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

Series C: Interreligious Activities. 1952-1992

Box 50, Folder 5, Vatican Council II - Jewish decree, 1963-1964.

Vatican Move—A Boon to Jewish-Catholic Dialogue

Vatican sources suggested yesterday that the "Jewish" declaration proposed by Augustin Cardinal Bea (Jews should not be made scapegoats for the Crucifixion) may be acted on before the end of the current session of the Ecumenical Council. Jewish and Protestant leaders, here and abroad, hailed the declaration as a major step toward eliminating friction between Catholics and Jews. Rabbi Marc H. Tanenbaum, director of the Department of Interreligious Affairs of the American Jewish Committee who has worked with Cardinal Bea's secretariat, here writes the meaning of the declaration in terms of the way it might be worked out practically in this country.

By Rabbi Marc H. Tanenbaum

While Pope Paul VI was still Archbishop of Milan, the president of the Milan-Jewish community drew his attention to anti-Semitic references in a book being presented to boys and girls on the occasion of their Confirmation. Cardinal Montini promptly ordered the withdrawal of the imprimatur and of the book itself.

When Pope Paul VI received a delegation of Jewish leaders last month in the throne room of the Vatican, he declared: "We have a common Bible and common God, a common affinity for the Old Testament as a source of divine revelation which I use every day in thought and prayer. Therefore, we pray together so that the Almighty guide, comfort, and bless us . . . These bonds are what we would like to strengthen."

These two incidents illustrate vividly the religious and human relations implications contained in the decree regarding the Jews that Augustin Cardinal Bea introduced to the Vatican Council Friday. Should the Council fathers adopt this decree—as millions of Jew throughout the world devoutly hope and pray they will—Pope Paul VI's example, both in deed and in word, might be seen as providing decisive guidance to the world's 550 million Catholics as to how the substance of the decree is to be translated into daily practice.

The decree, which condemns it as "unjust and injurious to call the Jewish people a decide one" and which declares as "anathema" anti-Jewish attitudes and practices, represents the capstone effort of Catholic authorities to repudiate an ancient charge which has resulted in untold suffering and martyrdom for the Jewish people. Catholic scholars and writers in the United States, Europe and Latin American have long emphasized that the Jews should not be made a scapegoat for the sins of all mankind.

Unfortunately, despite such statements, the charge of Jewish responsibility for the death of Jesus and their consequent rejection and punishment by God is still found in Catholic textbooks, sermons and liturgical commentaries. The importance of Cardinal Bea's decree, if it is approved, is that it will give the highest level of support and encouragement to the efforts of Catholic scholars, theologians, clergymen, teachers, religious journalists, professional and lay officials of international and national Catholic bodies to make this humane and enlightened viewpoint permeate the entire Church, from the Vatican to the parochial school classroom. It cannot but help as well to influence beneficially other multiple sources that lead to anti-Semitism, which involve the complex inter-action of the home, school, peer group, neighborhood and mass media.

The implementation of the decree, quite obviously, rests entirely in the hands of the Church and can be understood as part of the Church's vast and impressive effort of renewal and reform. It is neither fitting nor proper for non-Catholics to comment regarding the procedures which the Church may choose to adopt for implementing the decree. Unquestionably, however, individual Jewish scholars and competent Jewish organizations devoted to the promotion of inter-religious understanding stand ready to cooperate with Catholic authorities should their co-operation be requested.

The growth of dialogues between Catholics and Jews within recent years must be acknowledged as a remarkable tool for promoting this inter-religious understanding between Catholics and Jews, as well as between Christians and Jews generally. Such dialogue has proceeded on every level, from scholarly exchanges between the most eminent theologians of both faiths—such as Cardinal Bea and Rabbi Abraham Joshua Heschel of the Jewish Theological Seminary of America—to consultations between Catholic and Jewish laymen in local communities, mutually exploring solutions to community problems and seeking co-operation and joint action across religious lines. We believe that such dialogues have been enormously beneficial, for both Catholics and Jews who have learned better to understand one another, but also for the common good of the community as a whole.

Impressive as the growth of these mutual exchanges has been, only a small proportion of Catholics and Jews has been touched by the experience. The walls of misunderstanding, built over many centuries, have not yet given way to permit a completely free flow of ideas between the two communities. Imagine the kind of intellectual and spiritual flowering that might result if the dialogue process were extended to areas of exchange that have not yet been affected by it. Imagine, for example, a meeting between Catholic teaching nuns and Jewish teachers discussing their mutual misperceptions. Imagine a volume on the history of relations between Christians and Jews jointly co-authored by outstanding Catholic and Jewish scholars. How many misconceptions, exaggerations, and historical absurdities might be finally laid to rest!

Those of us who have been privileged to be related to this process of Catholic-Jewish dialogue have been enriched and enlightened by it. We can only hope that the Vatican Council decree on Jews and Judaism, in its essence and through its implementation, will multiply these opportunities for Catholics and Jews everywhere, and will help translate into reality the vision of the late Pope John XXIII of blessed memory for "a new order of human relations."

Reprinted from

New York Herald Tribune

November 10, 1963

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THE AMERICAN JEWISH COMMITTEE

Excerpt From a Letter by Jose Steinberg, Rio de Janeiro, December 12, 1963

Enclosed are two pages of the bulletin issued by the "Conferencia Nacional dos Bispos do Brasil," a powerful Catholic organization. They report on the pro-Jewish attitude in the Ecumenical Council and appeal to Brazilian Catholic clergymen to facilitate mutual understanding and esteem with other religions. Another page from another issue of the above mentioned bulletin reports on our press release about Mr. Shuster's and AJC's statement on the positive attitude to Jews by the Council.



Concílio prepara em futuro esquema, capítulo sobre os judeus - Re-
vistas idéias tradicionais

Foi distribuído entre os padres conciliares um projeto sobre a "atitude dos católicos face aos não cristãos, particularmente os judeus". Este projeto, preparado durante dois anos pelo Secretariado da Unidade Cristã, presidido pelo Cardeal Bea, deve constituir o IV Capítulo do esquema sobre o Ecumenismo, cujos três primeiros já foram submetidos aos Bispos.

O conteúdo deste documento é exclusivamente religioso, e sua finalidade unicamente espiritual. É em função de uma valorização sempre crescente da herança sagrada da Igreja que o Concílio se interessa pelos judeus, não tanto enquanto raça ou nação, mas, enquanto Povo Eleito do Antigo Testamento.

A linguagem clara e sem ambiguidade do texto leva o Secretariado a esperar que "nêle não se verá outra motivação a não ser a do amor total que animava o Papa João XXIII, êle próprio desejoso que tal assunto fôsse apresentado aos padres conciliares."

O projeto aborda o elo profundo que une a Igreja ao povo eleito. De acôrdo com o desígnio misterioso de Deus a Igreja se enraíza na aliança feita por Deus com Abraão e seus descendentes. Este plano de salvação para tôda humanidade tem seu coroamento em Jesus Cristo, Filho de Deus e descendente de Abraão pela carne. Através d'êle o apêlo divino, dirigido primeiro ao povo eleito, estende-se pela sua Igreja ao mundo inteiro.

O projeto, a seguir, revêla que a responsabilidade pela morte de Cristo recai sobre a humanidade pecadora. Foi para expiar o pecado de todos os homens que o Filho de Deus se ofereceu voluntariamente sobre a cruz. O papel que desempenharam na crucifixão os chefes judeus contemporâneos de Cristo não exclui a culpabilidade de tôda a humanidade. Nem a falta pessoal d'esses chefes pode ser imputada a tôdo o povo judeu, quer daquele tempo, quer de hoje. É, pois, injusto chamar êsse povo de "deicida" e considerá-lo maldito por Deus. E São Paulo, na sua epístola aos Romanos, assegura-nos que Deus não rejeitou o povo que escolhera.

O documento declara também que a Igreja não pode nunca esquecer que Cristo, sua Mãe Santíssima e os Apóstolos são oriundos da linhagem de Abraão.

De acôrdo com sua finalidade, o texto não se propõe es-

tudar as causas do anti-semitismo. No entanto, indica que os fatos contados na Bíblia, especialmente a crucifixão, não podem legitimar nem o desprezo, nem o ódio, nem a perseguição aos judeus.

OS PREGADORES E CATEQUISTAS SÃO CONVIDADOS A NÃO TOMAREM NUNCA UMA ATITUDE CONTRÁRIA. MAIS AINDA, É-LHES RECOMENDADO FACILITAR A COMPREENSÃO E A ESTIMA MÚTUA.

De tudo isto depreende-se claramente que o conteúdo e o objetivo d'este documento são inteiramente religiosos. Não se pode afirmar que êle seja pró ou anti-sionista, pois tais posições são relacionadas a questões políticas, inteiramente fora dos propósitos religiosos do projeto. Por conseguinte, todo uso do texto para fins partidários, para defender posições políticas de uns ou atacar as de outros, seria injustificável e absolutamente contrário à intenção dos que o elaboraram e apresentaram ao Concílio.

Recentemente, às vésperas do início da 2a. sessão, foi levantada a possibilidade da presença de um observador oficial do Congresso Mundial Judeu ao Vaticano II. Não existe, porém, nenhuma confirmação por parte da Secretariado da Unidade Cristã.



DECRETO DO CONCÍLIO É GRANDE MOMENTO NA HISTÓRIA JUDIA.

ROMA 12 - O Senhor Zacarias Shuster, diretor europeu do Comitê Americano Judeu declarou à imprensa que a distribuição aos padres conciliares do projeto sôbre as relações católico-judias, "foi certamente um dos maiores momentos na história judia". O Sr. Shuster tem esperança que "os judeus desta geração se sintam afortunados por haverem sido testemunhas deste passo histórico dado pela Igreja". O projeto chama-se "Atitude dos católicos perante os não cristãos, especialmente os judeus.

Dizendo que "todos os que ocuparam do problema do anti-semitismo aceitavam como uma de suas causas a crença popular sôbre os judeus que se transmitiu de geração a geração", o Sr. Shuster acrescentou que estas crenças davam os judeus como povo responsável pela crucificação de Cristo, e que por isto estavam condenados à dispersão e à perseguição através dos séculos. A Igreja nunca proclamou estas crenças como dogmas mas foram e são ensinadas em escolas cristãs, católicas e protestantes. e ainda hoje nos catecismos da França, Estados Unidos e Alemanha.

A iniciativa de melhorar as relações entre as duas religiões e esclarecer a posição da Igreja Católica de forma definitiva "veio das autoridades da Igreja de Roma". O papa João têve a iniciativa desta idéia e confiou o estudo dêste problema ao Cardeal Bea e a sua equipe do Secretariado para a União dos Cristãos.

Durante os trabalhos, assinalou Shuster, o Vaticano solicitou a opinião dos homens mais competentes e dos dirigentes religiosos das duas crenças. Durante os últimos três anos acumulou-se uma enorme quantidade de informações sôbre a matéria. "Pode-se dizer com certeza que não hove um só grupo ou tendência judia que não haja expressado sua opinião, a pedido das autoridades de Roma".

Concluiu o Senhor Shuster dizendo que o decreto fala "com cordialidade e respeito do judaismo, afirmando que o cristianismo está enraizado no judaismo e que há uma grande afinidade entre as duas religiões."

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Jewish Leaders Give Bishop Ovation For Talk On Council

By MARJORIE L. FILLYAW

Matters of tension between various groups would be eased if all Christians and Jews would place less emphasis on their "rights" and instead examine their consciences with regard to their responsibilities and obligations to morally love their neighbors regardless of race, color, or creed, Bishop Coleman F. Carroll told a representative group of Miami's Jewish community here Tuesday.

A standing ovation was accorded Bishop Carroll by hundreds of Miami's Jewish residents following his hour-long report on the Second Vatican Council presented at the invitation of the American Jewish Committee and the Greater Miami Jewish Federation who were meeting in joint session for the first time in their organizations' histories at the DuPont Plaza Hotel.

Outlining briefly the history of past Vatican Councils and the structure the primary purposes for the calling of the Second Vatican Council Bishop Carroll emphasized during his unprecedented appearance that:

- There has been a change for the better in the relationships which exist between men throughout the world as a result of the almost "miraculous" influence of Pope John XXIII and the sessions of the Second Vatican Council.

- The Second Vatican Council was convened to update the Catholic Church, to revitalize the faith of its individual members, and to give them in one or another way greater strength and greater depth of faith, and in so doing strengthen the Church.

- Pope Paul VI evidences all the charity and concern for all peoples throughout the world Pope John XXIII manifested.

- There is a very important role in today's world for the laity particularly in the fields of education for our youth.

- The Jewish and Catholic people both believe very definitely in existence of God and the law determining the actions of individuals.

- Since religious teaching is forbidden by law in our public schools the responsibility for it falls upon the churches, the home and the laymen.

- The attitude of the Catholic individual toward the Ecumenical Movement should be that of a God-fearing person who looks upon his neighbor as one he is bound in conscience to love.

"CHILD OF GOD"

Noting that Catholics and Jews have both been persecuted in various parts of the world because they are Catholics or Jews, Bishop Carroll pointed out that "every human being on this earth is, regardless of his color or creed a child of God, and we cannot love God unless we love our neighbor.

"We ourselves set the example," he reminded his audience. "By our own lives and secondly when we turn to our fellow man, that we look upon



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MIAMI'S BISHOP Coleman F. Carroll and David Danzig, national associate director of the American Jewish Committee, joined Nathan Rood and other Jewish leaders in panel discussion on sessions of the Second Vatican Council Tuesday evening.



JEWISH LEADERS express their appreciation to Bishop Coleman F. Carroll for his unprecedented appearance before a joint meeting of the American Jewish Committee and the Greater Miami Jewish Federation attended by several hundred persons.



AJC REGIONAL director Seymour Samet of Miami, left, welcomed Bishop Carroll to Tuesday evening's meeting of the American Jewish Committee and Greater Miami Jewish Federation. They are shown with State Rep. Fred Karl of Daytona Beach.

him as a child of God whose convictions we must respect and honor."

As a result of the Second Vatican Council, "a great deal has been accomplished," Bishop Carroll stated, "a great deal which is not tangible. The secret of relationships among men is to be found in the self-examination of ourselves and

the willingness to sit down and rationally and intelligently discuss things upon which we agree and those wherein we differ."

David Danzig of New York City, national associate director of the American Jewish Committee, writer, sociologist, and teacher responded to Bishop Carroll's presentation on behalf

of the AJC and the Jewish Federation.

"Our interest in establishing communications with the Catholic Church on a new level began with an audience with Pope Pius XII," Danzig said stating that the late Holy Father had reiterated that "Catholics could not participate in any anti-semitic movements."

An increased interest among Catholics towards Jews and the concern of religious groups with social affairs is "making an environment where principles which we find in our religious faiths find expression in the community around us," Danzig said.

CHANGING WORLD

"In the Catholic world we find vigorous steps to desegregate schools and the founding of Catholic Interracial Councils. We see a coming together in a large organization such as the Conferences on Religion and Race, Catholics and Jews and Protestants, coming together to take the responsibility to win new respect for persons.

"The changing world has moved us along a path of discovery which we haven't applied to ourselves as much as we should. Too rarely do we see changes which affect us. The events of religious conflicts that take place in Vietnam, between the Parkistanis and Hindus, are issues of religious freedom which we cannot disregard," Danzig pointed out, emphasizing that Pope John spoke of "recognition of esteem" and the "obligation of every citizen to stand up for his rights," in his encyclical *Pacem in Terris*.

"It is important that we hold in mind our differences," Danzig continued. "We should discuss these openly and frankly. We have paid more attention to the responsibility of our fellow men and not enough to ourselves.

"There is a growing responsibility in the Catholic community to inquire into its attitudes toward others in the community. We too have the same responsibility," Danzig asserted, declaring that, "I can see no way of deepening one's own faith that doesn't lead to a deepening respect for other faiths.

"America can no longer afford its characteristic illiteracy. It is time for America to become religiously grown-up," Danzig said.

During a question and answer period which followed four panelists participated in a discussion during which questions were asked of Bishop Carroll and Mr. Danzig. Included were Nathan B. Rood, past president of the American Jewish Committee and a member of the AJC national board; Alfred Boas, a member of the faculty at the University of Miami, author, and board member of the AJC; Sidney Lefcourt, certified public accountant and president of the Greater Miami Jewish Federation; and Dr. Peritz Scheinberg, a member of the executive committee of the AJC and a member of the faculty at the University of Miami Medical School.



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ECUMENICAL MOVEMENT is discussed by Bishop Carroll with Alfred Boas, left, University of Miami faculty member and board member of the American Jewish Committee; and David Danzig, New York teacher, author, lecturer, and dialectician.

in response to a question from Mr. Boas on why Chapters IV and V of the schema on ecumenism — those on freedom of conscience and relations with the Jews "did not get any further," Bishop Carroll explained to his audience that, "Very definitely, honestly and sincerely, it was a disappointment to many Council Fathers that they were not discussed.

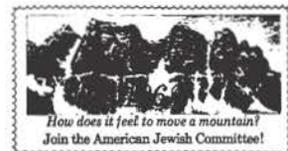
"They were not discussed only because there was not sufficient time to treat of them," Bishop Carroll emphasized, quoting Augustin Cardinal Bea, president of the Secretariate for Promoting Christian Unity, who said at the conclusion of Council sessions, "At first sight, indeed, one could ask: Could not a vote have been taken at least to admit these chapters as a basis for discussion? To this one might perhaps answer in the affirmative. Nevertheless, I think we should be grateful to the Council Fathers, the moderators, because they wished to give ample opportunity for speaking on the three fundamental chapters in order to prevent creating the danger that someone might say that a hasty vote was taken on these three chapters and on the two others which treat matters that are sufficiently difficult, are of the greatest importance for the life and activity of the Church in our time."

In the course of his speech, Bishop Carroll noted that Cardinal Bea had explained that the two chapters had not been brought to a vote because of insufficiency of time," and had added, repeating it twice, "and no other

reason." Expressing his appreciation to Bishop Carroll for what he termed a "remarkable piece of reporting" on the Vatican Council, Dr. Scheinberg asked Bishop Carroll what effect, in his opinion, the passing of a decree opposing anti-semitism would be.

Bishop Carroll replied, "I do not know," but added that the "atmosphere highlighted by the Council whereby people are honestly and sincerely discussing their differences, has already resulted in easing matters of tension between various groups, and also noted that there are "many reasons for anti-semitism in the world." Mr. Danzig agreed that "we tend to overlook that anti-semitism has many causes and added that "there is a great deal of hope if we look toward the future. There is opportunity to Americans for free and open communications with other faiths. We must reach out with greater warmth and friendliness," he said.

A tribute was offered to Bishop Carroll during the closing prayer of the meeting delivered by Rabbi Herbert L. Baumgard of Temple Beth-Am who said in part, "We are grateful for the presence here of a man whose concern for the people extends beyond the realm of his institutional faith."



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THE BROTHERHOOD OF CHRISTIANS AND JEWS

*An address given at the Jewish Community House
of Taunton, Massachusetts, on
February 16, 1964*

AMERICAN JEWISH
ARCHIVES

by John M. Oesterreicher



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April twenty-seventh, 1964

The Brotherhood of Christians and Jews

On February 16, 1964, the Brotherhood of Congregation Agudath Achim (Band of Brothers) of Taunton, Massachusetts, in conjunction with the National Conference of Christians and Jews, awarded Monsignor John M. Oesterreicher its brotherhood award for the year 1963. The Brotherhood's president is Mr. Sidney Makowski; the Synagogue's spiritual leader, Rabbi Baruch Korff.

The citation honored Monsignor Oesterreicher for 'his painstaking dedication to the reconciliation between Jew and Christian' and 'his intense labor in the preparatory work for the Second Vatican Council as a member of the Secretariat for Christian Unity.' It also praised his contribution to the draft on the right attitude of Catholics towards their Jewish brethren put before the bishops at the second session of the Council.

Accepting the award, Monsignor Oesterreicher gave the address that follows.

LADIES AND GENTLEMEN! In this happy place and on this happy occasion, it may be more appropriate to say: *Anashim, achim*, 'Men, brethren!' (cf. Ac 2:29). I am deeply moved by the honor you have accorded me and value the generosity that has guided your decision. News of it came to me as unexpectedly as did the gentle breeze that wafted past the prophet Elijah on Mount Horeb. While hiding there from the fury of his queen—a queen who was the servant of Baal—the prophet was tested, shaken by despair. In succession, he heard and saw a rock-shattering storm, a terrifying earthquake, and a blinding fire; though they were in the employ of the Lord, the Lord was in none of them. Only when a serene whisper, an almost inaudible breath of air—*kol demamah dakah*—had brushed his face, did Elijah experience the intimacy of the divine presence his soul had craved (1 Kg 19:9-13).

Am I assuming too much when I sense in your choice of me as an interpreter of the brotherhood that binds us together a touch of the same nearness? Am I wrong in my assumption? I think not, for your kind selection, boldly inspired as it was by your esteemed Rabbi, was also graciously approved by the Bishop in whose diocese we meet. I cannot help but see in your invitation and my presence among you, above all, in the joining of hands by Bishop and Rabbi a most encouraging sign, a proof that, at long last, Christians and Jews are truly discovering one another and that, however slowly, they are moving closer. I should like to sum up my feelings in the simple words: I am happy.

You may have guessed it by now. I shall not affect objection to your having selected me from among so many candidates worthy of your vote. No, I shall not protest to be undeserving of your kindness nor shall I be foolish enough to think that I have merited the scroll you have just handed me. Who can lay claim to a gift? Who has a title to the sun's light and warmth, to air, water, or the ground on which he walks? I admire the wisdom of Rabbi Samuel ben Ammi, who, fifteen hundred years ago, declared that a lifetime of good deeds would not be enough to repay God for even one's breath (Lev. R. 4:2). It is in this spirit that I should like to accept the distinction you have bestowed on me. Thus let me say again: I rejoice in it.

My joy is not merely personal: It is the significance of this event that delights me. For this gathering of Jews and Christians is altogether unique in that it revolves around one who is himself a Jew and a Christian. Normally, I do not relish talking about myself but today's encounter seems to demand a confession. Let me begin by saying that I am proud of, and profoundly grateful for, my ancestors. If you had known my father, for instance, a man in whom there was no guile, a man gentle, just, and true, or his parents in their radiant goodness—

who, incidentally, lived in one of the last strongly Jewish communities of Moravia—you would realize how utterly impossible even a feeling of reserve or distance toward them would have been. Were they still alive, I would not feel alien in the midst of them whose flesh and blood I am.

Lest you think my affection for them and for the Jewish people purely sentimental, let me add that it rises out of the roots of my being. I should cease to be what I am if I did not appreciate the genius of the Hebrew language, though my once fair use of it is no longer what it was. It is a language with striking idioms like this one: *halach beemet*, 'to walk in truth, in faithfulness.' For the ancient Greeks, *alētheia*, 'truth,' was something to be thought of, to be pondered over, or to be uttered; for the ancient Hebrews, however, *emet*, 'truth,' was something to be done, to be lived. Thus, long before the word 'existential' was coined and became fashionable, the ancient Israelite approached God, the people, and the world in a superbly existential manner, without ever philosophizing about it. Among the so-called Dead Sea Scrolls, for instance, which were discovered in 1947, there is that amazing rule of the 'monks of Qumran.' It demanded of the members of the community that they 'do truth and justice' (1QS I, 5). St. Paul, too, giving the Greek verb *alētheúō*, 'to tell the truth,' a new content, could speak of *alētheúontes . . . en agápē*, 'doing the truth in love' (Eph 4:15). For the Apostle, 'a Hebrew of Hebrews' (Phil 3:5), as well as for the monastic community in the desert of Judah, truth—in the one instance, Christ's gospel; in the other, the law's demands—is something that not only bids the mind to consent but summons the entire man to the commitment of his being.

I should cease to be what I am were my soul not wedded to the biblical mind for which *anawim*, 'the poor,' 'the humble,' became a synonym of 'the beloved of God.' I should cease to be what I am did

I not cherish the fact that the God of Israel is not, first of all, the Creator of the universe and Mover of the stars but the Lord of history and Mover of human events. It was the charism, the singular talent, of ancient Israel—and it is her gift to the Church as well as to the world—to see in time not the enemy but the friend of life; to see in it a sacred trust, a creative movement, a march toward God's ultimate manifestation. Ancient Israel experienced time as a sacrament: In time, the invisible God visited His people. To us, heirs of Israel's riches, time is still a sacrament: In time, God the everlasting and man the mortal meet, and because they meet, mortality becomes the threshold of eternity.

With these and other Hebrew patterns of thought and life before my eyes, indeed, with that marvelously concrete, dynamic, and passionate mentality woven into my existence, I have never been tempted to hide my oneness with the people of Abraham. On the contrary, to be of Abraham's stock and, I hope, at least somewhat after his heart is a grant I hold dear. Scripture sees him as 'God's friend' (Is 41:8) while the Roman liturgy calls him *Summus Abraham, pater fidei nostrae*, 'Highest, peerless Abraham, father of our faith.' As a Jew and as a Christian, then, do I feel close to him. A wayfarer who abandoned himself to God, Abraham became the believer's model. *Ger v'etshab*, 'a stranger and guest' in this world (Gen 23:4), he is an exemplar for Christians no less than for Jews. Thus the covenant God concluded with him and the promise that he, the man of faith, would become a blessing to all the tribes and peoples of the earth (Gen 12:3), ever remains before the eyes of my heart.

These are but some of the feelings, convictions, and motives that fill my soul and seek expression. Not wishing, however, to pre-empt the time at my disposal with a description of my personal ties to the Jewish people, I should like to dwell, as much as I can, on the theme of

our encounter: the brotherhood of men under God. At the very beginning of the Second Vatican Council, in October, 1962, the bishops assembled at St. Peter's issued a stirring message to all mankind. In it they stated:

United here from every nation under heaven, we carry in our hearts the anxieties of all peoples entrusted to us, anxieties of body and soul; we carry their sorrows, desires, and hopes. . . . Our concern is especially for the humble, the poor, the weak; in keeping with the example of Christ, we feel compassion for the throngs who suffer hunger, misery, and ignorance.

Because of the great dignity that is man's, the bishops demanded that everyone enjoy the blessings of a just society; they pleaded that the family of nations be granted a reign of peace. Pointing to their conciliar assembly as a symbol of fraternal love among men of various races, nations, and tongues, they declared:

We proclaim that all men are brothers, irrespective of the race or nation to which they belong. . . . Hence, we humbly and ardently invite all to collaborate with us in establishing a more ordered way of living and a fuller brotherhood in the world.

Within the great brotherhood of men, there is a particular brotherhood of Jews and Christians, as there is a special one uniting all Christians. Pope John, of happy memory, held both bonds most dear. To speak only of the first, I should like to recall a small but significant event, probably one well known to you. In October, 1960, representatives of the United Jewish Appeal paid homage to the great Pope. Gratefully, they remembered his wartime efforts to tear as many victims as he could from the clutches of their persecutors. To the salutation of his visitors the Pope responded with an affectionate greeting of his own. Overcome with joy like Joseph, who had found his brethren after a long separation, he cried out: 'I am Joseph, your

brother' (Gen 45:4), thus reaching out to those around him and to Jews everywhere.

Pope John could not, of course, ignore the things that separate Christians and Jews, but please listen to him when he insists that the difference of faith must never lead to a separation of hearts:

True, there is a great difference between one who accepts only the Old Testament and one who joins to it as supreme law and guide the New. This distinction, however, does not suppress the brotherhood that springs from their common origin, for we are all sons of the same heavenly Father; among us all there must ever be the brightness of love and its practice.

Signatum est super nos lumen vultus tui, Domine, 'You have put over us, O Lord, the light of your countenance.' This radiant truth of Psalm 4 makes us understand what is meant by genuine help, by true human solidarity. Such solidarity will, indeed, bring closer the solution of many problems that harass the world and will unite all men in that fundamental reality: We come from the Father, we shall return to the Father.

Seldom, if ever, has it been so clearly stated that the bond between Christians and Jews is woven of two strong threads, one being creation, the other sacred history.

So important and precious are the spiritual ties between Christians and Jews that I must give at least one example. If, in order to affirm their common bond, a Jew and a Christian wanted to pray together, what prayer would they choose? Would it be the 'Our Father,' the prayer Jesus taught His disciples? A Christian probably would not dare suggest it for fear of offending his Jewish companion, and a Jew might recoil from reciting it as a violation of his loyalties. Yet, few things show us more clearly our common bond.

The invocation, 'Our Father who art in heaven,' with which the prayer of Jesus begins is also found in the Siddur, the Jewish prayer book. In the great morning blessings, for instance, blessings that fol-

low on the story of Abraham's readiness to sacrifice Isaac, the community of Israel calls on God: *Avinu shebashamayim*, 'Our Father who art in heaven,' and begs Him: 'Deal with us in your enduring love.' The prayer dear to Christians everywhere continues: 'Hallowed be thy name.' Do these words not remind you of the beginning of the Kaddish: *Yitgadal veyitkadash*, 'Magnified and hallowed be His great name'? Again, 'Thy kingdom come' is echoed by the petition of the Kaddish: 'May His kingdom be established in the days of your lifetime.' (The concept of 'God's reign' may not be at all times the same for Jews and Christians; nonetheless, both Jews and Christians are bearers of hope, men borne up by hope. Hope, then, is one of the marks of their affinity and their distinction from men of non-biblical faiths.) I could go on, giving instance after instance, for there is not a single petition in the 'Our Father' that does not have its counterpart among the blessings and entreaties of the Jewish liturgy. True, the 'Our Father' is unique in its compactness, conciseness, and simplicity. Still, almost the same words are used here and there. I shall give but one more parallel. We Catholics beg: 'Forgive us our trespasses, as we forgive those who trespass against us,' while our Protestant brethren plead: 'Forgive us our debts, as we forgive our debtors.' Jewish men of prayer, when reciting the *Shemoneh 'Esreh*, the Eighteen Benedictions of the Synagogue, make this moving appeal: 'Forgive us, our Father, for we have sinned; pardon us, our King, for we have transgressed, for thou dost pardon and forgive. Blessed art thou, O Lord. Thou art gracious and ever forgiving.' It is the God of Israel, then, Pardoner and Forgiver, who has forged the chains that link us to one another till the end of days.

I have cited the 'Our Father' as evidence of our affinity. A prayer, it is at the same time the perfect program for the strengthening^d of human brotherhood. Unless God is glorified and His will done, brotherhood is no more than a reed in the wind, no more than a

house built on sand. Unless every man worries not only for his own sustenance, unless each sees to it that his neighbor, too, is fed and his needs filled, unless all care for one another, asking: 'Give *us* this day *our* daily bread,' brotherhood cannot withstand the onslaught of destruction. For brotherhood to be more than a challenge remembered once a year, forgiveness must be practiced, rancor and resentments cast away. For brotherhood to survive tension, strain, and test, temptation must be held in check and men defended, protected against evil, time and again.

A few moments ago, I quoted good Pope John on the kinship that enfolds Christians and Jews. So strong was his devotion to it, and so vivid his concern, that he wanted the relationship between the two to be one of the themes of the Council. Hence he gave the Commission charged with the consideration of ecumenical matters—the Secretariat for Christian Unity, headed by that great scholar and humanist Cardinal Bea—the unexpected mandate of preparing a draft on the right attitude of Catholics toward Jews. You remember, I am sure, that this draft was put before the Council fathers at their second session last November. Though it was not discussed in detail nor voted on, it remains on the agenda of the next session, and there is every likelihood, every hope that, in some form or other, it will then be adopted by the bishops. I make bold to say that even now, before its adoption, the schema on the Jews has been written into the hearts of many; whatever its fate may be, it has already become a history-making document, a stirring and compelling force in the affairs of men. Though its teachings are in no way new, deriving as they do from a proper understanding of the New Testament, they have made a strong impress on the contemporary Catholic mind. Even more, I have no doubt, will they stimulate and shape Catholic thought of tomorrow.

Swamped as we are by the printed page, our memories have grown weak. May I, therefore, refresh your recollection and bring back to your minds the contents of the draft? The exact wording is still a secret of the Council but its contents have been summarized so often and parts of it quoted verbatim by the press that little about it remains unknown. I should like to present it to you in a partly interpretative form, arranged by points.

Before doing so, however, may I express a word of caution to my Jewish brethren? The decree proposed to the Council is, like all other conciliar documents, addressed to members of the Church. It thus speaks the language of Christians and proclaims truths that are at the very heart of their faith, worship, and life. Jews cannot but find some of the utterances of the draft strange, even unacceptable. Yet, what is unacceptable to their conscience need not offend their sensibilities; what is foreign to their belief need not be alien to their hearts. After all, is it not part of the ecumenical spirit that, no matter how firmly and uncompromisingly we hold fast to the light given us, we nonetheless seek to understand the convictions of others and meet them in respect? Such respect, even where persuasion stands solidly against persuasion, vision against vision, never weakens one's stand, never stains one's faith, rather does it cleanse and strengthen. Such an attempt to understand the conviction of the 'other,' at times widens the cleavage between believers of different communions, at other times narrows it; at all times, does it serve the triumph of love.

These are the points made by the proposal of the Secretariat for Christian Unity:

(1) The Church happily acknowledges that her roots are in the Israel of old. Her beginnings are amid the patriarchs and prophets, they go back to the day when Abraham received the call to set out on

the road of faith; they go back to the hour when Moses was chosen to lead the children of Israel on a long pilgrimage through the desert into the promised land.

(2) The Church is a new creation. In her, Jews and Gentiles have become one—a union that, by its very reality, announces the reconciliation of the entire earth in Christ. Still, for all her newness, the Church is the continuation of the Israel of old. To say this is to express not only a fact of the past but one of the present moment; not only a historical truth but one that quickens the Church's whole existence.

(3) The Church's deepest link to the Jewish people is the humanity of Christ. She cannot and will not forget that when the Lord became man's brother, He was born a Jew. In other words, He, the world's Saviour, lived and died a member of the people God's grace had chosen and formed. Nor can the Church forget that His mother was of the house of David; that His apostles and disciples were of Abraham's stock, and that her own infancy was spent among the children of Israel.

(4) Though the primitive community of Jerusalem was made up entirely of Jews, the larger part of the chosen people did not accept Jesus as the Christ. It would be unjust, however, to consider Jews therefor an 'accursed race,' as Christians have often done. Not only are the Jews not rejected by God, they are forever dear to Him, for the God of Israel is a faithful God, true to His promise and choice (cf. Rom 11:28-29).

(5) It is wrong, too—that is, misleading as well as injurious—to call the Jewish people, be it of yesterday or of today, deicides, 'slayers of God.' Every sin is an attempt, however vain, to ungod God, to dethrone Him; every sin brought Jesus to Golgotha, every sin nailed Him to the cross, which for a Christian can only be the wood of mercy, the tree of love. Hence the burden of His passion and death is

not on one group, not on one people, but on the whole of sinful mankind.

(6) As the Church unyieldingly rejects injustices committed against any man, any community, any nation anywhere so she laments and condemns the abuse and persecution suffered by the Jews in the past as well as in our own time. When men are hurt, she is hurt; when Jews are tormented, she is tormented.

(7) A final point: The proposal suggests theological studies and brotherly colloquies between Christians and Jews so as to further mutual knowledge and esteem. It suggests research and dialogue because of the marvelous heritage Synagogue and Church have in common.

Would that there were time to discuss these points, one by one. Since there is not, I should like to say a few words at least on the accusation of deicide so often hurled against the Jews by mobs and by individuals, learned and unlearned. It is the contention of many Jewish writers that the story of the Crucifixion is one, if not *the*, main source of anti-Semitism. I do not deny for a second that, many times, the distorted telling of the story of the Passion has stirred up anti-Jewish feelings and that the story itself has been used as a pretext for persecuting Jews or as a screen for hostile emotions springing from the lowest recesses of the human heart. But I vehemently deny that the New Testament narratives of Jesus' suffering by and in themselves—no matter whether or not they mirror, as no doubt does the rest of the gospels, the tensions and rivalries between the Synagogue and the early Church—are the real cause of Western anti-Semitism. I need not point to the anti-Semitism of the Nazis as supporting my denial: They abhorred any chosenness not their imagined own, they despised grace and mercy, they turned against Christianity as a Jewish invention and thus hated Jews as the blood brothers and sisters of Jesus. Millions of Jews were doomed because Hitler wanted Him—

His spirit as well as His flesh—to disappear from the face of the earth.

Forgetting for the moment the vileness of Nazism, it would be a simplistic view—similar in a way to the ‘conspiratorial interpretation’ of history which sees plots and plotters everywhere—to reduce so manifold a phenomenon as anti-Semitism to a single origin. Yet, it cannot be my task here to enumerate the various factors that have contributed to antagonism and discrimination against Jews. The factors are often very much the same as those feeding other forms of antagonism and discrimination. Whatever its causes and elements—I denounce anti-Semitism as a crime against the brotherhood of Christians and Jews under the one God, the living and holy God, blessed be He.

To my Christian conscience, the use of the Crucifixion as a pretext or screen for contempt of Jews is particularly outrageous because it perverts an event of love into one begetting hatred. Will you permit me to take just a quick glance at the theology of the Cross? According to the whole New Testament, as well as the entire Christian tradition, the blood of Jesus was shed for all men, indeed, it is the only blood ever to be shed for all. Hence, His death forbids Christians to stare at the few who had an actual hand in His condemnation and execution. Because the sins of all ‘provoked’ His death, all are guilty. This is the divine paradox: The misdeeds that brought Jesus to the cross God forged into a tool of salvation. If a Christian were to say, then: ‘It is not I, it is the Jews who crucified Christ,’ he would not only wrong and injure the Jews but wrong and injure himself. By denying his part in the Crucifixion, he endangers his share in its fruits. Let me thus say with all the clarity and determination at my command: Whenever a Christian blames ‘the Jews,’ or for that matter ‘the Romans,’ for what to him should clearly be every man’s guilt and, marvelous to say, every man’s pardon, he turns Christianity upside down. There can be no ‘if’ and no ‘but.’ Unless a Christian sees the

beams of the cross as the symbol of God's embrace of all men—all men without distinction, without exception—a symbol demanding of him that he, too, lovingly embrace his fellow, he shows himself a poor follower of Christ.

There are still some general comments I should like to make on the draft. First, to say the obvious, the draft is but a draft. At this moment, we do not know with certainty whether or not the Council will actually issue a decree on the relationship between Christians and Jews and what its final form may be. Yet, this much is sure, the draft has inspired fruitful reflection and eager concern. Its moment, its weight, its influence will be felt for a long time to come. Second, though a document such as the one we have been considering would no doubt strengthen the unique bond between Christians and Jews, its primary purpose, like that of all conciliar decrees, would be to assist the Church in the renewal of her spirit. It was the prayer of Pope John that the Council help to rejuvenate the Church, to restore to her the pristine features of her early days. Now, the deepened awareness of her roots in the biblical Israel will lead Christians not only to a fresh appreciation of things Jewish, it will also, indeed above all, make them see the Church in a new light. Again, the emotions, or rather virtues, the schema seeks to engender in the Church's children—the wonderment of God's mysterious plan in using the Jewish people as His chosen instrument, the gratitude to that people, and the affection for it—cannot but lead Christians to greater spiritual heights and thus benefit all mankind. For such is the mysterious character of the brotherhood of men: We are all made for one another and thus depend on one another; so much so that the joy of one is the joy of others. As joy is shared, so are sorrows; indeed, we participate in one another's lives, even when we are unaware of it.

At the beginning of the first session of the Council, Rabbi Tanen-

baum of New York made known a prayer that a fifteenth-century Jewish community in southern France used to recite for the Pope of its days. Rabbi Tanenbaum applied it to Pope John, then still alive. The prayer reads:

May He who blessed our fathers Abraham, Isaac, and Jacob, Moses and Aaron, David and Solomon, the Prophets of Israel, and all the Just Ones of the world bless the Pope and send blessing and prosperity on all the works of his hands.

Let us, then, unite in prayer to the One God whom the Acts of the Apostles (3:13), together with the whole of Jewish tradition, calls the God of Abraham, of Isaac, and of Jacob, the God of our fathers, *Elohei Avraham, Yizchak veYaakov, Elohei avotenu*. Let us pray that the work of Pope John be blessed and carried on by each and every one so that a new era of peace and justice, respect and brotherhood may be ours.



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Just A Minute!

Golden Rule That Christ Preached Was Taught In The Temple

By *Richard Cardinal Cushing*

TRAVELER 3-20-64

During these holy days, we are specially aware of the human nature of Christ. As Christians, we believe Christ to be both divine and human. He reconciles man through the sufferings of His human nature to God by His divine nature.

Lenten reflection makes us realize again that Christ was born a Jew. Mary and Joseph were Jews. Christ worshipped in the synagogue. His disciples were Jews. He said Jewish prayers, He observed the Jewish Holy Days, He revered the books sacred to the Jews and to us.

The Golden Rule that Christ preached was taught in the temple. The "Lord's Prayer" that Christ gave His disciples is almost identical with the sacred Kaddish that begins: "Extolled and hallowed be the name of God. May His Kingdom come and His will be done in all the earth."

Christians must remember

when Jews do not accept Christ as the Promised One, they do not reject the ideals that Jesus preached: humility, justice, mercy, brotherhood, love.

The spiritual ancestry of Christians is Jewish. We are the sons of Abraham, Isaac and Jacob, even as they. The Cross is a point of separation in our spiritual traditions, but we must all be keenly aware of the es-

sential Christian doctrine: Christ died for the sins of all men, those prior to His time, His contemporaries, those who came after him. Anti-Semitism is a profoundly unchristian attitude.

The only answer the Christian can give to the question, "Who put Christ to death?" is: "I did, as often as I have committed a serious sin."

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**'VATICAN DRAFT
HISTORICALLY
IMPORTANT'**

From our Correspondent

COLOGNE

Cardinal Bea, the head of the Vatican Secretariat for the Promotion of Christian Unity, was the main speaker at a public meeting organised here last week to mark the ending of Monumenta Judaica, the exhibition of 2,000 years of Jewish history in the Rhineland, and the ending of Brotherhood Week.

The meeting, attended by more than 4,500 people, was organised by the Co-ordinating Council of German Associations for Christian-Jewish Co-operation and the Cologne municipality.

Cardinal Bea stressed the importance of the document submitted to the Ecumenical Council in Rome on relations between all denominations, and the need for a clarification of the Christian-Jewish relationship, on which a special document was being prepared for submission to the Ecumenical Council.

One had to recall the "tragic fruits" of antisemitism during the Nazi period, to appreciate fully the historic importance of this document.

He also referred to the State of Israel and her President, Mr. Zalman Shazar, the first time the Jewish State had been mentioned in a public pronouncement by a leading representative of the Catholic Church.

The other main speakers at the meeting were: Professor Wilhelm Stachlin, the retired Protestant Bishop of Oldenburg, and Professor Ernst Simon, of the Hebrew University, who read a message from Professor Martin Buber, also of the Hebrew University.



Dialogue

VOL. VI, no. 2 / March-April 66

THEOLOGICAL SOURCES FOR A JUDEO-CHRISTIAN DIALOGUE

AMERICAN JEWISH ARCHIVES

(Summary of Conference given by Father Jean Martucci of the Bible Center of Montreal to the members and guests of the "Cercle Juif de Langue Française" on January 27th 1964)

Introduction

Mankind is stirred by a tremendous desire for unity. In the context of this unity, what is the situation regarding Jewish-Christian relations? Obviously the dialogue will not be situated on the same plane as that among Christians of various denominations. Nor can the relationship be the same as that between Christians and any other non-Christian religion. Jews and Christians have less in common than Baptism and more in common than mere belief in God. Paul VI really situated the relationship in its true perspective by his pilgrimage to the Holy Land, because he thereby proclaimed the Church to be the spiritual Daughter of the Synagogue.

In order to establish any fruitful dialogue between Jews and Christians we must first of all clear away our mutual prejudices.

Christian Prejudices

The Jews have been rejected in favour of the Gentiles. This notion is false even from the Christian point of view. "The gifts and callings of God are without repentance" (St. Paul to the Romans)... "God has not cast off His people whom He chose of old." Unfortunately these words have had little effect on the Christian tradition and we are still in the grip not of a simple misunderstanding, but of a positive TRAGEDY. Jesus asked the elder son in the parable of the prodigal, not to be jealous of His mercy to the younger one, i.e. He asked the Jews to share in God's plans for the pagan nations. Yet, we Christians, not content with being re-admitted into the Father's House like prodigal sons, actually show contempt for the elder son. Not content with being eleventh hour workers receiving the same payment as those of the first hour, we even come to think that the first hour workers (the Jews) should be altogether deprived of their payment! To say that the Jewish People is rejected and accursed is the most UN-Christian of statements and to

claim that this disgraceful prejudice is based on Gospel teaching is both sacrilegious and profane.

Deicide

Some Christians think that they render a service to the Church by seeing that it is never forgotten that the Jews killed Christ. When, to this is added the concept of His Divinity, then the accusation becomes one of *Deicide*. We should remember that Jesus was put to death under the Roman Governor Pontius Pilate (Creed: "Sub Pontio Pilato passus") i.e. under Roman Law... and not "under Annas and Caiaphas", since the High Priest of that time had not the right to condemn to death. Theologically speaking, Israel was much more *present* in Christ dying for the world than in the irresponsible crowd or in the handful of men who led it. Sound theology cannot maintain that Israel *killed* God — on the contrary — Israel *Gave* God, even if we have to admit that certain Jews rejected Christ, Whom Christians regard as the Son of God. Moreover we would be wrong to see in these men the representatives of the Chosen

People, or in their error an irreparable fault. (cf. Paul to Romans XI)

Superiority complex

All Christian anti-Jewish prejudice can be summed up in a kind of superiority complex which derives from ignorance of Israel's destiny. St. Paul, speaking of the grafting of the wild olive on to the true stock, shows Christians the humility that should be theirs. "It is the *root*", he tells them, "which carries you" When Christians realize that they exist (are living) only thanks to Israel, just as the branch only lives thanks to the stock on which it is grafted, there will no longer be any basis for anti-semitism — since all are spiritually semites.

Jewish prejudices

To be honest we must admit that all the prejudice is not on the Christian side. The Jews often make the (understandable) mistake of being unable to distinguish between the UN-Christian behaviour of certain Christians on the one hand and the *real* teaching of the Gospel. Nazism and Christianity must not be considered as identical and one is astounded to discover that for certain Jewish people they are so considered.

On the purely doctrinal level, many Jews reject Christianity as a heresy and regard Jesus Christ as an impostor. Often popular Jewish opinion will more readily forgive a man for becoming an atheist than for becoming a Christian. Christianity is in fact a *particular way* of understanding and living Judaism. Its followers have a right to respect from Jews. Gamaliel I who was St. Paul's master, intensely Jewish and a Pharisee, said in a very religious and one might say "oecumenical" spirit: "If this work be of men it will die of itself, but if of God you will not be able to destroy it". (Acts of Apostles, Chap. 5)

Positive sources of dialogue

We share the **SAME CONCEPT OF HISTORY.**

In this respect we are on the level of *faïb*. The Greco-Roman notion of Time was that of a *Katgenesis* (spiral). There was no meaning to history; all was the result of the blind forces of destiny. The Greeks and Romans looked forward to being freed from the *slavery of time* and entering into the "Beyond" where time would be no longer.

For Jews and for Christians time is a *straight line*, not a spiral, traced by God, the Master Who knows where it is going. *Salvation* is the Divine intervention in the History of mankind. The History of Salvation reveals the Divine plan to us i.e. it shows us the points through which the line of time must pass to reach its end. Two points divide the Line of Time into three segments: *Creation* and the *End of the world*.

BEFORE Creation there is no beginning but there is an end...

AFTER Creation there is a beginning and an end (End of world)

BETWEEN Creation and the End of the World is the present age and after that the World to Come — a beginning but no end.

The DAY of the end of the world marks the precise moment when the *present age* becomes the *Age to Come*. All eyes are fixed on this point which the Prophets call the "Day of the Lord" — the Day of the transformation of the world — the Day of Wonders.

It is the mission of believers, i.e. Jews and Christians in the present Age, to be constantly striving to prepare the Day of the transformation of the world (Cosmogogenesis). The People of God are *making* the world (cf. Paul-Rom. VIII) In this view of things shared by Jews and Christians, Teilhard de Chardin has written magnificent things in his book "The Divine Milieu". It is a concept which is both biblical and Christian that we are all engaged in this world in preparing the world to come and it constitutes one of the best bases for dialogue.

Christianity thinks that the Day of the Lord has *already begun* in the Person of Jesus and His resurrection from the dead. It thinks that the world to come is already rooted in this present age. However Christians await the full realisation of this truth and their eyes are still turned to the "Epiphany of the Lord" in the Parousia i.e. the final manifestation of His Glory.

Eschatological expectation

From the foregoing we see that Jews and Christians have not just the same concept of History in common but also the same eschatological expectation. It is not sufficient to state that the main difference between Christians and Jews is that the latter still await the Messiah whereas the former believe that He has already come. Although the Christians believe that He has already come, yet this coming was in an *obscure way*, and so they too await, with the Jews, the manifestation of the *Messiah in His Glory* at the end of time.

Both Jews and Christians are committed to a History which is leading them somewhere and whose glorious term is the object of our common hope. In this age where Marxism has reduced the "Day of the Lord" to a mere earthly paradise, we have a certain witness to bear. We are all the more bound to the world to come in that we see that a God's honour is linked with it. For every (true) Jew and for every (true) Christian being rooted in the present world, being present in the very "stuff" of the Universe and engaged in the evolution of matter towards spirit, is a *religious* thing. Ritual gesture and Liturgy are themselves steeped in this vision of the future. The immolation of the paschal lamb not only *recalled* the deliverance from Egypt but also

pointed towards the hope of a final deliverance.

"That night they were saved.
That night they will be saved."
(bar Hananiah)

So, too, the Christian Eucharist according to St. Paul is to "Announce the death of the Lord, *until He comes*." Whatever we may call the final glorious intervention of the Lord in the History of the world — if we have the faith of the Bible, both Jews and Christians can say together to our common Father the Aramaic prayer of the early Christian Community: "Ma-rana-tha" "Come!"

Community spirit

Imbued with the same eschatological awareness based on a common interpretation of History it is natural that both Jews and Christians should have developed the same sense of the Community, because unity of thought on the first two points supposes absolute oneness. The Greek word "Ekklesia" "Assembly" of God is a translation of the Hebrew "Kahal Adonai" both come from a common root evoking the idea of being "called together". (Possibly origin of English "Call"). Both the Jews and Christians look upon themselves as a People called together by the Lord. Therefore in both Jewish and Christian teaching one's fidelity to God is measured by one's fidelity to the people in which one is inserted. Our morality is essentially a *fraternal* one. The horizontal dimension (of love and commitment) is as important as the vertical one. "If you do not love your neighbour whom you see, how can you love God Whom you cannot see?" (John) So that in this area too we have common ground for dialogue. "You do not celebrate the Passover for *one person*" said Rabbi Yehudah. Similarly, with the Christian Supper of the Lord, or Eucharist. Baptism has as much a social dimension as has Circumcision — by it we are introduced into the life of the Church.

The notion of a "People of God" is as important to us Christians as it is to Jews. Gathered together in the one love of God, the faithful of Israel exclaim with Isaiah: "Thou, O Lord art our Father" and Christians, reciting the prayer taught them by Jesus, say: "Our Father Who art in Heaven". These two prayers are identical. Has the time not come to demonstrate that men who *pray* like this cannot but *live as brethren*?

We do not have to try and persuade one another that each is wrong to remain what he is. Each one must be *fully himself*... and the Lord, when He comes will gather us together in the unity of the *Heavenly Jerusalem* despite the things that have kept us apart in the *earthly Jerusalem*.

May there be for each of us but one Law: "Hear O Israel, the Lord thy God, the Lord is One. Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy strength." (Deut VI 4-5)

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We believe in civil government as divinely ordained to protect men in the enjoyment of their natural rights, and to rule in civil things; and that in this realm it is entitled to the respectful and willing obedience of all.

We believe in the individual's natural and inalienable right to freedom of conscience: to worship or not to worship; to profess, to practice, and to promulgate his religious beliefs, or to change them according to his conscience or opinions, holding that these are the essence of religious liberty; but that in the exercise of this right he should respect the equivalent rights of others.

We believe that all legislation and other governmental acts which unite church and state are subversive of human rights, potentially persecuting in character, and opposed to the best interests of church and state; and therefore, that it is not within the province of human government to enact such legislation or perform such acts.

We believe it is our duty to use every lawful and honorable means to prevent the enactment of legislation which tends to unite church and state, and to oppose every movement toward such union, that all may enjoy the inestimable blessings of religious liberty.

We believe that these liberties are embraced in the golden rule, which teaches that a man should do to others as he would have others do to him.

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W. L. EMMERSON
Contributing Editor, London

ROME

and

Religious Liberty

AT ONE of the press conferences during the early days of the second session of the Vatican Council, Father Gustav Weigel, S.J., was answering a question as to whether the "progressives" were now in control of the council. His enigmatic reply was, "They think they are!"

At the time, the remark aroused only amusement among the journalists to whom he was speaking, but it was not long before they began to realize its significance. For although the speeches from the floor were predominantly "progressive," it became increasingly evident that the opposition had only "gone underground" and that, behind the scenes, it was still putting a determined brake on the proceedings of the council.

It was only after a great struggle that the moderators were allowed to put a number of test votes to the assembly at the close of the discussion on "The Church." And when an attempt was made to get a definite pronouncement before the close of the session upon chapters four and five of the schema on "Ecumenism," dealing with anti-semitism and religious liberty, the still strongly entrenched conservatives resorted to filibuster to defeat the progressives.

On the issue of religious liberty, particularly, the non-Roman churches have been anxiously waiting a pronouncement from the council because this will show, perhaps more than any other action, how far Rome is prepared to go, not only in its internal *aggiornamento* but also in its external rapprochement with the other churches of Christendom. As Cardinal Ritter, Archbishop of Saint Louis, Missouri, has said: "Religious liberty" is "a basis and prerequisite for ecumenical contacts with other Christian bodies" and "without such a declaration, mutual confidence will be impossible and serious dialogue will be precluded."

Hope is fading that the Roman Catholic Church will approve a schema incorporating a definition of religious liberty acceptable to Protestants.

Though no final decision was reached on the "religious liberty" chapter, and the text is still undisclosed, we do not have to wait until the third session to learn where the "progressives" in the Roman Church stand on this vital subject because, fortunately, Bishop de Smedt of Bruges, the chairman of the subcommittee that prepared the document, gave a comprehensive survey of the chapter when he introduced it to the council fathers.

There are four reasons, said the bishop, why the council should proclaim its authoritative teaching on religious liberty.

First, because the right to religious liberty is a truth committed by Christ to the church to be made known to men. It should, therefore, be taught and defended equally with every other truth of the gospel.

Second, because at the present time nearly half the world's population is deprived of religious liberty. Its proclamation is, therefore, particularly necessary and timely.

Third, because it points the way to peaceful coexistence among the multiplicity of religions and philosophies in the world today.

Fourth, because in the interests of ecumenism it is necessary to dispel the suspicions of non-Catholics that

in the past Rome has been Machiavellian on the question of religious liberty, demanding it where the church is in a minority, refusing to concede it where it is dominant.

Basically, said Bishop Smedt, religious liberty has two aspects—one interior, in the inner life of man; and the other exterior, in society.

In man's interior life, he said, the church has always taught that every person has the sacred right to freedom of thought and belief—that is, to an unfettered *interior* life of faith. He also has the right to manifest his faith in external acts of worship and obedience in harmony with the dictates of his conscience. And, still further, he has the right to join with others of like faith in corporate acts of worship and obedience.

"Religious liberty," declared the bishop, "would be fruitless if men were not able to carry out the dictates of their conscience in external acts whether in private life, in social life, or in public life, or if . . . [they] were prevented from forming religious groups whose members

the "free exercise . . . in society" of his personal and corporate religious life "according to the dictates of a sincere conscience, whether the conscience be true or captive either of error or of inadequate knowledge of truth and of sacred things."

"The public authority" must "recognize and respect that right in such a way that the human person in society is kept immune from coercion of any kind."

This fundamental human right requires likewise that the church in its task of proclaiming the gospel, use only methods of persuasion and never of coercion in order to win men to Christ.

The Catholic must "strive by prayer, penance, witness, and evangelizing in the Holy Spirit" to bring non-Catholics "to the blessing of evangelical light and the life of the church." They must "love and help their non-Catholic brothers with sincere and active charity." But in the prosecution of their task "they must abstain from direct and indirect coercion . . . ; they may not infringe upon the religious liberty of the individual."

And if an individual "errs in good faith," Catholics "must respect and esteem" his right "to follow the dictate of his own conscience."

"This doctrine," declared Bishop Smedt, "has its deepest roots in the Sacred Scriptures which teach that man was made in the image of God and from this doctrine stems the continual pastoral solicitude of the church for man's true freedom."

With this statement of man's God-given and Bible-based right to religious liberty, so far as it goes, every Protestant would readily agree, but it should be noted that this definition of religious liberty omits reference to the important freedoms of religious education, or evangelistic witness, and to the right of the individual to change his religious affiliation.

To this extent, therefore, even this "progressive" declaration is seriously deficient, for though on the one hand it implies the right to persuade Protestants to accept the Roman Catholic faith, it does not specifically grant similar liberty to a Catholic, at the dictate of his conscience, to become a Protestant or to adopt any other faith the Catholic Church regards as "error."

It also does not specifically state the right of parents to educate their children in the manner they may choose during the formative period of the children's lives. Unfortunately, this is only the first of the "deficiencies" of the Roman doctrine of religious liberty which begin to appear when we go on scrutinizing Bishop Smedt's outline of the relation of the church to the secular state.



PHOTO FELICI

The College of Cardinals in St. Peter's council hall. Front row with beard: Cardinal Tisserant, dean of the college.

could worship the Supreme Deity by common and social acts and lead a religious life."

"Positively," therefore, "religious liberty is the right of the human person to the free exercise of his religion according to the dictates of his conscience."

"Negatively, it is immunity from all external force in his personal relations with God."

"Religious liberty is violated . . . when the freedom of the human person" in respect of "worshiping God and obeying God according to the dictate of his own conscience" is impeded in any way.

No Interference With Conscience

On these grounds, the bishop went on, it is clear that the state has no right to interfere with the individual in

"Since man is a social being," he says, "and since in the human family men are subject to error and to sin, the conflict of rights and the conflict of duties cannot always be avoided."

In other words, "if a human person carries out the dictate of his conscience by external acts, there is a danger of violating the rights and duties of another or of others."

"From this," he goes on, "it is evident that the right and duty to manifest externally the dictate of conscience is not unlimited, but can be and at times must be tempered and regulated for the common good."

"This ordering of the common good must be done juridically in human society and belongs to the public authority."

To support this he quoted Pope John in his last encyclical *Pacem in Terris*: "One of the fundamental duties of civil authorities, therefore, is to coordinate social relations in such fashion that the exercise of one man's rights does not threaten others in the exercise of their own rights nor hinder them in the fulfillment of their duties."¹

So far so good, but this brings us to the crucial question of the Roman doctrine of the relation of the church to the state.

On the one hand, the state has no competence to exercise authority over the consciences of men. On the other, it is required to preserve the peace of society and ensure its "common good." How is it able to do this?

Quoting St. Thomas Aquinas, Bishop Smedt said, "Human law is truly law" only when it is "derived from the eternal law." Otherwise it is "wicked law."

Therefore, seeing that the Roman Church claims to

The four moderators of the council sessions: Left to right, Cardinals Agagianian, Lercaro, Depfner, Saenens.

PHOTO S. APPETIT



be the sole repository of "eternal law," the Roman Church is the only authoritative source of guidance for the state in the enactment of legislation for the "common good," which incidentally, the *Osservatore Romano* recently defined as the maintenance of "peaceful community life" and "juridical order" within the civil society.

If the state takes matters into its own hand, it may violate conscience by repression. On the other hand, it may be too lax, and so fail to preserve the "common good" of society. Only, therefore, when it acts according to guidance from the true church can it be sure of acting in the interests of the "common good."

Nor need the church wait until its guidance is asked for by the state, for Pope John XXIII, in *Pacem in Terris*, declared that "the Church has the right and the duty not only to safeguard the principles of ethics and religion, but also to intervene authoritatively with Her children in the temporal sphere."

This, of course, puts the Roman Catholic Church in a privileged position compared with that of Protestantism or other faiths, whose liberties could be seriously menaced.

Seeming Inconsistencies Explained

To rebut the idea that the Roman Catholic doctrine of religious liberty and the relation of church and state would today interfere with the liberty of Protestants or other non-Catholics, Bishop Smedt set out to explain the alleged Machiavellianism in the attitude of Rome to liberty in society at different periods in its history. The seeming inconsistency in Roman pronouncements, he argued, is because the church's counsel to the public authority, or state, must vary (by the "law of progress") through the centuries according to its judgment of the needs of society and the "common good."

"The ecclesiastical magisterium," said Bishop Smedt, "adopts and explains and defends genuine doctrine according to the demands of errors which are spread and according to the needs which arise in the development of man and society."

For example, statements by the nineteenth century popes have been commonly quoted as opposed to the policies of religious liberty in the modern democracies. These pronouncements, however, said Bishop Smedt, were not in opposition to true religious liberty, but against the false concept "that the individual conscience is under no law, and therefore is subject to no divinely given norms."

Pope Leo XIII condemned "civil and political institutions . . . of laicist orientation" because he believed they "would lead to abuses that would necessarily do violence to the dignity and true liberty of the human person."

In this, Rome claims that Pope Leo was proved right, in a large measure, because today over a great part of

the world an atheistic philosophy is seeking by every means to impede men in the exercise of their conscience and to ultimately destroy religion. In these lands "there is a . . . danger that every kind of human and civil liberty, and, above all, religious liberty, will be destroyed."

On the other hand, it is now admitted that in lands where liberal democracy has triumphed "there is no longer any danger as there was in the nineteenth century that the false concept of liberty might do violence to human dignity."

This new situation, therefore, led Pope Pius XII to formulate the attitude of Rome to the liberal democracies on the one hand and to atheistic communism on the other.

The latter is condemned because it denies the freedom of conscience for which Rome claims it has always stood. The former, because they are no longer a menace to human dignity and freedom, are to be tolerated.

"Hence," declared Pius XII, "the affirmation: religious and moral error must always be impeded, when it is possible, because toleration of them is in itself immoral, is not valid absolutely and unconditionally."

So today Rome is prepared to *tolerate* a religious liberty that permits religious and moral error equally with Catholic truth because the liberal democracies upholding such freedom are a bulwark against the spread of atheistic communism, which would suppress all liberty.

Indeed, said Bishop Smedt, the council schema will "demand religious liberty for the whole human family, or all religious groups, for each human person, whether his conscience be sincere and true or sincere and false concerning faith, provided only that he sincerely follows the dictates of conscience."

Not Liberty but Toleration

From this it will be seen that the religious liberty which Rome is proclaiming today is something quite different from religious liberty as understood by Protestant Christians in America and the other democracies of the West. For while both Roman Catholics and Protestants accept the inalienable right of "inner freedom," Rome only tolerates for reasons of expediency that freedom in society which guarantees equally both truth according to the Catholic sense and what Rome considers to be religious and moral error.

Rome is prepared to tolerate such freedom at the present time because the liberal democracies are a bulwark against the Communist suppression of liberty, and because they provide the conditions of freedom in which the Roman Catholic Church hopes to fulfill its universal mission.

What Would Rome Do?

But this significant reservation raises a serious question: If the Communist menace were eliminated, and the Roman Catholic Church were to become the dominant church of Christendom, how would Rome then relate herself to liberty in society?

gentlemen of the jury



A motion picture deals with a religious theme in a manner that many consider unsympathetic. A board of censors denies a license to present it on the grounds that it is "sacrilegious."



Verdict?

- a. The decision of the board is correct, for people have the right to protection from insult to their religious beliefs.
- b. The decision is wrong, for the state has no legitimate interest in protecting any or all religions from views distasteful to them.

Answer:

b. The decision is wrong. *Joseph Burstyn, Inc. v. Wilson*, 1952, 343 US 495: ". . . from the standpoint of freedom of the speech and the press, it is enough to point out that the state has no legitimate interest in protecting any or all religions from views distasteful to them which is sufficient to justify prior restraints upon the expression of these views. It is not the business of government in our nation to suppress real or imagined attacks upon a particular religious doctrine, whether they appear in publications, speeches, or motion pictures."

I put this question to several Catholic theologians while I was in Rome during the second session of the council. They all felt that Rome would never retreat from the position to which she has "progressed" in our time, and certainly would never go back to the medieval practice of using the state to forcibly suppress religious and moral error. They believed that even if Roman Catholicism became the dominant religion of society, it would continue to seek only by persuasion to win men to Catholic faith and morals.

"It is not likely," said Father Salvator Butler, of *Unitas*, "in view of the wisdom attained by men in the church at the present day, that in any future eventuality the free exercise of religious liberty would not be respected. . . . We may expect in the future that men will have more respect for liberty."

Against this must be set the reminder which Father Tavard of Mount Mercy College, Pittsburgh, gave me—that there has been "no dogmatic definition of the church's relation to the state" and Bishop Smedt's explanation that the church may modify that relation from time to time according to the needs of society and the "common good."

Little wonder, therefore, that Father Butler could only add cautiously: "The church does not have clearly revealed doctrine as to what it would do or would not do if the world were to become 99 per cent Roman Catholic."

So there, as Hamlet would have said, is "the rub." The Roman Catholic Church has admitted that its attitude to "liberty in society" is dependent upon the state of society at any particular time. It uses this "situation" policy to explain the differences in its attitude to liberty in the Middle Ages, the nineteenth century, and today. What guarantee, then, is there that in a new situation in which Roman Catholicism became the dominant religion of Christendom—as by present trends it bids fair to becoming—Rome might not again modify its position? Might it not decide that continued toleration of religious and moral error was no longer conducive to the "common good" and the perfect realization of the "kingdom of God" on earth, and begin to urge legislation to progressively restrict the external expression of religious and moral behavior contrary to the "truth" as infallibly interpreted by the Roman Catholic Church?

Basis for Fear Remains

It may be said, optimistically, that Rome will never return to the repression it practiced in the Middle Ages when it was the dominant religion of Europe. However, we cannot but have our fears when we realize that the opposition to the chapter on religious liberty even as it now stands comes from bishops in countries such as Spain, where Rome is dominant, and where it is currently argued that Protestantism must be curbed in the "common good" because it would disrupt the unitary Catholic culture of these countries.

It was Bishop José y Gol, of Segorbe-Castellon, who argued that the council needed more time to study the delicate problems involved in any discussion of religious liberty. And even Foreign Minister Fernando Maria Castiella y Maiz, who is seeking to lift some of the restrictions on the Protestant church in Spain, has declared regarding proselytism by Protestant groups: "In this matter we wish to affirm our will to defend our Catholic unity as a precious asset of the Spanish nation."

Bishop Pedro Cantero Cuadrado, of Juelva, has similarly declared that the special privileges enjoyed by the Roman Catholic Church in Spain have served as "a guarantee against internal strife."

Under the pretext of maintaining what the *Osservatore Romano* defines as "peaceful community life," Rome can justify the suppression of the Protestant witness in the Middle Ages, its modern suppression in Catholic Spain and elsewhere, and any future action it may consider essential to the "common good." Who is to say that the old argument—"It is expedient for us that one man should die for the people, and that the whole nation perish not" (John 11:50)—will not again appear conclusive?

Censorship Envisaged in Mass-Media Decree

In the decree on Mass Media of Communication, which was proclaimed by the Pope at the final session of the council on December 4, it is asserted that the civil authority should not only protect the rights of those who wish to use these means of communication but also "by the promulgation and execution of laws prevent harm to the morals and progress of society through the bad use of these instruments." And if writers, editors, and distributors fail to fulfill their responsibilities, the state would be obligated to impose appropriate censorship on the press.

Following this decree to its logical conclusion: Because guidance concerning the "common good" is claimed to be the prerogative of the true church, this proviso becomes nothing less than a threat of Catholic censorship of the press in the "common good."

After reading it, even a Catholic member of the U.S. press panel warned that "the church has to watch that it does not look as though it is trying to grab power. Many Protestants tend to fear the church as a power bloc."

The fact remains, therefore, that the modern—and also Biblical—conception of freedom in society which allows liberty to what Rome considers religious and moral error is only tolerated. Consequently, we yet have no assurance that Rome at some future time may not adopt a more conservative view of liberty which could develop into intolerance and persecution. ★★★

REFERENCES

- ¹ Pope John XXIII. *Pacem in Terris* (Washington, D.C.: National Catholic Welfare Conference, 1963), p. 16.
² *Ibid.*, p. 38.

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CARDINAL BEA DISCUSSES ECUMENISM SCHEMA

4/18/64 - S.

(N.C.W.C. News Service)

ROME--The fact that proposed statements on the Church's relations with Judaism and on religious freedom were not acted on at the last session of the ecumenical council will work in their favor when the council reconvenes Sept. 14, Augustin Cardinal Bea, S.J., has stated.

The Cardinal, who is President of the Secretariat for Promoting Christian Unity, spoke in an interview published by the Rome Jesuit review, *Civiltà Cattolica*.

Cardinal Bea discussed the second council session's handling of the schema on ecumenism, which included the proposed statements. He noted that 471 council Fathers commented on the schema either orally or in writing.

In general, he said, the comments were constructive and enabled members of his secretariat to revise the original document during the interim between sessions so that as it stands today it is "clearer, better balanced and in a certain sense even more open."

The Cardinal said that non-Catholic delegate-observers at the council had been asked to offer frank criticism of the schema and that they had done so willingly. He added:

"Those criticisms, as was expected, dealt mainly with the doctrine of the Church and its essential structure, which are the basis of the schema. It is on this point, in fact, that there exist the greatest differences between us and non-Catholic Christians, whether they are Orientals Orthodox or those of the Reformation, although differing in degree and manner.

"Notwithstanding the existence of these differences, the criticisms have been useful in that they have given us a means of finding a way of stating things that may facilitate the clearest possible understanding of Catholic doctrine even for non-Catholic Christians."

(MORE)

Asked about the council's failure to discuss Chapters 4 and 5 of the schema--the proposed statements on the Jews and religious liberty--Cardinal Bea said they were not discussed "solely because of the lack of time and for no other reason."

He objected to reports of pressure, behind-the-scenes maneuvers and other measures cited by some as the reason for the council's lack of action on these two proposals. He said:

"Even admitting the existence of perplexity among some Fathers regarding these two chapters--a perplexity, moreover, that is easily understood--the reasons for the development of events are not those which were whispered about and passed around. It can be said, and it seems to me very rightly, that a general vote on all five chapters of the schema as a block would have run the risk of creating much perplexity among the council Fathers and great confusion as to how to interpret such a vote and its results.

"For example, what of those council Fathers who had doubts about the opportuneness of including the chapter on the Jews in the schema? Should they nevertheless have accepted the whole schema or rejected it? And is it just to reject a whole schema only because of such a doubt, which is more or less a technical one?

"On the other hand, would not accepting the schema in general mean accepting in a definitive manner the inclusion of the chapter on the Jews within the schema on ecumenism?"

Cardinal Bea said that with this thinking as a basis, it was decided to separate Chapters 4 and 5 and present only the first three chapters for a general vote, and to wait until discussion of the first three chapters had been concluded before presenting the last two.

Asked if the failure to introduce the two final Chapters at the last session had worked against their ultimate passage, Cardinal Bea said he did not think so. He said:

"At any rate a prolonged discussion among the council Fathers on ecumenism, that is on a matter which was rather new to not a few of them, has without doubt greatly benefited the strengthening of the ecumenical idea among the Fathers and made for greater clarification."

(MORE)

The Cardinal noted that "while a vote, even if only a general vote, on the question of the Jews and on religious freedom might have seemed rather hasty and not sufficiently mature, in view of the brevity of the lapse of time after the council Fathers had received the text, the Fathers now have the opportunity of considering matters in complete quiet, to study them and give a more mature and more weighty vote.

"In view of the importance of these chapters in the life of the present day Church and its position in the modern world, it is very necessary that their acceptance should truly reflect the widest and deepest conviction of the council Fathers."

Cardinal Bea stressed the purely religious character of the chapter on the Jews and said that representatives of the Arab League have recognized this and are not opposing the statement.

He rejected the idea that the Church has taken up the ecumenical approach in an effort to win the Orthodox Church away from Protestantism and the World Council of Churches. He said that the schema was addressed to both and that papal statements have consistently called for the unity of the whole Christian body.

The presence of the Orthodox Church in the World Council of Churches is certainly of great usefulness to the cause of Christian unity, he said, "and one cannot see why the Roman Church would or should seek to separate it from the council."

Regarding the World Council of Churches, he added that "every friend of Christian unity is grateful to...[it] for what it has done and is doing in favor of the great cause of union, and the Secretariat for Promoting Christian Unity has sought from its beginning to cooperate with the council and will do so in the future."

* * * *

LAY THEOLOGY CENTER OPENS

4/18/64 - S.

SAN ISIDRO, Argentina (NC)--A theological study center for laymen has opened here with the approval of Bishop Antonio M. Aguirre of San Isidro. The center was sparked by interest in the Vatican council among laymen.

* * * *

CONCELEBRATION OF MASS GOAL: NEXT HOLY THURSDAY 4/18/64 - S. HOBART, Australia (NC)--The new commission for implementing the ecumenical council's Liturgy Constitution is working to prepare by next Holy Thursday a form of concelebration so that priests can join together in offering the same Eucharist, the commission's Australian member revealed here.

Archbishop Guilford Young of Hobart said on returning from the commissions's first meeting, in Rome, that the 42-member body is drafting new rites to allow concelebration of both the Holy Thursday morning Mass, at which the bishop consecrates the holy oils, and the evening Mass of the Lord's Supper. He said it is likewise at work on formulas for concelebration at priests' retreats, conferences and synods. The Liturgy Constitution enacted last Dec. 4 calls for the formulation of such rites, declaring that concelebration gives appropriate manifestation to "the unity of the priesthood."

Archbishop Young revealed that the commission is also giving top priority to determining when the faithful of the Latin Rite may receive Holy Communion under forms of both bread and wine. The Constitution provides that Communion under both kinds may be granted to clerics, Religious and laity, in cases to be determined by the Holy See, such as the newly ordained at the Mass of their ordination, the newly professed at the Mass of their religious profession, and the newly baptized at the Mass which follows their baptism.

The liturgical commission, composed of prelates from 26 countries, has the task of reviewing the decisions of national and regional bishops' conferences on substituting the vernacular for Latin in the Mass and administration of the sacraments. Archbishop Young said that while the plans of the Australian Hierarchy for English in the liturgy had been received in Rome, the commission was unable to consider the Australian proposal at its first meeting.

The commission intends to call on the services of liturgists in all parts of the world to form subcommittees which will work out details of the long-range reforms provided for by the ecumenical council, the Archbishop said. For the Mass alone there will be 10 subcommittees. Each will have a definite task, such as selecting Scripture readings for Mass, reforming the general structure of the Mass and working out the rite of concelebration.

(MORE)

These subcommittees will be able to consult freely with bishops, priests, Religious and laity in arriving at their decisions, according to Archbishop Young. When their work is completed it will be sent to the full commission for review. If the commission members are not satisfied they will keep sending the proposed reforms back to the subcommittees until the proposals meet final approval.

The prelate said that in order to preserve harmony throughout the Church's public worship in its entirety there will be "a very special subcommittee with 10 sections."

One section is to assure that the liturgy itself presents a balanced theology. As an example, Archbishop Young said, it will make sure that the Church's teaching on death as expressed in the Requiem Mass is not in conflict with the concept of death expressed in the liturgy of Good Friday. The funeral service of today, which draws many of its prayers from the late Middle Ages, places heavy stress on death as sad and dreadful, while the Good Friday liturgy ties it to the triumph of the Resurrection.

Archbishop Young said that the Divine Office, the liturgical prayer which must be recited daily by all priests and by some Religious, will be given special attention. The selections of the Psalm readings will be changed to make for a better balance in prayer-life.

He said that historical accuracy will be demanded in the accounts of the lives of the saints presented in the Office, and that some of the now tedious readings from the Fathers of the Church will be replaced by more meaningful writings of later theologians, down to the present day. The hymns of the Office are also due for reform. At the same time, Archbishop Young said, the experts working on the reform of the Office will keep in mind the needs of the growing numbers of laymen who join in praying it.

The prelate said that one section of the special subcommittee will specialize in Biblical aspects of the liturgy. It will make sure that the Church interprets accurately, and presents without distortion, the Word of God. Other sections, he said, will deal with the whole liturgy in its legal, historical, stylistic, musical and pastoral aspects.

(MORE)

The overall goal of the 10-section subcommittee will be harmony, rather than uniformity, the Archbishop said. It will guarantee that the people will find expressed in the liturgy the fullness of the Church's teaching, unspoiled by undue emphasis or lack of proportion.

Archbishop Young expected that the commission will need six or seven years to complete its long-range task. He said that the commission's work will influence the Church's worship for centuries and that it would be rash to put reforms through hastily. If the work is done hurriedly so as to answer the immediate needs of the 1960s, he said, it could burden the Church of the 21st century with the same type of **meaningless** liturgy that has straitjacketed worship for the past 400 years.

* * * *

ASKS END TO ATTACKS ON CHURCHES

4/18/64 - S.

TIRUVALLA, India (NC)--The Malankara Rite bishop of this southern India diocese, Bishop Zacharia Mar Athanasios, has asked the Indian government to help put an end to a series of desecrations of Catholic churches in Kerala state.

The Malankarese are eastern Catholics who observe the Chaldean-Malabar Liturgy. They have been in union with Rome since 1930.

The Bishop condemned desecrations at the Malankara Rite churches in Vazhoor and Thaikal, and at a Latin Rite church in Mampally. In one instance, he noted, a plundered tabernacle containing consecrated Hosts was found on a beach.

The chairman of Kerala's Latin Christian Association, B.M. Peter, has joined in asking the central government in New Delhi for assistance. He stated that the "indifference" of Kerala's state government is "exasperating."

The Kerala Times, published in nearby Ernakulam, has appealed to the Ezhuvas, a communist-dominated sect of Hindus, to end the desecrations. All those so far arrested have been Ezhuvas, but the newspaper was not optimistic about the outcome of the **arrests**, stating that Kerala's chief minister, R. Sankar, has previously served as secretary of the Ezhuvas.

Archbishop James R. Knox, Apostolic Internuncio to India, made a trip to Trivandrum, the Latin Rite See of the area. No reason was given for the visit.

* * * *

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FOR RELEASE AFTER 8 PM, APRIL 30

Address by Francis Cardinal Spellman
American Jewish Committee Dinner,
Hilton Hotel, New York City, April 30, 1964

I wish to extend my sincere congratulations to our celebrated guest of honor, Mr. Dean Rusk, on receiving the American Liberties Medallion of the American Jewish Committee. Being Secretary of State is an overwhelming responsibility and sometimes, I am afraid, a thankless one which exposes a man to the slings and arrows of public criticism. While any award is scarcely adequate recompense for Mr. Rusk's trying labors and successes, at least he may know from tonight's citation the gratitude of this company and that of countless fellow-Americans for the dedicated service he has rendered to our Nation.

I myself feel greatly honored that you have invited me to give a brief address at your Annual Dinner. The invitation came originally from Mr. A. M. Sonnabend, who for two years served the Committee selflessly and effectively as its President, and whose untimely death was, I know, felt deeply by all your members. My prayer is that his soul may rest in peace, and that the important work which meant so much to him will continue to prosper under your new President, Mr. Morris Abram.

The American Jewish Committee has given distinguished service to the cause of brotherhood. This it has done without ignoring the unavoidable distinctions of race, color and creed. Today it stands in the forefront of the Civil Rights Movement, thereby fulfilling the best traditions of Judaism. Well might the words of the Prophet Isaiah be its motto: "Seek justice; undo oppression." Its achievements are the more remarkable when one remembers how often and how unjustly the Jewish people have suffered from slander and oppression. Such a people might be expected to concentrate on its own vindication and welfare. The AMERICAN JEWISH COMMITTEE has, on the contrary, earnestly striven to promote the welfare of all, and has in its activities given substance to the conviction that we are all children of God and indeed our brothers' keepers.

That we are our brothers' keepers is more than a pious cliché. It is a lesson the whole world sorely needs to learn. As a matter of fact it has become an imperative for survival in our day. By every means at our disposal we must wage war on the old suspicions and prejudices and bigotry which have set brother against brother and have spawned a brood of evils threatening the very existence of our society. Definitely we must win that war.

The sad plight of minorities in many places bears testimony to the existence of racial and religious prejudice. The struggle of millions of American Negroes to achieve first class citizenship underscores it. The shameful murder in this very generation of 6,000,000 Jews and of millions of other innocent victims of tyranny proclaims it. The widespread oppression of Catholic and Protestants and other religious groups both now and throughout the past tells a story of prejudice that darkens the pages of history.

Prejudice is mysterious and its roots are deeply buried. No rational being can fully understand it or comprehend all the reasons behind it. But one thing I do know: prejudice can never be justified by the teachings of religion. Hatred can never be justified by those teachings. The Founder of my Faith gave one supreme commandment to all who would follow Him: "By this shall all men know that you are my disciples, if you have love for one another."

This point needs stressing in the light of a recent survey examining the reasons behind anti-Semitism. Asked why the Jewish people have often suffered outbreaks of persecution, a surprising number of people replied that in their opinion it was a punishment for their part in the Crucifixion of Christ. Frankly I was appalled. This is not Christianity. I don't know where they learned it but surely it was not from the teaching of their church.

It is one of those distorted³ and terribly harmful notions which somehow gain currency and like a cancer spread among certain people who wish to justify their own bigotry.

The question of responsibility for the Crucifixion of Christ must be carefully stated and clearly understood. I am reminded of an incident which happened to a priest of my acquaintance when he was riding in a taxicab here one day last year. The cab drivers of New York, as everyone knows, are celebrated for their conversational talents. Not infrequently they emerge as homespun philosophers and this particular driver was even a sort of sidewalk theologian. Over his shoulder he said to the priest: "I understand that those Bishops over in Rome are saying that everyone who ever lived is responsible for the death of Our Lord. Does that mean that the poor Indians who^{were} hunting buffalo on the plains of America at the time were responsible? Why, they didn't even know it was happening! How could they be responsible?"

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

The Christian faith, on the other hand, does teach that Christ Our Saviour died for all of us, in expiation for the sins of all mankind. In this sense we do believe that we are all mystically implicated in His death - but all without exception and all in the same way. And his dying for us must never be thought of as a curse upon anyone, but rather as a blessing upon all.

Anti-Semitism can never find a basis in the Catholic religion. Far from emphasizing the differences which divide Jews from Christians, our Faith stresses our common origins and the ties which bind us together. In the early days of Nazism, when the wave of anti-Semitism threatened to engulf Europe, Pope Pius XI stated clearly: "Abraham is our Patriarch, our ancestor. Anti-Semitism is not compatible with this sublime reality. It is a movement in which we Christians cannot share. Spiritually we are Semites." I recall well quoting those words in my broadcast to the Hungarian leaders and their people in

June of 1944, a broadcast which I made at the request of Pope Pius XII to protest the bloody persecution of Hungarian Jews. I reminded them that their action was "in direct contradiction to the Catholic Faith", and I told them that "no one who hates can be a follower of the gentle Christ, and no man can love God and hate his brother."

Pope Pius XII, in his Christmas message of 1942, had passionately lamented: "Hundreds of thousands of persons, through no fault of their own, have been condemned to death or to progressive extinction." He decried their exile and persecution "for no other reason than race." The New York Times on that occasion commented editorially: "This Christmas more than ever the Pope is a lonely voice crying out in the silence of a continent."

In June of 1943 Pius XII again protested publicly: "For centuries the Jews have been most unjustly treated or despised. It is time they were treated with justice and humanity. God wills it and the Church wills it. St. Paul tells us that the Jews are our brothers."

This is the teaching of the Catholic Church and it can never be otherwise. My friends, God is love, and his will for all of us is fraternal charity and understanding. It is high time that all, Christians and Jews alike, applied this great religious principle to their dealings with one another. It is high time to stress the bonds of brotherhood which should characterize our relationship. The beloved Pope John XXIII taught the world a lesson which I pray it will neither ignore nor forget, when in greeting a delegation of Jewish visitors to the Vatican in 1962 he opened wide his arms and said: "I am Joseph, your brother." In that one simple gesture, springing from his great heart, he proclaimed to the world the true meaning of the Christian spirit.

Last week our New York World's Fair opened. The Fair's motto is one that every man should carry in his mind: "Peace Through Understanding." Understanding is the way to peace. Men are weary of the hostilities of the past. They are tired of the feuding of their forbears. May they all -- Jews, Christians and all men of good-will -- begin at last to say: Together let us live in peace. Let us try to understand one another better -- little by little, step by step, to accept our differences and to respect one another's convictions; to attack prejudice where first we may encounter it, within our own mind and heart. And having conquered it there, let us go forth to work with every man, our brother, for a better, and a happier world.

Archdiocese of New York

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ADDRESS BY FRANCIS CARDINAL SPELLMAN
AMERICAN JEWISH COMMITTEE DINNER,
HILTON HOTEL, NEW YORK CITY, APRIL 30, 1964

ARCHIVES

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as the two kitchens on the *Shalom* and the elections to the Chief Rabbinate, he said, have gone far to undo all the impression made on the younger generation by the Jewish Consciousness program.

The new Chief Rabbis have a great opportunity. Israel should be fertile ground for religious leadership. For the young Israeli, whether educated in the specifically religious schools or in the ordinary State system, the Bible and rabbinical literature are an open book. They speak to him in his own language; their terminology is a part of his everyday vocabulary. Sabbath and festivals are public holidays; the cycle of the religious

calendar is woven into the fabric of daily life. It is said of the Torah: "Its ways are ways of pleasantness, and all its paths are peace." If the Rabbinate and its supporters follow the ways of pleasantness and the paths of peace, and abandon the policy of bans, threats and compulsion, they can do much to "magnify the Law and make it honorable."

According to *The Jerusalem Post Weekly* of March 20th, Tel Aviv's Chief Rabbi, Isser Yehuda Unterman, was elected the Ashkenazi Chief Rabbi of Israel on March 17th. The election was close: Rabbi Unterman received 60 votes and Aluf Shlomo Goren, Chief Chaplain of the Forces, 57. The incumbent Sephardi Chief Rabbi, Yitzhak Nissim, defeated Rabbi Ovadia Hadaya of Jerusalem by a vote of 86 to 34. — Ed.

Catholics and Jews — and Jesus

by Herbert Bronstein

PERHAPS in another kind of time than ours I would have been more startled than I was to hear the question put to me in our temple not long ago by a man about to become a Roman Catholic priest. He asked: "What do you think of Christ?" I had just returned from a meeting of Reform congregations in Chicago at which Dr. Maurice Eisendrath, president of the Union of American Hebrew Congregations, had caused a stir among the delegates by asking them a similar question. He did not use the word "Christ," of course, nor did he intend the concept, Christ. Rather, in the context of new developments in Catholic-Jewish relations, he asked: shouldn't we "re-appraise our oft-times jaundiced view" of Jesus?

What is this new pattern in Catholic-Jewish relations? Should there be a new Jewish attitude toward Jesus? What should be the basis of our relationship with the Roman Catholic Church and with Christianity in general? These are questions of particular relevance in our time.

First, then, let us turn to the aspect of Catholic-Jewish relations symbolized for me in my own community by the presence in our temple of an entire senior class of seminarians at the Roman Catholic St. Bernard's Seminary. In the past year I addressed two such groups here and about two hundred nuns with their Mother Superior, speaking to them on the nature of Judaism and of the life of the congregation and enjoying with them the lively discussion which followed. The leader of the group in all cases was Father Joseph Brennan, who has published

Herbert Bronstein is the rabbi of Temple B'rith Kodesh of Rochester, N. Y.

an essay on the concept of love in the Talmud. (Think for a moment of the traditional contention of Christian apologetics that Judaism is devoid of the message of love; think, too, of the burning of the Talmud and other sacred Hebrew texts in the Middle Ages by the Catholic Church.)

This is part of a new context of Catholic-Jewish relationship which includes the attendance for the first time of Catholic priests at the Clergy Institute at the temple, the presence at worship in our temple of members of Catholic holy orders, and co-operation in a highly personal and confidential manner on a day by day basis between Protestant, Catholic, and Jewish clergy on issues of vital community importance. In his last letter to me, Father Brennan signed it in Hebrew, "Joseph your brother," echoing the words spoken by Pope John XXIII, when he greeted for the first time a group of Jewish delegates by saying: "I am Joseph your brother."

Like so many other new developments in Roman Catholicism today, the new "opening to the Jews," as I would call it, stems from Pope John and his *Aggiornamento*, or updating of the Church, now being carried forward energetically by Pope Paul and the work of the Vatican Council. It was Pope John who changed the liturgy of Good Friday to exclude an offensive reference to Jews. His encyclical, "Peace on Earth," contains for the first time a proposal regarding religious liberty—a development of profound importance.

At the present time, there are two documents waiting for consideration by the Vatican Council which treat of our subject. Both were prepared by the secretariat that deals with relations

with non-Catholics led by the venerable and liberal Augustine Cardinal Bea. One document deals with religious liberty. The other document relates directly to the Jews. When world Jewry learned of its contents last autumn, it was greeted, as the Jewish Telegraphic Agency said, with hosannahs and laudatory resolutions by virtually every responsible Jewish leader and organization. It is a strong, clear-cut statement of what many would call a new Catholic doctrine regarding the Jews and which Catholics have called a re-statement or clarification of what truly is the proper and ideal attitude of the Church toward the Jews. Both Catholics and Jews are agreed that it is a repudiation of official Christian anti-Semitism, and in this sense it is a recognition of Christian responsibility and guilt for the suffering of Jews in history.

What does the new "Chapter on the Jews" say? It states that the Church has a bond of kinship and gratitude with the chosen people of the Old Testament. The Church rose out of the Covenant of Abraham. Jesus, his mother, and the apostles were all Jewish. The responsibility for the crucifixion of Jesus falls not upon Jews but upon all mankind, and it is therefore wrong for the death of Jesus to be the basis for persecution of the Jews. Catholic priests and all Catholics are admonished never to preach the contrary position but are urged rather to promote understanding toward the Jews and esteem for them.

We can only hope that this delay will not mean ultimate inaction. At any rate, it is clear that in the last few years there has been a deliberate attempt on the part of the Church to correct relations with the Jews, perhaps in atonement for the past. Christian anti-Jewish doctrine in Europe for centuries formed the background for what happened to the Jews under the Nazis. Some say that the ecumenical movement itself resulted from the trauma of failure experienced by Christianity during the Nazi period.

AT ANY RATE, the Church appears to be writing a new chapter in Christian-Jewish relations. Some have said that we should re-appraise our attitude toward Jesus. We should admit the value of the lofty teachings of the real Jesus, Jesus the Jew, and acknowledge the contribution of his spiritual teachings to Jews as well as to heathen. This would be our contribution to mutual understanding.

What about this? The cruelty experienced by Jews at the hands of Christianity, the hypocrisy of Christianity in the past, as well as the incompatibility with Jewish religious thought of such Christian doctrines as the trinity, the incarnation, the immaculate conception, and the

virgin birth, have produced fear, hostility, aversion, and even derision on the part of Jews; and these feelings were sometimes directed also at the Christian "Lord," Christ, or for us, the personage of Jesus. Perhaps in the new Christian-Jewish context a more relaxed feeling about Christianity and Jesus is in order.

The call for revision of a so-called "Jewish view of Jesus" seems to imply that such an attitude can be based on ideological needs or evolved as a "line" or strategy as shifting conditions require. Shifting relationships between Christian and Jew may call for renewed research and thought about Jesus, but whatever attitude we may have ought to be based, insofar as possible, only on what we can learn from historical scholarship. Furthermore, it is difficult to understand how any statement of appreciation for the religious genius of the person Jesus (which many Jewish authorities may sincerely feel) would have anything to do with a further Christian-Jewish rapprochement, for it is the concept and person of *Christ* which is the crucial value and issue for Christianity.

Independent scholarship makes this fundamental distinction, of course, at the outset. First, there was the *person* Jesus who lived a few decades, and who taught for a few years in his own Galilee and within the province of Judea. Second, there is the idea or concept of "Christ," the personal savior of the soul, a concept taught by Paul about Jesus, with which Jesus had nothing to do and of which he would have understood very little. I refer to Paul's doctrine that God sent a "Savior" as a sacrifice to redeem by his own death the primal and innate sinfulness of all men. This latter concept is based on ideas from the Hellenistic mystery cults and on ideas about human sinfulness which are foreign to Judaism. Jews throughout history have rejected this idea of Christ, a profound departure from the Jewish idea of the Messiah, and will always reject, as we do the fundamentalist notion that the "Christ" was predicted in the Hebrew Bible, a notion based almost entirely upon ignorance.

Now what about the historical Jesus? From some writers we get the impression that Jesus was entirely within the normative Jewish religious tradition; from others, that he was entirely outside of it. The answer lies in between.

Jesus was a great religious leader, some of whose teachings were peculiar to his own time, some of which accord with what has remained a part of Jewish tradition, and some of which most certainly do not. It stands to reason that Jesus considered his teaching mission to be to his own people, and that many of his teachings were derived directly from Jewish sources. The

so-called Lord's Prayer is derived from Jewish prayer. The beatitudes are dependent upon Biblical psalms. When asked the essence of religion, he answered in typical Jewish form: "Hear O Israel the Lord, Our God, the Lord is One." "Thou shalt love the Lord, your God," and "Thou shalt love thy neighbor as thyself." When he was suffering in death pangs on the cross, among his last words was a phrase taken from the Psalms: "Into Thy hands I commit my spirit," a phrase repeated continuously all over the Jewish world in the hymn *Adon Olam*. His method of teaching and even his wording follows Jewish patterns of that time.

Furthermore, even though the Pharisees are negatively depicted in the New Testament Gospels, Jesus himself was a Pharisee in that he practiced the oral interpretation of the Torah, in contradistinction to the Sadducees, the strict interpreters of the Bible who represented priestly authority. Most important of all, Jesus assumed the existence of a covenant between God and Israel. It was necessary to observe the *mitzvot*; the Commandments must be fulfilled to the last detail. "Whoever breaks the least little commandment shall be called least in the Kingdom of Heaven."

IN THESE respects, as in others, Jesus was within the normative Pharisaic tradition. But, in other respects, Jesus was outside of this tradition. Let me mention just three.

First, his primary message was that the Kingdom of God was at hand. (Now, the Kingdom of God was, of course, a thoroughly Jewish concept.) But Jesus believed that it was *imminent*. His mission was to prepare man ethically to live in it.

We can understand this. Unable to oppose by any natural means the massive might of the Roman empire under whose oppression they suffered, many Jews turned to hope in the supernatural. The Almighty himself would intervene and bring about His Kingdom. Daily experiencing not only privation but degradation, there could be little satisfaction in the vision of some distant rule of divine justice. Many Jews drew consolation and even renewed self-respect from the conviction that God's Kingdom was imminent, a Kingdom in which the corrupt ruling group, "the first" would be "last," and in which they themselves, who were blameless and pious, "the last" under Roman rule, would be "first." Jesus was among them.

This is the first difference between the teachings of Jesus and normative Jewish doctrine. And certain ethical concepts flowed from this. Within Jewish tradition, there are several mo-

tives for performing the Commandments, including the perfection of the world. There is also the motive of the purification or refinement of humanity for *this* life, as well as for some existence beyond this world. (See *Genesis Rabbah* 44, where the reference is to ceremonial observance). For Jesus, the motive of perfecting the world or refining humanity for life in this world was no longer necessary or relevant. God was about to bring His Kingdom. Man's task then was clear: to prepare to enter the Kingdom by self-purification. This was the purpose of the *mitzvot* according to Jesus.

Believing that the time was short before the coming of the Kingdom, Jesus' ethical demands far exceeded in certain respects those of most of the Pharisees. For evil thoughts, according to Jesus, were as bad as evil deeds. For the same reason, namely, the imminence of God's Kingdom, it is apparent that Jesus did not believe in resisting evil. Once you begin fighting evil, there is the danger that you yourself will begin to use evil means to fight the evil and your own soul becomes impure—a disqualification for the Kingdom.

The logical implication of the teaching of Jesus in this respect is non-involvement with programs of ameliorative social changes. Exploitation must be suffered; taxes paid. If the collectors take away from you your coat, give them your cloak also. If you are slapped on one cheek, etc. In this respect, Jesus is certainly not in the tradition of the Hebrew Prophets as so many writers say.

Finally, between "the Pharisees" and Jesus there appears to have been tension over the question of authority. Both believed that the Commandments had to be observed, though for different reasons. Both believed that the text of Scripture could be interpreted with some freedom. But the process of interpretation among the Pharisees was organized, institutionalized, and controlled by traditions and procedures which Jesus seems to have ignored, teaching, as it is reported, on his own authority. This caused animosity between Jesus and the Pharisaic leaders of his time.

So, we have seen both the "Jewishness" of Jesus and how Jesus departed from the mainstream of Judaism. There are certainly great values among the teachings of Jesus. Jesus emphasized the value of the spiritual in human existence over gross materialism. He taught this well and as forcefully and as beautifully as any religious teacher in the history of the world: that man does not live by bread alone; that man cannot serve both God and Mammon. In a period so corrupt that he said it would be harder for

a rich man to enter the Kingdom of God than a camel to go through the eye of a needle, Jesus taught that one should choose integrity and principle rather than wealth and success and power.

Perhaps the most important message of his life—and death—is more meaningful to Jews than to any other people, for it has to do with suffering and persecution. Embedded already by implication in the "Servant Songs" of Deutero-Isaiah is the notion that the prophet suffers because of the evils of society; that Israel suffers because of the iniquities of the nations. Jesus lived and died in this truth; perhaps, consciously. For once he had begun to preach about the Kingdom of God, he set himself against the government of Rome. He became a threat to power, and as a threat to power, he was executed. His life and his message triumphed over that power even in death. And if there was any truth he died to communicate, it was this triumph. These teachings of Jesus, though not unique to Jesus, of course, and known to Jews from other sources, are valid not only for Jews but for all men today.

THIS NEW attitude, this appraisal of our attitude toward Jesus arises from the development of a new pattern in Catholic-Jewish relations. What should be, finally, the basis for our relationship? First, our good relations with Christianity must not depend on any new or old attitude toward Jesus on our part as if it were some *quid pro quo* or payment or requirement on our part for good relations. Whether the Church can rid itself of the last vestiges of anti-Semitism and effectively teach the love of man is a test, of course, not for Judaism but for Christianity.

What, then, should be the basis for our relationship? First, Jews have the right to expect that the re-education of the Christian attitude toward Jews will take place with great energy and speed. In certain Christian groups this is being done today and we praise this. There may be a basically anti-Jewish tendency in the Gospels themselves, but there is much basis in the New Testament and subsequent Christian tradition to put Cardinal Bea's new chapter on the Jews into effective action within the Church on the parish level and on the level of laymen and children.

Second, our relationship should be based on the principle of religious liberty, a principle which is also being proposed by Cardinal Bea and his secretariat and which will be considered along with the chapter on Jews in the next session of the Vatican Council. The proposal on religious liberty within the Church avers that men have the right to follow their own conscience in matters of religious belief without

coercion or influence and that they ought to respect the views of one another. This is a clear reversal of previous Catholic tradition on the subject. Pope Leo XIII had fixed the previous Catholic approach: "The Church deems it unlawful to place the various forms of divine worship on the same footing as the true religion." On this basis, non-Catholic forms of worship should not be granted the same rights as Catholicism. In other words, what Catholicism calls error should not have the same rights as what Catholicism calls the truth. In countries where the Roman Catholic Church has been established or has great power or where Roman Catholics are in the vast majority, Protestants, in particular, have felt restricted. Even in this country, Protestant clergymen used to fear that if Roman Catholics would be in the majority, the Church would press for a curb on the freedom of other religious groups.

The new document on religious freedom has been welcomed by Protestant leaders as a removal of one of the most important barriers between Protestant and Catholic understanding. And it should be the basis of a new relationship between Catholics and Jews as well.

Finally, Catholics and Jews can work together on numerous fronts in a spirit of true religious universalism or ecumenicity. They can work together on issues that test the truth and worth of any religion today. Can the Church and the Synagogue be an effective force for civil rights, for racial equality? Can Church and Synagogue work together to prevent war and to effect the beginnings of disarmament? Can we strengthen human values and diminish materialism and spiritual emptiness? We can do small immediate tasks together. We can show this world, riven by conflict, that the religions, differing in emphasis and doctrine, are united in one belief: that God wants men to live together in peace, that God wills a world at peace, and that together we must respond to this divine command. The spirit of ecumenism really goes back to the Hebrew prophets; the prophets of Israel said that some day God would be one and His name would be one; all men would be one in "religion." Some day all men will live by the law of God, in one covenant between man and God. This is the hope we share.

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Score Bigotry

By Fred C. Shapiro
Of The Herald Tribune Staff

Secretary of State Dean Rusk accepted the American Liberties Medallion of the American Jewish Committee last night with an appeal to the United States Senate and the American public to "get on with the unfinished business of human rights."

"I know of no single step which Congress can take to establish more securely the safety and welfare of our nation than to pass the civil rights bill now before it," he said.

Francis Cardinal Spellman, the other speaker at the committee's annual dinner, held at the Hilton Hotel, carried forth his attacks on bigotry and his defense of the late Pope Pius XII.

He had high praise, as well, for the committee, which, he said, has "earnestly striven to promote the welfare of all, and has in its activities given substance to the conviction that we are all children of God and, indeed, our brothers' keepers."

"That we are our brothers' keepers . . . has become an imperative for survival in our day. By every means at our disposal we must wage war on the old suspicions and prejudices and bigotry which have set brother against brother and have spawned a brood of evils threatening the very existence of our society. Definitely, we must win that war."

Secretary Rusk said he accepted the AJC medallion "to record that the United States of America is now rededicating itself to human rights, and that the American people are now moving to put right the elementary commitments which brought us to these shores and bound us together as a nation."

But he warned, "We cannot share this evening without awareness of the anguish of centuries and the haunting discovery that in our very own decades prejudices can mean not merely an infringement of dignity but deadly danger and unspeakable horror."

Cardinal Spellman also devoted much of his address to the "sad plight of minorities in many places." That plight, he said, "bears testimony to the existence of racial and religious prejudice."

"The struggle of millions of American Negroes to achieve first class citizenship underscores it. The shameful murder in this very generation of 6 million Jews and of millions of other innocent victims of tyranny proclaims it. . . ."

"Anti-Semitism can never find a basis in the Catholic religion. Far from emphasizing the differences which divide Jews from Christians, our faith stresses our common origins and the ties which bind us together."

[end]

Original documents
faded and/or illegible



16 Pope Favors New Stand on Jews

By MILT FREUDENHEIM

Pope Paul has indicated his support for a strong positive statement by the Catholic church on religious liberty and on the church's relations with the Jews.

In a Vatican audience a few weeks ago with the Most Rev. Charles H. Helmsing, bishop of Kansas City-St. Joseph, the Pope said: "We need a good declaration on religious liberty and on our relations with the Jews."

Officials of the American Jewish Committee, informed of the Pope's remark, are confident such declarations will be adopted when the church's highest body, the Ecumenical Council, resumes meeting Sept. 14 in Rome.

American and West European

Catholic leaders are supporting the proposed chapters on Jews and religious liberty to be included in a schema on ecumenism that was considered but not acted upon at last fall's session.

Zachariah Shuster, the American Jewish Committee's European Director, listed among key supporters of the proposals: Albert Cardinal Meyer, archbishop of Boston; Joseph Cardinal Ritter, archbishop of St. Louis; Archbishop Lawrence J. Shehan of Baltimore, and Archbishop Patrick A. O'Boyle of Washington.

Opponents of the declaration, led by church leaders from Arab countries who feared reprisals against church properties, got the decision deferred.

They argued it might put a

cloud on Pope Paul's trip last winter to the holy places in Israel and Arab countries.

The ecumenical proposals are part of a worldwide campaign by Catholic and Protestant church leaders to improve inter-religious relations, Shuster said.

Policy statements have been accompanied by reforms in textbooks used in church schools. In the U.S., France, West Germany, Belgium, the Netherlands and parts of Italy, hostile or derogatory schoolbook references to Jews are being deleted.

"It is the apex of a great movement that began with soul searching after World War II. Scholars looking for sources of anti-Semitism drew attention to such references in some of the churches," Shuster said.

COUNCIL'S DRAFT ON JEWISH RELATIONS
CONDEMNED ANTI-SEMITISM, URGED DIALOGUE

By Religious News Service (5-12-64)

BOSTON (RNS) -- The draft submitted last fall to the Second Vatican Council on Catholic relations with the Jews held that "not only are the Jews not rejected by God, they are forever dear to Him, for the God of Israel is a faithful God, true to his promise and choice."

That draft, according to a member of the Vatican Secretariat for Promoting Christian Unity, warned Catholics against falling into the error of referring to Jews as an "accursed race" or "slayers of God." The burden of "Christ's passion and death," it stressed, is not on one people but on all of "sinful mankind."

It condemned anti-Semitism and persecution of Jews in the past as well as in the present day. A priest's paraphrase of the draft's stand states: "When men are hurt, she (the Church) is hurt; when Jews are tormented, she is tormented."

According to Msgr. John M. Oesterreicher, director of the Institute of Judeo-Christian Studies, Seton Hall University, Newark, N.J., who itemized the main themes of the draft, the Council also was asked to endorse theological studies and "brotherly colloquies" between Christians and Jews.

Speaking before the 28th Diocesan Congress of the League of Catholic Women of the Boston archdiocese, Msgr. Oesterreicher noted that some newspapers around the world had published translations of the secret document.

"With its secret broken," he said, "there is no reason for withholding from you the exact text. But the draft is too compact to be easily retained. Hence, I shall arrange its thoughts by points. At times, I shall use my own language and add, here and there, a few interpretative words."

The draft outlined, introduced at the Council's second session on Nov. 19, was not voted on, since there was insufficient time for discussion by Council Fathers before the session's close.

Since that time Augustin Cardinal Bea, president of the Secretariat for Promoting Christian Unity; Richard Cardinal Cushing, Archbishop of Boston; and many Catholic leaders have stressed that the document has been "strengthened" through a new draft now being studied by the bishops of the Church.

The November 19 draft, in the words and interpretation of Msgr. Oesterreicher, made these major points:

1. The Church happily acknowledges that her roots are in the Israel of old. Her beginnings are amid the patriarchs and prophets. They go back to the day when Abraham received the call to set out on the road of faith; they go back to the hour when Moses was chosen to lead the children of Israel on a long pilgrimage through the desert into the promised land.

2. The Church is a new creation. In her, Jews and Gentiles have become one -- a union that, by its very reality, announces the reconciliation of the entire earth in Christ. Still, for all her newness, the Church is the continuation of the Israel of old. To say this is to express not only an historical truth but one that quickens the Church's whole existence.

(more)

3. The Church's deepest link to the Jewish people is the humanity of Christ. She cannot and will not forget that when the Lord became man's brother, He was born a Jew. In other words, He, the world's Saviour, lived and died a member of the people God's grace had chosen and formed. Nor can the Church forget that His mother was of the house of David; that His apostles and disciples were of Abraham's stock, and that her own infancy was spent among the children of Israel.

4. Though the primitive community of Jerusalem was made up entirely of Jews, the larger part of the chosen people did not accept Jesus as the Christ. It would be unjust, however, to consider Jews therefore an "accursed race," as Christians have often done. Not only are the Jews not rejected by God, they are forever dear to Him, for the God of Israel is a faithful God, true to his promise and choice.

5. It is wrong, too -- that is misleading as well as unjurious -- to call the Jewish people, be it of yesterday or of today, deicides, "slayers of God." Every sin is an attempt, however vain, to ungod God, to dethrone Him; every sin brought Jesus to Golgotha, every sin nailed Him to the cross, which for a Christian can only be the wood of mercy, the tree of love. Hence the burden of His passion and death is not on one group, not on one people, but on the whole of sinful mankind.

6. As the Church unyieldingly rejects injustices committed against any man, any community, any nation anywhere so she laments and condemns the abuse and persecution suffered by the Jews in the past as well as in our own time. When men are hurt, she is hurt; when Jews are tormented, she is tormented.

7. A final point: the proposal suggests theological studies and brotherly colloquies between Christians and Jews so as to further mutual knowledge and esteem. It suggests research and dialogue because of the marvelous heritage Synagogue and Church have in common.

Msgr. Oesterreicher described the document as "a witness to the Church's true teachings: It is to lay bare the heart of her faith, so often concealed, shrouded, obscured by ill-chosen words or one-sided and thus prejudiced explanations."

He noted that the document was not discussed in detail at the Council, but that "an overwhelming majority" of the bishops favored it. Its placement within a schema on ecumenism was opposed by some, he said; many preferred to have it issued as a separate statement of the Council.

Msgr. Oesterreicher, a convert from Judaism, noted that prelates in Arab countries feared it would be misread as a political document. Arab governments and newspapers sought to discredit it, he added.

He then described the draft declaration as "unmistakably pastoral in character."

NY Times strikes

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VATICAN EXPLAINS NEW SECRETARIAT

**Says Unit on Non-Christians
Will Not Alter Council Work**

By **ROBERT C. DOTY**

Special to The New York Times

ROME, May 20 — The establishment of the new Vatican Secretariat for non-Christians will not change plans for clarifying Roman Catholic relationships with Jews and others outside the Christian world in the third session of the Ecumenical Council in September.

This was disclosed today in an unsigned article in the Vatican newspaper L'Osservatore Romano. The article was authoritatively attributed to Paolo Cardinal Marella, the 69-year-old prelate named to head the new group.

Will Act Outside Council

The article said that the secretariat would be set up "outside the Council" but in an atmosphere consistent with the Council's spirit of "understanding between all believers."

This meant the proposed declaration that the Jews as a people bear no guilt in the crucifixion of Jesus would still be shepherded through the Council by the Secretariat for Christian Unity. This group is headed by Augustin Cardinal Bea.

The article made it clear that the new secretariat would start modestly in Rome and would take most of its guidance for relations with non-Christian religions from reports of Roman Catholic bishops in contact with Moslems, Buddhists, Jews and other non-Christians.

Conversions Not Its Goal

The writer emphasized the view, implicit in Pope Paul's statement Sunday establishing the Secretariat, that its primary task would be to seek understandings with other faiths rather than conversions to Catholicism. Proselytizing should be left to mission work, the article implied.

It cited examples from both the Old and the New Testaments in support of the idea that spiritual merit was to be found in other faiths.

Christian Anti-Semitism

TWO EVENTS in one recent week served to highlight Catholic-Jewish relations. The first was a talk in New York by Cardinal Spellman at a session of the 57th annual meeting of the American Jewish Committee. Anti-Semitism "can never find a basis in the Catholic religion," the Cardinal said. "Far from emphasizing the differences which divide Jews from Christians, our faith stresses our common origins and the ties which bind us together."

Speaking on the issue of the responsibility for the Crucifixion, Cardinal Spellman said that it was "simply absurd to maintain that there is a kind of continuing guilt which is transferred to any group of people and which rests on them as a curse for which they must suffer." Referring to a recent study of the reasons behind anti-Semitism, Cardinal Spellman said he was "appalled" by responses reflecting the belief that the Jewish people suffered persecution as punishment for their part in the Crucifixion. "I don't know where they learned it," he said about this belief, "but surely it was not from the teaching of their Church. It is one of those distorted and terribly harmful notions which somehow gain currency and like a cancer spread among certain people who wish to justify their own bigotry."

Coincidentally enough, the results of a textbook study on precisely this point were announced a day or two later. Sponsored jointly by the American Jewish Committee and the Jesuit St. Louis University, the study confirmed previous suspicions that some religious textbooks convey negative and distorted views toward Protestants and, more seriously, toward Jews. Sixty-five volumes widely used in parochial schools were analyzed, including seven basic religion series, two church histories, one guidance series, four supplementary volumes and accompanying teachers' guidebooks.

The fact is, I think, that as far as the Jews are concerned we Christians have from childhood on received a certain "instruction in contempt," as France's Professor Jules Isaac put it. The Catholic-Jewish relationship will never be right until this fact is faced honestly. It is not the Gospel itself which is at fault. But, as Father Gregory Baum put it, "a certain way of preaching the Gospel, and certain theological theories passed on in these writings, have been contributing factors, at least remote ones, to the anti-Jewish feeling so widespread in the Christian world."

What are these theological theories that have contributed to anti-Semitism? There is the teaching that would blame "the Jews" exclusively for Christ's death, ignoring the Christian teaching that all of us individually and together are by our sins responsible for Christ's death. There are those who spread the myth that the

Jews are condemned to wander through the world till the end of time—a myth so strong that many Christians are said to have felt that the establishment of the State of Israel somehow contradicted the Sacred Scriptures. There are those who treat the cry of "His blood be upon us and our children" as more powerful than Christ's plea for pardon, "Father, forgive them, for they know not what they do." There are those who speak of "the Jews" in Jesus' time as if He were not born of a Jewish maiden, as if the Apostles and all his early followers were not Jews. As Father Baum puts it, "We must confess that in the imagination of the Christian people, Judas is more Jewish than Jesus, and the Pharisees more Jewish than Mary and the Apostles. This is, of course, absurd."

Absurd, yes, but a fact, and terrible harm has been done in the world by such distortion of history and Christian teaching. Anti-Semitism cannot really be reconciled with Christianity, yet the fact remains that over the centuries many Christian commentators have in reality promoted anti-Semitism. The notion that a divine curse rests on Israel is untrue, a malevolent legend, yet it is found in many respectable manuals, Scriptural commentaries and popular interpretations of the Bible, as the St. Louis-A.J.C. study indicated. Can anyone imagine that generation after generation of Christians have been unaffected by such distortions?

What can be done about all this? For those who want to avoid distortion in teaching about the Jews the St. Louis-A.J.C. study offered certain recommendations, including the following:

"Set forth the continuity of the Old and the New Testament, the unity of the divine work of salvation. In discussions of the Old Testament, stress the existing law of love."

"Show Jesus as He lived in His own country, and among His Jewish people, with his Mother Mary, the Jewish maiden, His apostles and disciples—Jewish friends. Picture Jesus as the true 'Israelite' (John 1:47) who came not to destroy the law but to fulfill it."

"Give a true picture of Judaism in the days of Jesus with its tense atmosphere of expectancy, pointing out the fact that there were some transgressions (not universal) and note also the rich participation in religious worship without overemphasizing the extremes in the law. It is necessary to avoid this same warping of the truth in speaking of present-day Judaism. To try to inculcate love of Christianity by denigrating (so it seems at times) would be as shameful as it is incorrect."

Shameful indeed, but I fear it has been done more often than we like to admit. The only question now is how serious we are about repairing the terrible damage done over the centuries.

JAMES O'GARA

May 21, 1964

A D D

5/26/64 Tu.

To story datelined PITTSBURGH and headed CANDOR URGED IN CATHOLIC PRESS, sent you on page 16 of Thursday's domestic service, ADD the following (an earlier ADD was sent you on page 7 of Saturday's domestic service):

Officials of two national Jewish organizations expressed concern over reports from Rome on developments in the area of Jewish-Catholic relations.

Joseph L. Lichten, director of the Department of Intercultural Affairs of B'nai B'rith, said he is "deeply concerned" at the possibility that the ecumenical council's statement on the Jews might be weakened by being removed from the ecumenism schema or rewritten so that it would no longer deal specifically with the Jews but with all non-Christians instead.

He said Jews are anxious for a strong statement from the council to remove "the fundamental reason for our two millenia of mistrust and mistreatment: namely, the charge of deicide."

While there are "other bases for anti-Semitism," Lichten said, nevertheless "deicide has been used to justify un-Christian behavior on the part of otherwise humane and perceptive people in every walk of life, not excepting clergymen."

"Deicide has served as the rock on which anti-Semitic arguments have been founded for 2,000 years," he declared. "Deicide is the teaching which plants the seeds of 'Jew hatred' in the minds of children."

Rabbi Marc H. Tanenbaum, national director of the American Jewish Committee's Interreligious Affairs Department, warned both Catholics and Jews against any actions that would obscure the unique relationship between Judaism and Christianity.

"To transform Jews into 'non-Christians' on a parity with Muslims, Buddhists, Hindus, Confucianists, and others in a sense institutionalizes the Marcionite heresy," he said. (Marcionism, named for a second century bishop, was a heresy that regarded Christ as a manifestation of the "good" God who was opposed to the God of the Old Testament. It rejected all of the Old Testament and much of the New as containing the revelation and law of an inferior, evil principle.)

(MORE)

For Christianity, Rabbi Tanenbaum said, lumping Jews with other non-Christians could lead to the "undermining" of its "biblical and prophetic dynamic...that grows out of its dialectical relationship with Jews and Judaism."

For Jews, he said, assuming a role as "de-theologized" non-Christians outside the mainstream of western civilization "could well spell a separatist doom...as a numerically insignificant minority."

Rabbi Tanenbaum said some "confusion" currently exists on the role the Vatican's new secretariat for non-Christian relations will play in Jewish-Christian relations.

He added, however, that he believes that Jewish matters properly belong in the already existing Vatican Secretariat for Promoting Christian Unity, since Christian ecumenism "must ultimately be grounded on the role of the Jews in Sacred Scriptures and the ensuing relations of Christians to that central reality."

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CHICAGO, ILL.
 MAY 29, 1964

Anti-Semitism Challenges Ways of Teaching Crucifixion

FROM many different sources at the present time Christians are being prompted to consider again their attitude towards Jews. In large measure this challenge stems from lingering feelings of guilt about the persecution of Jews in Germany some 25 years ago under Nazism. Completely satisfactory answers are not available to the question: How could this have happened in a country that is Christian?

Christians are being challenged to reconsider their teaching of the circumstances surrounding the death of Christ. We are being asked to look into the way children are taught to see if perhaps we have not been guilty, even unconsciously, of fostering contempt for Jews because of the way we teach the history of the crucifixion.

AND IT IS a strange thing that anti-semitism has continued to lurk in murky corners of the Christian heart. It reveals itself occasionally, startlingly, embarrassingly, in ways that appear to be harmless, but which give us reason to rethink.

Because of the clear and monstrous evidence that anti-semitism does exist in the Christian world, it was heartening that Augustin Cardinal Bea, president of the Secretariat for Promoting Christian Unity, introduced a statement on Catholic-Jewish relations to the Second Vatican Council. A council can fail if it does not address itself to the religious needs or issues of the day. Millions of Jews were murdered—for being Jews—by people of our own day who were reared in a predominantly Catholic-Protestant environment. Are we to say this environment had no bearing on this unbelievable event? Anti-semitism is a religious issue of our day.

OF COURSE ANYONE who understands the teaching of the Church on redemption knows that the sins of all mankind were responsible for the death of Christ. Only by assenting to the satisfaction that Christ offered on the cross can a Christian hope to be saved. The Christian who denies his part in the crucifixion of Christ is denying his opportunity for eternal salvation.

The draft which the Secretariat for Unity proposed to the Council declared that the part some Jewish leaders played in the crucifixion

of Christ does not exclude the guilt of all mankind. Further, according to a press communique issued by the secretariat in early November of 1963, the draft stated that "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.

THE DOCUMENT then proceeds to admonish preachers and teachers of catechism that the account they give of the crucifixion must never be allowed to give rise to disdain or hatred or persecution of Jews. In fact Catholics are urged to promote mutual understanding and esteem.

This statement on a Catholic attitude toward Jews originally was introduced in the fourth chapter of the treatise on ecumenism. It did not come before the Council for a vote during the second session.

Since then, Leon-Joseph Cardinal Suenens revealed here in early May, the position of this statement has been changed. It will now appear as a Council declaration apart from the body of the treatise on ecumenism. Apparently there is also the possibility it will be incorporated into a statement on all non-Christian religions.

WE CAN ONLY HOPE that the new arrangement will in no way weaken the clarity, forthrightness or pertinence of the original draft. We American Catholics, since nearly half the Jews of the world are living in the United States, ought to show a special interest in and concern for this document.

We also ought to be closer to a little better understanding of what happened in Germany because of our own recent experiences in race relations here in the United States. We snickered at the Nazi claim of Arian-blood superiority. The whole nation saw through it and laughed at it.

The whole nation is not seeing through the similarly absurd claim of white-skin superiority. We aren't laughing that off so easily.

BUT, SOME MIGHT SAY, that attitude really does not have any broad-based political support. After the march of Alabama's Gov. George Wallace through the north, we ought not to be too hasty about guessing at the percentage of white Americans, Catholics included, who believe in white-skin superiority.

Because of this and the experience of the past several years, we American Catholics ought to be more convinced than ever of the need to be absolutely unequivocal in the way we teach the personal dignity of all the children of God.

W. F. GRANEY

From
 THE
 DESK



Religion in Communist Dominated Areas

Documentation from original sources, selected and translated under the direction of Paul B. Anderson, Editor, Blahoslav S. Hrubý, Associate Editor. Published bi-weekly.

DEPARTMENT OF INTERNATIONAL AFFAIRS OF THE NATIONAL COUNCIL OF CHURCHES, 475 RIVERSIDE DRIVE, NEW YORK, N.Y. 10027

The purpose of this service is to make available authentic information on the attitudes and practices of Communist parties with respect to the life, work and vital concerns of Christians and peoples of other religions in Communist dominated countries.

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May 31, 1964

Items 489 - 494

USSR - Izvestiya (News), Moscow, -489
April 5, 1964.

(Comment: SOVIETS ARE SENSITIVE TO PROTESTS AGAINST ANTI-SEMITISM)

A world-wide wave of protests against anti-Semitism in the Soviet Union has been provoked by one of the most vicious anti-Semitic books since Hitler, "Yudaizm Bez Prikras" [Judaism Without Embellishment] by T. K. Kichko, published in Kiev in 1963. Kichko's work was "discovered" and described by our bulletin as early as May 21, 1962, when

we published an article on "Contemporary Judaism" from the Ukrainian monthly Voyovnichi Ateist [The Militant Atheist]. This article reported on Kichko's defense of his thesis for the degree of a Candidate of Philosophy [equivalent to PhD in the USA] on "Contemporary Judaism And Its Reactionary Role." On February 11, 1963, RCDA went further and published a translation of Kichko's article, "What Does Jewish Ethics Teach" which appeared in Voyovnichi Ateist, Kiev, Ukraine.

(cont'd p. 74)

UKRAINE - Yudaizm Bez Prikras (Judaism Without Embellishment). Published by -490 the Ukrainian Academy of Sciences in Kiev, 1963. Pp. 192; 12,000 copies.

(COMMENT: Two typical caricatures from this Soviet anti-Semitic publication.)



В СИНАГОГАХ ЗНАХОДЯТЬ ПРИСТАНИЩЕ РІЗНІ ШАХРАТІ І ПРОМІСЛИВЦІ

Various crooks and rogues find their haven in synagogues.

[P. 94]



ХАПУГИ-СЛУЖИТЕЛІ СИНАГОГ НЕРІДКО ЗЧИНЯЮТЬ ВІЙНИ З ПРИВОДУ ПОДІЛУ ЗДОБИЧІ

Greedy servants of synagogues often fight over the division of profits.

[P. 96]

The RCDA editors commented on "its extreme anti-Semitic attitude" in the following words: "Some of its anti-Jewish diatribes read like the former Nazi weekly DER STURMER, the most outspoken voice of anti-Semitism in the Third Reich [...] As long as official Communist publications of the Soviet Union open their pages to such vicious outbursts of anti-Jewish prejudice and as long as the Jewish minority is treated in a most discriminatory way among all major religious groups of the Soviet Union, all Soviet denials of anti-Semitism in the USSR will have as much value as had Mr. Zorin's declaration in the UN, not so long ago, that the Soviet Union had no missiles in Cuba."

"Yudaism Bez Prikras" [Judaism Without Embellishment], 192 pages, in vicious words and Nazi-type caricatures presents the anti-Semitic views of T. K. Kichko. The Ukrainian Academy of Sciences in Kiev gave it an official Communist "imprimatur" and published it. Protests came from all over the world, including several western Communist Parties. Voices against anti-Semitic practices in the Soviet Union raised by such individuals as the US playwright Arthur Miller, who calls himself an atheist and who is well known behind the Iron Curtain, seemed to be particularly effective.

Alexei Adzhubei, editor of IZVESTIYA and son-in-law of Khrushchev, declared at a press conference in Paris, according to RNS of April 9, 1964, that "Judaism Without Embellishment" had been banned by decision of the Ideological Commission of the Central Committee of the Communist Party of the Soviet Union, and that all copies were "reduced to pulp." However, official expressions of criticism regarding Kichko's anti-Semitic book in major Soviet newspapers, e.g.

Pravda (April 4, 1964), Izvestiya (April 5, 1964), Radyanska Kultura (March 27, 1964), seem to be rather subdued in their tone of disapproval.

- BSH)

AN INCOMPREHENSIBLE SENSATION

Recently some newspapers in the West-

ern countries brought out an unusual crop of anti-Soviet articles. Why is it that pens are scratching and ink is flowing now? It seems that it is in "defense" of Jewish religion...

The Soviet reader has a right to express his bewilderment. Why, it is well known that religious freedom in the USSR is guaranteed by the Constitution. Therefore, what is the matter? It appears that the bourgeois press has been alarmed by a little booklet recently published by one Ukrainian publishing house. The title of this booklet, written by T. Kichko, is "Judaism Without Embellishment." We wish to state at once that this book contains errors.

The purpose of this book, taken by itself, cannot evoke any doubts. Judaism, the same as any religion, can be and must be subjected to scientific criticism. This is being done in our scientific and popular literature which unveils the reactionary substance of all religions, be it Christianity, Judaism or any other. Numerous books on anti-religious themes have recently been published, particularly in the Ukraine and in other republics of the Union.

T. Kichko analyzes the reactionary essence of Judaism as one of the forms of religious ideology and employs some new materials for that purpose. However, along with correct attitudes, his booklet contains historical and factual errors, inaccuracies and confusing passages which might be interpreted in a spirit contrary to our government's policy concerning religion and church. Many illustrations included in the booklet could provoke a feeling of indignation among believers. Some of the shortcomings contained in the booklet have already been criticized. The newspaper "Radyanska Kultura" [Soviet Culture] has brought out a critical review of the erroneous contents of this booklet.

However, the initiators of an anti-Soviet propaganda campaign use for their profit the fact that this booklet has been published, and attempt to "cast a shadow on a bright day," so to speak, to villify the policy of the Soviet government on the problem of national minorities.

They calculate in vain! The Leninist policy of the Communist Party and of Soviet government is eminently clear on this matter. The Soviet Union guarantees true equality of all national minority groups, be they large or small, and it has created all the conditions for the development of their abilities and talents.

USSR - Stockholm Radio, English -491
to Europe, 2339 GMT, March 23,
1964.

ANTI-SEMITISM IN USSR

On March 23rd the Stockholm young Communists' organization sent an open letter to the Soviet young Communists asking whether the book called "Judaism Unadorned" [Judaism Without Embellishment] has actually been published. If so, the Swedish group wanted to express their surprise and protest against the anti-Semitic tendency of the book. There has been a great deal of discussion of the book in both Swedish and foreign newspapers in recent weeks. [...]

USSR - Voprosy Filosofii -492
(Problems of Philosophy),
No. 2, Moscow,
February, 1964.

(Comment: TACKLING RELIGION ON HIGHER THEORETICAL LEVEL

A characteristic feature of the current all-out effort to eradicate religion from the minds and habits of the people in the Soviet Union is the greater attention given to ideas and trends which, while contradicting communist theory, also impinge upon it. The Soviet daily press tends to pick up news items about local situations in which trade union or Party officials are concerned with religion. The monthly magazine, "Science and Religion" has resumed the task formerly (1929-1939) fulfilled by several militantly "Godless" journals, of popularizing all sorts of incidents, practices or ideas which represent the cruder aspects of religion. In the big theoretical journals, viz., "Communist," "Questions of Philosophy" and

"Political Self-Education," we find articles which tackle religion on a higher theoretical level.

Thus, the article below deals with mysticism, and incidentally tells of some of the attempts of Soviet thinkers to inject mysticism into Marxist materialistic philosophy. It also presents, in negative fashion, the work of the late Archbishop Luke, who before entering the Orthodox ministry was a surgeon of national renown. We have known of the clandestine circulation of manuscript copies of his writings, but this is the first time we have seen them mentioned publicly.)

VESTIGES OF RELIGIOUS MYSTICISM AND HOW TO REMOVE THEM

By M. I. Shakhnovich (Leningrad)
[Excerpts]

The Communist Party, based upon the only true scientific philosophy, namely, on Marxism-Leninism and on its philosophical foundation, dialectic and historical materialism, struggles to create an authentic scientific philosophy in every Soviet man and fights against vestiges of the past in the minds of the people, that is, also against mystical notions concerning the nature and society. In his report at the 22nd Congress of the Communist Party of the USSR, comrade N. S. Khrushchev said: "... man's spiritual development cannot progress successfully, if his head is stuffed with mysticism, superstition and false notions" (Materials of the 22nd Congress of the Communist Party of the USSR", Published by Gospolitizdat, 1961, p. 193).

Mysticism, one of the manifestations of religious-idealistic ideology, is belief in mysterious, miraculous, supernatural forces and in the possibility of a direct communication with them by means of various magical methods during moments of a peculiar ecstasy, an "illumination from above." Mysticism is a characteristic attribute of the religion which is inseparably linked with the belief in the supernatural. [...]

Mysticism Used by Capitalism to Stupefy Masses

In capitalistic society, mysticism has very deep social roots. During the era of the universal crisis of capitalism, the reactionary bourgeoisie is interested in propagation of the wildest possible superstitions for the purpose of stupefying the masses of people. Therefore, mystical notions about nature and society are openly supported by numerous bourgeois philosophers, scientists and writers. They declare that the world cannot be comprehended by reason, and thereby, many philosophers-irrationalists proclaim that now the time has come when science must be subordinated to "super-sensitive knowledge"; they praise the primitive magic by means of which the ancient people seemed to possess the gift of clairvoyance which the mankind has since lost; they ask people to turn from the telescope to the horoscope, from medicine to sorcery, and with exceptional cynicism, they abandon scientific mind for anthroposophy, vitosophy and other kinds of cunning obscurantism. The philosophers of mysticism preach nothing new; they are guided by the works of the head of the vitalists, G. Driesch "Der Okkultismus als Neue Wissenschaft" (1923) [Occultism as a New Science], of the idealist psychologists T. Oesterreich "Der Okkultismus im modernen Weltbilde" (1923) [Occultism in Modern Philosophy], M. Dessoir "Von jenseits der Seele" (1917) [From the Far Side of the Soul] and by other similar "discoveries" which can be traced back to A. Schopenhauer's "Experiments in Seeing Spirits."

Mysticism Under the Mask of Science

A peculiarity of the modern mysticism is that it often poses under the mask of science. In our age of great scientific discoveries and of revolutionary transformation of the society, mysticism began to camouflage its anti-scientific essence in a more refined and cunning manner. Its preachers now maintain, for example, that new discoveries of atomic physics reveal the most delicate forms of energy which have to be regarded as semi-material entities; therefrom, they deduce

the claim that, together with matter, there exists also a "purely spiritual source", although the data of physics do not say, and moreover, cannot say, that any "other-world entity" exists. By camouflaging their enmity toward the natural sciences, the preachers of mysticism do not directly deny the significance of natural science however, they maintain that it shows only the external form of natural phenomena. They think that the internal essence of natural phenomena is accessible only to those who are initiated into the mystery of the "original Divine wisdom," to the selected individuals who have "spiritual insight" who are communicating with spiritual forces. [...]

Religion tries to squeeze through those numerous loopholes of the "mysterious," "miraculous" and "unknown" presented to it by the propaganda of mysticism. Therefore, in the USA, England, France and other bourgeois countries, the clergy use this propaganda widely in order to revive faith in fantastic fabrications about supernatural forces; they do this to intimidate their parishioners by all kinds of devilry. [...]

It is, therefore, necessary to note that together with millions of convinced atheists, in our country there are still many believers, religious people and also those who have not yet liberated themselves from mystical prejudices. In the common consciousness of these people, there exist "habitual superstitions": faith in fortune-telling, interpretation of dreams, bad omens, etc., which leads to their acceptance of religious-idealistic teachings. [...]

As a result of profound social-economic changes, of the liquidation of classes of exploiters and of the victory of socialism in the USSR, as a result of the successful development of sciences and the general lifting of the level of culture, the majority of the population of the Soviet Union have freed themselves from religious prejudices, and scientific philosophy in national masses is growing stronger all the time. In order to support the waning authority of religion and to increase its influence over the intelligentsia, some churchmen are ready to preach mystical ideas under the guise

of science and do not hesitate to refer to "occult experience" in an attempt to prove the existence of the world beyond the grave.

[Prominent Surgeon Who Became Archbishop Luke]

In this respect, the extensive manuscript, "Spirit, Mind and Body" is most interesting; it was written in 1955-1957 by a mystic, Prof. V. F. Voyno-Yasenetsky and widely circulated by the Orthodox clergy and sometimes, voluntarily or involuntarily, by some people with no direct relation to the church.

This late prominent surgeon became eventually Archbishop Luke of Crimea and Simfenopol. At the beginning of 1921, the Professor became a priest, at the age of 42 years, when his wife died, leaving him with four young children. It is evident from his autobiography that this tragedy made an unusually painful impression upon him and led him to mysticism: "I spent 13 sleepless nights at the bedside of my dying wife, reading the Book of Psalms ... she died in a strange way. This was necessary, because the Lord predestined me for the life of a monk."

Zealous Orthodox members who have transcribed the manuscript of the Archbishop accompany it with the following testimonial: "The work of Archbishop Luke, a doctor of medical sciences and laureate with a State Award, solves the problem of the relationship between body, mind and spirit in the light of the Holy Scriptures and overcomes the contradictions between idealism and materialism..." In reality, the work of Archbishop Luke does not solve any "problems", but barely attempts to explain in a pseudo-scientific form the irrational philosophy of the mystics, which is so fashionable in bourgeois countries, and is an example of obscurantistic criticism of "Satanic reason."

The Archbishop's work reflects two tendencies in the attitude of modern religious ideology to sciences: on the one hand, through his recognition of its enormous achievements, he tries to exploit them in order to support the dying faith in God and to place science at the service of the church, and on

the other hand, to undermine confidence in science and degrade it as the basis of materialism and atheism. This is a characteristic attitude of religious ideologists toward modern science, against which they can no longer fight openly. [...] The development of natural science progresses by unbelievable leaps and bounds, and man's knowledge of nature increases unusually fast; the world of microbes and viruses, the world of molecules, atoms and elemental components, the world of radio waves and ultrasonics are being studied successfully. Therefore, theologians were forced to admit the greatest achievements of modern science which refute the Biblical picture of the world. "We have no right," exclaims the Archbishop, "nor reason to oppose the very important achievements of modern physics." [...]

[Spiritual Reality]

Millions of people in all countries are convinced by their own experience that the truth is on the side of materialism and not of idealism. Therefore, the theologian proposes to accept even many "axioms" of dialectic materialism, however, to "make them more precise", so that they may serve theology. It is not because of good life that the clergy change the tune of theology to harmonize with science and Marxism. In reality, this is an admission of the fact that the church loses those positions upon which the churches have stood quite adamantly for ages and defended the "truth of religion." The Archbishop proclaims his readiness to sign his name under the basic thesis of materialism - "reality determines consciousness," however, only "on the condition of understanding reality in wider sense", by which he includes the more superior "spiritual reality" within the concept of reality. Social reality, so he says, must be substituted by a "life-giving spirit." [...]

[Archbishop Luke Praises Henri Bergson]

According to Luke's opinion, man's death destroys only body and the "lower

soul" connected with the body, but the spirit remains immortal. Archbishop Luke intends to suggest that there exists thinking even without the brain; he refers to the mystical philosophy of Henri Bergson who, being the head of a spiritualistic association, preached abolition of mind and substituting subconscious intuition. In order to reconcile Bergson with Pavlov, Archbishop Luke maintains without any proof that "shortly before Pavlov, Henri Bergson by purely philosophical thought anticipated the existence of Pavlov's physiological teaching established experimentally by methodological study of conditional reflexes of the cerebrum," however, the theologian does not include and cannot include - any proofs to support his arbitrary interpretation of deductions of the great physiologist and materialist I. P. Pavlov in the spirit of Bergsonism. [...]

The Archbishop praises to high heavens "the astounding, profound vital philosophy of H. Bergson" because it helps to "liberate oneself" from the sovereignty of reason; "it overcame the point of view of reason" and showed the importance of subconscious forces which are not subjected to the control of judgment. "The poor and quite limited reason," writes the Archbishop, "is revealed in the sensibility of ants, which is no different from human sensibility." What a sad attempt to destroy faith in the power of human reason! Every day brings some new proofs of the growth and increasing strength of the human mind which helps to overcome the mysteries of nature and to transform society. [...]

Victims of Mysticism Among Intellectuals

It is a complicated and controversial process to overcome religion. Many people in our country gave up Orthodoxy, Islam, and Judaism, and learned how unsound they are; they broke all bonds with religious organizations, however, they still did not properly arrive at atheism; they have no such philosophy. In this time of hesitation, doubts and vacillation such people can become victims of mysticism. In Leningrad in 1962,

the physician-homeopath M. I. Bubnov, the engineer, N. V. Tarasov, and others circulated books on theosophy just among such people.

In 1962, A. I. Grigoryev of the town of Slantsy, province of Leningrad, submitted to the faculty of philosophy at the University of Leningrad a project for the establishment of a new religion. He proposes that since "everything always develops in triads," one "cannot limit himself to atheism," as this is only the "anti-thesis of theism", and therefore, a "synthesis of theism and atheism" should be planned. Grigoryev's ignorant ideas about materialistic dialectics are accompanied by some "discoveries," as for example: in the light of dialectic materialism, God has to be understood as man living on some planet, but billions of years of evolution there have provided him the attributes of omnipotence, omniscience, etc. Grigoryev accompanies his project for an "atheistic religion" by an absurd study in numerology. [...]

Interest in mysticism does not pass without certain results: efforts to induce mystical exaltation by means of magical manipulations of "visions from above" at times end in psychic illness [...]. Yogi [...]. The People's Court in Leningrad sentenced A. I. Zabolyeva to one year in prison for swindling; she practiced "occult medicine" treating the sick by consulting with spirits. [...]

Materialistic Interpretation of Biblical Myths

During May and July 1962, the newspaper Leningradskaya Pravda [Leningrad Truth] carried on criticism of a lecturer of the Leningrad State University, V. K. Zaitsev, a philologist, who in his public lectures tried to use materialistic concept of the existence of many inhabited worlds in order to form some kind of "materialistic basis" for the most idiotic Biblical myths. Zaitsev "summarized" his assertions in the manuscript "Cosmic Reminiscences in Ancient Literature." This is more than an ordinary attempt to "read the Bible" as having relation to this or that actual event; in this case, it is connected with

the beginning of cosmic era.

V. K. Zaitsev's suggestions are based upon the coincidence of various Biblical stories about angels and prophets with modern data about the astronauts' flights, and upon arbitrary analogies and erroneous interpretations of myths. Zaitsev held that the "Holy Trinity" was only the crew of a cosmic space ship, that the "Ascension of Jesus Christ" was the ascent of an astronaut, that the prophet Enoch was the first person living on the Earth to accomplish a cosmic flight; that the ancient Jews called themselves a "God-chosen nation" because they entered into contact with astronauts who arrived from other worlds. [...] Even the Adventists have found in the words of prophet Isaiah "of whom nothing is taken away" ... a law of preservation of matter! Others also find texts in the Bible which seem to mention the discovery of atomic energy, rockets, etc. Biblical texts may be interpreted according to one's wish and fantasy, in such a manner that they not only are a recollection of one or another event, but also a "prediction" of whatever one wishes. [...]

[Some Soviet Intellectuals for Co-existence of Religion and Science]

However, some individual Soviet intellectuals have not yet overcome entirely the harmful, erroneous concept that religion and science, superstition and knowledge can possibly co-exist in the world. Occasionally some false opinions about correlation of science, art and religion penetrate into Soviet literature. V. Turbin achieved a dubious reputation by his muddled book on art; he, in fact, identifies religion with science and affirms that "religion is science of cognition of the world, which has turned into the science of how to conduct oneself in the cognate world"; and that the myth about God's creation of the world is a "Biblical legend, a touchingly simple story about limitless creativity", but that "everything in religion that is acceptable from the gnoseological point of view belongs to art" (V. Turbin "Comrade Time and Comrade Art", Published by

Isskustvo, Moscow, 1961, pp. 56-57). In common with this delusion there is the opinion of those people who declare that "... art is analogous to divination and to religious preaching" (Symposium on the Structural Studies of Sonic Systems", Publ. by The Academy of Sciences, USSR, Moscow, 1962, p. 125).

[Mysticism Must Be Overcome]

Systematic struggle for a progressive scientific philosophy cannot be separated from the struggle against idealism, religion and mysticism. The unmasking of modern mysticism is one of the important tasks of the struggle against reactionary bourgeois ideology. [...]

The fostering of a scientific, communist philosophy in all working people on the basis of Marxism-Leninism cannot be accomplished if religious prejudices and vestiges of mystical notions and superstitions are not overcome.

[Footnote]

[...] In the USA there are special educational institutions which train professional tricksters, such as, for example, the "College of Astral Sciences" in New York. There are 5,000 professional astrologists in the USA and 100 thousand astrologists who mix astrology with other professions. 10 million Americans pay to astrologists 100 million dollars annually. [...] Approximately 50 astrological monthlies and 2 annuals are published in the USA. [...]

[Translated by Olga S. Hruby]

USSR - Utchitelskaya Gazeta -493
(Teachers' Newspaper), Moscow,
May 26, 1964.

(Comment: The back page of this issue was given over entirely to "Announcement of Competition for Vacant Posts" in provincial higher and pedagogical institutions located from one end of the Soviet Union to the other, and including several in national minority areas. In the 69 institutions, the following

openings were listed in the category of Heads of Department, Professors, Docents or Instructors:

"Dialectic and Materialistic Philosophy"
34 openings

"Foundations of Scientific Communism"
19 openings

"Scientific Atheism"
5 openings

"Darwinism"
2 openings

It would seem that the emphasis on ideology is strong, as proposed by Mr. Ilyitchev in the Ideological Commission of the Party at its December 1963 meeting.)

CHINA, PEOPLE'S REPUBLIC OF -

-494

Daily News Report,
Hsinhua News Agency,
Hong Kong,
April 14, 1964.

CHINESE HAJ DELEGATION LEAVES KARACHI FOR MECCA

Karachi, April 13, 1964 (Hsinhua) - The seven-member Chinese Muslim delegation, led by Haj Mohammed Ali Chang, left Karachi for Mecca by air this morning. The Chinese delegation arrived here on April 5 for a short sojourn. During their stay here, the Chinese pilgrims were warmly welcomed by Pakistan Muslims when they offered prayers in a local mosque.



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THE AMERICAN JEWISH COMM
165 EAST 56TH STREET
NEW YORK 22 N Y 10022

JUNE 1964



COUNCIL SHOULD ACT ON JEWISH ISSUE

There are hints, fairly solid ones, that the third session of Vatican II may soften or avoid a statement regarding relations with Jews.

The rumors and confusion follow the report from Rome of Pope Paul's designation of a new Secretariat for relations with non-Christians. The Jews feel, and they have a good case, that their status must of necessity be considered apart from non-Christians.

That may sound contradictory unless you have been keeping up with modern catechetics and theology and have some grasp of the liturgy. In the simplest terms, the modern Catholic teacher of religion explains that the Jewish people, starting with the Covenant with Abraham, were the Chosen People of God. Our teaching is that the entire Old Testament prepares for the New Testament, in which the promises of God to the Jews are fulfilled and we become the new People of God. The Jews do not quite agree with that, but they see, very logically, that there is a necessary relationship between Christianity and Judaism in any ecumenical discussion, since both religions share a common heritage, at least up to a point.

Just by way of reminder, Christ was a Jew, as were almost all of his early followers. The Catholic Church was largely founded by Jews. Far from blaming each Jew for the crucifixion of Jesus, actually prompted by corrupt Jewish leaders, according to our teaching, we should be grateful to them because what we now call Salvation History is based largely on Jewish history.

The Jews carried on, cherished and protected the idea of the one true God. Their prophets and scriptural authors foretold of Christ, as we see it. Every Mass contains remnants of Jewish prayer, and often large segments. Most of the Divine Office is made up of the psalms of Kings David and Solomon. Much of our ethical thought and legal tradition began with the Jews. As for forgiving even the relatively small number of Jews responsible for the crucifixion, Christ did that before He died on the Cross.

It would take pages to list the debts that Americans, the world and the Church itself owe to the Jewish people.

The American Bishops took a strong and commendable stand on the Jewish issue during the last Council session. We certainly hope they will hold their ground.

We can't help recalling a Jewish Passover play on television some time ago. At the end, an actress asked a kind of riddle in order to make a simple, logical point very dramatically. "Who knows the answer to one?" she asked. Then she said: "I know the answer to one. One is our Lord God." Would that all Christians had such plain wisdom.

SUPREME COURT BLASTS INTEGRATION LAG

The old caricature of the ambling, shiftless Negro could hardly be imitated better than it has been by the actions of some of those determined to slow down or stop integration.

The United States Supreme Court has spoken in pretty strong terms to one such group, the inhabitants of Prince Edward County, Va. Progress there has been worse than "lasses in January." It's more like "lasses in the deep freeze."

This county had it all figured out. Its pure, white citizens would find a way around the school integration ruling, now 10 years old, by simply closing its public schools in 1959. Furthermore, these stalwarts would provide stipends to white students attending "nonsectarian private schools."

The Court minced no words. Speaking for his colleagues, who agreed unanimously, Justice Hugo L. Black said the right of Negro students to equal protection under law, as stated in the 14th Amendment, had been violated. He noted that public schools in every other Virginia community remained open, referred to the financial assistance given to students of segregated schools and said the only reason for the county's strange procedures was to avoid integration.

The Court ordered the public schools reopened and told officials to do everything possible to protect the rights of Negro students.

Plainly, the Supreme Court was irritated by the foot-dragging and occasional open defiance of its integration decision. Recent studies indicate, for instance, that 10 years after the ruling fewer than 10% of the Negro public elementary and high-school students are attending school with white students in Southern and border states.

The border states have done fairly well in that 54.8% of Negro students attend integrated schools. However, the 11 Southern states have managed to place only 1.18% of the Negro students in schools with whites.

NEWS

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◀ This is the American Jewish Committee:

◀ Founded in 1906.

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

◀ Chapters and units in more than 80 principal cities; members in more than 600 American communities.

HAROLD STEINBERG
Director of Publicity

FOR RELEASE AFTER 11:00 A.M. MONDAY

NEW YORK, JUNE 1...Pope Paul VI informed a delegation of the AMERICAN JEWISH COMMITTEE that Francis Cardinal Spellman had "spoken my sentiments" when the Cardinal condemned anti-Semitism April 30 at the American Jewish Committee's Annual Dinner.

This was disclosed at a press conference this morning here (Monday, June 1) by Morris B. Abram, President of the American Jewish Committee and leader of the delegation, which returned to New York from Rome yesterday.

Cardinal Spellman's address to the American Jewish Committee dealt with prejudice, anti-Semitism, and responsibility for the crucifixion of Jesus. In that address, in commenting on Jewish responsibility for the crucifixion, Cardinal Spellman had said:

"It is one of those distorted and terribly harmful notions which somehow gain currency and like a cancer spread among certain people who wish to justify their own bigotry...Responsibility for the crucifixion of Jesus...belongs only to those individuals who were present at the time and cooperated in His death...It is simply absurd to maintain that there is some kind of continuing guilt which is transferred to any group and which rests upon them as a curse for which they must suffer...Anti-Semitism can never find a basis in the Catholic religion."

The delegation received by the Pope included, in addition to Mr. Abram, who is a U.S. Member of the U.N. Subcommittee on Prevention of Discrimination and Protection of Minorities: Ralph Friedman of New York, Chairman of the American Jewish Committee Executive Board; Philip E. Hoffman of Newark, N.J., Chairman of its

Board of Governors; Dr. John Slawson of New York, Executive Vice-President; and Mrs. Leonard M. Sperry of Los Angeles, a member of the Executive Board.

Pope Paul informed the delegation that Cardinal Spellman's talk at the American Jewish Committee's Annual Dinner had been forwarded to him and that he had read it with much satisfaction, Mr. Abram reported.

At the press conference, Mr. Abram also revealed plans for the creation in Rome of a research and action center to analyze and combat prejudice, especially as it arises in the teachings of different faiths. Mr. Abram said that the Pope, when informed of these plans, indicated his approval and gave his blessing to Mrs. Sperry, widow of the American Jewish Committee leader, in whose memory the center is being established.

To be known as the Leonard M. Sperry Center for Intergroup Cooperation, the new institute will promote examination of religious texts and teaching materials in different parts of the world in order to determine in what light they portray various religious groups and ethnic minorities, including Jews.

The Sperry Center will be established in the International University of Social Studies, Pro Deo, in Rome. Mr. Abram expressed the American Jewish Committee's view that Rome, the scene of Pope John's challenge to men to establish a new order in human relations, is an appropriate location for a Center devoted to such purposes. Pope John enunciated this call at the opening session of the Ecumenical Council in 1961.

As a result of the audience with Pope Paul, Mr. Abram said, the American Jewish Committee feels greatly encouraged about the prospects of the forthcoming session of the Ecumenical Council adopting the decrees concerning religious liberty and Catholic attitudes toward Jews and other non-Christian groups.

"Pope Paul told us that he wished for peace among all religions, that he hoped the Council would help bring peace and friendship between the Church and the Jews, and that it would repeat the sentiments expressed in the statement he read to our delegation," Mr. Abram said.

A statement to the American Jewish Committee by Pope Paul VI, entitled, "The Church and the Jews," was released by the Vatican following the private audience and was featured in the official section of L'Osservatore Romano.

The declaration concerning Catholic attitudes toward Jews, presented to the Council at its last session by Augustin Cardinal Bea, head of the Vatican's Secretariat on Christian Unity, stated that the Jews could not be held responsible for the crucifixion of Jesus. It called on priests, in their preaching and teaching, to make clear the Catholic Church's stand on the charge of deicide. The declaration, which also stressed the Judaic roots of Christianity, was received with enthusiasm in the United States and throughout the free world.

Mr. Abram declared that "presentation to the Ecumenical Council last November of the statements on religious liberty and the Christian attitude toward Jews are historic acts of great potential significance, and have already given important impetus to greater mutual understanding.

"It is only natural," Mr. Abram added, "that following this historic step, Jews all over the world look forward to the next session of the Ecumenical Council scheduled to open in the Fall, with the expectation and belief that the Council will solemnly condemn the distorted conception of deicide that has been the basis of such untold suffering to Jews and injury to Western civilization throughout the ages -- a condemnation that lies at the heart of the declaration concerning Jews.

"We of the American Jewish Committee do not now doubt that the spirit of the Church which implanted and nourished this declaration on the Jews will bring it to a successful conclusion," Mr. Abram said.

"It is symbolic of the times that, in the United Nations, I have found myself working in collaboration with the Papal Observer in preparation of an international draft declaration meant to protect men against all forms of religious intolerance, wherever they may take place.

"In Many lands, as evidence of the new ecumenical spirit, scholars of all faiths are closely reexamining their respective religious teachings in order to prevent denigration of other faiths and to avoid creating hostility and scorn toward them."

Detailing the aims of the Sperry Center, Mr. Abram told the press conference that in addition to examination of texts and teaching, the Center will conduct a long-range program of sociological and psychological research aimed at counteracting prejudices found in religion texts and teaching materials.

In the United States, the American Jewish Committee has stimulated and encouraged a series of self-studies of religion teaching materials, including: a study of Protestant teachings at Yale Divinity School; a survey of Catholic textbooks at St. Louis University, a Jesuit institution, and an examination of Jewish teachings at Dropsie College of Hebrew and Cognate Learning.

"These studies are all providing valuable information on how each group sees others and views various ethnic minorities. Similar investigations, stimulated elsewhere, could prove equally valuable, and we believe that the Sperry Center will be enabled to do pioneer work in this important area," Mr. Abram said.

Initial financing of the Center program has been assured by Mrs. Sperry and the family and friends of the late Mr. Sperry. "All of us are convinced that this is the most appropriate tribute that can be paid my husband, if in some measure we can relieve age-old tensions and prejudices of a kind the world no longer can endure," said Mrs. Sperry.

The American Jewish Committee, established in 1906, is the pioneer human relations agency in the United States. It protects the civil and religious rights of Jews here and abroad, and advances the cause of improved human relations for people everywhere.

#

No. 103

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June 1, 1964

The Pilot

Official Organ of the Archdiocese of Boston, Mass., Established 1829

BOSTON, SATURDAY, JUNE 6, 1964

On the Jews

LAST WEEK at the Catholic Press Association meeting in Pittsburgh, Rabbi Marc Tanenbaum emphasized to the Catholic editors the importance of the proposed *schema* on the Jews under discussion at Vatican Council II. In the course of a very moving discourse, he said the decree on the Jews "was necessary for the Catholic Church and Christians generally as much, if not more, than it is for the Jews." Perhaps it would be better to say that it is for the sake of truth and its understanding, a cause all of us should be supporting equally, that the *schema* on the Jews is needed so badly in our contemporary world.

Everyone remembers the assurances of Cardinal Bea when the matter was first presented to the Council Fathers, and his further words at the close of the session last year. Meanwhile, in some manner, the proposed text of the *schema* has been made known to the public; it has, in fact, been published in some newspapers. While this should not prevent any modification of the document, which is the real work of the Council, it does mean that any change in the essential thrust of the document, or any "watering down," will come under public discussion. It will be no help if the *schema* ends by creating more questions than it was initially intended to resolve.

Pope Paul has given some good advice recently which can aid the Council considerably and

which has in this case already made its task easier. In his remarks to the representatives of the American Jewish Committee, the Pope distinguished between the religious and political implications of the Jewish situation. At once, he removed himself from the political area, where the fortunes of the state of Israel engender certain tensions and conflicts, and directed his attention to the theological questions. Similarly, the Council can speak of those religious truths which have been a source of misunderstanding for so long and seek to express them in unmistakable formulas that can guide Christian thought in the days ahead.

Whether or not the *schema* on the Jews is transferred to the new Secretariat for non-Christians or remains where it is, does not appear to be a matter of first importance. Plainly, the Jews have a very special relationship with the Christian Church not shared by any other religious tradition, and this unique status can be recognized. What is of first significance is the quality of the *schema* and its willingness to put at rest for all time those misunderstandings of Christian truths which have on occasion been the roots of anti-Semitism. This generation, which has seen the Nazi genocide, should by historic right be the one to look into its own conscience and, from this contemplation, bring forth a thoroughly Christian answer to a problem too long left unattended.

CATHOLIC JOURNALS VOICE HOPE COUNCIL
WON'T WEAKEN STATEMENT ON THE JEWS

By Religious News Service (6-8-64)

NEW YORK (RNS) -- Several influential Roman Catholic publications have expressed hope editorially that the third session of the Second Vatican Council will not weaken the proposed statement on relations with the Jews.

Ave Maria, weekly published by the Holy Cross Fathers of Notre Dame, Ind.; The New World, newsweekly of the Archdiocese of Chicago; and The Pilot, official newspaper of the Boston archdiocese, spoke out following reports that some sentiment existed for weakening the statement or avoiding formal action on it.

Interest in the position of the Catholic publications was heightened by the fact that three speakers -- two Jewish and one Catholic-- in talks before the Catholic Press Association convention in Pittsburgh, expressed concern over reports that the Council statement on the Jews might be weakened.

The speakers were Rabbi Marc Tanenbaum, director of the Inter-religious Affairs Department of the American Jewish Committee; Dr. Joseph L. Lichten, director, Department of Intercultural Affairs, Anti-Defamation League of B'nai B'rith and Msgr. John M. Oesterreicher of the Institute of Judaeo-Christian Studies, Seton Hall University, Newark, N.J..

In its editorial, The Pilot referred specifically to Rabbi Tanenbaum's address.

"In the course of a very moving discourse," it stated, "he said the decree on the Jews was 'necessary for the Catholic Church and Christians generally as much, if not more, than it is for the Jews.'"

"Perhaps," The Pilot added, "it would be better to say that it is for the sake of truth and its understanding, a cause all of us should be supporting equally, that the schema on the Jews is needed so badly in our contemporary world."

The editorial stressed that while publicity about the draft on the Jews "should not prevent any modification of the document," this does mean "that any change in the essential thrust of the document, or any 'watering down,' will come under public discussion. It will be no help if the schema ends by creating more questions than it was initially intended to resolve."

By distinguishing "between the religious and political implications of the Jewish situation" in his meeting with American Jewish Committee representatives, Pope Paul VI had, according to The Pilot, given "good advice" to the Council.

Thus, it said, "the Council can speak of those religious truths which have been a source of misunderstanding for so long and seek to express them in unmistakable formulae that can guide Christian thought in the days ahead."

The Pilot said it was not a "matter of first importance" if the schema on the Jews was transferred to the new Secretariat for Non-Christians. But "plainly," it added, "the Jews have a very special relationship with the Christian Church not shared by any other religious tradition, and this unique status can be recognized.

"What is of first significance is the quality of the schema and its willingness to put at rest for all time those misunderstandings of Christian truths which have an occasion been the roots of anti-Semitism.

"This generation, which has seen the Nazi genocide, should by historic right be the one to look into its own conscience and, from this contemplation, bring forth a thoroughly Christian answer to a problem too long left unattended."

Ave Maria, in an editorial prepared for its June 13 issue, acknowledged that there "are hints, fairly solid ones, that the third session of Vatican II may soften or avoid a statement regarding relations with Jews."

Noting that "the American bishops took a strong and commendable stand on the Jewish issue during the last Council session," it commented "We certainly hope they will hold their ground."

The editorial observed that "rumors and confusion" followed Pope Paul's designation of a new secretariat for relations with non-Christians.

"The Jews feel, and they have a good case, that their status must of necessity be considered apart from non-Christians," Ave Maria said, citing the debt of Christianity to the Jews. "It would take pages to list the debts that Americans, the world and the Church itself owe to the Jewish people."

Ave Maria emphasized the "necessary relationship between Christianity and Judaism in any ecumenical discussion, since both religions share a common heritage, at least up to a point."

"Just by way of reminder, Christ was a Jew, as were almost all of his early followers. The Catholic Church was largely founded by Jews. Far from blaming each Jew for the crucifixion of Jesus, actually prompted by corrupt Jewish leaders, according to our teaching, we should be grateful to them because what we now call Salvation History is based largely on Jewish history."

Declaring that the Jews "carried on, cherished and protected the idea of one true God," Ave Maria cited "remnants of Jewish prayer" in the Mass and in the Divine Office. "Much of our ethical thought and legal tradition began with the Jews. As for forgiving even the relatively small number of Jews responsible for the crucifixion, Christ did that before He died on the Cross."

The New World, in a recent editorial, noted the speculation about the declaration on the Jews, that it was to be removed from the schema on ecumenism and conceivably could be incorporated into a statement on all non-Christian religions.

"We can only hope," the Chicago newsweekly added, "that the new arrangement will in no way weaken the clarity, forthrightness, or pertinence of the original draft."

"We American Catholics, since nearly half the Jews of the world are living in the United States, ought to show a special interest in and concern for this document."

The New World's editorial, written by Father W.F. Graney, S.T.L., assistant editor, said American Catholics "ought to be closer to a little better understanding of what happened in Germany because of our own recent experiences in race relations here in the U.S. We snickered at the Nazi claim of Arian-blood superiority. The whole nation saw through it and laughed at it."

"The whole nation is not seeing through the similarly absurd claim of white-skin superiority. We aren't laughing that off so easily... Because of this and the experience of the past several years, we American Catholics ought to be more convinced than ever of the need to be absolutely unequivocal in the way we teach the personal dignity of all the children of God."

R E L I G I O U S N E W S S E R V I C E

DOMESTIC SERVICE

-15-

MONDAY, JUNE 8, 1964

Meanwhile, Father John B. Sheerin, C.S.P., editor of The Catholic World, wrote in his weekly syndicated column:

"It is time for the official Church to renounce once and forever the big lie on which anti-Semitism is based--the lie that the Jewish race is guilty of the murder of Christ..."

Father Sheerin, a frequent Vatican observer at top-level Protestant assemblies, stressed that a Council statement on the Jews would have no political implications. "No matter what the consequences, good or bad, the important thing is that Christendom has inflicted a terrible injustice on the Jews and the scales of justice must be righted."

A Lutheran theologian, writing in his regular column syndicated throughout the Register chain of Catholic newspapers, also expressed concern about Catholic-Jewish relations.

Dr. Jaroslav Pelikan, professor of church history at Yale, wrote: "What bothers me...is the report that relations with Judaism, which heretofore have been a concern of the Secretariat for Promoting Christian Unity, will now be the responsibility of the new secretariat on non-Christian religions.

"There are good reasons for separating the problems of Jewish-Christian relations from the problems within Christendom, but assigning these problems to the same agency that deals with Buddhists, Muslims and Hindus seems in many ways to create more confusion than it resolves."

Emphasizing the Christian debt to Judaism, Dr. Pelikan said the connection between "the church and the ancient nation of God is a continuing one, and Christianity cannot really understand itself until and unless it understands the Old Testament and the people of the Old Testament..."

He said there are "aspects of the issue that are politically sensitive, and great caution and prudence are required. But no amount of caution and prudence may be permitted to obliterate the basic truth voiced by Pope Pius XI of blessed memory in 1938: 'Abraham is called our Patriarch, our ancestor...Spiritually we are Semites.'"

S U M A N D S U B S T A N C E

By Rev. John B. Sheerin, C.S.P.
(Editor, The Catholic World)

THE COUNCIL STATEMENT ON THE JEWS

The Jews are extremely anxious to hear the good news that the Second Vatican Council has formally approved a statement condemning anti-Semitism. This anxiety was obvious at the recent Catholic Press convention at Pittsburgh. Dr. Joseph Lichten of B'nai B'rith and Rabbi Marc Tanenbaum of the American Jewish Committee delivered talks in which they voiced their hopes and fears about the fate of the statement presented at the Second Session. Rumors had it that the strong statement prepared by Cardinal Bea might be buried in Schema 17 and these two Jewish leaders were naturally unhappy about the possibility.

RENOUNCE 'BIG LIE'

This is an instance in which public opinion in the Church ought to make itself felt. It is time for the official Church to renounce once and forever the big lie on which anti-Semitism is based--the lie that the Jewish race is guilty of the murder of Christ. Dr. Lichten said quite correctly at Pittsburgh that this charge of "deicide" has been the rock on which anti-Semitic arguments have been founded for 2000 years.

We need not go back to St. John Chrysostom to find examples of anti-Semitism nor even back to the Third and Fourth Lateran Councils with their repressive measures that outlawed the Jews. The phobia is not completely absent from table talk in rectories today although most priests strive seriously to suppress the phobia. The Council statement, in its present form, is not attacking a phantom but a grim reality when it warns priests not to say anything in catechetical instruction or in sermons that might give rise to contempt for the Jews. Thank God, our sermons in America do not breathe anti-Semitism.

(MORE)

TWO PRINCIPAL POINTS

The heart of the Council statement declares that it would be unjust to call the Jews an accursed people or a deicide people since Christ has atoned for the sins of all who caused His death and, secondly that the death of Christ was not caused by a whole people then or now. There were individual Jews and Romans who played a part in the Crucifixion but Christ forgave them from the Cross, and as for Jews who have lived since then, they share no special blame for His death. As the Council of Trent made clear, Jesus died for all humanity and all humanity shares in the blame for His death.

JUSTICE

I think it is important to remember that the Council statement aims primarily at undoing a grave injustice by nailing a big lie. It has absolutely no political implications: it does not recognize the state of Israel. Nor is its primary purpose to promote Catholic-Jewish dialogue, though that maybe an incidental result. Nor is it uppermost in the minds of the Bishops that they fear to disappoint Jewish hopes that have been raised so high. "Let justice be done though ^{the} heavens fall." No matter what the consequences, good or bad, the important thing is that Christendom has inflicted a terrible injustice on the Jews and the scales of justice must be righted.

It was a lively sense of justice that prompted the General Assembly of the World Council of Churches to make an act of contrition by condemning anti-Semitism at its New Delhi meeting in 1961. Its statement said that the story of the Crucifixion should not be told so as to fasten upon the Jewish people a responsibility that belongs to our corporate humanity. The Second Vatican Council will not be outdone in justice by the World Council. For the Bishops confess Jesus Christ, a Jew, as their Savior, they boast of apostolic succession reaching back in time to twelve Jews and they venerate the Virgin Mary, a Jewish woman from Nazareth in Palestine. The Catholic ^{Church} / has its roots deep in those beloved people with whom God signed the Old Covenant.

(NC FEATURES)

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Fla Catholic Voice 6/12/68

SUM AND SUBSTANCE

Jews Anxious For Council To Denounce Anti-Semitism

By FATHER JOHN B. SHEERIN

The Jews are extremely anxious to hear the good news that the Second Vatican Council has formally approved a statement condemning anti-Semitism.

This anxiety was obvious at the recent Catholic Press convention at Pittsburgh. Dr. Joseph Lichten of B'nai B'rith and Rabbi Marc Tanenbaum of the American Jewish Committee delivered talks in which they voiced their hopes and fears about the fate of the statement presented at the Second Session. Rumors had it that the strong statement prepared by Cardinal Bea might be buried in Schema 17 and these two Jewish leaders were naturally unhappy about the possibility.



FR. SHEERIN

This is an instance in which public opinion in the Church ought to make itself felt. It is time for the official Church to renounce once and forever the big lie on which anti-Semitism is based — the lie that the Jewish race is guilty of the murder of Christ. Dr. Lichten said quite correctly at Pittsburgh that this charge of "deicide" has been the rock on which anti-Semitic arguments have been founded for 2000 years.

We need not go back to St. John Chrysostom to find examples of anti-Semitism nor even back to the Third and Fourth Lateran Councils with their repressive measures that outlawed the Jews.

The Council statement, in its present form, is not attacking a phantom but a grim reality when it warns priests not to say anything in catechetical instruction or in sermons that might give rise to contempt for the Jews. Thank God, our sermons in America do not breathe anti-

Semitism. The heart of the Council statement declares that it would be unjust to call the Jews an accursed people or decide people since Christ has atoned for the sins of all who caused His death and, secondly that the death of Christ was not caused by a whole people then or now. There were individual Jews and Romans who played a part in the Crucifixion but Christ forgave them from the Cross, and as for Jews who have lived since then, they share no special blame for His death. As the Council of Trent made clear, Jesus died for all humanity and all humanity shares in the blame for His death.

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The Second Vatican Council will not be outdone in justice by the World Council. For the Bishops confess Jesus Christ, a Jew, as their Savior, they boast of apostolic succession reaching back in time to twelve Jews and they venerate the Virgin Mary, a Jewish woman from Nazareth in Palestine. The Catholic Church has its roots deep in those beloved people with whom God signed the Old Covenant.

Catholic
Review 6/12

REVIEW

The Anti-Semitism Decree

One of the ultimate consequences of D-Day was the eventual, horrifying revelation to which it led of the savage truth about the Nazi concentration camps. As the current war crime trials in Germany attest, the details of this revelation are still able to stun the imagination and freeze the blood.

Since the greatest single group to suffer from these camps were Jews, and since it was a culture at least superficially Christian which spawned Hitler's plan of total extermination, there is a strong desire within the Church that the Vatican Council deal as fierce a blow as possible to the disease of anti-Semitism.

It will be recalled that at the last session of the Council a strong statement against anti-Semitism was presented to the Fathers as part of a document on Ecumenism. For various reasons that statement had not yet been treated by the Council when time ran out on the session.

Optimists on the subject believe that the original statement or even a stronger one will be endorsed at the third session. Pessimists feel that the statement will be watered down or discarded altogether lest the Arab countries mistake it as a political endorsement and take out their resentment on their minority Catholic populations.

A third prospect seems to be that the anti-Semitism declaration (either in its original or in a weakened form) will be made part of a document dealing collectively with all non-Christian religions. Yet this solution too would have serious disadvantages. The link between the Old and the New Testament is one ordained by God Himself. Judaism therefore has a unique relationship with Christianity, a relationship which at times has been lamentably interpreted in order to justify anti-Semitism. Both theology and history, then, argue against equating the Jewish religion with other, non-biblical religions.

The recent words of Pope Paul to leaders of the American Jewish Committee inspire the hope that this whole question will be settled to the best advantage of both Christians and Jews—perhaps by giving the decree against anti-Semitism the dignity of a distinct and independent Conciliar document. Thus a unique relationship will be clarified by a unique declaration.

Such a solution would fittingly honor the religious aspect of the modern Jewish question, that aspect which Pope Paul said "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."

The Council and Jews

Rumors and reports of rumors are presently circulating to the tune that Vatican II may soft-pedal the directness of Cardinal Bea's 1963 Council document on the proper Christian attitude toward the Jews.

We fondly hope there is no truth to these rumors, especially in view of the importance attached to this document. This seems to be particularly noteworthy, if only from a self-centered point of view, for the talk of this document has aroused worldwide curiosity and expectancy over the Church's view on Anti-Semitism. Furthermore, in a day and age when the Church is expressly concerned that she remove the barnacles hindering her luster as the Body of Christ, failure to match up to these expectations would be considerably more than a "loss of face" or creating a poor image.

During the last session of the Council the American Bishops took a strong and commendable stand on the Jewish issue. Then again, in April, at an American Jewish Committee dinner in New York, Cardinal Spellman stated bluntly that "Anti-Semitism can never find a basis in the Catholic religion."

Many prayerfully hope that the Council will be as unquestionably forthright in its final statement. Realistically we can expect discussion, recasting of statements, etc., in view of the varieties of Anti-Semitic problems in various parts of the world where Christian meets Jew. However, it would be a great loss to the world if too subtle, too safe, and too superficial a statement were made, creating more problems in its interpretation than the originally proposed Bea statement intended to solve.

COLLEGE OF SAINT TERESA

WINONA, MINNESOTA

55987

June 26, 1964

OFFICE OF THE PRESIDENT

Rabbi Marc Tanenbaum, Director
Interreligious Affairs Department
The American Jewish Committee
Institute of Human Relations
165 East 56 Street
New York 22, New York

Dear Rabbi Tanenbaum:

Thank you for your very kind letter and for the enclosed copy of the address by Francis Cardinal Spellman. I am greatly pleased to have it, along with the other reprints from the New York Herald Tribune and Look Magazine.

It is encouraging to note the progress that is going forward in the way of facing prejudices of all kinds and degrees.

I shall be very grateful if you will send me 25 additional copies if they are available.

With kind wishes, I am

Gratefully yours,

Sister M. Camille
Sister M. Camille

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BISHOP'S CHANCERY
PITTSBURGH ORDINARIATE
BYZANTINE RITE

54 RIVERVIEW AVENUE
PITTSBURGH, PENNA. 15214

June 25, 1964

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

Dear Rabbi Tanenbaum:

With special thanks I acknowledge your letter of recent date with its enclosed copy of the address of His Eminence, Francis Cardinal Spellman, before the American Jewish Committee, as well as reprints from current publications on the questions related to interreligious dialogue programs.

We are much gratified to note the interest in religious education among leaders of varying faiths and the accent placed on the truths that unite us rather than on those that separate.

With every best wish, I am

Yours very sincerely,


Most Rev. Nicholas T. Elko, D. D.
Bishop of Pittsburgh, Byzantine Rite.

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GWYNEDD-MERCY COLLEGE
GWYNEDD VALLEY, PENNSYLVANIA

OFFICE OF THE ACADEMIC DEAN

June 22, 1964

Rabbi Marc H. Tannenbaum, Director
The American Jewish Committee
165 East 56th Street
New York 22, New York

Dear Rabbi Tannenbaum:

I thank you most sincerely for sending us copies of Cardinal Spellman's address and of the recently published articles on Christian-Jewish relations.

We are deeply interested in this question and include in our community prayers a petition that the goals set forth by such writers may swiftly be realized. I have left the documents in our faculty room where I know they will stimulate much discussion as well as renew our fervor in prayer.

During the past year a priest teaching on our faculty was asked to address a Jewish group at a synagogue in order to strengthen mutual understanding. We felt that much good came to everyone involved and we hope that the experience will be repeated this year.

We are living in a historic age, with the rush of grace almost palpable in the tremendous efforts of so many noble minds to establish peace among us all.

May God bless you in your great work!

Sincerely in Him,

Sister Mary Joan

Sister Mary Joan, C.R.S.M.
Academic Dean

SMJ:ajt

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Bureau of Information

Archdiocese of New York

453 Madison Avenue • New York 22

PLaza 9-1400

June 23, 1964

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

Dear Rabbi Tanenbaum:

I am extremely grateful to you for having forwarded to me the 100 copies of Cardinal Spellman's talk on Anti-Semitism.

Requests for the booklet are being received both at his residence and at our office.

Your generous response to my request is appreciated and will enable us to circulate this important statement in an attractive cover.

Thank you,



Rev. Thomas McGovern
Assistant Director
Bureau of Information

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The NEW WORLD

Official Newspaper of the Archdiocese of Chicago

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June 19, 1964

Rabbi Marc H. Tanenbaum
Director
Interreligious Affairs Department
The American Jewish Committee
165 East 56th Street
New York 22, New York



Dear Rabbi Tanenbaum:

Thank you for your kind comments on my editorial about the proposed council statement on Jewish-Catholic relations.

I must say in turn that I enjoyed very much your eloquent talk to the Catholic Press Association in Pittsburgh. And I am sure you will be happy to know that all the comments I heard were of similar nature.

I must confess that I was one who already heard your joke about being unsuited rather than defrocked, but I didn't give away the punch line.

It will be interesting to see what our American Bishops do about beefing up what is now reported to be a weakened statement.

With all best wishes, I remain

Sincerely yours,

Reverend William F. Graney
Assistant Editor

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June 22, 1964

Rabbi Marc H. Tanenbaum, Director
Interreligious Affairs Department
The American Jewish Committee
165 East 56 Street
New York 22, New York

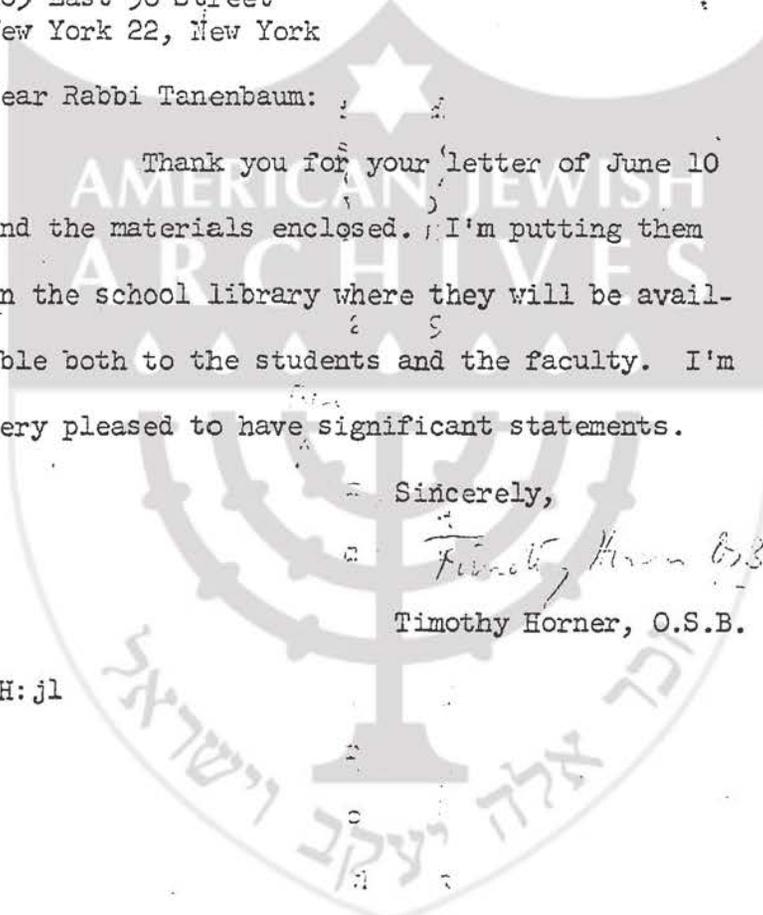
Dear Rabbi Tanenbaum:

Thank you for your letter of June 10
and the materials enclosed. I'm putting them
in the school library where they will be avail-
able both to the students and the faculty. I'm
very pleased to have significant statements.

Sincerely,

Timothy Horner
Timothy Horner, O.S.B.

TH:jl





THE CHRISTIAN BROTHERS 350 Sherman Avenue, Evanston, Illinois

Please send 45 copies of each of the following:

REPRINTS: "ANTI-SEMITISM CAN NEVER FIND A BASIS IN
THE CATHOLIC RELIGION!"

"THE CHRISTIAN WAR ON ANTI-SEMITISM!"

to:

BROTHER LUKE, F.S.C., PRINCIPAL
ST. GEORGE HIGH SCHOOL
above address.

Thank you.

Brother Luke

The Council and the Jews

No more dramatic event occurred during the recent Catholic Press Association meeting in Pittsburgh than the session in which the assembled editors heard three addresses on "Catholic-Jewish Relations in the Light of the Council."

Each of the speakers, Msgr. John M. Oesterreicher, Dr. Joseph L. Lichten, and Rabbi Marc Tannenbaum, expressed grave concern for the declaration on the Jews now before the Second Vatican Council.

There is no doubt at all that one of the principal reasons for a declaration on the Jews is the memory of the Nazi slaughter of six million European Jews before and during World War II. The declaration before the Council reportedly repudiated any religious basis for mistreatment of the Jews as a "deicide" people, i. e., a people who, as a people, are guilty of the killing of God.

It was, and is, the purely religious intention of the declaration to destroy any religious pretext for mistreatment of the Jewish people. The declaration acknowledged, as recent popes have with great emphasis, the historical continuity of Christianity with Judaism.

But these transparently useful intentions have not gone unchallenged. Some of the Fathers of the Council felt that the subject of Jewish-Catholic relations was inappropriate in a schema on ecumenism directed to promoting Christian unity. Some have argued that to place the Jewish question in the same schema with questions of relations with the dissident Oriental churches would injure good relations with the Orientals.

Recent reports from the conciliar commission in Rome indicate that the statement on the Jews and another on religious liberty have been detached from the schema on ecumenism and made separate declarations. Still other reports have suggested that the schema has now been amended to eliminate completely references to deicide.

But only this week a spokesman for the secretariat for Christian Unity denied that the schema on the Jews was being watered

down and indicated that modifications of the text were being made only in the interests of "theological precision." The spokesman also pointed out a fact worth noting: the text of Council proposals can be modified by the Council Fathers themselves once the schema has reached the council floor. The new Secretariat for Non-Christians is not a conciliar commission at all and hence will not handle council proposals.

There have been other developments too. Receiving a delegation of American Jewish leaders on May 29, Pope Paul carefully distinguished three aspects of the "Jewish question": racial, political, and religious. The Pope expressly declared his incompetence to speak on the purely political problems of the Jews, but he also reiterated the hope that racial considerations would never cause a diminution of Jewish rights.

However obliquely, the Pope thus struck a blow against many of the objections leveled inside and outside the Council against the proposed declaration. The proposed conciliar statement will not touch the political problems of the Near East.

But it seems to us that the strongest arguments for a clear and unequivocal statement on the Jews do not derive from expediency, political or any other kind. What is needed is not some sort of belated compensation to a people recently subjected to attempted genocide. No declaration can make amends for that.

We need rather an unequivocal repudiation of those theological misconceptions which lie at the root of anti-Semitism. It is to the future of Jewish-Christian relations that the Church must address itself, not to the past. But if the past is not to be repeated in some form, the ground must be cleared of misunderstandings and moral confusion.

It is our hope that the schema on the Jews will not become anything but the purely religious statement that it is. The imperatives of truth and justice and fraternal charity demand a bold assault on anti-Semitism at its very roots.

GREATER BOSTON CHAPTER
American Jewish Committee
72 Franklin Street, Suite 403 - Ha 6-7415

Transmittal

To Marc Tanenbaum

From Samuel Katz

Date 6/19/64



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Read and forward to:

For approval

Your comments, please



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Council Statement on Jews Receives Thorough Study

VATICAN CITY—(RNS)—A draft declaration on Catholic-Jewish relations prepared for the Second Vatican Council is "still under study" and "modifications" may be made, according to a bulletin published by the press service of Osservatore Romano, Vatican City newspaper.

The bulletin was issued in the wake of secular press reports attributed to "unofficial but apparently well-informed sources" in Rome claiming that the declaration had been amended by eliminating a section absolving the Jews of collective guilt for the crucifixion of Christ. It read as follows:

"With respect to certain information published in the press concerning the project of a declaration 'on the Jews,' the Secretariat for Christian Unity specifies that the said text is still under study and that therefore has not been sent to the Council Fathers.

"If modifications should have to be made, these would have the purpose of harmonizing the terms of it with all of the whole of the doctrinal schemata of the Council."

The Secretariat for Promoting Christian Unity is headed by Augustin Cardinal Bea, who was in the United States for a five-day visit when the Vatican bulletin was issued.

Commenting in an interview

here last April on the fact that the Vatican Council had ended its second session without voting on the statement on Catholic-Jewish relations or a companion one on religious liberty, he said a vote on them would have seemed "rather hurried" and not "sufficiently ripened," considering the short time available after the Council Fathers received the texts.

"Now," he added, "they have had the chance of considering the entire matter calmly studying it, and thus able to render a more mature and understanding opinion in the form of a vote."

Meanwhile, two leading U.S. authorities on Catholic-Jewish relations — Msgr. John M. Oesterreicher, director of the Institute of Judaic-Christian Studies at Seton Hall University in Newark, N.J.; and Dr. Joseph L. Lichten, director of the Intercultural Affairs Department of B'nai B'rith—have expressed fears of a possible "weakening" of the declaration on Catholic-Jewish relations.

They were referring in particular to the anticipated incorporation in the draft of a statement rejecting the age-old charge of deicide leveled against the Jews because of Christ's crucifixion.

NEW YORK—(RNS)—Catholic bishops can make their most significant contribution to the Second Vatican Council through "vigorous advocacy" of the statement on religious liberty, according to a noted

Protestant theologian.

In an "open letter" to the bishops in the June 26 issue of The Commonwealth, national Catholic weekly edited by layman, Dr. Robert McAfee Brown also stressed the "urgency" of a Vatican Council statement on the Jews which would condemn both anti-Semitism and "any notion of the Jews as a 'deicide race.'"

The theologian, religion professor at Stanford University and delegate-observer to the second session of the Council for the World Presbyterian Alliance, declared that failure to adopt a statement on the Jews "that did not contain both of these crucial emphases would be a bitter blow indeed to the non-Catholic world."

NEW YORK—(RNS)—America, national Catholic weekly, expressed hope that the third session of the Second Vatican Council will adopt a "forthright" statement rejecting the age-old charge of deicide that, because of the Crucifixion, has been leveled against the Jews.

In the June 20 issue the Council may "water down" its statement on Catholic-Jewish relations when it reconvenes in September are "giving rise to uneasiness and alarm in many quarters."

It expressed the hope that there would not be a new text "deprived of those qualities of clarity and prophetic vision that made the original a religious landmark."

YEM CHEN

BOSTON, SATURDAY, JUNE 20, 1964
VOL. 135 NO. 25



ESTABLISHED BY THE SECOND BISHOP OF BOSTON IN 1825

GREATER BOSTON CHAPTER
American Jewish Committee
72 Franklin Street, Suite 403 - Ha 6-7415

Transmittal

To Marc Tanenbaum

From Samuel Katz

Date 6/19/64

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Your comments, please



Jewish Group Fears No Anti-Semitic Vote

By LEO SHAPIRO

Concern that pressure being put on the Vatican may result in the elimination from the ecumenical schema of the section dealing with the charging of Jews from collective guilt for the death of Jesus was voiced here Thursday by John Slawson, executive vice president of the American Jewish Committee.

During a visit to the organization's regional office in Boston, Slawson said he was disturbed by reports from "fairly authoritative sources" that pressure is being put on the Vatican to defeat this goal.

He asserted that its inclusion had been assumed to be a "foregone" conclusion. He noted that the American cardinals, almost without exception, are for the resolution, with Cardinal Cushing the foremost advocate of the adoption of the schema as originally proposed at the end of the second session of the Ecumenical Council in Rome with respect to the guilt issue.

Slawson, who with a group of American Jewish Committee leaders, recently visited Pope Paul, said the Pope endorsed remarks made by Cardinal Spellman of New York at the 37th annual dinner of the committee Apr. 30, in the course of which he referred to a recent survey examining the reasons behind anti-Semitism.

Cardinal Spellman said: "Asked why the Jewish people have often suffered outbreaks of persecution, a surprising number of people replied that in this regard it was a punishment for their part in the Crucifixion of Christ. Frankly, I was appalled."

Responsibility for the Crucifixion of Jesus as an event of history belongs only to those

individuals who were present at the time and who cooperated in His death.

"It is simply absurd to maintain that there is some kind of continuing guilt which is transferred to any group of people and which rests upon them as a curse for which they must suffer."

"Anti-Semitism can never find a basis in the Catholic religion. For those emphasizing the differences which divide Jews from Christians, our Faith stresses our common origins and ties which bind us together."

Slawson quoted from a statement by Cardinal Cushing, to the effect that "The only answer the Christian can give to the question: 'Who put Christ to death?' is: 'I did, as often as I have committed a serious sin.'"

The quotation also included the churchman's assertion that "Anti-Semitism is a profoundly un-Christian attitude."

Slawson called attention to the declaration by the Council of Trent, a counter-Reformation session which met for 18 years, from 1545 to 1563, that:

"The death of Jesus was foreordained. He died by internal assent rather than by external violence. All mankind is responsible for his death—gentiles and Jews alike."

BOSTON GLOBE 6-19-64

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Archdiocese of San Antonio

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June 22, 1964

Mr. Ralph Friedman
60 Wall Street
New York City, New York

Dear Ralph:

It is with a good deal of pleasure that I look back to the evening which we spent together in Houston when my Jewish brethren there gave me the Max Nathan Award. Your address that evening was unforgettable.

News from Rome about the statement on the relations between Christians and Jews is very disturbing. A couple of weeks ago I wrote to His Eminence, Amleto Giovanni Cardinal Cicognani, making it clear to him that a watered-down statement would be tragic, particularly in the United States. His Eminence sent me a cordial reply informing me that he was forwarding my letter to the commission which has charge of the statement. Since then, our worst fears seem to have been realized.

I am confident that leaders among the American Bishops will try to do something about this when they get to Rome September 14. Sending letters apparently accomplishes very little. If we cannot get the entire Council to approve a good statement, possibly the American hierarchy can publish one on their own responsibility. This, of course, would not be what we had hoped to accomplish but I think that it would be better than nothing. The Council gives us an opportunity to right the wrongs of a thousand years. It would be tragic to let this opportunity get away.

With best wishes and cordial regards, I remain

Very sincerely yours,

Robert E. Lucey
Most Rev. Robert E. Lucey
Archbishop of San Antonio

THE UNIQUE PEOPLE:*Jews and the council*

There are signs—which we are glad to observe—that the Church's relations with the Jews are to be left in the hands of the Vatican Secretariat for Promoting Christian Unity, rather than being transferred to the new secretariat for non-Christians which Pope Paul is forming.

One sign is the fact that it was Cardinal Bea's Christian Unity Secretariat which acted to quiet apprehensions aroused by rumors that the ecumenical council's declaration on the Jews might be watered down because of political pressure from the Middle East.

Persons of great stature had been openly troubled over the thought that the council might cut out the statement of its condemnation of the idea that the Jews were a "deicide" people who put to death the Son of God. Among them were Msgr. John M. Oesterreicher of Fordham University's center for Judeo-Christian studies; Rabbi Marc H. Tanenbaum of the American Jewish Committee, and the Protestant theologian Dr. Robert McAfee Brown of Fordham University.

RABBI TANENBAUM was particularly vehement in his warning that Catholic-Jewish relations might become "embittered and resentment-laden" for a long time if the Vatican Council failed "to accept a strong decree that once and for all would lay to rest one of the demonic bases of anti-semitism."

It was a welcome development, there-

fore, when the Christian Unity Secretariat announced that the text of the declaration on the Jews is still under study and therefore has not yet been sent to the council Fathers, and that if any changes are made, they will be solely "for the purpose of harmonizing the terms of the declaration with all of the whole of the doctrinal schemata of the council."

THIS IS ASSURANCE that theology, and not the pressure of politics or diplomacy, will govern the final form of the document on the Jews. And as we said, it is an indication that relations with Jews will continue to be handled by the Christian Unity Secretariat.

If so, it is as it should be. No other "non-Christians" stand in the unique position which the Jews occupy with relation to the Church; and indeed it is superficial to consider Jews among "non-Christians" at all.

JUDAISM was the wellspring of Christianity. The Jews are the people whom God chose to make straight the way for the Messiah. The Redeemer came from the Jews and Himself was a Jew of Jews.

His Apostles and disciples were Jews. The evangelists were Jews. That Christian of Christians, St. Paul, who first carried Christ to us the Gentiles, was a Jew. And the Jews are "Christians" in the sense that they, or at least many of them, look forward to a Messiah as we look backward to the Messiah.



MARYMOUNT COLLEGE

Tarrytown-on-the-Hudson New York

June 27, 1964

Rabbi Marc H. Tanenbaum, Director
Interreligious Affairs Department
The American Jewish Committee
165 East 56th Street
New York 22, New York

Dear Rabbi:

We were happy to receive the copy of Cardinal Spellman's address before the Annual Meeting of the American Jewish Committee as well as the reprints of recent articles. Thank you for sending them.

These papers will be useful in our summer school program of social action. Not only is the topic timely but the materials will help us in our discussion sessions. Our summer work is directed mainly toward the formation of our Sister-students and we are focusing our attention this year on human relations.

With admiration for your work for interreligious understanding and with personal good wishes,

I am,

Sincerely yours,

Sister M. Brendan, R.S.H.M.
Sister M. Brendan, R. S. H. M.
President

Council "About Face"?

"This is the book," reads a *N.Y. Times* ad on the *Pilgrim* "that not only predicted the Vatican Council's 'about face' on the Jewish question but shows why it happened." The ad is unjustified. The Council cannot do an 'about face' while it is in recess. And regardless of how any draft is amended between sessions, any bishop is free to try to amend the amended version in any direction.

Even, then, if recent reports from Rome about the draft on anti-Semitism were clear and consistent (which they are not), a draft is only a draft. True, there are pressures from Arab countries against the original document. One late report speaks of the intense newspaper campaign throughout the Arab world in recent months. "Day after day, for weeks the most violent articles have appeared in the press denouncing the project."

Some Arab bishops worry about the Christian minorities in anti-Jewish countries who are at the mercy of excitable crowds. They cite the recent suppression of all missions in the southern Sudan as a reminder of what measures can be taken by a Moslem state against the Church. Vatican recognition of these factors, which need not be decisive, should not be coldly classified as "political considerations."

Counter factors are to be found in the fact that the Church still represents, in Jewish tradition, the most hostile Christian body. Indeed, many Jews regard the Vatican as one of the most anti-Semitic places in the world. All the more reason then why we would view any weakening of the original draft as tragic. There is a question here of Christian guilt, in atonement for which Arab Christians may be called upon to endure some hardships. Yet, on the optimistic side, a similar declaration by the World Council of Churches a few years ago did not cause serious trouble for Protestant or Orthodox Christians in Moslem lands.

The only residential Catholic bishop in Israel, Georges Hakim of Acre, appears to believe all these fears are unrealistic. This week he affirmed that the overwhelming number of bishops support the document as originally introduced. He knows of no change in it and insists that Arab Christians will support such a declaration. Significantly, the bishop is Egyptian-born.

We earnestly hope that events will bear him out.

6/26/64

THE COMMONWEAL

A WEEKLY REVIEW OF PUBLIC AFFAIRS, LITERATURE AND THE ARTS

The Council and Anti-Semitism

UNOFFICIAL reports coming out of Rome, especially those originating from anonymous sources, are notoriously difficult to evaluate. In the case of the widespread stories that the draft schema on the relationship of the Church to the Jews has been weakened, however, they are too steady and too consistent to be ignored. Even the possibility that the final document may appear ambiguous or less than forthright is cause for serious alarm. There are many ways in which the Council can fail, but should it fail on this issue, then possibly irreparable damage may have been done.

At the very least, a failure here would amount to a slap in the face of the Jews. It is by now well-known throughout the world that anti-Semitism has played a sad but persistent part in Catholic history. The Jews themselves certainly know this, even if Catholics sometimes find it convenient to forget or explain away. But the Jews also know that there has been a strong movement in the Church to repudiate, in the most solemn ways possible, anti-Semitism. They have been heartened by this movement. Should it now turn out that when a decisive step is needed, the Church lacked the courage and will to speak unequivocally, it is hard to see how any Jew could fully credit the Church's sincerity. There can be no half-way house.

The effect within the Church could be no less severe, even though perhaps less obvious. For the past few decades, popes and bishops have worked hard to educate those in their care about the bond which exists between the Church and the Jewish people, a relationship unique in history. Christ was a Jew, Mary was a Jew, the Apostles were Jews, the Church's theological roots are Jewish. This has been pointed out time and again. But however often repeated, anti-Semitism has still not died. For centuries millions of Catholics thought of the Jews only as "Christ-killers." Many still do. Only the most

solemn and clear-cut repudiation of this popular belief will serve to root it out once and for all. There can be no compromise with this base prejudice. It is evil and it must go. It distorts the Catholic's conception of the Church, and thus of Christ's relationship to mankind.

IT HAS been suggested, of course, that a strong statement might serve to increase the problems of the Church in Arab nations. There have been, reportedly, some diplomatic pressures from these nations. Even assuming the worst, we fail to see that such considerations should deter the Church. The issue is a moral and a spiritual one of the highest importance. To evade it for the sake of the Church's temporal position would be to pervert principle for the sake of diplomacy.

It has also been suggested that conservative forces in the Curia are opposed to a strong statement on theological grounds. If this is true, their objections presumably rest on the long-standing tradition in many parts of the Church that there is a scriptural warrant for looking upon the Jews as an accursed people. But competent biblical scholars have exploded this myth, just as they have been able to show how ridiculous it is to portray the Jews as deicides. More than once in the history of the Church a false, popular sub-tradition has been allowed to continue out of fear for the sensitivities of simple believers, or out of fear that the Church's past would be cast in an unfavorable light. That must not be allowed to happen this time.

The Church has much reason to beg forgiveness of the Jews. It has much reason to repudiate those in the Church, past and present, who have allowed anti-Semitism to go unchecked. It has much reason to do everything possible to see to it that Catholic doctrine can never again be misinterpreted. Even if all these things are done, however, it would be naive to expect that all lingering traces of anti-Semitism will promptly disappear from the Catholic con-

Plenary Sessions May Be Cut From Five to Four

Special to The New York Times

ROME, June 27—The coordinating Commission of the Ecumenical Council has discussed procedures to speed up the work of the third session this week, it was announced today. The Ecumenical Council, bringing together Roman Catholic prelates from all over the world, will meet in St. Peter's Basilica from Sept. 14 to Nov.

The new procedures, discussed in the commission yesterday, will lead to a reduction from five plenary sessions to four.

caucuses or bishops from one country or one general language area to examine draft decrees. It would then be possible to name one or at the most two bishops (the second for the opposition) to speak at the plenary session for the entire group, thereby speeding discussion.

The Coordinating Commission also prepared the last four of 13 draft decrees to come before the Council in September. These are the second part of the draft decree on the nature of the church; on divine revelation; on the missions and on the presence of the church in the modern world. These have yet to be sent to the Fathers of the Council.

The 13 draft decrees are on divine revelation, the Church, pastoral duties of bishops, Eastern churches, missions and ecumenical

in the modern world.

The commission meets under the leadership of the Vatican Secretary of State, Amleto Cardinal Cicognani. Eight Cardinals were present at yesterday's meeting. It was the fifth since the end of the second session of the Ecumenical Council last December.

Pope Paul VI received a group from a Japanese Buddhist goodwill mission today. The group was introduced by Paolo Cardinal Marella, president of the Vatican's new Secretariat for Non-Christian Religions. It was led by Prof. Gyokusen Osaka, rector of Komazawa University.

Professor Osaka expressed gratitude over the Holy See's intervention on behalf of Buddhists in South Vietnam.



CORRESPONDENCE

Christians and Jews

EDITOR: "Molders of public opinion" is the challenging title Pope Pius XII gave to the men of the press. The Catholic journalist has an even more delicate role. He interprets the Church to the world, and the world to the Church. With his assistance, the public mind within the Church moves toward maturity. In their editorial "The Council and the Jews" (6/20), the editors of AMERICA have again proved themselves true to their mission.

The editorial is candid: it points to the unrest felt by many hearts at the possible weakening of the conciliar draft on the Catholic attitude toward the Jews. It is perspicacious: it foresees the harm that might come from an insufficient declaration. It is responsible, too, and wise in its gentle plea for a forthright declaration by the Council.

The great issue is that of deicide. No doubt the slaying of Jesus is deicide, for it is the slaying of God made man. But does this mystery make the actors in the drama of Christ's passion—the Jerusalem judges and the Roman executioner, the Jewish crowd before the governor's palace, the (probably Syrian) soldiers who mocked, crowned and nailed Him to the cross—formal killers of God? Obviously not. None of them knew whom they were putting to death. Such, after all, is the testimony of the Victim Himself: "Father, forgive them; they do not know what they are doing" (Luke 23:34). This, too, is the witness of the apostles Peter and Paul, who speak in like terms (see Acts 3:15; 1 Cor. 2:8).

Despite this evidence in favor of those involved in Christ's death, there are some who insist upon calling not only the actors in the drama of our redemption deicides, but the whole Jewish people as well. Since we are all sinners and thus spiritual accomplices to the crucifixion as well as its beneficiaries, since we are all brothers in guilt as we are brothers in mercy, why would a Christian—a pardoned sinner—wish to cast his bitterness, indeed venom, on the Jews? Why would he wish to accuse, instead of rejoicing that his and the world's sin "merited" so great a Redeemer?

Frankly, I would be more easily convinced of their purity of motive if the staunch defenders of the deicide charge insisted, with equal fervor, on giving credit to the whole Jewish people for being, as it were, the womb of Christ.

The logic seems to me inescapable: if the entire Jewish people is to bear the guilt of the few who tried and condemned Jesus, then they must be mentioned, in almost the same breath, with His Mother. Yet I have never heard anyone who calls the Jews "God-slayers" claim that they are God-bearers as well. Could it be that the source of their charge is not faith but lack of it, not love of Christ but love of self, or something even more sinister?

Your editorial referred to Cardinal Spellman's warmhearted speech of a few weeks ago. It quoted his emphatic statement: "Anti-Semitism can never find a basis in the Catholic religion." In the same speech, the Cardinal reiterated the words of Pius XII: "For centuries the Jews have been most unjustly treated or despised. It is time they were treated with justice and humanity. God wills it and the Church wills it. St. Paul tells us that the Jews are our brothers." Indeed, it is time.

(Msgr.) John M. Oesterreicher
Seton Hall University
Newark, N. J.

EDITOR: Your editorial focuses a strong light on a desperately urgent matter. The statement on the Jews presented at the second session of the Council showed not only prophetic vision but also contrition for two millennia of injustice to the Jews.

The between-sessions interval, however, has roused the anticipation of Jews, and any watering down of the document would be tragic. The American bishops are fully aware of the situation, fortunately, and I would like to think that Cardinal Spellman saved the day with his address at the American Jewish Committee meeting, which Pope Paul has said "expressed" his own sentiments.

(Rev.) John B. Sheerin
Editor, Catholic World
New York, N. Y.

EDITOR: Your editorial points up one of the more curious situations to develop at the Council: the opposition of the conservative wing and of some Oriental bishops to the statement on the Jews.

For instance, Maximos IV Saigh of Antioch has maintained that reference to the Jews in the Christian Unity schema would prove "offensive to our separated Oriental brethren." Whatever one feels about the suitability of this context for the statement, the fact is that the Patriarch is here imputing a crudity of senti-

ment to our separated brethren of which they may not be guilty. We have only his word for it that they would react in so unchristian a fashion at finding themselves mentioned in the same text with the Jews.

It seems safe to surmise that Maximos IV fears that any favorable notice of the Jews taken at the Council might be misconstrued by his fellow Arabs as prejudicial to them. But this inference has to be challenged as gratuitous. An expression of good will toward the Jews is not tantamount to a profession of hatred toward the Arabs.

In proposing, as he has done, "a general declaration concerning relations with all other religions without mentioning the Jews in particular," Maximos implies that the Church bears no more special relationship to the Jews than it does to people professing other faiths. But this is patently not so. The strong, undeniable New Testament fact is that the Church *does* have a particular connection with the Jewish people. It should therefore offer no slight nor be a cause for offense to any other religious group if the Church at this time chooses to take note of these ties with the Jews.

In all this, one suspects that someone has introduced a political dimension into the issue. In itself, the matter does not carry such implications. To speak well of the Russian Orthodox Church, for example, is not to approve, much less to recognize Communist Russia, where many of the Orthodox faith happen to reside. Similarly, a conciliar statement on the Jews is not in effect a recognition of the state of Israel.

In the last analysis, opposition among the Orientals to a statement on the Jews is a provincial reaction. They are viewing the matter from an angle of vision that allows only a narrow and somewhat distorted image, one that is framed by local, Near Eastern, Arab-Israeli tensions. In calling upon the Church at large to adopt their restricted point of view, the Orientals must reflect that they are being obstructive, hardly constructive. What they are blocking is a fitting gesture of repentance made in the name of Christendom to the Jews for the massive and cruel persecution they have had to bear at the hands of nominal and errant Christians.

James C. Tower
Jersey City, N. J.

EDITOR: I was pleased indeed to read "The Council and the Jews." The need for rectification of the deicide accusation in my judgment is clear and urgent; all the peoples of the Western world will be greatly benefited if this historic step is unequivocally taken by the Vatican Coun-

eil. Guilt by association, which is what this accusation really amounts to, is regarded as abhorrent in the current philosophy of all civilized governments, and it is urgent that this ancient canard be expunged from teaching.

Thank you again. Your editorial is excellent.

Ralph Friedman
New York, N. Y.

ERROR: I wish to congratulate you on the forthright editorial on "The Council and the Jews." Your comments breathed a spirit of brotherhood urgently needed

in this troubled, divided world. No group is more eager to clasp the Christian hand in friendship than our Jewish fellow Americans. But brotherhood with the Jewish people is not only a welcome act of amity; it is a Christian imperative, and, in a measure, an act of atonement for the past misdeeds and misunderstandings of some Catholics.

While I can not agree with the charge that Christian teachings provided a climate of opinion in which anti-Semitism flourished, I feel it is undeniable that a periodic and somewhat significant distortion of Church doctrines contributed neg-

atively to the growth of anti-Semitism. At the same time we must not forget that Hitlerian racist policies were the outgrowth of anti-Christian as well as anti-Semitic forces. Nazi racism was as different from the anti-Semitism of some Christians as slavery is from segregation. They are just not in the same class.

Apart from such considerations, we Catholics owe much to the Jews, if not in the area of atonement, certainly in the area of gratitude. Our faith is rooted in Judaism. As Pius XI once said, "spiritually we are Semites." That being so, a statement from the Council emphasizing our spiritual relationship with the Jewish people is both urgent and fitting.

I hope, then, that there will be no watering down of the statement on Christians and Jews, but rather a watering up, a flowering, a development into a lasting testimonial of the bonds of brotherhood that enable both Christian and Jew to pray to the God of Abraham and Isaac and Jacob.

(Msgr.) Salvatore J. Adamo
Editor, Catholic Star Herald
Camden, N. J.

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Exulting in the Vernacular

EDITOR: I should like to relieve the anguish of soul of Fr. T. L. Bouscaren, S. J., ("English, but Whose?" 5/16) over the awful possibility of losing the *Exultet* of the Paschal Vigil to the vernacular.

Several thousand Catholics attending the annual Liturgical Week in Oklahoma City in 1961 heard the *Exultet* sung in English from the stage of the huge City Auditorium by a group of clerics trained by Fr. Joseph T. Nolan, present pastor of St. Patrick's Church, Sedalia, Mo. It was one of the outstanding events of the week and was greeted with enthusiastic applause by the entire audience.

I can still recall the thrill of that evening. It was the first time that thousands of the faithful understood the meaning of this matchless gem of the Paschal Vigil.

Now Fr. Bouscaren and any of his fellow mourners can hear this beautiful rendition of the *Exultet* in modern English by writing to "The Tape of the Month Club" of the Liturgical Conference, Washington, D. C.

If and when he hears it, I hope he will reverse his opinion that "surely it is better to educate even a small part of the people to appreciate such a gem than to destroy its matchless beauty under the delusion that it can be made common property."

(Msgr.) Robert J. Sherry
Cincinnati, Ohio

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DETROIT JEWISH NEWS

Pope Predicts Happy Catholic-Jewish Relationship; Disapproves of Blaming Jews for Crucifixion. Abram Reports

ROME (JTA)—Pope Paul VI, receiving a delegation of leaders of the American Jewish Committee, expressed desire for "trusting relations" between Catholicism and Judaism and for "a happy future." He deplored the "horrible ordeals of which the Jews have been victims in recent years."

The American Jewish Committee group was led by Morris B. Abram, president of the organization. The audience which Pope Pius accorded to the Jewish group was reported in detail in *Osservatore Romano*, the Vatican organ. The report said that following his official address, in English, the Pontiff held long and friendly conversations with the members of the delegation.

Abram, greeting the Pontiff, emphasized that the American Jewish Committee is seeking "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."

After expressing his "gratification" with this objective of the American Jewish Committee, Pope Paul said:

"We are glad of the opportunity you offer us of confirming what is already 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.

1. The racial question. In this regard we repeat the heartfelt wish, expressed on numerous occasions, by our venerated preceptors, 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.

2. The political question, which it is not our business to pronounce ourself upon, especially at this time, although we always desire and signify 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.

3. The religious aspect, which interests us most deeply, and motivates our particular consideration for the Jewish religious tradition, 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 the victims in recent years, we wish you every favor from God, whom we invoke with all our hearts on your behalf and that of all those who are near and dear to you."

Speaking later to members of the Italian Association of War Prisoners, the Pontiff made implied reference to the play, "The Deputy," in which the late Pope Pius XI is charged with failing to protest publicly against the Nazi annihilation of Jews. He said Pope Pius "firmly protested" against "war illegalities and was full of solicitude and worries" during the war years. "Only an eye veiled by incomprehension and malice could fail to recognize his tireless work," he stated.

Pope Paul Disapproves of Blaming Jews For Crucifixion of Jesus

NEW YORK (JTA)—Pope Paul VI, during the audience he gave last Saturday to a group of leaders of the American Jewish Committee, indicated that he does not believe that Jews should be held responsible for the crucifixion of Jesus by declaring that he fully associates himself with the views expressed by Francis Cardinal Spellman in the latter's address delivered at the American Jewish Committee's annual dinner in New York on April 30.

The Pontiff told the American Jewish Committee delegation that Cardinal Spellman had "spoken my sentiments," it was revealed by Morris B. Abram, president of the Committee who headed the delegation, which returned Monday from Rome to New York. Addressing a press conference, Abrams said that Pope Paul informed the delegation that Cardinal Spellman's talk at the American Jewish Committee's dinner had been forwarded to him and that he read it with much satisfaction.

Pope Paul, declaring to the American Jewish Committee delegation that these are also his own sentiments, made it clear that he backs the statement on Catholic-Jewish relations which is now being prepared for submission to the forthcoming session of the Ecumenical Council in September.

The delegation received by the Pope included, in addition to Mr. Abram, who is a U.S. member of the United Nations Subcommittee on Prevention of Discrimination and Protection of Minorities, Ralph Friedman of New York, chairman of the American Jewish Committee executive board, Philip E. Hoffman of Newark, N.J., chairman of its board of governors; Dr. John Slavson of New York, executive vice-president; and Mrs. Leonard M. Sperry of Los Angeles, a member of the executive board.

Abram revealed plans for the creation in Rome of a research and action center to analyze and combat prejudice, especially as it arises in the teachings of different faiths. Abram said that the Pope, when informed of these plans, indicated his approval and gave his blessings to Mrs. Sperry, widow of the American Jewish Committee leader, in whose memory the center is being established.

To be known as the Leonard M. Sperry Center for Intergroup Cooperation, the new institute will promote examination of religious texts and teaching materials in different parts of the world in order to determine in what light they portray various religious groups and ethnic minorities, including Jews. Initial financing of the

Center program has been assured by Mrs. Sperry and the family and friends of the late Mr. Sperry.

The Sperry Center will be established in the International University of Social Studies, Pro Deo, in Rome. Abram expressed the American Jewish Committee's view that Rome, the scene of Pope John XXIII's challenge to men to establish a new order in human relations, is an appropriate location for a Center devoted to such purposes. Pope John enunciated this call at the opening session of the Ecumenical Council in 1961.

As a result of the audience with Pope Paul, Abram said, the American Jewish Committee feels greatly encouraged about the prospects of the forthcoming session of the Ecumenical Council adopting the decrees concerning religious liberty and Catholic attitudes toward Jews and other non-Christian groups. "Pope Paul told us that he wished for peace among all religions, that he hoped the Council would help bring peace and friendship between the Church and the Jews, and that it would repeal the sentiments expressed in the statement he read to our delegation," Mr. Abram said.

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Anti-Semitism Challenges Ways of Teaching Crucifixion

FROM many different sources at the present time Christians are being prompted to consider again their attitude towards Jews. In large measure this challenge stems from lingering feelings of guilt about the persecution of Jews in Germany some 25 years ago under Nazism. Completely satisfactory answers are not available to the question: How could this have happened in a country that is Christian?

Christians are being challenged to reconsider their teaching of the circumstances surrounding the death of Christ. We are being asked to look into the way children are taught to see if perhaps we have not been guilty, even unconsciously, of fostering contempt for Jews because of the way we teach the history of the crucifixion.

AND IT IS a strange thing that anti-semitism has continued to lurk in murky corners of the Christian heart. It reveals itself occasionally, startlingly, embarrassingly, in ways that appear to be harmless, but which give us reason to rethink.

Because of the clear and monstrous evidence that anti-semitism does exist in the Christian world, it was heartening that Augustin Cardinal Bea, president of the Secretariat for Promoting Christian Unity, introduced a statement on Catholic-Jewish relations to the Second Vatican Council. A council can fail if it does not address itself to the religious needs or issues of the day. Millions of Jews were murdered—for being Jews—by people of our own day who were reared in a predominantly Catholic-Protestant environment. Are we to say this environment had no bearing on this unbelievable event? Anti-semitism is a religious issue of our day.

OF COURSE ANYONE who understands the teaching of the Church on redemption knows that the sins of all mankind were responsible for the death of Christ. Only by assenting to the satisfaction that Christ offered on the cross can a Christian hope to be saved. The Christian who denies his part in the crucifixion of Christ is denying his opportunity for eternal salvation.

The draft which the Secretariat for Unity proposed to the Council declared that the part some Jewish leaders played in the crucifixion

of Christ does not exclude the guilt of all mankind. Further, according to a press communique issued by the secretariat in early November of 1963, the draft stated that "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.

THE DOCUMENT then proceeds to admonish preachers and teachers of catechism that the account they give of the crucifixion must never be allowed to give rise to disdain or hatred or persecution of Jews. In fact Catholics are urged to promote mutual understanding and esteem.

This statement on a Catholic attitude toward Jews originally was introduced in the fourth chapter of the treatise on ecumenism. It did not come before the Council for a vote during the second session.

Since then, Leon-Joseph Cardinal Suenens revealed here in early May, the position of this statement has been changed. It will now appear as a Council declaration apart from the body of the treatise on ecumenism. Apparently there is also the possibility it will be incorporated into a statement on all non-Christian religions.

WE CAN ONLY HOPE that the new arrangement will in no way weaken the clarity, forthrightness or pertinence of the original draft. We American Catholics, since nearly half the Jews of the world are living in the United States, ought to show a special interest in and concern for this document.

We also ought to be closer to a little better understanding of what happened in Germany because of our own recent experiences in race relations here in the United States. We snickered at the Nazi claim of Arian-blood superiority. The whole nation saw through it and laughed at it.

The whole nation is not seeing through the similarly absurd claim of white-skin superiority. We aren't laughing that off so easily.

BUT, SOME MIGHT SAY, that attitude really does not have any broad-based political support. After the march of Alabama's Gov. George Wallace through the north, we ought not to be too hasty about guessing at the percentage of white Americans, Catholics included, who believe in white-skin superiority.

Because of this and the experience of the past several years, we American Catholics ought to be more convinced than ever of the need to be absolutely unequivocal in the way we teach the personal dignity of all the children of God.

W. F. GRANEY



COUNCIL SHOULD ACT ON JEWISH ISSUE

There are hints, fairly solid ones, that the third session of Vatican II may soften or avoid a statement regarding relations with Jews.

The rumors and confusion follow the report from Rome of Pope Paul's designation of a new Secretariat for relations with non-Christians. The Jews feel, and they have a good case, that their status must of necessity be considered apart from non-Christians.

That may sound contradictory unless you have been keeping up with modern catechetics and theology and have some grasp of the liturgy. In the simplest terms, the modern Catholic teacher of religion explains that the Jewish people, starting with the Covenant with Abraham, were the Chosen People of God. Our teaching is that the entire Old Testament prepares for the New Testament, in which the promises of God to the Jews are fulfilled and we become the new People of God. The Jews do not quite agree with that, but they see, very logically, that there is a necessary relationship between Christianity and Judaism in any ecumenical discussion, since both religions share a common heritage, at least up to a point.

Just by way of reminder, Christ was a Jew, as were almost all of his early followers. The Catholic Church was largely founded by Jews. Far from blaming each Jew for the crucifixion of Jesus, actually prompted by corrupt Jewish leaders, according to our teaching, we should be grateful to them because what we now call Salvation History is based largely on Jewish history.

The Jews carried on, cherished and protected the idea of the one true God. Their prophets and scriptural authors foretold of Christ, as we see it. Every Mass contains remnants of Jewish prayer, and often large segments. Most of the Divine Office is made up of the psalms of Kings David and Solomon. Much of our ethical thought and legal tradition began with the Jews. As for forgiving even the relatively small number of Jews responsible for the crucifixion, Christ did that before He died on the Cross.

It would take pages to list the debts that Americans, the world and the Church itself owe to the Jewish people.

The American Bishops took a strong and commendable stand on the Jewish issue during the last Council session. We certainly hope they will hold their ground.

We can't help recalling a Jewish Passover play on television some time ago. At the end, an actress asked a kind of riddle in order to make a simple, logical point very dramatically. "Who knows the answer to one?" she asked. Then she said: "I know the answer to one. One is our Lord God." Would that all Christians had such plain wisdom.

SUPREME COURT BLASTS INTEGRATION LAG

The old caricature of the ambling, shiftless Negro could hardly be imitated better than it has been by the actions of some of those determined to slow down or stop integration.

The United States Supreme Court has spoken in pretty strong terms to one such group, the inhabitants of Prince Edward County, Va. Progress there has been worse than "lasses in January." It's more like "lasses in the deep freeze."

This county had it all figured out. Its pure, white citizens would find a way around the school integration ruling, now 10 years old, by simply closing its public schools in 1959. Furthermore, these stalwarts would provide stipends to white students attending "nonsectarian private schools."

The Court minced no words. Speaking for his colleagues, who agreed unanimously, Justice Hugo L. Black said the right of Negro students to equal protection under law, as stated in the 14th Amendment, had been violated. He noted that public schools in every other Virginia community remained open, referred to the financial assistance given to students of segregated schools and said the only reason for the county's strange procedures was to avoid integration.

The Court ordered the public schools reopened and told officials to do everything possible to protect the rights of Negro students.

Plainly, the Supreme Court was irritated by the foot-dragging and occasional open defiance of its integration decision. Recent studies indicate, for instance, that 10 years after the ruling fewer than 10% of the Negro public elementary and high-school students are attending school with white students in Southern and border states.

The border states have done fairly well in that 54.8% of Negro students attend integrated schools. However, the 11 Southern states have managed to place only 1.18% of the Negro students in schools with whites.

Catholics and Jews

LAST WEEK I discussed the existence of anti-Semitism among Christians. This week I want to return to the theme again.

I accept the claim made by Professor Jules Isaac in *The Teaching of Contempt* (Holt, Rinehart & Winston): most of us who are Christians have from childhood on received a certain "instruction in contempt" as far as the Jews are concerned—a fact borne out, incidentally, by the recent St. Louis University-American Jewish Committee study of the textbooks used in Catholic schools. Other sociological factors are no doubt important, such as the fact that Jews and Catholics in America were both immigrant groups and were both poor. Nonetheless, it is my conviction that the distortion of religious teaching underlies everything else and is most important in arousing prejudice.

The idea of the Jews as "Christ-killers" who are as a group and exclusively responsible for Christ's death has done terrible harm. It should never be presented without showing that some Jews—Mary, the Apostles, the disciples, many in the crowd—accepted Jesus. It should never be presented without emphasis on the Christian teaching that all of us individually and together are by our sins responsible for Christ's death. The notion that some kind of curse rests on the Jewish people for their role in the Crucifixion must be challenged head-on; as Cardinal Spellman noted in a recent talk, this is a widely held belief which many people use to justify their own bigotry.

Catholic teaching in this matter is clear. The Church teaches that the Jewish people were not and are not cast away. The Church deplors the abuse of speaking of the Jews as a "deicide people" and of putting them outside the law. In truth, the children of Israel are neither rejected nor cursed by God, and in Catholic thought they will forever be in a special way objects of His love.

Why, then, the gap between official teaching and popular belief and practice? Part of the reason the various myths about the Jew sprang up and were encouraged by many Christians was the fact that in early centuries Church and synagogues were often in direct competition. As a result, all too many Christian writers and preachers tried to glorify the Church by degrading the synagogue. The Jews were often depicted as a perfidious, stiff-necked people, condemned for the Crucifixion and under a just curse in this world.

All this is abuse, not Catholic teaching, and it is this that we must eliminate from the various textbooks and commentaries into which it has made its way. At the same time we cannot pretend that such material has been without effect over the years. Otherwise how can we explain the anti-Semites we have all met who

use the malevolent "religious" myths about the Jews as justification for their own hatred?

In point of fact, from the days of Constantine till the French Revolution the Jews were treated as a people set apart. Only the Jew who embraced Christianity became a full citizen. Periodic persecution was the rule, with Holy Week, ironically enough, a time of special dread for Jews. Indeed, that thirteenth century which some Catholics consider the greatest of centuries was for the Jews a time of special misery, a time in which they were persecuted in and expelled from country after country. If Jews and Catholics today view history through different eyes, is it any wonder?

Part of the reason for this, of course, was political. Religious unity was considered essential for political welfare; indeed, the Church as spiritual institution and Christendom as a political entity were often thought of in the same terms. As a result the Jew throughout this period was sometimes scoffed at and preached over, sometimes tolerated or driven out, sometimes mocked or let alone. Always, though, he was the stranger, the outsider.

In this circumstance it would be pleasant to be able to list Israel's Christian champions. Champions there were of a sort, the kind of champions who insisted that the Jew should be treated fairly in his ghetto, and at the time I suppose this championship was no small thing. But the fact remains that it was not the spokesmen of Christianity but the voices of liberal revolution that freed the Jews, not the forces of religion but the forces of secularization that made the Jew an equal citizen.

When the French Revolution comes up, Catholics are wont to think of its excesses, and these were real enough, heaven knows. The fact remains, however, that to the Jew the French Revolution spelled freedom. Catholics today may be able to scare each other by talking about the dangers of secularism, but exactly what was there about a religious society, historically speaking, that would make a Jew expect to feel safer in it than in a secular society?

This is the question Catholics must confront. The pagan perversity of Hitler rose and took root in the heart of Christian Europe, in a nation almost equally divided between Protestant and Catholic Christians. How could this happen? It could happen, I am convinced, for only one reason: the Nazis' attack was carried out in a climate of opinion prepared by the fact of centuries of hostility to the Jewish people. It is this teaching of contempt that is at fault, and it is this cancer that we must root out if we are to call ourselves Christian.

JAMES O'GARA