred Synod searches into the mystery of the Church, it remembers the bond that ties the people of the new ~~Covenant~~ ^{to} (of) Abraham's stock. With grateful heart the Church of Christ acknowledges that according to God's saving designs the beginnings of our faith and our election were already among the Patriarchs, Moses and the ^{prophets.} ~~profets.~~ She professes that all who believe in Christ, Abraham's sons according to faith, were included in the same ^{patriarchs} call; likewise, that ^{her} ~~all~~ salvation is typically foreshadowed by the chosen people's exodus from the land of bondage. The Church therefore cannot forget that she received the revelation of the Old Testament from the people with whom God in his ~~inextinguishable~~ ineffable mercy concluded the former covenant. Nor can she forget that she feeds upon the roots of that cultivated olive tree into which the wild shoots of the Gentiles have been grafted. Indeed the Church believes that by his cross Christ our peace ^{reconciled} ~~recognized~~ Jew and Gentile making both one.

The Church keeps forever in mind the words of the Apostles about his kinsmen. ^{S/ 4-5} ~~Then quotes Roman 9:45, New Testament.~~

No less does she recall ^{who are the Israelites, to whom pertains the adoption, and the glory, and the covenants and the law and the promises, of whose are the fathers and of whom one concerning the flesh} ~~that the Apostles commend the~~ Church's mainstay and pillar ^{S/} as well as most of the early disciples who proclaimed Christ's gospel to the world, sprang from the Jewish people.

Who are the Israelites, to whom pertains the adoption, and the glory, and the covenants and the law and the promises, of whose are the fathers and of whom one concerning the flesh X came who is one, God blessed forever

~~(Important paragraph)~~ Even though a large part of the Jews

did not accept the Gospel they remain most dear to God for the sake of the Patriarchs. This is the witness of the Apostles as is the

utterance that God's gifts and call are irrevocable.

Have God cast away his people? but being for I am also an Israelite of the seed of Abraham of the flesh (Quotation from Roman, New Testament) ROMANS 11:28
God hath not cast his people which he foreknew
~~(conversion)~~ GOD'S GIFTS AND CALL ARE IRREVOCABLE and
~~(conversion)~~ In the company ~~the~~ with the prophets, the same

Apostles, the Church awaits that day, known to God alone, on which all peoples will address the Lord in a single voice and "serve Him shoulder to shoulder."

Since the spiritual patrimony common to Christians and Jews is of such magnitude, this sacred Synod wants to support and recommend their mutual knowledge and respect, a knowledge and respect that are the fruits upon all of Biblical and theological studies as well as of fraternal dialogue. Moreover, this Synod in her rejection of injustice of whatever ~~ka~~ kind and wherever inflicted upon man remains mindful of that common patrimony and so deplores, indeed condemns, hatred and persecution of the Jews, whether they arose in former or in our own days.

May, then, all see to it that in their catechetical words or in their preachings of the word of God they will not teach anything that can give rise to hatred or contempt of ^{Jews} Jewry in the hearts of Christians. May they never present the Jewish people as one rejected, cursed or guilty of deicide. All that happened to Christ in his Passion cannot be ^{att}ributed to the whole people then alive, much less to that of today. ~~But~~ Besides the Church has always held and holds now that Christ underwent his

d

of his own will
Passion and death freely, because of the sins of all men out of
infinite love.

It is, therefore, the burden of Christian preaching to
proclaim the cross of Christ is the sign of God's all-embracing
love and is the fountain from which every grace flows.



RABBI ARNOLD A. LASKER
665 SOUTH CENTER STREET
ORANGE, NEW JERSEY

December 1, 1964

Dear Marc:

I trust that you received my recent communication to you relative to Cardinal Spellman's address before the AJC dinner.

In the light of the comments that I made at that time, I was very much interested to see the reformulation of the Ecumenical Council statement on the Jews as it was approved at the last session.

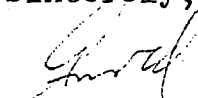
For me, it was gratifying to see the death of Jesus interpreted not as being caused by the sins of mankind but as his freely chosen method of helping "sinning mankind". While Catholic theology is a matter for the Catholic Church to decide, yet I did not think it psychologically feasible to rid Catholics of hatred for the Jew due to the supposed Jewish guilt for deicide by shifting the burden of guilt to themselves. Spellman's conception that the crucifixion is a "blessing" to free man from the burden of sin rather than the result of man's sin seems to me a healthier way to deal with the problem.

Meanwhile, of course, while the Jew is absolved from the guilt of having killed Jesus, I wonder what might be done to have the Christian forgive the Jews for having begotten Jesus. (Cf. The Great Hatred by Maurice Samuel.)

I was wondering whether you played any part in helping to bring about this reformulation.

Best wishes to you, Helga, and the kids for a Happy Hanukah.

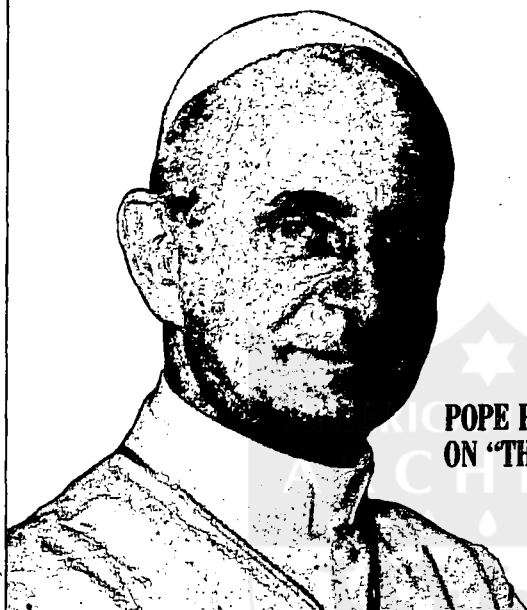
Sincerely,



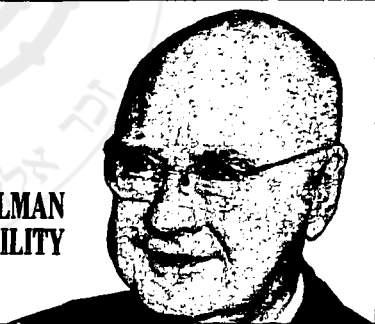
Rabbi Marc H. Tanenbaum
American Jewish Committee
165 East 56 Street
New York 22, N. Y.

July 1964

committee reporter



**POPE PAUL VI
ON "THE CHURCH AND THE JEWS"**



**CARDINAL SPELLMAN
ON RELIGIOUS RESPONSIBILITY**



DEAN RUSK ON HUMAN RIGHTS

committee reporter

July 1964, Vol. 21, No. 2

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MARTIN A. DUCOVNY
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BERNARD WEIL
Art Editor

NAOMI A. GRAND
Editorial Researcher

The question of religious responsibility for prejudiced attitudes takes up much of this issue's attention, as it well might in the face of recent major developments. Pope Paul VI, whose official statement on "The Church and the Jews" appears on page 4, told a delegation of American Jewish Committee leaders during a private audience that Cardinal Spellman had "spoken my sentiments" when the Cardinal condemned anti-Semitism at the Committee's annual dinner.

What the Cardinal said (page 6) has come to be seen as marking a crucial milestone in Catholic-Jewish relations. For the influential American church leader makes it clear that "it is simply absurd to maintain there is some kind of continuing guilt which is transferred to any group" for the death of Jesus, and furthermore, "anti-Semitism can never find a basis in the Catholic religion."

Both the Sperry Center (page 20) and the Catholic text study at St. Louis University (page 18) are clear manifestations of the deepening awareness within religion of its responsibility to seek out and uproot those sources of hostility which have been nourished by religion itself.

Editor

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Pope Paul vi: "the church and the jews"

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

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

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

First of all, the racial question, and in this regard we repeat the heartfelt wish expressed, on numerous occasions, by our venerated predecessors: namely, that this should never be for you, or for any other ethnic group, a reason for undergoing any diminution in your human rights, which every civilization truly worthy of the name cannot avoid recognizing.

Second, the political question, which it is not our business

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

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

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



PAPAL AUDIENCE—Pope Paul VI in a private audience told American Jewish Committee delegation that Cardinal Spellman had spoken "my sentiments" in his speech to AJC's Annual Meeting on April 30th. In that address the Cardinal said: "Anti-Semitism can never find a basis in the Catholic religion." From left: Ralph Friedman, Chairman, Executive Board; Mrs. Leonard M. Sperry, of Los Angeles; President Morris B. Abram; Pope Paul VI; Philip E. Hoffman, Chairman, Board of Governors; Dr. John Slawson, Executive Vice-President; Zachariah Shuster, Director, AJC European Office.



IN MEMORIAM



JOHN FITZGERALD KENNEDY
35th President of the United States
May 29, 1917 – November 22, 1963

"Let the word go forth from this time and place, to friend and foe alike, that the torch has been passed to a new generation of Americans – born in this century, tempered by war, disciplined by a hard and bitter peace, proud of our ancient heritage – and unwilling to witness or permit the slow undoing of those human rights to which this nation has always been committed, and to which we are committed today at home and around the world."

DEDICATION

This Conference and its fruits in improved human relations are dedicated to the memory of our late President, who met his untimely death just one year ago today. May his memory be a blessing and source of strength to us as we work for a better world, which he, too, sought.

The Committee
November 22, 1964

DEDICATION • GOAL • BACKGROUND

CONFERENCE PROGRAM

OUR MAJOR SPEAKERS

RELIGIOUS EDUCATION KEY FACTOR IN SHAPING HUMAN RELATIONS

Sponsored By

The Religious Education Association

of Metropolitan Chicago

and

The American Jewish Committee

Chicago Chapter

November 22-23, 1964

University of Chicago

Center for Continuing Education

1307 East 60th Street

Chicago, Illinois

JOHN F. KENNEDY MEMORIAL CONFERENCE

DEDICATION • GOAL • BACKGROUND

CONFERENCE PROGRAM

OUR MAJOR SPEAKERS

CONFERENCE PROGRAM

Sunday, November 22, 1964

3:00 P.M. – Registration and Housing

4:00 - 6:00 P.M. – PLENARY SESSION

- Speaker – Dr. Franklin H. Littell Professor of Church History, Chicago Theological Seminary.
Subject – The Religious Textbook Self-Studies – The Implications of Their Findings for Religious Education.
Chairman – Rabbi Herman E. Schaalman, Emanuel Congregation, Chicago, co-chairman, Conference Planning Committee.

Discussants – Sister Mary Nona, President, Edgewood College, Madison, Wisconsin.
Dr. Marcus J. Preister, Professor of Christian Education, McCormick Theological Seminary, Chicago, co-chairman, Conference Planning Committee.
Mr. Vaile Scott, Director, Catholic Adult Education Center, Chicago.
Miss Judith Herschcopf, Assistant Director, Department of Interreligious Affairs, The American Jewish Committee, New York.

General Discussion

(Discussants will also serve as Resource Persons to Workshops)

7:00 P.M. – Dinner

- Speaker – Dr. Lou H. Silberman, Hillel Professor of Jewish Literature and Thought and Director of Graduate Studies in the Biblical Field, Divinity School, Vanderbilt University, Nashville, Tennessee.
Subject – The Moral Responsibility of Religious Education for Improved Human Relations.
Chairman – Sister Rose Albert, O.P. Ph.D., Chairman, Department of Education, Dominican College, Racine, Wisconsin.
Invocation – Dr. Louis Katzoff, Director of Education, North Suburban Synagogue Beth El.
Benediction – Dr. Edmund Perry, Chairman, Department of History and Literature of Religions, Northwestern University, Evanston.

Monday, November 23

9:00 A.M. - 12:00 Noon – CONCURRENT WORKSHOPS

SUBJECTS

Workshop A. TEACHER TRAINING FOR IMPROVED HUMAN RELATIONS

- Chairman – Dr. David Weinstein, President, College of Jewish Studies, Chicago.
Resource – Sister Mary Nona
Recorder – Sister M. Fredericus, O.P., Dean of Studies, Rosary College, River Forest, Illinois.

Workshop B. SEMINARIAN TRAINING FOR HUMAN RELATIONS SKILLS

- Chairman – Dr. Rosemary Bannan, Assistant Professor of Sociology, DePaul University, Chicago.
Resource – Dr. Marcus J. Priester.
Recorder – Miss Edna Mae Mosely, Field Director, Presbytery of Chicago.

Workshop C. ADULT EDUCATION AND IMPROVED HUMAN RELATIONS

- Chairman – Rev. Clyde H. Miller, Executive Secretary, Department of Christian Education, Church Federation of Greater Chicago.
Resource – Mr. Vaile Scott.
Recorder – Dr. Donald Miller, Bethany Biblical Seminary, Chicago.

Workshop D. CURRICULUM DEVELOPMENT AND TEXTBOOK REVISION FOR BETTER HUMAN RELATIONS

- Chairman – Sister M. Elizabeth, Director, PIUS XII Religious Center; Associate Professor of Philosophy, Marygrove College, Michigan.
Resource – Miss Judith Herschcopf.
Recorder – Rev. Robert Hotelling, Congregational Christian Conference, Chicago.

12:15 - 1:15 P.M. – Lunch

- Chairman – Sister M. Fredericus, O.P.
Invocation – Rabbi Robert J. Marx, Director, Chicago Federation of the Union of American Hebrew Congregations.
Benediction – The Right Reverend Msgr. William E. McManus, Superintendent of Schools, Archdiocese of Chicago

(Continued on next page)

GOAL

This Conference has as its goal the critical examination of the moral responsibility of Religious Education for improving human relations. It will seek to identify methods and techniques for achieving this end.

BACKGROUND

The American Jewish Committee, a pioneer human relations agency, initiated and encouraged self studies by Protestants, Catholics and Jews of their own curriculum material and helped and stimulated foundation support for these independent research projects.

The Protestant study, undertaken by Dr. Bernard E. Olson at Yale University Divinity School, has been completed and published by Yale University Press, under the title "Faith and Prejudice."

The Catholic studies, supervised and directed by Father Trafford P. Maher, S.J., at St. Louis University, consist of three separate investigations covering literature and textbooks, by Sister Mary L. Gleason,

C.S.F.A.M.; social studies textbooks by Sister Rita Mudd, Ph.D., and religious textbooks by Sister Rose Albert Thering, O.P., Ph.D.

The school, including the religious school, is second only to the home as the place where the child's attitudes toward self and others are shaped. The religious school curriculum and materials, while designed to nurture the pupil in his faith, almost inevitably include reference to and comparisons with other faiths and ethnic groups.

The conference is directed at an examination of these self-study findings and their implications for Religious education.



Dr. Franklin H. Littel is Professor of Church History at Chicago Theological Seminary, Chicago. The son of a Methodist minister, he was licensed to preach at the age of 15, and completed his education at Cornell College (B.A.), Union Theological Seminary (B.D.) and Yale University (Ph.D.). He has been a national leader in Methodist youth and student work and has represented the Methodist Church at international conferences in Amsterdam, Copenhagen, Monterey, Oxford, Berlin and other cities of the Western world. In 1959 he delivered the Ecumenical Address to 375,000 people at the "Rally of the Church" (Kirchentag) in Munich, with over 20,000,000 TV and radio listeners throughout Europe also following the program.

Dr. Littel is a Consultant to the National Conference of Christians and Jews and the National Association of Coordinators of University Religious Affairs. He has received two honorary doctorates (Cornell and Marburg) and has been elected a Fellow of the National Council on Religion in Higher Education (1943) and a member of Phi Beta Kappa Associates (1958). He is listed in Who's Who in America.

Dr. Littel is the author of numerous secular and religious articles. In addition, he has written, among others, the following books: "The Free Church", "From State Church to Pluralism", "Reformation Studies" and "Sermons for Intellectuals".

Dr. Lou H. Silberman is Hillel Professor of Jewish Literature and Thought and Director of Graduate Studies in the Biblical Field, Divinity School, Vanderbilt University, Nashville, Tennessee. He received the A.B. Degree from the University of California at Berkeley where he also did graduate study. He was ordained at the Hebrew Union College, Cincinnati, where he was awarded B.H.L., M.H.L., and D.H.L. Degrees. He served as instructor in Medieval Bible Exegesis at Hebrew Union College and, since 1952, has served on the faculty of Vanderbilt University.

He is the author of many magazine and encyclopedia articles and is a contributor in the field of Theologics to the Universal Jewish Encyclopedia. Dr. Silberman was editor of "Rabbinic Essays." Among his major articles are "Judaism and the Christian Theologian," "The Search for Relevance," and "Conversations on Theology — The Return to History."



Sister Mary Ann Ida, B.V.M. is President of Mundelein College in Chicago. She received her A.B. degree from Clark College, Dubuque, Iowa; the A.M. from Loyola University, Chicago, and a Ph.D. in Philosophy from St. Louis University. A noted lecturer, Sister Mary Ann Ida has served as a member of various panels on different aspects of "Women." She presented a series of lectures on "Ecumenism and the American Sister" before the 1964 Superiors Institute, Notre Dame University, Indiana.

Sister Mary Ann Ida holds offices in a number of educational organizations, including the Federation of Illinois Colleges, Association of American Colleges, and the Presidents and Deans workshop, North Central Association. She is listed in Who's Who in America; Who's Who of American Women; Who's Who in American Education, and Who's Who in the Midwest.

Rabbi Marc H. Tanenbaum is National Director of the Interreligious Affairs Department of the American Jewish Committee. Hailed by the United Press International as "one of the nation's leading Rabbis," Rabbi Tanenbaum has held a number of significant government, civic, and religious positions of national prominence. Regarded as an authority on Christian-Jewish relations, he is the Jewish Consultant to the Pius XII Religious Education Resource Center and the Sister Formation Conference. He has worked closely with Cardinal Bea's Secretariat and the American Catholic Hierarchy to advance Catholic-Jewish understanding.

He served as vice-chairman, Executive Committee, White House Conference on Children and Youth and was co-author of "Our Nation's Children: Religion in America" for that Conference. Rabbi Tanenbaum holds a B.S. from Yeshiva University and was ordained and received a M.H.L. degree from Jewish Theological Seminary.



OUR MAJOR SPEAKERS