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

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Box 50, Folder 7, Vatican Council II - Jewish decree, 1964.

"THE JEWISH DOCUMENT AT THE ECUMENICAL COUNCIL IS NOTHING MORE THAN CHRISTIAN PROPAGANDA", DECLARES RABBI SOLOVEITCHIK AT CONFERENCE OF HISTADRUTH OF RABBIS.

Day Jewish Journal - February 5, 1964

Rabbi Dov Soloveitchik, famous rabbinical scholar, in his address at the Midwestern Conference of the Histadruth of Rabbis, which was attended by hundreds of Rabbis from all over the country declared that he has carefully studied the Ecumenical Document, both in Latin and English and, on this basis, he has arrived at the conclusion that the Document is actually nothing more than Christian propaganda, hoping that Jews will convert to Christianity.

The Document has been received with very much rejoicing by many Jewish leaders, as well as a large number of Rabbis, therefore, the reporter states, Rabbi Soloveitchik's words exploded like a bomb.

Here is a translation of the report:

"The Document concerning Jews, which was referred to at the last Session of the Ecumenical Council in Rome and which is to be taken up at the next Session of the Ecumenical Council, is nothing else than Evangelical propaganda, and its essence is that Jews are being recognized as a people with a right to live according to their own convictions, and with a right to serve God in their own manner. But the Document says that the Church has not yet given up hope that Jews will see the light and should be left alone until then".

The above statement was made by Rabbi Dov. Soloveitchik at the Midwestern Conference of the Histadruth of Rabbis, which is being held here and attended by Rabbis from all over the country. This

delicate subject which was to be taken up yesterday was delivered only today, because of the large number visiting (non-members of the Histadruth) the Conference, came specially from New York to listen to Rabbi Soloveitchik.

Rabbi Soloveitchik declared that "he has carefully studied the Ecumenical Document in the Latin original, and also in English and, on the basis of this, he has arrived at the conclusion that this Document, from which Jews expected great things, and on which many Rabbis and Jewish leaders have rejoiced, is perpetuated through and through with Christian propaganda. The Document," he stated, "does not give the least recognition to Jews as the followers of Abraham and Isaac".

"The Ecumenical Document does not ~~promise~~ promise for Jews as a present or a future, but only a past...that they were at one time the children of Abraham, Isaac and Jacob, who are 'Christians' today. Whoever utters the phrase 'Judeo-Christian tradition' is an agnostic", dramatically declared Rabbi Soloveitchik.

"Jews have nothing in common with Christians, from whom we are as widely separated in a religious sense, as with Budhists".

The great scholar and head of the Yeshiva has also said that "Jews do not and must not carry on religious dialogues with the Church. In questions of social problems and ~~its~~ politics we may dispute, but not on theology. Dialogues between great Jews and Christian theologians were imposed upon us, and from our side we have never sought or encouraged such matters".

Rabbi Soloveitchik directed his sharpest remark when he said that "Jewish efforts and pleas to change the text of Christian prayers and documents means getting involved in a theological discussion - but what we ought to get from them is a statement against anti-Semitism".

He concluded his speech with a warning that "Christians, despite friendly utterances, did not give up the hope that Jews will eventually become converted, and any subject taken up between the Jews and the Church must first be examined with the greatest of caution".

Rabbi Soloveitchik's speech, at the Conference exploded like a bomb. Many Rabbis, active in their organizations, and who have awaited with great tension and expectation, the Ecumenical's acceptance of the Document at the coming session in Rome, submitted their names to participate in a discussion following Rabbi Soloveitchik's address.

Chairman of the above mentioned session was Rabbi Z. Sigal from "Young Israel" of Newark, and veteran leader of the Histadruth of Rabbis.

ITALY
VAT
(ARABS)



THE AMERICAN JEWISH COMMITTEE

Paris Office: 30, Rue La Boetie, Paris 8, France • Elysees 69-11, 83-63 • Cable: Wishcom, Paris • Zachariah Shuster, European Director

February 26, 1964

Memorandum

To: Foreign Affairs Department
From: Paris Office
Subj: Arab Press Reaction to Ecumenical Council

On December 18, 1963, we sent you a review of Arab press reaction to the presentation of the schema concerning Jews to the Ecumenical Council fathers. Further along the same lines was the following, written by a leading Egyptian commentator, Nasr-eddine al-Nashashibi, in the Gumhurya of November 28:

"There is no doubt that Cardinal Bea -- and the whole world is beginning to have doubts about his objectives and intentions -- is decided to carry out to the very end the struggle which he began in the Council to render service to Judaism, and in consequence to Zionism, by trying to have the Jews declared innocent of the murder of the Messiah; and that the Jews are preparing to make the greatest possible profit of this for their Zionist objectives...

In the face of the very firm opposition shown by the chiefs of the Oriental religious communities to this project, this Cardinal has convinced the Council paper to publish the article in which he answers at great length to these religious chiefs as follows:

- (1) The preparatory commission of the Council was not able to examine this question because the political conditions were then not favorable.
- (2) The schema brings out the points in common between the Catholic Church and the Jewish people. Catholicism, in effect, is but a prolongation of the Chosen People of Israel.

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(3) The need to examine this question is shown because of the renewal, for several decades, in certain circles, of hostility against Judaism...

(4) The necessity for Christian people to take the same attitude with regard to the Jewish people as did the Messiah and his disciples...

(5) The Arab peoples have taken cognisance of Cardinal Bea's schema and have understood its true sense; and moreover the late Pope (John XXIII) approved of it.

That is what Cardinal Bea said, and here is what we answered:

(1) The entire Arab people is stupefied by the manner in which the Council envisages relations between Christians and Jews.

(2) The Arab people is perfectly au courant of the efforts undertaken by Zionism vis-a-vis the Vatican during these past two years, and striving to use religion for the benefit of its political objectives and aggression against the Arab world. Just as it falsified the Sacred Book to create a document giving it the right to illegitimate existence and to oppression of an Arab population reduced to hunger and misery, something no celestial religion permits; just as it has falsified the words of the Koran, in publications that it has spread among African peoples.

(3) Cardinal Bea explicitly recognizes that his schema was stopped last year because of unfavorable political circumstances, proving that Zionist manoeuvrings were not foreign to this distortion of the sacred texts. As for the ensemble of Arab countries -- the cradle of holy religions -- they are not in agreement that Zionist pretensions, for utilization of political purposes to the detriment of the rights of the people of Palestine to their own sacred soil, should be welcomed.

(4) The entire Arab nation profoundly desires in its heart -- and in the very interest of the holy religions -- that the Council should stay out of this disagreement, and that it should listen to the voice of those who ask of it that it should push examination of this subject no further.

And once more we ask on whose account is Cardinal Bea acting? Some other time we shall answer this question...Even though we do not have to answer!

Later, On December 7, the same newspaper wrote that Amba Stefanos I, the patriarch of Alexandria for Catholic Copts made the following declaration on his return from Vatican II:

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'The question of relations between Christians and Jews had been brought up during the discussion on non-Christian religions, but the schema inscribed on the agenda and seeking to declare Jews innocent of the blood of Christ was not distributed during these meetings. What happened was that during the discussions on non-Christian religions one of the Council fathers brought up the subject, but the patriarchs and bishops were vigorously opposed and asked that the subject be taken off the agenda or postponed to a non-defined date...

World Zionism played an especially important role in this business and assured the detailed execution of a Jewish Protocol with a view to assuring itself of world hegemony by money... I am persuaded that Zionism managed to bring up this question in the foreign press during the meetings of the Council by buying certain papers; but it failed.

I will add that on various occasions the Church has declared that it does not mix in and will never mix in politics, and that its position is purely religious.

Moreover, Cardinal Tapouni, patriarch of the Syrian Christians, opposed this scheme. He was supported by the patriarchs and bishops who all declared that this question affected Arab states deeply, that the discussion's purpose was to sow discord between Moslems and Christians in the Middle East and to deny Palestinian refugees their rights, and that the Council should not give a religious weapon that the Jews could exploit politically..."

On December 12, the same paper published on its first page the following item under the title "The Arab League warns the Vatican:"

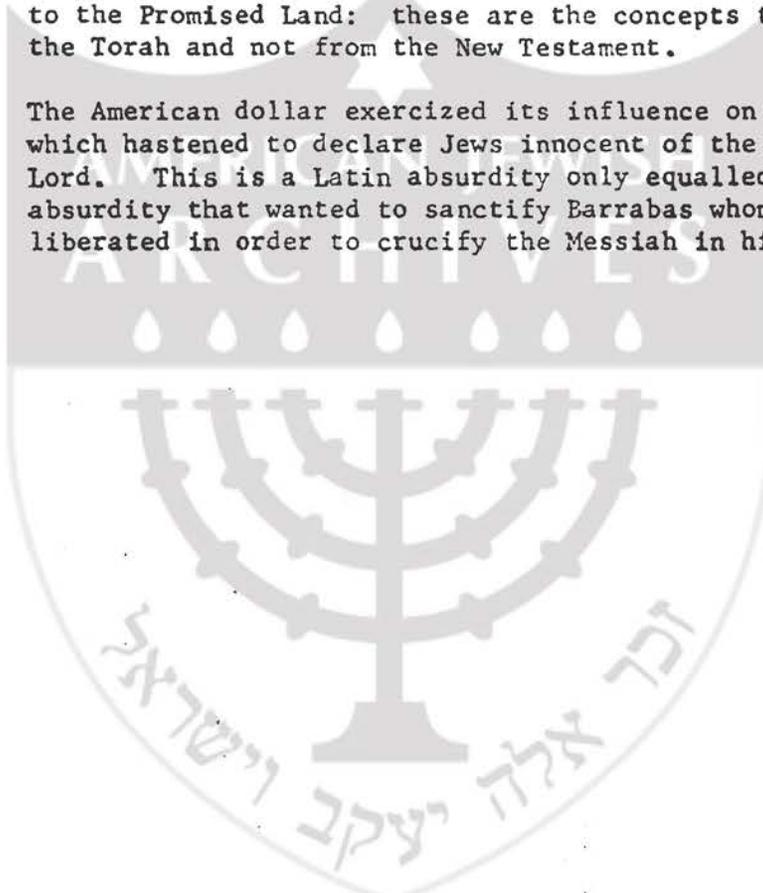
"Contacts were established between the Secretariat of the Arab League and the Nunciature in Cairo to abort a Zionist and Israeli attempt to use religion for aggressive purposes and to deny Palestine Arabs their rights. This intervention had as its object to recommend to the Vatican to publish no declaration or exposé that could be used for political purposes. The Secretariat yesterday sent a note to the League outlining to the Arab peoples the efforts and manoeuvres employed lately by Israel and Zionism in Vatican Council circles, in order to obtain a declaration that would make Jews innocent of the crime of crucifixion of the Messiah as well as using the visit of the Pope to the Holy Places for political purposes."

The Jordanian daily Al-Difaa, which appears in Jerusalem, published the following article on November 21, 1963, under the title "The

Jewish West:"

"The Protestant bloc in the western world is Jewish first and Christian second. The location of the state of Israel in Palestine stolen from the Arabs is the work of this bloc, whose role of conduct comes more and more from the rules of the Torah and less and less from the ways of the Gospels. If one speaks to the English and Americans of the suffering of Palestine, they answer that an error was committed...involuntarily, and speak about the God of Israel, of the Chosen People, and of its right to the Promised Land: these are the concepts that derive from the Torah and not from the New Testament.

The American dollar exercised its influence on the Latin bloc which hastened to declare Jews innocent of the blood of the Lord. This is a Latin absurdity only equalled by the American absurdity that wanted to sanctify Barrabas whom the Jews had liberated in order to crucify the Messiah in his place..."



THE AMERICAN JEWISH COMMITTEE
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STATE on Jews Tanenbaum

November 19, 1963

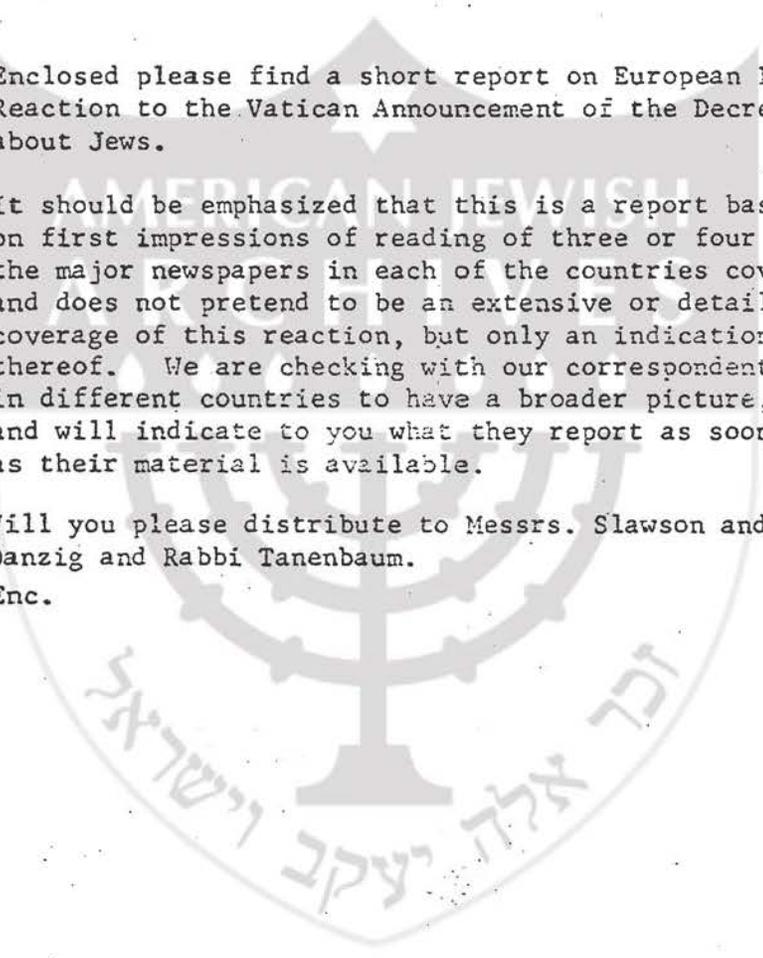
Memorandum

To: Foreign Affairs Department
From: Paris Office
Subj: Ecumenical Council

Enclosed please find a short report on European Press Reaction to the Vatican Announcement of the Decree about Jews.

It should be emphasized that this is a report based on first impressions of reading of three or four of the major newspapers in each of the countries covered and does not pretend to be an extensive or detailed coverage of this reaction, but only an indication thereof. We are checking with our correspondents in different countries to have a broader picture, and will indicate to you what they report as soon as their material is available.

Will you please distribute to Messrs. Slawson and Danzig and Rabbi Tanenbaum.
Enc.



November 19, 1963

European Press Reaction to Vatican Announcement about Jews

The Vatican decision to bring the decree concerning Jews before the Ecumenical Council received fair coverage in the European press, especially when one takes into consideration the very heavy play of news from Rome the same day on other subjects: a major fight between liberal and conservative leaders at the Council and the attempt to form a new Italian government.

We also know, from persons who heard the programs, that the announcement about the decree was featured by the British Broadcasting Corporation, on the Italian radio and on the French radio. We are still waiting for information from other countries as to whether it was also mentioned in radio programs there.

The AJC's statement in reaction to the distribution of the decree, coming almost simultaneously with the Vatican announcement, was picked up in numerous countries, receiving mention on the BBC, important play in the Italian press, and mention in Belgium. Mr. Shuster's Vatican press conference, four days later, furthermore, received attention in leading French dailies as well as German papers.

The most extensive and prominent coverage was in the international edition of the New York Times and in the European edition of the New York Herald Tribune, both of which carried the story about the decree in top-ranking front-page articles. The importance of this should not be underestimated: leadership in all European countries reads the New York Times carefully as soon as it appears and at the Vatican itself, as we know from personal experience, almost every important prelate and statesman checks the paper to see what it says about Vatican affairs within a few hours after its arrival. The rest of the reaction in Europe varied from country to country.

Several Italian papers gave the story of the Church action about deicide as a separate article, under rather prominent headlines. This was true, for example, of Il Messaggero which declared in a five-column headline "The Holy See Affirms that Jews Cannot be Accused of Deicide." Sub-headlines went on to point out "all humanity is responsible" and that "the document is termed 'historic' by top Jewish leadership," referring to Mr. Sonnabend's statement.

Avanti the paper of the Italian Socialist party, the conservative La Stampa of Turin and Il Tempo of Rome, the Christian Democrat organ Il Popolo and the Communist Unita likewise featured the story under banner headlines. So too, incidentally, did the Rome Daily American.

British-newspapers were more temperate in space and headlines. "Rome Refutes Jewish Guilt," declared the one-column headline in The Guardian

which also devoted an editorial to the event. The story briefly summarizes the Vatican press communique and AJC statement. The editorial, while asserting that "modern anti-Semitism has sprung from quite different sources and has commonly been justified by its inspirers on quite different grounds than the crucifixion of Jesus Christ and Jewish responsibility therefor" goes on to state that "nevertheless it will be good to have the old legend explicitly disavowed by the Roman Catholic church with its utmost authority..." The Daily Express headlines the event "Catholics Urge Peace with Jews," and, like The Guardian, featured this event as the major Ecumenical Council news of the day.

Another editorial comment came from the British weekly, The Observer which, under the heading "Reconciliation," asserted that the draft decree was welcome "but the real, historic importance of the document lies less in what it condemns than in what it recommends. It calls on Roman Catholic preachers and catechists 'to promote mutual understanding and esteem' between the Church and the Jews. Equally important it attacks the basis of so much anti-Semitism..."

For the London Times however the principal Ecumenical Council news was the fight between Josef Cardinal Frings of Cologne and Cardinal Ottaviani, the leading figure of the conservative forces at the Council and head of the Holy Office, and the story about the decree was added briefly at the end.

For most of the European press this fight was the outstanding feature of the day at the Ecumenical Council. Never before had the Holy Office been publicly attacked in such terms, and by a Cardinal. And the event was quite properly seen by most observers in Rome as a clash symbolizing the entire struggle between the conservative and liberal forces at the Council.

One result was that the story of the Vatican's historic action concerning Jews received, in many parts of Europe, only second-place attention, or but a few paragraphs.

This was particularly true for the German and Austrian press, insofar as we have been able to determine to date. The fact that Frings is a German Cardinal had, moreover, a special importance in the eyes of German editors. One can hardly say that the lack of space given to the event by German newspapers necessarily arose out of a desire, conscious or unconscious, to "bury" the event. It so happens the decree was issued just as the 25th anniversary of "Krystallnacht" -- the November night when Nazi stormtroopers and cohorts roared through German streets, beating up Jews, setting fire to Jewish business establishments, setting the pattern for the years to come -- was receiving full coverage in the German press. We know of but one paper that led off the Vatican story on the Jews, Die Welt, whose headline read: "The Church and the 'Chosen People.'"

French play of the story was similarly affected by the Ottaviani/ Frings conflict, which took pride of place in almost all the French press. The French have some of the most able commentators and journalists at the Ecumenical Council, particularly Henri Fesquet of Le Monde, the most influential paper in the country, and Abbe Laurentin of Le Figaro. The primary interest of both, however, is the basic struggle at the Council, with which they obviously feel themselves deeply involved. As good reporters they sent the story on deicide: but in a few paragraphs; their main interest was elsewhere. Other French papers also, for the most part treated the deicide story as a tag-end to the other events at the Council. One prominent exception, however, was a feature article which appeared in the afternoon paper Paris-Presse L'Intransigeant, some days later. This described in a story running over several columns how presentation by Cardinal Bea's Secretariat on Christian Unity of the decree about Jews was a critical part of the larger struggle between the conservatives and liberals at the Council.

Both Le Monde and Le Figaro gave significant attention to the press conference by Mr. Shuster the following Tuesday, devoting as much space to this as to their original stories about the decree.

The Belgian press likewise gave the decree story second place using, as usual, French agency dispatches, but was somewhat more generous in its allocation of space, with one paper putting the story at the bottom of the front page while the others had it in their foreign news sections. Insofar as we can tell at present there was no mention made whatsoever in the leading Dutch papers (surprisingly so, since the largest single religious group in Holland are the Catholics) or in the Scandinavian press. We are having this checked by local correspondents. The latter, it should be pointed out, are paying but little attention to any aspects of the Council. This situation may well change when, in the next few weeks, the main topic of the Ecumenical Council becomes not internal Catholic Church problems but, rather discussion of Ecumenism, involving Protestants as well as Catholics. Attention to the Jewish decree might well come up in this context at this time.

It should be pointed out that the distribution of the decree about Jews to the Council Fathers is but the beginning of the process whereby the Ecumenical Council will eventually make clear its stand about Jews. Discussion has already started and certainly there will be further consideration of this within the next fortnight, so one can expect further reactions. Should we find, as time passes, that there is not sufficient reaction in certain lands it might be well to try to stimulate discussion about this decree, which has useful relevance to the Christian attitude about Jews in Protestant as well as Catholic lands.

CONSULTATION ON THE CHURCH AND THE JEWISH PEOPLE

LØGUMKLOSTER, DENMARK

April 26-May 2, 1964

Sponsored by: Commission on World Mission
Lutheran World Federation
Geneva, Switzerland

CONSULTATION FINDINGS

I. The Church and Israel

The Church may use the term Israel theologically only in the sense in which it appears in the Scriptures of the Old and New Testaments: in the first instance, as an expression of God's sovereign grace toward Abraham and his descendants, the people of the old covenant, to whom God revealed His will and promised His redemption for the blessing of the nations; in the second place, as an expression for the people of the new covenant made up of Jews and Gentiles in which, through the redemption in Jesus Christ, the Gentiles become fellow heirs of the promises. Here we take up both the New Testament assertions about the true seed of Abraham and the typological interpretations of Old Testament history as applied to the Church.

Thus the Church testifies that, by the fulfilment of the promises in Jesus the Messiah and by His acceptance by but a part of the Jews, a division has arisen which has placed the "old" Israel outside the "New." This division will be healed when "all Israel" (Romans II:26) recognizes Jesus of Nazareth as its Messiah. Only then will the mystery of the faithfulness of God toward His people be resolved. These who share in the inheritance must recognize a grateful responsibility for the original heirs. It follows, therefore, that the Church will pray for the Jews daily, especially in its Sunday worship.

Those who in faith through baptism have put on Christ Jesus are all Christians, without distinction, whether they have their origin in the people of the old covenant or among the Gentiles. Terms such as "Hebrew Christian," and the like, introduce unbiblical divisions into the Church.

The gathering of Jews in the land of the patriarchs may in God's redemptive purpose have special importance. We live much too close to this development, however, to make a specific judgment about its religious significance: God's action in history we are unable to discern.

II. Mission and Dialogue

- A. The Church is called by her Lord to be His body in the world, and to proclaim the mighty works of God to all men (Acts 2:11). Following the call of her Lord, the Church has the responsibility of beseeching all men on behalf of Christ to be reconciled to God (II Corinthians 5:20).

Because of this responsibility, the Church also has the obligation to carry on organized mission activities through which the message of reconciliation is brought to men.

As a member of the Body of Christ, every Christian also shares in the "sentness" of the Church. This quality of "being sent" applies in every area of the Christian's relationship to the world, and he will witness with his whole life, in testifying to his faith (I Peter 3:15), in listening to others, in seeking to understand, and in sharing the burdens of his fellow man.

- B. The witness to the Jewish people is inherent in the content of the Gospel, and from the commission received from Christ, the Head of the Church. The mission will most effectively reflect the glory of Christ in His Gospel when it is pursued in the normal activity of the Christian congregation, which reflects itself in the Christian witness of the individual members.

Where Jewish communities in the world cannot normally be reached by Christian congregations, mission organizations must provide for the proclamation of the Gospel to these people.

- C. It is a Christian responsibility to seek respectfully to understand both the Jewish people and their faith.

Therefore responsible conversations between Christians and Jews are to be desired and welcomed.

Such conversations presuppose the existence of common ground on which Christians and Jews may meet, as well as points of difference.

The conversations may be carried on through organized institutes, or by individuals and groups.

The conversations do not assume an equating of the religions, nor do they require that Christians abstain from making their witness as a natural outgrowth of the discussions. Similarly Christians will listen gladly as Jews explain their insights of faith.

III. The Church and Antisemitism

Antisemitism is an estrangement of man from his fellowmen. As such it stems from human prejudice and is a denial of the dignity and equality of men. But antisemitism is primarily a denial of the image of God in the Jew; it represents a demonic form of rebellion against the God of Abraham, Isaac, and Jacob; and a rejection of Jesus the Jew, directed upon His people. "Christian" antisemitism is spiritual suicide.

This phenomenon presents a unique question to the Christian Church, especially in light of the long terrible history of Christian culpability for antisemitism. No Christian can exempt himself from involvement in this guilt. As Lutherans, we confess our own peculiar guilt, and we lament with shame the responsibility which our Church and her people bear for this sin. We can only ask God's pardon and that of the Jewish people.

There is no ultimate defeat of antisemitism short of a return to the living God in the power of his grace and through the forgiveness of Jesus Christ our Lord. At the same time, we must pledge ourselves to work in concert with others at practical measures for overcoming manifestations of this evil within and without the Church and for reconciling Christians with Jews.

Toward this end, we urge the Lutheran World Federation and its member Churches:

1. To examine their publications for possible antisemitic references, and to remove and oppose false generalizations about Jews. Especially reprehensible are the notions that Jews, rather than all mankind, are responsible for the death of Jesus the Christ, and that God has for this reason rejected His covenant people. Such examination and reformation must also be directed to pastoral practice and preaching references. This is our simple duty under the commandment common to Jews and Christians: "Thou shalt not bear false witness against thy neighbor."
2. To oppose and work to prevent all national and international manifestations of antisemitism, and in all our work acknowledge our great debt of gratitude to those Jewish people who have been instruments of the Holy Spirit in giving us the Old and New Testaments and in bringing into the world Jesus Christ our Lord.
3. To call upon our congregations and people to know and to love their Jewish neighbors as themselves; to fight against discrimination or persecution of Jews in their communities; to develop mutual understanding; and to make common cause with the Jewish people in matters of spiritual and social concern, especially in fostering human rights.

IV. The Life of the Lutheran Church in Israel

A. Church Organization and Related Questions.

1. To the sending Churches and sponsoring bodies of the Lutheran groups presently in Israel, that they encourage the latter to confer with one another concerning their common responsibilities, and to discuss the question of establishing an indigenous united Lutheran Church in Israel;
2. To these groups in Israel, (a) that they invite all Lutheran bodies in Israel to participate in these discussions, (b) that they bear in mind also the responsibility of working with other Protestant groups in Israel toward strengthening their common witness;
3. To the Lutheran World Federation, that it hold itself in readiness to send a representative, if requested, to participate in such discussions among the Lutheran groups.

B. Ecumenical Study Center.

It is recommended that the Lutheran World Federation endorse and seek participation in the plans being made under the auspices of the World Council of Churches for the establishment of an ecumenical study center at Jerusalem in relation to the Swedish Theological Institute, it being noted that it is envisioned that there will be an opportunity to contribute both Lutheran personnel and financial support (professors' salaries, scholarships and fellowships, etc.) to the project.

- C. In view of the large number of Lutherans to be found among tourists, students and other visitors in Israel (e.g. volunteer workers in the kibbutzim), as well as diplomatic personnel, it is recommended that

steps be taken to arrange the establishment of a Lutheran "tourist chaplaincy" in Israel. Such a chaplain should have a command of English, German, and a Scandinavian language, and also be expected to learn Hebrew. We ask that this recommendation be forwarded to the LWF Executive Committee.

- D. It is recommended that the Department of World Service of the Lutheran World Federation, in consultation with the Lutheran groups working in Israel, be asked (1) to investigate whether one or more Christian service projects under Lutheran sponsorship would be appropriate and welcome in Israel; (2) to communicate its findings to the LWF member Churches.
- E. The consultation would like to report that the needs and difficulties of the Christians in Israel, especially those of Jewish origin, have been discussed, and it wishes to express its solidarity with them.

V. Continuation of the Work of this Consultation

It was resolved:

1. That the LWF Commission on World Mission be requested to take steps for the formation of a representative body that would assume continuing responsibility for dealing with the concerns of this consultation, including the following: (a) The Theology of the Relations of Christianity to Judaism; (b) Questions of mission, dialogue and service; (c) Questions of inter-group relations.
2. That the Commission on World Mission be requested to charge the body to be formed to deal specifically with the uncompleted theological work of this consultation.

For further information:

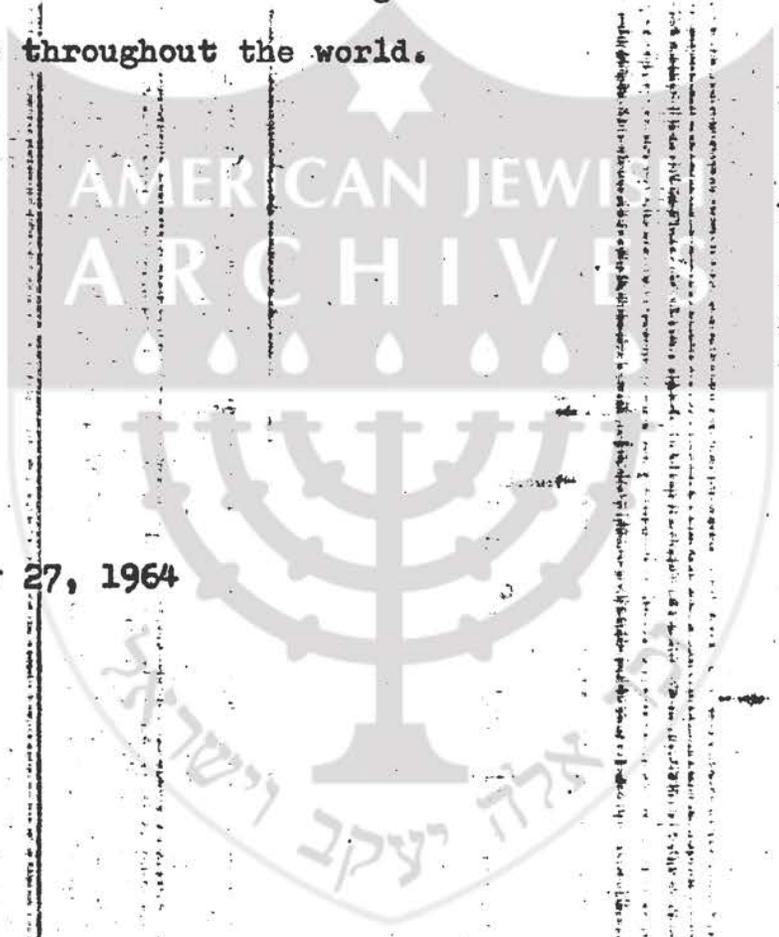
Dr. Philip A. Johnson
Vice-chairman of Consultation
National Lutheran Council
50 Madison Avenue
New York, New York 10010

We believe that we ~~represent the views of the Jewish people~~ ^{in many parts of the world} ~~all over the world~~ ^{Share} ~~in expressing our gratification (to God) for the (Previdential)~~ ^{over} introduction of the Declaration of the Catholic Church ~~and~~ ^{on the} Jews at the second session of the Ecumenical Council. This proposed Declaration, as reported, attempts to rectify an historic wrong and ~~mistrust~~ ^{misunderstanding} which has plagued the relationship between the Catholic and the Jewish peoples throughout the centuries. We regard ~~it~~ ^{of} decisive importance, the clarification in the proposed Declaration which removes from the Jews the charge of collective responsibility for the crucifixion. This deicide charge has imposed a tragic burden upon the Jewish people throughout the ages and we are indeed a fortunate generation to be witnessing in our time the lifting of this unjust indictment by a great and far-visioned Catholic leadership.

As Jews we look forward to the next session of the Ecumenical Council to condemn solemnly this distorted conception which has resulted in animosity toward the Jewish people and Judaism. It is heartening that there has developed in recent years a growing Catholic-Jewish cooperation in many countries including our own, the United States of America. The formal adoption of the proposed Declaration will immeasurably strengthen and advance this cooperation and we, on our part, as in the past, will do everything possible to contribute to this development. As a means of furthering significantly the realization of this goal, the American Jewish Committee takes pleasure in presenting to Your Holiness its plan to establish in Rome the Leonard M. Sperry Center for Intergroup Relations ^{Educational} at the International University of Social Studies, Pro Deo.

Your Holiness has already expressed his views on the proposed Declaration regarding the Jews and we believe that this document will soon become a living reality. We are here in the hope that we will take from this audience, which you have so graciously granted, a message of renewed affirmation as to the future of this Declaration and its meaning for Catholics and Jews in the days to come throughout the world.

prepared May 27, 1964





Hotel Mediterraneo

Sept 22, 1965, 7 p.m.
Roma

Dear John,

Zach and I plan to call you today to report on the situation here.

The purpose of this note is to tell you that he and I had dinner last night with the Bishop of Guernevaca, Mexico; Cardinal Suenens' Vicar General, Charles Lagasse; and Abbe Francois Houtart of Brussels (a friend from the Marquette Univ. Sister Formation Conference who arranged our meeting).

It is clear that most of the Bishops want to rectify the deicide charge and 44 have asked to make interventions beginning probably this Friday or next Monday in which they will propose that the Council do so. There is, however, much confusion over the conversion question. At our dinner meeting we seem to have developed an approach that appealed to the Mexican bishop and Suenens' vicar general: They asked me to formulate something for them which I did in the enclosed statement. The Mexican bishop said he would use it in his intervention of the Jews; Lagasse and Houtart said they would ask Suenens to do the same. We should know shortly whether they will. If there is a positive reaction from Suenens, Zach and I may try to get other bishops to use this approach. If it appears that this will interfere with strong action on deicide, we will ease up on this.

Warm regards.

Cordially

Marc H. Tanenbaum

THE FOLLOWING IS AN UNOFFICIAL ENGLISH TRANSLATION OF THE REPORT GIVEN BY AUGUSTIN CARDINAL BEA, PRESIDENT OF THE SECRETARIAT FOR PROMOTING CHRISTIAN UNITY, ON SEPTEMBER 25 AS HE INTRODUCED IN THE COUNCIL CHAMBER THE DECLARATION CONCERNING THE JEWS AND CONCERNING NON-CHRISTIANS.

Venerable Fathers:

1. In speaking on the schema of the Declaration, "Jews and Non-Christians", I can only begin with the fact that this Declaration certainly must be counted among the matters in which public opinion has shown the greatest concern. Scarcely any other schema has been written up so much and so widely in periodicals. Whatever the reasons for this interest and whatever judgment may be given concerning its value, the very fact of the concern shows clearly that precisely in this matter public opinion has turned its eyes toward the Church and many will judge the Council good or bad by its approval or disapproval of the Declaration.

Certainly this is not the only or even the principal reason why the Declaration is necessary. In the first place it is required by the Church's fidelity in following the example of Christ and the Apostles in their love for this people. Nonetheless, on the other hand, these external reasons must not be neglected. They make it entirely evident that it is quite impossible to do what some of the Fathers have asked, namely, remove the question completely from the agenda.

Our Secretariat has examined seriously the reasons proposed by these Fathers and has made every effort to revise the text of the Declaration in accordance with the proposals made thus far by the Fathers of the Council. In addition, the members of the Commission for the Coordination of the Work of the Council know that it was necessary to spend a great deal of time on this brief text.

2. The revision was done in this way. First of all, in accord with the proposals expressed in the hall during the second session of the Council, the brief introduction, which was given at the beginning of the chapter in the earlier version, has been enlarged and made the second part of the Declaration. Thus the schema now consists of two parts, almost equal in length, one concerning the Jews, the other concerning non-Christians.

3. With regard to the first part concerning the Jews, the text was arranged in a somewhat better order, so that the progress of ideas is better expressed. Similarly, some new ideas were added, principally two texts from the Epistle to the Romans, on the prerogatives of the chosen people (9:4) and on the Christian hope for the final gathering together of this people with the chosen people of the New Testament, that is, the Church (11:25).

4. The central point on which major changes were introduced is the question of "deicide", as it is called. It should be noted that the question has been very fully discussed in the periodicals, but that this was done without any cooperation or intervention of the Secretariat. The principal elements of the question should therefore be indicated to you: whether and in what manner the condemnation and death of Christ the Lord are to be attributed to the culpability of the Jewish people as such

Many Jews today assert that the belief in a culpability of the Jewish people as such is the principal basis of anti-Semitism, as it is called, and thus the source of the many evils and persecutions to which the Jews have been subjected through the centuries. This assertion does not stand up in any way. In the report already given last year on the schema I stated clearly in this hall: "Do we not know very well that there are many reasons for anti-Semitism which are not of the religious order but are political-national, or psychological or social or economic?"

Nevertheless there are many historical instances from various nations which cannot be denied. In these instances, this belief concerning the culpability of the Jewish people as such has led Christians to consider and to call the Jews with whom they lived a "deicide" people, reprobated and cursed by God, and therefore to look down upon them and indeed to persecute them. For this reason, the Jews of today are trying in every way to have the Council publicly and solemnly pronounce the contrary, namely, that the death of the Lord is in no way to be attributed to the Jewish people as such. Now the question may be put this way: Is a declaration to this effect on the part of the Council possible? If it is possible, how is it to be made and what should its tenor be?

As is evident, there is no question here, nor can there be any question, of denying a single point of doctrine found in the Gospels. Rather the question is: Certainly the leaders of the Jewish Sanhedrin, even if not democratically chosen by the people, were considered and are to be considered as the lawful authority of the people, in accord with the mentality of the times and of Sacred Scripture itself. The gravity and tragedy of what this authority did in regard to the condemnation and death of Christ the Lord comes from the fact that it was the lawful authority.

But we must ask what is the gravity of this act? The leaders of the people in Jerusalem did not fully understand the divinity of Christ in such a way that they could be formally called deicides. On the cross the Lord prayed to his Father and said: "Father, forgive them, for they know not what they do" (Luke 23:34). This manner of speech is not an empty formula--surely a false supposition-- it certainly means that the Jews did not fully understand their crime. St. Peter also, speaking to the Jewish people about the Lord's crucifixion, said: "I know that you acted through ignorance, as did your leaders..." (Acts 3:17). Thus St. Peter in some way excuses the leaders as well. And St. Paul speaks in similar fashion in Acts 13:27.

Besides, whatever we may say of the knowledge of the leaders in Jerusalem, the whole Jewish people of that time as such never can be charged with what was done by the leaders in Jerusalem to bring about the death of Christ.

It is a statistical fact that in Apostolic times the Jewish diaspora in the Roman Empire numbered about 4,500,000. Are all these to be accused of the deeds done by the members of the Sanhedrin on that sad Friday?

And even if we granted, which we do not, that those acts could be attributed to the whole people of that time as such, by what right may they be blamed on the Jewish people of today? We may never, in any case, attach blame to any people for deeds of its ancestors or leaders of nineteen centuries past.

5. Our Secretariat has tried to take into account these conditions. On the one hand, the guilt of those who decreed the crucifixion of Christ the Lord should be asserted in accord with the Gospel accounts themselves. On the other hand, the guilt should not be ascribed to the people as such, much less to the people of today.

In this connection, however, it is of no help to point out that Christ the Lord died for all men. This fact does not mean that guilt for the Lord's death in the historic order--which alone is at issue-- is to be transferred to all men or that all men in the historic order were the effective cause of the Lord's death. At the same time the Jewish people as such-- both of the time of Christ and, even more, of our time-- should never be accused of guilt which is not theirs. I therefore ask that this problem and its several parts be considered in judging this section of the Declaration.

Because of the difficulty of the question, it will be understood that one formula after another has been tried in order to satisfy the desires and the difficulties proposed by the Fathers. Thus many consultations have been undertaken which, as many of you realize, have become known even publicly, I do not know in what way. In view of this, both the Fathers of the Council and others, including non-Catholics and non-Christians, have respectfully requested that the issue of "deicide" be somehow treated in the Declaration.

It would take too long to mention these discussions individually. It is enough to indicate the way in which the text in your hands has come about. But one point may be added. These discussions have consumed a long period of time. It was therefore not permitted to submit this part of the Declaration to the members of the Secretariat for their examination. Since the Secretariat had completed all other matters at its meeting last March, it did not seem that the members should be called to Rome again to examine this part only. It now remains only to submit the schema for your examination and discussion, Venerable Fathers. As you see, it is a question of great importance, at the same time extremely difficult.

6. Something must now be said about the second part of the Declaration, which deals with our relationship to non-Christian religions. As I stated already, in the general discussion of the schema on Ecumenism last year, many wish a fuller treatment of our relationship toward the followers of non-Christian religions; some Fathers also asked that explicit mention be made of Mohammedans.

Everyone appreciates the significance of this question in the circumstances of today, when representatives of various non-Christian religions on occasion seek contacts with the Catholic Church and when all religions are today surrounded by concrete evidences of irreligion and also by the proponents of theoretical atheism.

When our Secretariat first dealt with this topic-- in fact until last May-- there was no other Commission or Secretariat to undertake it. (The Secretariat for non-Christian Religions was not established until around the feast of Pentecost this year.) Thus there was nothing for our Secretariat to do but take charge of the question.

With the assistance of some experts of the Council we attempted to work out a first schema. After examining this schema, the Co-ordinating Commission, in a letter dated April 18, decreed that three ideas in particular should be expressed: that God is the Father of all men and that they are His children; that all men are brothers; and that therefore every kind of discrimination, force and persecution on the basis of nationality or race is to be condemned. The Secretariat tried to follow this decision to the best of its ability.

In the development of the schema explicit mention of the Mohammedans was made as had been the desire of many Fathers. On this matter we may say that the text has been praised by experts, specially by the Dominican Institute for Oriental Studies in Cairo and by the White Fathers of the Pontifical Institute of Oriental Studies in Tunisia.

Since all the other matters to be treated by the Secretariat had been completed by the beginning of March, it was not permitted to submit this part of the Declaration to the judgment of the members of the Secretariat, but this may now be done, Venerable Fathers, after you have expressed your views on the schema.

7. Before I conclude, a word may be added about the relation of this Declaration to the schema on Ecumenism. As you recall from the debate here last year, the inclusion of this material in the schema on Ecumenism was unsatisfactory to many Fathers. This is easily understood from the fact that Ecumenism in a strict sense means activity to promote the unity of Christians. Nevertheless, because a profound and special relationship between the chosen people of the New Covenant, that is, the Church, and the chosen people of the Old Covenant is common to all Christians, clearly there is a bond between the ecumenical movement and the question treated in this Declaration. But the bond between Christians and the Jewish people is not so close as the relations among Christians. The question of our relationship to the Jews therefore is not dealt with in a chapter of the schema on Ecumenism, but separately in a Declaration, which is instead added rather, and this only externally, to the schema on Ecumenism. In this fashion perhaps all may be satisfied the more easily because the question of the location of the topic is not of major importance.

In conclusion I may speak of the nature and significance of the questions treated in this brief schema. They are matters of the greatest importance for the Church and for the world today. So far as the relationship to non-Christians is concerned, its importance is evident from the fact that the topic is dealt with for the first time in the history of the Church by any Council and also from the Holy See's establishment of a special agency to foster relations with non-Christian religions. The same fact is abundantly clear in the program of the encyclical ECCLESIAM SUAM of the Supreme Pontiff, who speaks there of non-Christians and of the dialogue with them. Let us reflect, moreover, that this is a question of the relation of Catholics to hundreds of millions of men, of our love for them, of our fraternal assistance and cooperation with them.

So far as the Jewish people are concerned, it is necessary to say, again and again, that we do not treat here any political question whatever, but a purely religious question. We do not speak here of Zionism or of the political State of Israel, but of the followers of the Mosaic religion, wherever they live throughout the world. Nor is it a matter of heaping honors and praise upon the Jewish people, of extolling them above other nations, or of attributing privileges to them.

Some feel that the schema is drawn up so that it does not mention all the severe things--and they are not few--which Christ the Lord said to the Jews or about them, and that it forgets what blessings of God this people lost because of its unbelief. Therefore, it is said, the schema does not provide a sufficiently balanced picture of the real situation of this people. If this is the view of many of the Fathers, evidently we must again subject the question to thorough examination.

Nonetheless it may be stated now that in no sense is it the aim of the Declaration to offer a picture of the Jewish people complete and absolute in all its parts. Otherwise how much would have to be said, how many doctrinal and historical testimonies brought forth. Certainly the Lord Jesus himself spoke with the greatest severity of this people and to this people, as we know, for example, from the Gospel of St. Matthew, but he did all this out of love, to show them that the hour was at hand, that "They might know the time of their visitation" (cf. Luke 19:44), and accept the graces offered them, and so be saved. St. Paul also wrote of the Jews to the Thessalonians: "They killed the Lord Jesus and the prophets and have persecuted us. They are displeasing to God, and are hostile to all men, because they hinder us from speaking to the Gentiles that they may be saved. Thus they are always filling up the measure of their sins" (1 Thess. 2:15 ff.) But the same Apostle on the other hand affirms: "I speak the truth in Christ... I have great sadness and continuous sorrow in my heart. For I could wish to be anathema myself from Christ for the sake of my brethren..." (Rom. 9:1-3)

This is the purpose and the scope of the Declaration, that the Church may imitate Christ and be Apostles in this love and may be renewed by this imitation, reflecting on the way God has worked his salvation, reflecting on the blessings conferred on the Church through this people.

When there is question of the condemnation and death of the Lord in Jerusalem through the deeds of the leaders of the Jews, it is again for us to imitate the love of Christ the Lord on the cross, when he prayed to the Father for them and excused His persecutors in these words: "They know not what they do"; it is for us to imitate the love of the Prince of the Apostles and the Apostle of the Gentiles. If the Lord, while He suffered persecution, acted thus toward His persecutors, how much more must we foster love for the Jewish people of today, who have no guilt in this matter.

While the Church, then, is eager for her own renewal in the Council and, according to the famous expression of the Supreme Pontiff, John XXIII, tries to renew herself in the greater fervor of her youth, it seems that our hands must turn to this issue, that the Church may also be renewed in it. This renewal is of such importance that we must pay the price of accepting the danger that some may perhaps misuse this Declaration for political purposes. For there is question here of our obligations to truth and to justice, of our duty of gratitude to God, of our duty to imitate faithfully and most closely Christ the Lord Himself and His Apostles Peter and Paul. In doing this the Church and this Council cannot in any way permit the consideration of any political authority or political reason.



THE FOLLOWING IS THE TEXT OF THE ADDRESS MADE BY RICHARD CARDINAL CUSHING OF BOSTON IN THE COUNCIL HALL ON SEPTEMBER 28 REGARDING THE COUNCIL'S PROPOSED STATEMENT ON JEWS AND NON-CHRISTIANS.

Venerable Fathers and Brothers:

The Declaration on the Jews and non-Christians is acceptable in general. Through this Ecumenical Council the Church must manifest to the whole world and to all men a concern which is genuine, an esteem all embracing, a sincere charity - in a word, it must show forth Christ. And in this schema "De Oecumenismo," with its declarations on Religious Liberty and on the Jews and non-Christians, in a certain sense it does just that.

I would propose, however, three amendments, specifically on the Jews.

First: We must make our statement about the Jews more positive, less timid, more charitable. Our text well illustrates the priceless patrimony which the New Israel has received from the law and the prophets. And it is well illustrated what the Jews and Christians share in common. But surely we ought indicate the fact that we sons of Abraham according to the Spirit must show a special esteem and particular love for the sons of Abraham according to flesh because of this common patrimony. As sons of Adam, they are our brothers; as sons of Abraham, they are the blood brothers of Christ. The fourth paragraph of this Declaration should manifest this and our obligation of special esteem, as a conclusion which logically flows from the first section.

Secondly: On the culpability of the Jews for the death of our Savior. As we read in Sacred Scripture, the rejection of the Messiah by his own people is a mystery; a mystery which indeed is for our instruction, not for our exaltation. The parables and prophecies of our Lord teach us this. We cannot judge the leaders of ancient Israel - God alone is their judge. And most certainly we cannot dare to attribute to later generations of Jews the guilt of the crucifixion of the Lord Jesus or the death of the Savior of the world, except in the sense of the universal guilt in which all of us men share. We know and we believe that Christ died freely, that He died for all men and because of the sins of all men, Jews and Gentiles.

Therefore, in this Declaration, in clear and evident words, we must deny that the Jews are guilty of the death of our Savior, except insofar as all men have sinned and on that account crucified Him and indeed still crucify Him. And especially we must condemn any who would attempt to justify inequities, hatred, or even persecution of the Jews as Christian actions.

All of us have seen the evil fruit of this kind of false reasoning. In this august assembly, in this solemn moment, we must cry out: There is no Christian rationale - neither theological nor historical - for any inequity, hatred or persecution of our Jewish brothers. Great is the hope, both among Catholics and among our separated Christian brothers, as well as among our Jewish friends in the New World, that this Sacred Synod will make such a fitting declaration.

Thirdly and finally: I ask, Venerable Brothers, whether we ought not to confess humbly before the world that Christians too frequently have not shown themselves as true Christians, as faithful to Christ, in their relations with their Jewish brothers? In this our age, how many have suffered! How many have died because of the indifference of Christians, because of silence! There is no need to enumerate the crimes committed in our own time. If not many Christian voices were lifted in recent years against the great injustices, yet let our voices humbly cry out now.

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

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

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

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

UFFICIO STAMPA

Session No. 3

NEWS BULLETIN NO. 10

General Congregation No. 25

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

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

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

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

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

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

Vote 34. Discusses the fraternal union among priests, their obligation of fatherly service and the obligation of the priest to promote unity. -- Votes cast, 2,168; Placet, 2,157; Non placet, 11.

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

Vote 35. Proposes the restoration of a permanent diaconate in the Church. Votes cast, 2,148; Placet, 1,803; Non placet, 242; Null, 3.

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

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

The following paragraphs represent the substance of their remarks.

Heenan

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

Adungu

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

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Wright

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

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

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

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

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

Their observations can be summed up as follows:

LIENART

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

TO PPHUNT

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

FRINGS (Cologne)

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

RUFFINI

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

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

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

CUSHING

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

RES 1940

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

M 1940

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

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

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

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

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

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

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

The General Congregation adjourned at 12:35.

FINE

September 29, 1964

CONCILIO ECUMENICO VATICANO II

UFFICIO STAMPA

Session No. 3

NEWS BULLETIN NO. 11

General Congregation No. 90

The Most Rev. John Amisshah, Archbishop of Cape Coast, Ghana, celebrated the opening Mass of the 90th General Congregation of the II Ecumenical Vatican Council. The Mass was that of the Feast of the Apparition of St. Michael, Archangel. After Mass, the Most Rev. Leo Lummel, Bishop of Luxembourg, enthroned the Gospel Book. The Moderator of today's session was His Eminence Peter Gregory Cardinal Agagianian.

The General Secretary announced that during the meeting the Fathers would receive copies of the Relatio for each of Chapters 4-6 of the Schema De Ecclesia, on which the Council will be asked to vote tomorrow. This vote will come after the two-fold vote on Chapter 3, as announced yesterday. He also took the opportunity to assure the Fathers once more that all the modi presented with votes on these chapters will be carefully examined, even though such examination might not be necessary in those cases where a text has been approved by a two-thirds majority. The welfare of the Church, he continued, demands that every text be as perfect as possible and to achieve this goal we must not neglect even a single ray of light.

Archbishop Felici likewise reminded the Fathers that no text can be said to be "approved" until it has been voted on in solemn session by the Council Fathers with the Sovereign Pontiff. The votes being taken these days indicate only that the texts in question have been approved by the General Congregation.

In reply to the question whether the Council Fathers might follow a system proposed by several groups of Bishops according to which one Bishop in the group would vote juxta modum in the name of all who wished to do so, while all the others would vote placet, the Secretary remarked that the answer was already contained in his statement to the Council Fathers yesterday. Each Father who wishes to append a modus to his vote must personally sign his modus and present it with his vote. This is necessary in order to safeguard the absolute liberty of each and everyone of the Council Fathers in asking his vote.

During this morning's General Congregation, the final three votes were taken on individual parts on Chapter 3 De Ecclesia. The results of this voting were as follows:

Vote 37. Specifies that the National Conferences of Bishops, with the approval of the Sovereign Pontiff, will have the authority to introduce the permanent diaconate. -- Votes cast, 2,228; Placet, 1,523; Non placet, 702; Null, 3.

Vote 38. This diaconate can be conferred on older men already married. -- Votes cast, 2,229; Placet, 1,596; Non placet, 625; Null, 2.

Vote 39. This diaconate may likewise be conferred on younger men and without the obligation of celibacy. -- Votes cast, 2,211; Placet, 330; Non placet, 1,364; Null, 6; J.M.T.N., 2. This vote thus permits the ordination of younger deacons also, but with the obligation of celibacy. segue...

The following speakers continued the discussion of the declaration regarding the Jews:

1. Cardinal Jose Bueno y Monreal, Archbishop of Seville, Spain;
2. Archbishop Franjo Seper, of Zagreb, Yugoslavia;
3. Bishop Yves Plumey of Garoua, Camerouns;
4. Bishop Sergio Mendez, of Cuernavaca, Mexico;
5. Bishop Lawrence Nagae, of Urawa, Japan; in the name of all the Bishops of Japan;
6. Bishop Edmond Nowicki, of Gdansk, Poland;
7. Bishop Hoa Nguyen Van Hien, of Dalat, Vietnam;
8. Archbishop Leon Arthur Elchinger, Coadjutor of Strasbourg, France;
9. Bishop Stephen Leven, Auxiliary of San Antonio, Texas;
10. Bishop Bernhard Stein, Auxiliary of Trier, Germany;
11. Bishop Antonio Anoveros Ataun, of Cadiz and Ceuta, Spain;
12. Archbishop John C. Keenan, of Westminster, England;
13. Archbishop Patrick O'Boyle, of Washington, D.C.;
14. Bishop Pietro Sfair, Titular Maronite Archbishop of Nisibi;
15. Archbishop Joseph Parecattil, of Ernakulam, India;
16. Archbishop Joseph Attipetty, of Varapoly, India;
17. Bishop Daniel Lamont, of Umtali, Southern Rhodesia;
18. Bishop Jeronimo Podesta, of Avellaneda, Argentina;
19. Bishop Joseph Tawil, Patriarchal Vicar for the Melchites, Damascus, Syria;
20. Archbishop Joseph Descuffi, of Smirna, Turkey.

NEWRAZI (Spain) The remarks of the foregoing speakers can be summed up as follows:

1. The dialogue of the Church can exclude no one except him who is unwilling to listen. It would be deplorable if this declaration were not made by the Council. Objections raised yesterday on the grounds of political consequences in the Middle East are certainly worthy of serious consideration. However, they should not stand in the way of the adoption of this text. We can make it more than clear that we are motivated by no political considerations and it is not within our power to prevent anyone, independently of our intentions, from casting accusations against the Council. The title should be made more general so as to indicate that it includes all men without exception. The text should exclude any reference to non-guilt on the part of the Jewish people for the death of Christ. No one affirms this thesis today and the mere mention of it could easily be offensive. The text should vigorously condemn any and all discrimination. The declaration on religious liberty would be better put at the end of the Schema, as summing up all the principles on which it is based.

SEPER (Yugoslavia) 2. In Session II, fears were expressed that this document might lead to misinterpretation, not for theological reasons, but because of extrinsic considerations. But no man of good will can see in this text any even slightest trace of political intent. The Church feels herself so close to the Jewish people that in the Canon of the Mass one of the prayers speaks of "Our Patriarch, Abraham". The many persecutions launched against the Jews demand that the Council take action to condemn such abuses. Such persecution has sometimes been justified by an appeal to what at least apparently was part of our Christian patrimony. It is now time to make reparation; The text needs revision in order to bring about a genuine dialogue in the spirit of "Ecclesiam Suam." Too little is said on our present-day contacts with the Jews. We must not forget that we all have the same history of salvation, that the first nucleus of the Church was made up of Jews and that the beginning and the end of both the Jewish people and the Church aims at one same goal. It would be well to prepare a directory to guide our relationships with the Jews and it would be in order to have a special Jewish section in the Secretariat for Christian Unity.

GARONA (Caucasus)

3. After the attention devoted to 12 million Jews, it is only proper that the Council should turn its attention to the 400 million Moslems who with us and the Jews adore the Creator of the universe and Lord of the human race. The Moslems insist on God's Oneness and they reject all pagan gods. Their place in the document should be right after the Jews because they refer their faith back to Abraham as their Father. Moslems have a better understanding than others of the Mystery of Christ and of Mary. They honor Mary as the noblest daughter of Abraham and are happy to visit her sanctuaries. In the spirit of Popes of recent years, we should show our interests in these trends, as this would open the road to a greater knowledge of God for all men of good will. A word of encouragement would be in order for those dedicated priests who are working among Moslems and whose work is often regarded as thankless and even useless. The Secretariat for Unity should have a special Moslem section.

MENDOZA (Mexico)

4. This text is far inferior to the one presented last year. It should include the authentic interpretation of those texts of Sacred Scripture most used by anti-Semites. It should explain the real mind of St. Paul on the destiny of the Jewish people and show how approach to the Church would not be a rejection but rather the completion of their divine vocation. All these things were better expressed in the first text, and they are now found in too brief a form in the text under consideration. The condemnation of discrimination should not be merely generic but such as will refer specifically to the Jews.

NAGAE (Japan)

5. Many texts of Scripture used in the declaration should be changed because they are either not to the point at all or they treat rather of brotherhood among Christians. The text should start from God the Creator "who is not far away from anyone of us." Our human relationships are not one-sided but reciprocal. This is the basis for our condemnation of discrimination. In our approach to non-Christian religions, we should avoid being too free with the contemptuous accusation of "paganism" as referring to everything in pagan religions, and be on our guard lest we reject also what they have in common with us. We must in a spirit of brotherhood, embrace and encourage all efforts to find the truth. The text takes up the Moslems too abruptly. It should also mention others among the major non-Christian religions of the world.

Nowicki (Poland)

6. This text is better than the first one, although the title should be changed if it is to be really exact. The term, "Vexatio" has been used instead of "Persecutio". The terms are not synonymous. It is to no purpose to argue that Cicero used "Vexatio" for what we would call harassment and restricts "Persecutio" to judicial inquisition. We must take into account the meaning of words in everyday use. Any reference to the question of guilt or non-guilt of the Jewish people in the death of Christ can cause either confusion on the one hand or a bitter reaction on the other. Consequently, this entire reference should be omitted.

Van Hren (Viet Nam)

7. The consideration of non-Christian religions is not only timely but also urgent. The Church is for all the sons of God everywhere and we must never forget that the majority of the world is neither Christian nor Jewish. The Jews will naturally expect of us a mention of Moses as their Law-giver. After the example of Christ, who referred frequently to the Law of Moses. Our relations with non-Christian religions should be characterized by humility and be far removed from anything remotely resembling a superiority complex. There should be no itch to abolish in non-Christian cultures even those things which

are not against revelation. Not infrequently, articles and pictures appearing in missionary magazines reflect no honor on the countries which they intend to portray. We should take care not to give the impression that all who are not Catholic are automatically going to Hell. Salvation depends on the grace of Christ and the disposition of the individual.

File in GER (Strasbourg)

8. Many Jews today are in their lives authentic witnesses to Sacred Scripture through the practice of Biblical virtues. They study their Scriptures and instruct their children in them. Some of us have acquired a better knowledge of our Scriptures from studying them with Jews. The witnesses of the One God today cannot afford to give atheism the sad example of division. We must be animated with sober humility and reverence for the Jews. Jews the world over are waiting for this declaration. It will be for them a cause for peace and joy or an occasion of bitter disappointment. Jews are hoping for a solemn word of justice and reparation for the past, for deeds which were sometimes perpetrated in the name of the Church. We must ask pardon for all these injuries. We do not deny that at times there was fault on the part of the Jews, but this does not justify injustice toward them. It is not easy for them to understand that the transition to the Gospel would not be apostasy but fulfillment. The Council should adopt the previous text of this declaration.

Leven (Texas)

9. The text should state clearly that no one should ever call the Jews a "deicide" people. It is suggested that the word was perhaps omitted because it is philosophically and theologically absurd, as though anyone could kill God. But our concern here is not over words, but over the sad reality that this word was often hurled against the Jews in past centuries to justify persecution. It is our duty to see to it that this word is never used again against Jews. Our silence on this point would really be an act against justice. The reference to non-guilt in the death of Christ on the part of the Jewish people as such should be made to include not only the Jews of our time, but likewise those of the time of Christ. There were millions of them scattered outside Palestine and because they did not even know Christ, they could not have been responsible for His death. We should give the proper expression for our eschatological hope for the gathering of all men, Jews and others, around God, our Common Father.

Stern (Germany)

10. We must insist on the need of universal love for all men, for without this love, no genuine love of God is possible. The basis of this love is the image and likeness of God resulting from the simple fact of creation.

Astacaen (Spain)

11. Newspapers and other media of communication should take great care when treating of other religions. Even under pretext of providing interesting material for the public, they have no right to hold up the religious rights or the culture of any nation to derision or contempt. This is necessary if we are to achieve necessary cooperation with all men in the fields of human brotherhood, social work and civil order. This is a necessary prerequisite of authentic dialogue.

Hegenon (England)

12. It is not surprising that the Jews have received a new version of this declaration without marked enthusiasm. It is natural that they should be asking why certain changes have been made because of the subtle difference in tone and spirit of the new version. The wording of the document now before the Council is not precisely the wording given it by the Secretariat of Christian Unity. The reasons segue...

are not clear, but it is safe to state that there was no desire to make our approach less warm or generous. The change may have been made by men inexperienced in ecumenism. There have been unpleasant reactions to the "conversion" which seems to be the reason for quoting St. Paul to the Romans. But conversion is not in the context of ecumenism which aims to lead people only to examine each other's beliefs. Its goal is not victories but mutual understanding and esteem. Nonetheless, our hope is for the return of all the brethren of Christ to the one fold. The fact that this quotation, however, has been taken badly by the Jews, is a sufficient reason for eliminating it. As far as deicide is concerned, it is clear that it is not mentioned in this text as it was in the first one. Unless a change is made, the conclusion will be inescapable that after a year's reflection, the Council Fathers decided that the Jewish people is culpable. The Council should proclaim that the Jewish people is not guilty. It would certainly be unjust in our day if all the Christians in Europe were judged guilty of the death of millions of Jews in Germany and Poland. It is no less unjust to condemn the whole Jewish people for the death of Christ.

O. Boyle 13. Certain amendments are called for lest the aims of the declaration be misinterpreted by Jews. The spirit of the text is ecumenical and the declaration will be carefully studied by Jews. Hence we must speak in a manner intelligible to them. Our motive is not false irenicism but only the desire to be precise and exact and to be inspired by wisdom and charity. Every Jew will interpret our words in the context of history, and our text does not show sufficient respect for the sensibilities of the Jewish people. Any even remote suggestion of "conversion" will recall the sufferings of the past and the forced conversions which were imposed on the Jews. Rightly, they want no part of any similar proselytism. The text should be changed in the part dealing with the responsibility of Jews for the death of Christ. It should include Jews both today and at the time of Christ. We must give the whole truth, in keeping with the traditional keeping of the Church against opprobrium heaped upon the Jewish people in the past. The charity of Christ presses us.

A. D. G. SFAIR (MARONITE - M'ISIBI)

14. In our contacts with the non-Christian religions, we should insist more on religious categories and not merely cultural bonds of union. There are so many positive relationships between Islam and Christianity that a Doctor of the Church, St. John. Damascene, regarded Islam as a Christian heresy. We must take care also not to so glorify the Jews as to arouse Arab animosity and thus harm our Catholic Bishops.

SFAIR (Maronite - Nubia) PARACATTOL (India)

15. The part of the declaration dealing with non-Christian religions needs to be developed on a broader scale. The sacred books of Hinduism contain passages setting forth aspirations to God as Director and Liberator. Such passages can be regarded as remote longings for Christ. We must be careful with non-Christian students in Christian schools so as not to offend them by belittling their culture. The Church needs to assimilate unto itself whatever is good in every culture. In a word, the Church must incarnated in every culture.

PARACATTOL (India) ATTUPETTY (INDIA)

16. The text should make it clear that to all men, whether Moslems, Buddhists, Confucianists, or the members of any other religion, we owe the same charity according to the spirit and the command of Christ.

segue...

~~ATTACHED (Litho)~~ LAMONT (Sardinia Rhodesia)

17. The text should stress that our treatment of the Jews is not motivated by any political considerations, but is only the logical consequence of our previous declaration on religious liberty. This relationship exists objectively but needs to be brought into bolder relief. The exhortation to take care to avoid injurious expressions in preaching and catechetical teaching could leave the impression that there is widespread anti-Semitism in the Church. This is evidently false. After the Council, the Secretariat for Christian unity should be continued lest the work so happily begun should be abandoned.

PODESTA (Argentina)

18. We should reaffirm the strictly religious import of the declaration, and insist that it does not contain any political overtones. It would be unwise for the Council to leave itself open for the accusation of taking sides in a political question. This is important because of the complicated political situation in the Middle East.

TORRE (Spain)

19. All Christians must be animated by the same spirit of pardon that inspired Christ. We must condemn anti-Semitism under all its forms. It would be well to mention here all churches undergoing persecution. The Council should carefully weigh the consequences of this declaration. It will be good for the Jews, but is it not dangerous under aspects? We do not wish to alienate the sympathies of any people. The Council has maintained an open-door policy, but this declaration would seem to rather close a door. The pastoral aims of this Council would demand that this declaration be suppressed as being an impossible source of harm for the Church. The Council should be satisfied with a mere condemnation of anti-Semitism.

DESCUZZI (Turkey)

20. The text of this declaration might be useful in vindicating the memory of Pope Pius XII against the unjust charges which have been made against him. This declaration comes not from a human spirit but from the inspiration of divine faith. It should not give rise to any bitterness of spirit or any political disturbances. The Moslems have many points of contact with the Christian faith and these should receive greater attention.

After announcing that tomorrow's General Congregation would initiate, after the customary Relatio, the discussion on the Schema on Divine Revelation, the Cardinal Moderator adjourned the meeting at 12:35.

FINE....

THE AMERICAN JEWISH COMMITTEE

date October 15, 1964

to Marc Tanenbaum
from Morton Yarmon

subject

1. The notes I took down during our session with William Arthur at Look read thus:

A tentative title is "A Jewish View of the Vatican Council."

He thinks in terms of 5-6 "bullets" — key points to make in the article.

The article would discuss the Council in terms of Catholic-Protestant-Jewish relations.

Here are some of the so-called bullets:

- a. Collegiality and its effect on anti-Semitism.
- b. Deicide
- c. Religious liberty
- d. Conversion and proselytizing
- e. Effects of the Council on the internal Jewish controversy.

2. For Desmond at the Times Magazine, we briefly mentioned these three subjects:

- a. Proselytizing and pluralism.
- b. What happens now (in the wake of passage of a satisfactory Jewish decree at the Council): textbook studies, teacher training, dialogues, etc.
- c. Why is the deicide question so meaningful? Historical implications; effect on Catholics in Latin America, Spain, etc., as contrasted to the more sophisticated West; deicide through the generations in church windows, passion plays, etc.

...

False charges

Mr. Zachariah Shuster, European director of the American Jewish Committee, said: "The declaration is not only the first conciliar document in history stating the fundamental position of the Catholic Church toward Jews and Judaism, but primarily the Church in this statement recognises fully and unequivocally the falsity of ancient charges against Jews and emphasises the common values that form the bond between Jews and Christians."

The immediate implications of this statement, after it is promulgated, are that the teaching of Jewish responsibility for the Crucifixion will have to disappear from textbooks and religious literature.

In this connection it should be emphasised that while progress was made in this direction in some Western countries, particularly in the United States, many of the textbooks in Spain, Italy, Germany and Latin-American countries repeat the old calumnies which have disposed Catholics to accept persecution of Jews as part of the Divine order.

Furthermore, the declaration stresses not only the spiritual heritage of ancient Israel, but the common patrimony of Jews and Christians today. This is a recognition of living and continuous Judaism. The call for mutual knowledge and respect clearly underlines this spirit of living relationship.

New direction

The fact that the declaration was adopted with such an overwhelming majority demonstrates the changes that have taken place in the minds of Catholic bishops throughout the world. The effects of these changes will perhaps become clearly visible after many years and after overcoming the resistance of unrepentant elements within the Church. But there can be no doubt that the Catholic Church has taken a new direction in this as in other areas of human relations."

Mr. Shuster emphasised that the passage which was contained in the second draft and which had been interpreted as an appeal to conversion has been replaced in the new text by an expression of general eschatological hope that at a time known only to God all people will address Him in a single voice.

Dr. Joseph Lichten, an executive of the Anti-Defamation League of B'nai B'rith, stated: "Although I would be much happier if I could return to New York with a copy of a declaration on Catholic/Jewish relations already promulgated, nevertheless I am pleased."

COPY

THE AMERICAN JEWISH COMMITTEE

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

PARIS OFFICE

30, rue la Boétie
Paris VIII

November 30, 1964

Dr. John Blawson
American Jewish Committee
165 East 56 Street
New York 22, New York

Dear John:

AMERICAN JEWISH

After a few days of relative relaxation following the long and tense pre-occupations during my stay in Rome, I should like to put down a few observations and suggestions which might be useful to the process of implementation, and particularly in the interim period between the third and fourth sessions, before the declaration is to be promulgated and thus become an official document of the Church.

1. We owe enormous gratitude to the U.S. bishops for their valiant stand during the entire third session on all major issues and particularly on the declarations concerning religious liberty and on the Jews. It is impossible to exaggerate their sense of devotion, their relentless energy and their going to the limit in their efforts to obtain the adoption of these declarations. Except for Cardinal McIntyre, who played no role whatever in the deliberations of the Council, the entire body of U.S. bishops acted in unison for these causes, and gave leadership to bishops of many other countries. We should try to find a proper and unique way in which to make known our gratitude and the meaning of their achievements. I suggest that consultations be held with Msgr. George Higgins, Archbishop O'Boyle, Cardinal Meyer and others as to the best way of celebrating their effort.
2. According to my observations, the American bishops left Rome with mixed feelings: they were rather disappointed over the maneuvers to frustrate the adoption of the declaration on religious liberty; at the same time, they were elated by the fact that these maneuvers have mobilized them into action, and that they had given an example to the entire Church of the militancy of the progressive wing; (one of the Americans declared at a press conference that "Collegiality started right now," which was an indication of the self-assertion by the bishops against Vatican authorities); they showed deep satisfaction over the adoption of the declaration on Jews.

As a matter of fact, it was generally felt in Rome that the declaration on the Jews had such good luck probably because after the revolt of the American bishops with regard to the action on religious liberty, the conservative wing realized that they would go too far if they would allocate the same fate to the declaration on Jews. In brief, it is possible that we gained because of the loss on the religious liberty issue.

In our approaches to the American bishops we must display a genuine interest also in the declaration on liberty, which represents the general framework of the renewal of the Church within which the declaration on Jews could fit in.

3. While the declaration itself was widely published throughout the world, I have come across very few significant comments on the meaning and potentialities of this document, both in its historic perspective as in terms of the changing attitudes of the Church. I believe that in order to keep the fire alive we should think of doing something about it on a deeper level than the paper now being prepared, reciting the contribution of the American Jewish Committee.

I have some ideas on the subject, but I should like to hear first whether you have been planning anything in this direction in the U.S.

4. By now you probably have received my memorandum with Cardinal Bea's views concerning the contemplated agape in Chicago. I believe that this can be a first-rate event if properly prepared. I suggest that a decision be taken soon, so that Cardinal Bea could be informed and be urged to commit himself definitely to accept the invitation.

5. This is for the record with regard to immediate publicity following the adoption of the declaration. As you know, the agreement was that no statement be issued before a decision was taken by the group of Jewish organizations in New York. It seems, however, that Lichten of the ADL did not observe this agreement; and this was his second breach of faith. He told me, however, in Rome, that the interview published by the Religious News Service was given by him some time before the agreement was reached. I have given statements to CBS, the Jewish Chronicle and the JTA in Rome, as well as the New York Times, only a day after the event. The statement published in the Jewish Chronicle is enclosed herewith.

I should like to hear your plans about implementation, so that we can coordinate our activities in this area between now and the fourth session.

With all best regards,

Sincerely,

Enclosure

Zachariah Shuster

cc: Mr. Danzig
Dr. Segal
Rabbi Tanenbaum

news

THE AMERICAN JEWISH COMMITTEE

INSTITUTE OF HUMAN RELATIONS, 165 E. 56 ST., NEW YORK, N. Y. 10022, PLAZA 1-4000

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

MORTON YARMON, Director of Public Relations

HAROLD STEINBERG, Director of Publicity

FOR RELEASE SATURDAY, DECEMBER 5, 1964

Miami Beach, Fla., Dec. 4...The AMERICAN JEWISH COMMITTEE announced here today the establishment of a joint Catholic-Jewish research center in Rome to analyze and combat the roots of prejudice in religious teachings throughout the world, with pilot projects already under way in Italy, Spain, and elsewhere.

Ralph Friedman, Chairman of the Committee's Executive Board, who was a member of an AJC delegation at a private audience with Pope Paul VI last summer, announced the opening of the research center at the Committee's National Executive Board meeting, the agency's top policy-making and planning body.

Mr. Friedman declared that the Catholic-Jewish research center "has become a feasible, practical reality as a major step in the implementation of the new spirit of ecumenism and interreligious understanding on an international basis which resulted recently in the adoption in principle of the declaration on the Jews by the Ecumenical Council. This Center will help carry out in a realistic way, with the aid of leading churchmen, theologians, social scientists, educators, and scholars, the growing impulse to eliminate the religious roots of bias and prejudice."

The new institute in Rome, which is known as the Leonard M. Sperry Center for Intergroup Cooperation, is developing a program of examination of religious texts and teaching materials in countries throughout the world to determine how they portray various religious and ethnic minorities, including Jews, Mr. Friedman said. The Center is named for the late Los Angeles industrialist and Committee officer

- more -

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

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who had long been active in interreligious affairs.

Mr. Friedman announced that the Sperry Center has been established at the International University for Social Studies, Pro Deo, in Rome, and will work with the University, whose student-body and faculty come from many countries and include a broad representative range of the world's religions.

Professor Otto Klineberg, former head of the Department of Social Psychology at Columbia University and an internationally known authority in the field, has been named as Co-Director of the Sperry Center, along with Professor Tulio Tentori of Rome, a leading cultural anthropologist and editor of the Journal of Social Science.

The Sperry Center program, already under way, has charted the following major objectives:

1. Development of a program of education and social action to work toward eliminating the many misconceptions and distortions that religious, racial, and ethnic groups have been perpetuating about each other and that have given rise to bigotry and prejudice.
2. Creation of a library of positive interpretive materials about the various religions and ethnic groups for use by religious institutions, seminaries and institutes.
3. Development of a teacher's educational program to equip instructors and social and religious leaders with new insights and necessary materials to help foster improved intergroup relations.

The Executive Committee of the Sperry Center will be made up of the following members: Professors Klineberg and Tentori; Father Morlion, President of Pro Deo University; Zachariah Shuster, Director of the AMERICAN JEWISH COMMITTEE's European Office; Rabbi Marc H. Tanenbaum, Director of AJC's Interreligious Affairs Department, and Rev. Raul Gonzalez and Rev. Attilio Napoleone, research specialists.

Mr. Friedman said that during the private audience with the Committee delegation last May, Pope Paul VI indicated his approval of the Center, then in the planning stage, and gave his blessing to Mrs. Sperry, widow of the Committee leader in whose memory the Center is being established.

Mrs. Sperry declared today: "With the encouragement of Pope Paul VI, the Sperry Center has taken on a vital significance for interreligious relations throughout the world. The Sperry Center will be a living testimony and a great tribute to my husband whose life was devoted to advancing respect for the human person and to improving friendship among religions."

Mr. Friedman declared that the Sperry Center is "both a vital outgrowth and a concrete expression of the growing cooperation among the religious communities of the world. Within the same context that has produced the epoch-making Vatican consensus on the Jews, the Center's program represents a major advance in interreligious relations which can help create a new era of understanding and cooperation among the world's religions."

The Committee official summarized the major areas of program of the Center, many of which are already under way:

1. The Center teaches the theory and techniques of human relations, with the Professor in Residence giving lectures and providing for visiting lecturers. This part of the program has been arranged in cooperation with the existing AMERICAN JEWISH COMMITTEE Chair in Intergroup Relations at Pro Deo University.
2. The Center conducts research to help religious educators revise their teaching techniques and materials in order to root out expressions and distortions that cause prejudice.
3. The Center issues publications and other background documents for use by various religious bodies including universities, parochial schools and related agencies.
4. The Center develops and maintains relations with universities and schools in various parts of the world and aims to stimulate and assist self-studies by religious groups of their teaching materials and methods.

Two pilot projects have already been initiated in Italy and in Spain to promote self-studies of religious texts. In South America Father Bertrand De Margerie, S.J., President of the Conference of

Catholic Priests in Brazil and head of the Department of Religious Vocations, has completed a study on the image of Jews in Brazilian catechisms.

Currently in preparation, Mr. Friedman announced, is a comprehensive inventory and survey of significant interreligious developments in Europe, Latin America, Israel and the United States. The survey, which is being conducted in cooperation with the AMERICAN JEWISH COMMITTEE Paris office, is intended to spell out programs in planning stages or in operation in the areas of improved Catholic-Protestant-Jewish relations through the examination of religious teaching materials and liturgy and through the examination of other media such as religious journals and audio-visual aids. In addition, the survey will provide a profile of the extent and nature of Christian-Jewish interaction through dialogues and other forms of communication whose objective is to advance and improve Christian-Jewish relations.

The AMERICAN JEWISH COMMITTEE has long been active in stimulating interreligious cooperation and understanding. In the United States, the Committee encouraged and helped sponsor a series of self-studies of religious 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.

During the early stages of preparation for the Ecumenical Council, Augustin Cardinal Bea, head of the Secretariat for the Promotion of Christian Unity and one of the principal architects of the Council's declaration on the Jews, invited the AMERICAN JEWISH COMMITTEE to prepare three documents on the image of the Jews in Catholic teaching and in Catholic liturgy as well as on issues of conflict between Catholics and Jews.

The documents were prepared on the basis of the religious text book studies and findings, as well as on other research, with the help of eminent scholars and theologians representing the Orthodox, Conservative and Reform Jewish viewpoints. Committee leaders had a series of audiences with Cardinal Bea in Rome and under the

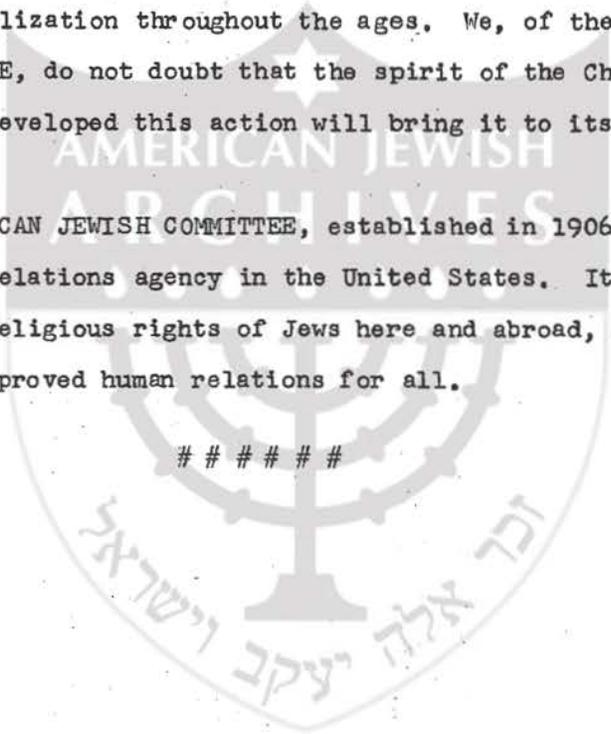
Committee's aegis the Cardinal met with a group of rabbinical leaders and scholars at the Committee's Institute of Human Relations in New York last year.

Mr. Friedman declared that following the historic step by the Ecumenical Council in its closing days, "it is only natural that Jews all over the world look forward with expectation and belief that the Council will take the necessary steps to promulgate formally the declaration which condemns the distorted conception of deicide and to end the bases of untold suffering to Jews and injury to Western civilization throughout the ages. We, of the AMERICAN JEWISH COMMITTEE, do not doubt that the spirit of the Church which implanted and developed this action will bring it to its successful conclusion."

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 all.

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THE AMERICAN JEWISH COMMITTEE

Paris Office: 30, Rue La Boetie, Paris 8, France • Elysees 69-11, 83-63 • Cable: Wishcom, Paris • Zachariah Shuster, European Director

January 23, 1965

Mr. Morton Yarmon
American Jewish Committee
165 East 56 Street
New York 22, New York

Dear Morton:

I have read the new text of the "background report" on Vatican Council II, and find it generally satisfactory, except for a few suggestions for changes, which I am enclosing herewith.

In addition, I should like to suggest that the preface should emphasize the fact that the declaration is awaiting its final adoption and promulgation at the fourth session; but that no matter what the results will be, the developments that have taken place in connection with it, and the efforts of the American Jewish Committee with regard to it, are already part of a historic process of radical change in Christian/Jewish relations.

This should be added in order that the pamphlet not become outdated in case of unfavorable actions at the fourth session.

With all best wishes,

Sincerely,

Zachariah Shuster

Enclosure

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SUGGESTIONS CHANGES BACKGROUND REPORT VATICAN COUNCIL II

In light of recent developments it might be potentially harmful to declare that Rabbi Heschel acted officially on behalf of the AJC. The references to him should, therefore, in my opinion, be eliminated. These references are:

Para. 1, page 16 - The two sentences beginning "In an audience..." and ending "Spring of 1962."

Para. 1, page 20 - Sentence beginning "The noted theologian..." should be omitted.

Page 31 - Passage beginning with "A strong reaction..." and ending "Jewish sources." should also be eliminated.

Page 35 - Dealing with Dr. Heschel's audience with the Pope must be eliminated, for the reason that it is both inaccurate and potentially harmful.

Other changes suggested are:

Page 9, last sentence - "By calling the Second Vatican Council..." should read "he felt that the Second Vatican Council should provide an opportunity."

Page 12 -- In mentioning Pro Deo omit the expression "with close ties to the Vatican."

Page 13, line 3 - It would be preferable to say "on the failure of German Catholics" instead of the general "Catholicism" failure."

Page 33, last sentence, para 2 - The word "ratified" should be substituted by "paralleled." Ratified is a formal parliamentary term which would not apply in the case of approving the program of a private organization.

Page 38 - The reference to President Shazar's statement should be eliminated, for this would indirectly connect the declaration with Israel, something which has to be avoided.

Charles Wittenstein

Dear Charles,

Thanks for your interesting
memo to John Sisson in
New Orleans.

You refer to "A Guide for
Beginning Interfaith Discussion Groups."
How about sending me a copy?

Enclosed is a copy of Neil
Sandberg's memo on the recent
Interreligious Workshop in Los Angeles.
Maybe something like this can be
planned in your area. Let's talk
about it in Miami at the NJC Executive
Board, if not sooner.

Warm regards!

Cordially,
Marc

cc: M. Orloff
H. Murray
D. Danzig

THE JEWISH DECREE

In the passage in Romans in which St. Paul sets forth the relation between Christians and Jews, he characterizes the bond as "a mystery". On the one hand he espouses an eschatological vision that all Israel shall be saved (Rom. 10:1); on the other hand, he stresses over and over again the eternal destiny and continuity of the Chosen People as "a saving remnant".

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

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

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

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

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

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

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

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

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

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

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

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

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

(Matthew 28:19-20)

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

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

tradition of the Church. But the text suffers from a weakness in that inspiration is considered only the light of truth, i.e., inerrancy. We need to get a fuller explanation. Scripture is the word of God and we know that all words go beyond their simple expression. A word fulfills three functions: 1) It represents something; 2) It reveals the speaker and his character; 3) It is addressed to others and provokes reactions in them. The Word of God admirably fulfills these three functions. If we approach our appreciation of Scripture along these lines, then we will be able to understand Revelation correctly, as something much more than a series of disjointed propositions setting forth the truth. We will express not only the negative elements of inerrancy, but will put strong emphasis on Scripture in a genuinely positive light. Lastly, this approach will provide a better context for a clearer understanding of the idea of inerrancy itself.

BCA
2. The following observations make no distinction between the parts of the text worked out by the Theological Commission and those which are the fruit of the Mixed Commission. These ideas are purely objective and prescind from all other considerations. The text would seem to be defective in one sense because it does not pay sufficient attention to the value of the Old Testament. The revealed books of the Old Testament present to us especially a unique school of prayer and also a school of ethics, while providing us with inspiring teachings on Divine Providence. This value is not put in sufficiently clear relief in the text. We should distinguish between the books of the Old Testament and the Old Testament itself as a special covenant between God and His Chosen People. In many places the style of the text is vague, especially when it alludes to Scriptural texts without setting forth clear ideas drawn from these texts. The general Scriptural tone of the document is most praiseworthy but is in some degrees lacking in clarity and continuity. Lastly, the text formulates a strong exhortation to all the faithful, especially to religious, to read the Sacred Scriptures lest through ignorance of Scripture they end up by being ignorant of Christ Himself. It seems to reflect discredit to some degree on religious to insinuate that they are deserving of special mention as far as the avoidance of this danger is concerned.

WBB (Strasbourg)
3. The text is marked by evident richness, unity and fruitfulness. It makes Sacred Scripture stand out as one link in a great chain of Revelation, not merely as a book falling down on men from Heaven. This overall view of Scripture and Revelation explains the marked diversity found in the Sacred Books. Especially when we contrast the Prophets of the Old Testament and Paul in the New, we understand how Paul's training in the Rabbinical Schools provided his teaching with a very special character. Nevertheless, all the Sacred Books have a certain affinity and unity because of the overall purpose of Revelation. This makes the Bible recognized as the proper patrimony of the Church as the heir of the People of God in the Old Testament.

4. The inerrancy of Scripture is explained as a consequence of inspiration and is said to cover whatever the Sacred Writer intended. Through the literary forms etc. of his own day and age. But the question in inspiration is not what the Sacred Writer intended but what God intended through him. God saw fit to make use of these writers notwithstanding the errors to which they were exposed, errors which were regarded as legitimate in their own time. He used these writers for the gradual revelation of Himself and of His plan of Salvation until the fullness of His plan would be revealed in Christ in Whom all error is excluded. There is nothing to prove that God intended to inspire the Sacred Writers in such a way as to safeguard them against any and all errors current in their time. The Council should be on its guard not to make any statements which would be at variance with certain Biblical facts.

segue...

5. The new version of Chapter 5, because it expressly intends to avoid disputed questions, remains ambiguous and leaves the door open to many dangers. The Council must re-affirm the historical character of Sacred Scripture, especially of the Gospels, against exaggerated forms of present day interpretation. The text should be in keeping with the Encyclical "Divino Afflante Spiritu" as also with the desires expressed by the Sacred Congregation of Seminaries prior to the opening of the Council. In expressing misgivings on this point, the Sacred Congregation announced imminent dangers. The Monitum of the Holy Office in 1960 should also be taken into consideration because it would be foolish to think that in formulating this Monitum the Holy Office was merely dreaming. The Council should sedulously avoid whatever might hurt the consciences of the faithful and weaken the authority of the Sacred Books.

6. The text should declare clearly that the Sacred Writers of Sacred Scripture are its real authors insofar as they are the living instruments of God.

7. It is the duty of the Council, as it proposes old things and new, to leave doors open as it pursues the goal of the inner unity of the Church. In the field of Scripture, literary forms were known in the early Church, as can be demonstrated from the writings of St. Augustine and St. John Chrysostom. The Church, now as then, can make use of them to corroborate the things she has been teaching and to obtain a more explicit knowledge of new elements coming to light now. The historical method can make a genuine contribution to a right knowledge of Scripture if this method is correctly understood and applied. Instead of saying that the Sacred Writers used "all their faculties and powers," it would be more exact to say that they used "all their human faculties and powers." The meaning of Chapter 3 seems to restrict the sense of Sacred Scripture to what the Sacred Writer understood. It would be wrong to conclude that the understanding of the text on the part of the Church is always restricted to the degree of understanding of the human author.

8. The Old Testament is described as restricted to the history of Salvation. But there is not sufficient emphasis on the fundamental element of the Old Testament, which is the Law, that Law which Christ came to fulfill and in which St. Paul sums up the whole economy of the Old Testament. Hence, the text should make some mention of the Law, especially of the decalogue. Besides, the text reduces Revelation to a progressive experience, while saying nothing about the exigencies of the Revealed Word. It is true that the Old Testament contains many imperfect and passing details, but the Old Testament is not imperfect in relation to the Word of God, but only in relation to the perfection which has obtained in the Revelation of Christ.

9. The schema has excellent elements on the contribution of recent research to the principles governing the interpretation of Sacred Scripture. But it is too weak and timid in declaring the principles of theological interpretation. This is due largely to the juridical and almost Minimalist mentality which became so prevalent in the West and which tended to make undue distinctions between things which should always be considered together. Another reason for the difficulty was the problem of rising above controversies between Catholics and Protestants, neither of whom were acquainted with the Orient, Asia or Africa. We must come back to the mystery of the Church, which is the very heart of this Council. We cannot separate the mission of the Holy Spirit from that of the Incarnate word, nor separate Scripture from Tradition living in the Church. Tradition is the manifestation of the Holy Spirit, without which history would be incomprehensible and even Sacred Scripture would remain a dead letter. Tradition must be lived in the light of the Sacraments of the Collegial Episcopate. The Orient holds that Revelation was lived in

in the mystery of the Church before it was put into words. The West has made too much effort to put things into formulae. The fullness of this mystery exceeds not merely theological formulation but even the letter of Sacred Scripture. The Council should stress the necessity of "Spiritual reading of the Scriptures" that is reading in the Spirit. We must pay attention to the total vision of the action of the Holy Spirit as He realized progressively in the Church the Witness to the coming of Christ.

10. Chapter 4 provides a good outline for a Christian theology of the Old Testament. Modern principles of interpretation are not a priori opposed to the Church and her doctrine. The schema does well to emphasize the value of Scripture for all the faithful. This will go far towards disproving the longstanding accusation that the Church is afraid of Scripture in the hands of the faithful.

11. The text needs to be amended in various places, because certain passages fail to present the doctrine of the schema with sufficient clarity and certainty.

12. The principles of interpretation laid down in Article 19 are open to serious objections. The text states that the Gospels give authentic witness to the words and deeds of Jesus. How about the others, whose words and deeds are related? In principle, the text sets forth what is stressed by modern writers on the Gospel, but fails to make a synthesis with the teachings of Tradition. It is not sufficient to be satisfied with only passing references to the Magisterium of the Church. There should be greater stress on the importance of the Magisterium, even the Ordinary Magisterium in the interpretation of Sacred Scripture. The Council should issue a solemn Monitum that Scripture scholars in their modern approaches should not lose sight of traditional interpretations.

13. The text safeguards the historical fidelity of the Gospels and at the same time satisfies the demands of contemporary exegesis. Today's Scripture scholars insist that the teaching of the last 30 years, as applied to various conditions of the Church, has undergone certain adaptations. Thus we can obtain a clearer knowledge of the Revelation of Christ and the truths which He promised to make known to us. There is no reason to exclude the written Gospels from the enlightening influence of the Holy Spirit.

14. The doctrine of the schema should be presented in harmony with the recent instruction of the Biblical Commission. It is regrettable that the Epistles of the New Testament are referred to in the phrase, "other Apostolic writings." This is hardly sufficient to St. Paul as the main theological of the Christian religion. The text should be revised so as to put greater emphasis on St. Paul.

15. We should distinguish between Apostolic Tradition and Traditionalism which should be avoided as a source of confusion and error in the Church. The word, "Tradition," is ambiguous and hence not clear. Its indiscriminate use leaves us open to the accusation that we sometimes fall back on Tradition as a means of explaining away in the skeletons of the closet of the Church.

The meeting adjourned at 12:30.

FINE

Spellman Reported Urging Council to Clear Jews

Francis Cardinal Spellman "made it clear" less than three weeks ago that he would urge the Second Vatican (Ecumenical) Council to withdraw its new draft document on the Jews and restate the more forceful repudiation of anti-Semitism originally proposed last year.

The Herald Tribune learned this yesterday from Charles H. Silver, former president of the Board of Education, who is an intimate friend of the Roman Catholic Archbishop of New York.

Mr. Silver, now an executive assistant to Mayor Wagner, said the Cardinal had disclosed his intentions on Sept. 8, after being asked to receive a delegation from the American Jewish Committee.

An "urgent" telephone call from Rabbi Marc H. Tanenbaum, of the committee staff, sent Mr. Silver to Cardinal Spellman with the request for a "rendezvous."

His Eminence excused himself, Mr. Silver said, on the ground that his health would not permit him to meet with

a Committee delegation just then. He had undergone a prostate operation some weeks earlier.

However, Cardinal Spellman told Mr. Silver he knew what the delegation wanted to see him about and said he would put his views on the Jewish declaration in a letter to Rome.

The Cardinal "made it clear to me," Mr. Silver said, that he would ask the Vatican Council fathers to withdraw the revised declaration and debate instead the original

draft, which was considerably stronger.

Mr. Silver emphasized that he had not seen a letter from His Eminence. "But his word is good enough" after 21 years of close friendship in which, Mr. Silver said, Cardinal Spellman "never misled me."

Rabbi Tanenbaum, the inter-religious affairs director of the AJC, is currently in Rome. A spokesman for Cardinal Spellman said yesterday that the Cardinal is still in New York but is expected to leave for Rome soon.

Mr. Silver said the AJC's honorary president, Jacob Blaustein, an AJC executive vice-president, Mr. John Slawson, had both thanked Cardinal Spellman for his stand on the Jewish declaration.

Sources at the Vatican Secretariat for Christian Unity were quoted yesterday as saying that the new version of the declaration would be presented to the Council today by Augustin Cardinal Bea, the head of the secretariat. *More on JEWS—P 13*

Spellman and Clearing of Jews

(Continued from page one)
bate on the draft is not expected to begin until Monday. It has been reported that many of the American bishops at the Council have agreed to oppose the revised schema, which Jewish sources believe places an unfortunate emphasis on the traditional Catholic hope of converting the Jews to Christianity.

A passage that says "all should be on their guard not to impute to the Jews of our time that which was perpetrated in the Passion of Christ" is regarded as carrying the implication that the Jews in the time of Christ bear the responsibility for the Crucifixion.

Opposition to the proposed

declaration is so strong some Jewish circles that surprise has been expressed. Rabbi Tannenbaum's presence in Rome. Rabbi Joseph Soloveitchik, one of the foremost spiritual and intellectual leaders of American orthodox Jewry has said that Jews should declare a "moratorium" on pilgrimages to Rome.

THE JEWS AND NON-CHRISTIANS

ADDRESS OF THE MOST REVEREND JOHN CARMEL HEENAN
ARCHBISHOP OF WESTMINSTER

It is not surprising that the Jews have received the new version of the Declaration 'De Judaeis' without marked pleasure. The earlier pronouncement about the Jews in the Schema on ecumenism was made public during the second session of the Council and in consequence its terms are well known to the Jews. It is natural that they should now be asking why certain changes have been made. It is impossible not to notice a subtle difference in the tone and spirit of the new version. In its present form the Declaration seems less forthcoming and less friendly. We of the Secretariate for Promoting Christian Unity prepared our text keeping in mind the hundreds of comments made between sessions by the Fathers of the Council. The wording of the document now in your hands is not precisely ours.

I have no idea which theologians were charged with drawing up the final draft of this Declaration. Let me say quite plainly that I have no suspicion of any kind that they set out to make our words less warm or our approach less generous. It is quite possible that these theologians have had little experience in ecumenical affairs. Such delicate material has to be handled with great care and even subtlety. This is especially true when dealing with the Jews whom frequent persecution has made particularly sensitive.

This sensitivity may well be the reason why the Jewish newspapers have complained so bitterly about the quotation from the Epistle of St. Paul to the Romans: "I would not have you ignorant, brethren, of this mystery....blindness has fallen upon a part of Israel but only until the tale of the Gentile nations is complete; then the whole of Israel will find salvation....." The Apostle of the Gentiles is here using what we call eschatological language. He is referring, in other words, to the end of the world when, it is hoped, all men, including the Jews, will return to the unity of the true people of God. I have no doubt in my own mind that this quotation was deliberately chosen as a proof of our brotherly love and desire for union with all the other sons of God. It is my view that the Jews are mistaken in regarding this text as a summons forthwith to give up their religion.

[start]

Original documents
faded and/or illegible



I must add, however, that the question of whether of individuals or of whole communities, place in the context of ecumenism. The object of Ecumenical Movement is to lead people of different religions to examine each other's beliefs. Neither party in the dialogue has any ambition to score victories. Its object is for all to grow in mutual understanding and esteem. That is why in discussing Christian Unity the Schema made no mention of conversion either of the Orthodox in the East or of non-Catholics in the West. Our hope, nevertheless, of the return of all the brethren of Christ to the one fold remains strong. Our Separated Brethren pray no less earnestly than ourselves that led by the Holy Spirit all will eventually be united in one Church.

However good the intentions of those who inserted this quotation from St. Paul's Epistle to the Romans, the fact is that it has been taken badly by the Jews. For me this is a sufficient reason for removing the quotation from the Declaration. Notice that in the same Declaration when talking about other non-Christian believers - such as the Moslems - no word is said about converting them. Here are the exact words of the text: "Although their opinions and doctrines differ from ours in many ways, nevertheless in many things they show a ray of that Truth which enlightens every man coming into this world". But surely if these other non-Christian religions possess a ray of Truth, the Jewish religion has much more since it is in a way the root of our own Faith. Pope Pius XI once said: "We are all semites".

I want to end with a word about the famous question of deicide. In the earlier version of our Document the Jewish people was absolved from the crime of deicide. We must never forget that the text was published to the whole world. If, therefore, this absolution is deleted the interpretation will be made that the Fathers of the Council, having had a year to think it over, now solemnly judge that the whole Jewish people - at least those alive at the time of Christ's death - are, in fact, guilty of the crime of deicide.

The Jews during this century have suffered grave and, indeed, inhuman injuries. In the name of Jesus Christ Our Lord who from the cross forgave his executioners, I humbly plead that this Declaration of ours shall openly proclaim that the Jewish people as such is not guilty of the death of Our Lord. It would certainly be unjust in our own day if all the Christians of Europe were judged guilty of the death of millions of Jews in Germany and Poland. I maintain that it is no less unjust to condemn the whole Jewish people for the death of Christ.

[end]

Original documents
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