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FUNERAL OF FATHER WEIGEL, FRIEND OF JEWS, TO TAKE PLACE TOMORROW

NEW YORK, Jan. 5. (JTA) ⁶⁴Funeral services will be held Tuesday at Woodstock College, a Jesuit seminary in Maryland, for the Rev. Dr. Gustave Weigel, a world-famous Catholic theologian who was known for his advocacy of the plan for adoption by the Ecumenical Council of a statement absolving Jews of blame for the Crucifixion of Jesus and calling for better relations between the Catholic Church and the Jewish people. Father Weigel died here this weekend, aged 57.

Dr. Weigel was an adviser to the Vatican's Secretariat for the Promotion of Christian Unity, headed by Augustin Cardinal Bea. During the last session of the Ecumenical Council, he acted as one of the priests who reported to the world press about the debates inside the closed sessions of the Council.

Last July, it was Father Weigel who revealed, at the annual meeting of the National Community Relations Advisory Council, in Atlantic City, that the first session of the Ecumenical Council had shunted aside a proposed statement condemning anti-Semitism because there were fears that such a statement might be interpreted by Arab states as a pro-Israel attitude.

CATHOLIC PRELATE SEES COUNCIL
PASSING JEWISH, LIBERTY DRAFTS

Vatican-2nd Ec. C. Jms
By Religious News Service (1-15-64)

DETROIT (RNS) -- Roman Catholic Archbishop John F. Dearden of Detroit, speaking before some 350 Protestant, Orthodox and Jewish clergymen, predicted here that the Second Vatican Council will endorse schema chapters on Jewish-Christian relations and religious liberty at its next session.

His prediction came before a meeting of the Metropolitan Detroit Council of Churches at the Jefferson Avenue Presbyterian church. Council officials said Archbishop Dearden's appearance was the first by a Roman Catholic prelate before the organization.

Archbishop Dearden is a member of the Secretariat for Promoting Christian Unity, which drew up the draft on ecumenism considered by the Ecumenical Council.

Eventual passage of the Jewish and religious liberty chapters was forecast by the prelate; he said there was insufficient time during the second session to debate the topics and vote on them.

The first session of the Council (which ended in 1962) was marked by a period of drift and confusion, according to Archbishop Dearden. Evidence of accomplishments came in the second session, he said, citing the acceptance and promulgations of changes in the liturgy and the communications decree.

The Detroit prelate said many Council Fathers had changed their views during that session, largely because of persuasive and compelling discussions on the Council floor. If a poll had been taken before the Council opened, he said, it would have indicated rejection -- not approval, as later occurred -- of use of the vernacular in the Mass.

Archbishop Dearden cited as outstanding features of the Council the complete freedom of speech and the "universality" of the Church displayed in its proceedings.

**JEWS SAID WATCHING VATICAN COUNCIL
IN ATTITUDE OF 'CAUTIOUS OPTIMISM'**

By Religious News Service (2-6-64)

Union of Amer. Jewish Cong.
Vat. Council - Jews
COLUMBUS, Ohio (RNS) -- The American Jewish community is watching the outcome of the Second Vatican Council in a mood of "cautious optimism," a rabbi told members of the Protestant Episcopal Church attending the first National Study Conference on Church and State here.

The evaluation was put forward by Rabbi Balfour Brickner, director of the Commission on Interfaith Activities of the Union of American Hebrew Congregations, at a dinner given by Episcopalians in honor of some 20 Roman Catholic and Jewish observers at the Conference. The four-day meeting was held under auspices of the National Council of Churches.

Though Jews historically have regarded ecumenical councils of the Roman Catholic Church "with forboding," Rabbi Brickner said, the Jewish community is watching the present Council particularly because of the chapter on Catholic-Jewish relations in the schema on ecumenism.

Rabbi Brickner said also that gestures by Pope John XXIII and Pope Paul VI are "portentous of really constructive Catholic-Jewish relations."

The work of Augustin Cardinal Bea, head of the Secretariat for Promoting Christian Unity, he suggested, may result in a "reversal of history" so that Jews would no longer regard church councils with dread and as something they wished would let them alone.

Rabbi Brickner said that many Jews, particularly outside Israel, wished that during his recent Holy Land trip the pontiff had recognized Jerusalem as the capital of Israel "or Israel itself as an existent reality."

"Surely the Pope knew the political implications of such a trip," he commented. "The Jewish community outside (if not within) that land hoped that the Pope would have called it Israel."

"That he did not is, to his detractors, merely additional grist for their mill of doubt. Here, they suggest, was a once in a lifetime opportunity for, at least, papal de facto recognition of the new state."

But, the rabbi said, he himself did not regard the trip as "detrimental to 'Jewish interests'" because the Pope in other ways had shown himself to be sensitive to "the Jewish image of the Church." He did this, he said, by sending Eugene Cardinal Tisserant to the Chamber of Martyrs in Israel, and he went out of his way to repudiate charges made in the play, "The Deputy," that Pope Pius XII turned his back on the plight of Jews under Hitler.

A second dinner speaker, Father Charles M. Whelan, S.J., of Fordham University Law School, New York, said the United States Supreme Court should lay down a "more thoroughly meditated explanation of the meaning of religion in the First Amendment" to mitigate widespread "confusion" on church-state issues.

Soloveitchik denounces Vatican schema

FROM OUR CORRESPONDENT

L.S.C.

Rabbi Joseph B. Soloveitchik has attacked the Vatican document on the Jews as "nothing more or less than evangelical propaganda," and sharply criticised religious dialogues between Jews and the Church and attempts by Jews to bring about changes in the texts of Christian prayers and dogmas.

He was speaking at the mid-winter conference of the Rabbinical Council of America

(Orthodox). Regarded as the spiritual leader of all non-Chasidic Orthodoxy in America, Rabbi Soloveitchik created a storm with his remarks.

"The schema does not recognise Jews as people with the right to live their own lives and worship in their own way," he declared. It merely stated that the Church was willing to wait until "we see the light and embrace Christianity."

All activities between Jews and the Church must be carefully looked into and discussions confined to social and political—non-religious—subjects. Rabbi Soloveitchik declared that Christians, despite all their friendly talk, had still not given up hope that Jews would eventually become converts.

Involvement

Rabbi Soloveitchik's sharpest words were reserved for Jewish efforts to have Christian texts changed. He regarded these efforts as involvement with Christians in theological discussion. Having studied the schema carefully in Latin and in English, he had come to the conclusion that it held out no future for the Jews.

They were seen, he continued, as "those who were once the children of Abraham, Isaac and Jacob" but were now no longer recognised as their descendants. The Jews should only demand a simple statement against anti-semitism, but not call for religious brotherhood.

POLITICS AND ETHICS

"America," the Jesuit weekly, is an influential and respected paper. But its polemics against the JEWISH CHRONICLE's criticism of the Vatican for its reluctance to recognise Israel are neither consistent nor convincing. The paper resents the application of the term "politically motivated" to the Vatican's attitude, yet its whole apologia is itself essentially political. To refuse Vatican recognition to Israel on the grounds that the Arab States consider themselves in a state of war with her is certainly not "justified on religious and humanitarian grounds." Israel was constituted by a majority decision of the United Nations; the Arabs declared war against Israel and continue their belligerency. Is not the Vatican's recognition of the aggressors and the withholding of recognition from their intended victim not "politically motivated"? No other description could be used of the continued refusal to place principle above the political interests of the Vatican in the Arab world. If the Vatican declines expressly or by implication to denounce the threat of armed aggression, what remains of the moral approach to world affairs?

ACCORD WITH JEWS FORECAST BY JESUIT

The Rev. Ronald R. Campion, associate editor of America, the Jesuit magazine, has predicted in an article in a Jewish magazine that the next session of the Vatican Council will ratify statements on Catholic-Jewish relations and on religious liberty.

Writing in The Jewish World, a new illustrated monthly, Father Campion recalled his discussions with Catholic leaders at the last session of the Ecumenical Council, and said: "I can affirm that a Catholic consensus on both topics has in fact already been established. But in a living organism of the dimension of the Roman Catholic Church it takes time for such a consensus to come to mature comprehension throughout the entire membership."

Asserting that he had "every confidence" that the Vatican Council would ratify the statements on Catholic-Jewish relations and on religious liberty, he added:

"When this happens we will witness the realization of ardent desires long entertained by men of goodwill everywhere, not least of all by Pope John XXIII and his successor, Pope Paul VI."

BISHOPS FAVOR ADOPTION BY ECUMENICAL COUNCIL OF CHAPTER ON JEWS

WASHINGTON, Feb. 16. (JTA) ⁶⁴ Every bishop expects the chapter on Jews to be further discussed and approved by the next session of the Ecumenical Council in Rome, a Catholic bishop told a Jewish audience in a Washington synagogue last night.

The Right Rev. Philip M. Hannan, Auxiliary Bishop of Washington, spoke to a Jewish lay group at the Adas Israel congregation. Such interdenominational discussions were supported by the Ecumenical Council and Bishop Hannan devoted his talk to the Council discussions which related to the attitude of the Catholic Church toward the Jews. In this connection, Bishop Hannan said that he expects the next session of the Council to declare that the Catholic Church considers itself "the religious heir of the Jewish people, the chosen people of God."

Coming out strongly in favor of a declaration by the Vatican Council on religious freedom, Bishop Hannan said such a move would be a "challenge to the whole empire of Communist enslavement." American bishops at the Vatican Council's last meeting firmly supported such a declaration of religious freedom.

The Bishop denied, however, that anti-Semitism, especially that of the Nazis, was inspired by Catholic teachings. Instead, what is involved is the need to root out from the minds of Catholics the prejudices which were created by the anti-Semitism, Bishop Hannan asserted.

By Religious News Service (2-17-64)

MINNEAPOLIS, Minn. (RNS) -- A priest who is a member of two Second Vatican Council commissions charged here that "three-fourths of the information" Roman Catholics got on the Council from the secular press was "incorrect or completely false."

"In the measure Catholic papers have copied the secular press, they have contributed to the spread of misinformation," Msgr. Rudolph Bandas said in an address here.

Former rector of St. Paul Seminary and now pastor of St. Agnes church in St. Paul, he accused the press of a "constant effort to blacken (Alfredo) Cardinal Ottaviani," with falsely interpreting the enlargement of Council commissions as a conservative-liberal issue, and with overplaying the subject of mixed marriage, which, he said, was mentioned only once during the second session -- "in connection with the ecumenical movement."

Msgr. Bandas predicted that "it will take pastors 50 years to straighten out the confusion created among our people by these self-appointed spokesmen for the Council and for the Catholic Church."

"Fortunately Paul VI is not going to stand for any foolishness," he said.

He said he has recent "confidential information" that the Papal Secretary of State (Amleto Cardinal Cicognani), speaking for Pope Paul VI, said "these...Catholic men and priests who go about Rome giving interviews or putting out views and organizing all kinds of movements are hereby ordered to cease."

(Msgr. Bandas is assigned to the Council's Commission on Bishops and Diocesan Government and the Commission of Studies and Seminaries. Paulo Cardinal Morella heads the first commission, Guiseppe Cardinal Pizzardo, the latter group. "Xavier Rynne," writing in the New Yorker magazine on Dec. 29, 1962, described him as a conservative adviser to Cardinal Ottaviani.)

The monsignor told his audience that "enthusiasm has declined for reunion with Protestants," being replaced with a more cautious view, and that interest has surged in relations with the Orthodox because of the meeting between Pope Paul and Ecumenical Patriarch Athenagoras.

Orthodox-Catholic relations will be solved "on the local level; by the way you treat the Orthodox," he said, adding that a good conciliar decree on Orthodox-Catholic relations is necessary.

He held that because the Orthodox "love and respect the Gospels" they would "have nothing to do with us" if they learned of "some very peculiar theories going around among us Catholics" which would reduce "parts of the New Testament to pious Jewish Midrash or something not historical at all."

Because of the Orthodox reverence for icons as representing "the redeeming influence of Christ on human nature," he said, they "would run and there'd never be a dialogue again" if they were aware of today's modernistic "outrageous sacred art" in the West, he declared.

RELIGIOUS NEWS SERVICE

DOMESTIC SERVICE

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MONDAY, FEBRUARY 17, 1964

Msgr. Bandas predicted that the issue of collegiality of bishops probably will not be decided for many years because "what the bishops want amounts to an infallible definition."

"What the bishops want," he added, is for the Council "to state that henceforth the Church is going to be ruled not only by the Pope but by the Pope with the bishops of the whole world who would constitute one indivisible body known as a collegium, so that whereas now the Pope rules the Church through the congregations of the Curia, what the bishops want is to move in on the Pope and with him tell the Curia what they are to do."

The bishops, he said, "expressed the desire not only to rule the Church with the Pope at all times -- not merely during the Ecumenical Council, but continually -- but they expressed the desire that this be declared as being of divine right, and there is the problem."

A declaration that the bishops rule the Church by divine right would mean that such rule is "something that Christ wanted and decreed," Msgr. Bandas said.

Because this "amounts to an infallible definition," he added, the issue must be thoroughly studied by Cardinal Ottaviani's Theological Commission and this probably will take years.

Cardinal Ottaviani, "accused of dragging his feet and being an obstacle to the progress of the Council, is simply carrying out his duty as the head of the theological commission. He's saying we must make a complete study of this," Msgr. Bandas said. "Certainly the accusations against the cardinal are unjust."

Enthusiasm has declined for reunion with Protestants, he claimed, because of Pope Paul's insistence that the Catholic Church cannot be "one member of a parliament of churches" but rather that unity must be based on "one faith, one participation in Sacraments and one adherence to a sole ecclesiastical government."

CUSHING EXPECTS NEW VATICAN TIE

Cardinal, at Brotherhood
Session, Forecasts Decision
2-21-64 387

Richard Cardinal Cushing said yesterday that he was "personally confident" that pronouncements on Catholic-Jewish relations and religious liberty would be adopted at the third session of the Vatican Council next fall.

The Archbishop of Boston, speaking at the annual New York Brotherhood Luncheon of the National Council of Christians and Jews, said:

"The voice of the Church on religious liberty and our relation to the Jewish people is being awaited, eagerly awaited."

"I pray to God that we shall not be disappointed."

The prelate said that he had felt "great personal disappointment" when the Vatican Council did not approve the two schema at its second session. But, he said, the delay could be "a blessing" because it would give time for deeper consideration.

"It could even help to insure that when adopted the final decrees will not be empty gestures, but will reach down into every phase of religious instructions and practices," he added.

He said the chapter on anti-Semitism acknowledged the great debt of Christianity to Judaism, and he continued:

"It was the sins of all mankind and not the actions of a few Jews and a few Roman soldiers 20 centuries ago that were responsible for the passion and death of Christ."

Speaking of the ecumenical movement, the Cardinal said: "We cannot expect physical unity among Christians in our lifetime or in the far distant future of thousands of years to come." However, he added, "we can expect unity of mutual understanding and love."

"We are in the springtime spirit of a new discovery of one another and of wonder at the myriad links which bind us all together after centuries of absurd separation," Cardinal Cushing concluded.

The gathering of 1,250 at the New York Hilton Hotel, Seventh Avenue and 53d Street, was momentarily startled to hear the Salvation Army Band break into "Hail to the Chief" at the beginning of the luncheon.

Then a filmed image of President Johnson emerged on the large screen over the speakers' table. In his brief recorded address the President praised the aims of Brotherhood Week and the National Conference of Christians and Jews.

Soloveitchik under fire

From our Correspondent

With the Vatican Secretariat for the Promotion of Christian Unity still canvassing opinions on the final form of the schema dealing with relations between the church and the Jews, to be submitted to the Ecumenical Council when it resumes in the autumn, Jewish circles here closely concerned with Christian-Jewish relations have voiced amazement and dismay about last week's attack by Rabbi Dr. Joseph B. Soloveitchik on only one version of the proposed decree.

Neither Cardinal Bea, head of the Secretariat for the Promotion of Christian Unity, nor these Jewish groups are completely satisfied with the draft criticized by Rabbi Soloveitchik as "nothing more nor less than evangelical propaganda." There has been no suggestion, however, that the draft which drew his ire is the final one and it is known here that Cardinal Bea has received more than 1,000 suggestions in reply to his invitation to bishops to submit any amendments they might have by mid-February.

'Every step approved'

It is claimed by these Jewish circles that Rabbi Soloveitchik is fully aware of these circumstances, having been consulted on, and approved of, every step taken by American Jews to make their views known to the Vatican.

His criticisms about groups and individuals establishing contact with the church in Rome particularly caused raised eyebrows since prominent Orthodox leaders close to Rabbi Soloveitchik have been in contact with high Catholic officials both here and in Rome without apparently earning his displeasure until last week.

JEWISH DOUBTS UNDERSTOOD

London Correspondent

A leading figure in the Roman Catholic Church in the United States and a member of the U.S.A. delegation to the Ecumenical Council has agreed that Jews cannot but find some of the utterances in the Vatican's draft document on relations between the Church and the Jews both "foreign and unacceptable."

Monsignor John M. Oesterreicher, director of the Institute of Judaean-Christian Studies at Newark, New Jersey, and a convert from Judaism, told the eighth annual brotherhood luncheon of the Agudath Achim Congregation, in Taunton, Massachusetts, that the decree proposed to the Ecumenical Council was, like all other conciliar documents, addressed to members of the Church.

"It thus speaks the language of Christians and proclaims truths that are at the very heart of their faith, worship and life." Yet, said Monsignor Oesterreicher, "what was foreign to Jewish belief and unacceptable to the Jewish conscience, need not be alien to their hearts."

The Catholic cleric, who was the recipient of the congregation's annual Brotherhood Award, said that there was "every likelihood, every hope" that the Ecumenical Council would adopt the schema on the Jews at its next session. But, he "made bold enough to say that, even now, before its adoption, the schema on the Jews has been written into the hearts of many" and has made "a strong impress on the Catholic mind."

VATICAN SECRETARIAT TO EXAMINE VIEWS ON CATHOLIC DECREE ON JEWS

ROME, Feb. 25. (JTA) ⁶⁴ The document on Catholic-Jewish relations, which failed to come up for consideration at the Ecumenical Council session last year, will be one of the subjects to be considered at a two-week meeting of the Vatican Secretariat for Christian Unity, which opened today.

The 30 members--Bishops and Cardinals--of the Secretariat, started their meeting under the presidency of Augustin Cardinal Bea, in Ariccia near Rome. The general theme of the session will be ecumenism. The first three chapters were discussed at the Ecumenical Council sessions. The prelates will examine all observations on Chapter Four, on Catholic-Jewish relations, and Chapter Five, on religious freedom.

The current session will mark the first assembly of the eight new members of the Secretariat elected during the last days of Council last year and the four new members named by Pope Paul VI after his return from his pilgrimage to the Holy Land in January.

The Secretariat, under Cardinal Bea's leadership and on the instructions of the late Pope John XXIII, prepared the draft on Catholic Jewish ties, which exempts Jews from any responsibility for the Crucifixion of Christ and warns all Catholics, lay and hierarchal, against any anti-Semitic attitudes stemming from the ancient charge of deicide.

'THE DEPUTY' OPENS TONIGHT IN NEW YORK; JEWISH GROUP WILL NOT PICKET

NEW YORK, Feb. 25. (JTA) ⁶⁴ The Jewish War Veterans announced today that they will not picket the performances of Rolf Hochhuth's controversial play, "The Deputy," which opens here tomorrow evening. A spokesman for the organization said: "The JWV has formulated no opinion as to the merits or message of 'The Deputy,' and will not participate in any effort to deter or prevent its showing." The play portrays the late Pope Pius XII as allegedly failing to protest publicly against the Nazi mass-murder of Jews.

The National Conference of Christians and Jews today issued a statement declaring that the "crisis" over the controversial play "can be molded into an opportunity for increased understanding rather than hostility among religious groups if response is mature, restrained and responsible."

Reactions which are determined "not by feelings of group loyalty and group defensiveness but solely by the merits -- or demerits -- of the work itself," were urged in a "Statement of Consensus" signed by an inter-religious group and released by Dr. Lewis Webster Jones, president of the NCCJ. The statement charged Hochhuth with dealing "one-sidedly" with both personalities and historic complexities, but finds the play valuable for posing major questions of moral responsibility.

Joining in the discussion of "The Deputy" on the invitation of the NCCJ, and signing the consensus, were Dr. Harvey Cox, professor of theology at Andover-Newton Theological Seminary, Newton Center, Mass; David Danzig, associate director of the American Jewish Committee; Dr. Tom F. Driver, of the faculty of the Union Theological Seminary here, who is drama critic for the protestant weekly, The Christian Century.

Also Rev. Robert A. Graham, a Jesuit priest, who is associate editor of America, national Catholic weekly; Rabbi Abraham Klausner, Dr. Franklin H. Littell, professor of church history at Chicago Theological Seminary, and Dr. Gordon C. Zahn, professor of sociology at Loyola University, a Catholic institution in Chicago.

In a separate statement issued today, Rabbi Balfour Brickner, director of the Commission on Interfaith Activities of the Union of American Hebrew Congregations (Reform), rejected the suggestion that presentation of "The Deputy" might damage Catholic-Jewish relations. He said the play is not "anti-Catholic." He held that Jewish-Christian relations "have progressed beyond the level where we fear to speak our hearts and minds to one another lest we offend."

Vat. - 2nd Ec. C. 1960
NEWS FROM AERIALS

Cardinal confident on Vatican schema

FROM OUR CORRESPONDENT—New York

Cardinal Cushing of Boston is "personally confident" that the third session of the Ecumenical Council will adopt declarations on Catholic-Jewish relations and religious liberty when it convenes in September, he told the annual New York Brotherhood Luncheon of the National Council of Christians and Jews.

"The voice of the Church on religious liberty and our relation to the Jewish people is being eagerly awaited. I pray to God that we shall not be disappointed," the Cardinal said, adding that he had experienced "great personal disappointment" when the Council did not approve the two schemas at its previous session.

Cardinal Cushing, who is the Archbishop of Boston, is close to Cardinal Bea, head of the Vatican's Secretariat for the Promotion of Christian Unity, whom he praised as the "guiding spirit" of the two schemas. He was Cardinal Bea's host when the latter came to the United States last year for the "Agape" (Love Feast) of the Friends of the Pro Deo University in Rome, among them the American Jewish Committee.

The chapter on Judaism acknowledged the debt of Christianity to Judaism, he said, and continued:

"It was the sins of all mankind and not the actions of a few Jews and a few Roman soldiers 20 centuries ago that were responsible for the passion and death of Christ."

Throughout his lengthy talk, Cardinal Cushing apparently referred to the version of the so-called "Chapter Four" relating to the Church and the Jews, which is commonly known, and not to any changed version based on the thousand or more suggestions Cardinal Bea has received in answer to his request for them.

Common heritage

"Cardinal Bea's statements," Cardinal Cushing said, "is more than a condemnation of anti-semitism. It recalls in magisterial language the debt of Christianity to Judaism. It calls solemnly to mind what the Church of Christ has received through the chosen people of Israel."

"We live in an atmosphere that is new and good," he declared. "We have a sense among Christians, and among Christians and Jews, of a common heritage which we share in various ways. We are in the springtime of new discovery of one another and of wonder at the myriad links which bind us together after centuries of separation."

"Popes John and Paul have been matched by Orthodox and Protestant leaders of tremendous stature among their respective groups in an urge to explore together, to work and pray together. Equally, they extend the hand of love and the expression of debt to the people of God's first covenant—the Chosen People of Israel."

Among others at the luncheon were Archbishop Iakovos, the head of the North and South American Archdiocese of the Greek Orthodox Church, and Rabbi Israel Moshowitz, former president of the New York Board of Rabbis.

Vatican Said to Strengthen Ecumenism Schema

Not in - line
Philadelphia Prelate Says It

Notes Religious Liberty
3-11-64 9

Special to The New York Times

PHILADELPHIA, March 10 — Archbishop John J. Krol told a meeting of Jewish leaders tonight that the schema on ecumenism of the Second Vatican Council had been rewritten and strengthened.

The schema includes chapters on Jewish-Christian relations and on religious liberty.

Archbishop Krol, head of the Philadelphia Roman Catholic Archdiocese, said the rewritten document would be presented to the third session of the Ecumenical Council, which is scheduled to convene in Rome Sept. 14.

The Archbishop described the rewritten schema as "bolder" than the original version.

He spoke in the Bellevue-Stratford Hotel at a meeting sponsored by the Philadelphia Chapter of the Anti-Defamation League of B'nai B'rith and the Federation of Jewish Agencies.

The sponsors of the meeting said it was the first time the head of the Archdiocese had spoken at a meeting of Jewish organizations.

The rewritten text of the schema was not available, Archbishop Krol said. He noted, however, that the original draft had stated, in effect, that it was false and "injurious to brand the Jewish people as Deicides—slayers of God."

The chapter also stated, he added, that the New Testament provided "no valid basis and should not be distorted to provide a screen for hatred and anti-Jewish feeling or persecution."

He said the council's Secretariat for Christian Unity completed rewriting the schema last Saturday.

Opposition in the council to the chapters dealing with anti-



Associated Press
Archbishop John J. Krol

Semitism, the Archbishop said, represent nothing unusual. Every schema, he declared, is debated vigorously.

There is no doubt subjects of Jewish-Christian relations and religious liberty will be included in the council, Archbishop Krol said.

Spellman at Rome Meeting

Special to The New York Times

ROME, March 10 — The Central Coordination Commission of the Roman Catholic Church's Ecumenical Council met today to discuss how to bring the assembly to an end with its session this year.

Cardinal Spellman of New York attended the meeting. He is one of the 10 Cardinals who are members of the commission, the steering body of Vatican Council II, the conference of more than 2,000 prelates from all over the world.

Today's meeting of the coordi-

Panel Hopes to End Council With Session in Fall

nating group was the third since the Council's second plenary meeting closed last Dec. 4. The Council was opened by Pope John XXIII in October, 1962.

L'Osservatore Romano, the Vatican newspaper, said today that Pope Paul VI hoped the Council could be ended with the third plenary session, scheduled to run from Sept. 14 to Nov. 20. The article in the Vatican organ was signed by Msgr. Fausto Vallain, secretary of the Council's press committee.

The article pointed out that much Council work had been done in commissions and by consultations in writing with all the assembly's participants. It announced that "a new method of debate" would be adopted in the coming session to "limit useless repetition of words and concepts."

Thus, Monsignor Vallain said, the 10 weeks of the third plenary session would probably be sufficient to "complete the great work courageously willed and started by John XXIII," namely church renewal.

The spokesman declared that some "targets" of the Ecumenical Council might be attained after the last session by existing or new groups.

Ecclesiastics here mentioned the Council's Secretariat for the Promotion of Christian Unity as a body that almost certainly would continue functioning after the session ends.

It was also suggested Pope Paul might create a permanent commission of Bishops from all over the world would assist him in church government and supervise operations of the Roman Curia, the Vatican's central administration.

FORCEFUL ECUMENISM DRAFT
PROPOSED FOR COUNCIL

Not re Lewis
By Religious News Service (3-12-64)

VATICAN CITY (RNS) -- When the Second Vatican Council holds its third session this fall, it will vote on a redrafted schema on ecumenism or inter-religious relations, which is stronger and more forceful than the original one presented at the second session last year.

This was learned from a qualified source which noted that the schema contained two chapters in which religious leaders generally throughout the world have been particularly interested. One is chapter four, which would condemn anti-Semitism on religious grounds. The other is chapter five which would uphold the right of every person to worship God according to his conscience.

The source said the ecumenical schema was re-drafted at a working session of the Vatican Secretariat for Promoting Christian Unity at Ariccia, a small town near Rome, from Feb. 24 to March 7.

Among those who took part in the session were two American prelates -- Archbishop Lawrence J. Shehan of Baltimore, Md., and Bishop Ernest Primeau of Manchester, N.H. -- who were added to the Secretariat last November, increasing total membership to 22. The Secretariat is headed by 82-year-old Augustin Cardinal Bea, regarded as the Catholic Church's top ecumenist.

Some 2,000 amendments submitted by Council Fathers from many countries were weighed at the Ariccia meeting in redrafting the schema on ecumenism, according to the informant. He said the new draft is more forceful because the amendments reflected a "deep conviction" on the part of those who proposed them that the Council must condemn anti-Semitism and proclaim freedom of conscience.

"It now appears," he added, "that it was very wise not to rush the schema at the end of the Council's second plenary session. Public reaction to it caused bishops everywhere to think thoroughly about the issues involved and the result is a stronger, not a weaker or compromise text."

When Archbishop Shehan returned from the second session last December, he said it was "a disappointment to us" that the chapters on relations with the Jews and on religious liberty were not taken up at the session. However, he explained that there was "considerable reason for not trying to rush them through at the last minute," and "we will take them up next time."

Both Archbishop Shehan and Bishop Primeau have been outstanding in promoting interreligious cooperation and understanding in the United States. Bishop Primeau established a precedent last May when he became the first Catholic prelate to address a session of the annual convention of the Protestant Episcopal Diocese of New Hampshire. His presence was cited by the Episcopal body in a special resolution expressing "gratitude to God for the growth in understanding and Christian concern among the separated Christian bodies."

STRONG COUNCIL STATEMENT SEEN
ON JEWS; RELIGIOUS LIBERTY

Religious News
By Religious News Service (3-12-64)

PHILADELPHIA (RNS) -- The Vatican Council's third session may be expected to condemn anti-Semitism forcefully and restate the Roman Catholic Church's position on religious liberty, Archbishop John J. Krol of Philadelphia told some 500 Jewish leaders here.

Marking the first time that a Philadelphia Catholic archbishop has addressed a Jewish meeting, the prelate was guest of the Philadelphia Chapter of the Anti-Defamation League of B'nai B'rith and the Federation of Jewish Agencies.

He reported that chapters in the Schema on Ecumenism dealing with Jewish-Christian relations and religious freedom had been revised and completed March 7 for circulation to the Council Fathers before they gather in Rome for the third session on Sept. 14.

Although the archbishop said he had not yet seen the revisions, he had been advised by a member of the Secretariat for Promoting Christian Unity that they were "bolder" than the original texts.

Archbishop Krol, who has a key role in the Council as an under-secretary, stressed that "a statement on Christian-Jewish relations is important and timely."

"In recent years some have distorted the Gospel account of the Crucifixion, and used the distortion as a pretext for persecuting the Jews," he said. "The statement should help to eliminate future attempts to pervert the Gospel narrative from a Gospel of love into a Gospel of hate."

"The New Testament provides no basis for hate or anti-Jewish feeling. On the contrary, it provides the example of the dying Christ. He did not condemn the Jews. In fact, He prayed for their forgiveness because they knew not what they were doing."

Archbishop Krol quoted Augustin Cardinal Bea, president of the Christian unity secretariat, as saying: "Since the blame for the Crucifixion of Christ cannot be attributed to all the Jewish religious leaders, much less to all the Jews in Palestine, or in Jerusalem, or in the world at the time, certainly such blame cannot be attributed to the Jews living 20 centuries later."

The original text that was introduced at the last session of the Council stated, in effect, "that it is false and injurious to brand the Jewish people as deicides (slayers of God), and that the New Testament narrative of the life, suffering and Crucifixion of Christ provides no valid basis for hatred or anti-Jewish feelings."

Archbishop Krol said there "have been some cynical reports about 'veiled maneuvers' to prevent the schema from discussion last December." He called them untrue and said that it was simply a case of "time running out."

There was some opposition, but no schema has been free of debate or of opposition, he observed.

Some bishops from the Middle East thought that the draft on anti-Semitism might be construed to have political implications. Others thought that no single ethnic group or religion should be singled out for particular attention. Some felt that the Jewish-Christian statement did not belong in the schema on Christian unity.

Religious liberty is dealt with as "the natural right of all men," and a great number of the Council Fathers, said Archbishop Krol, "believe that this clear and repeated teaching of the Church should be restated by the Council." (more)

RELIGIOUS NEWS SERVICE

DOMESTIC SERVICE

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THURSDAY, MARCH 12, 1964

Summarizing the Council generally, the archbishop concluded: "While its specific aim is strictly spiritual and religious, and it is restricted to the internal renewal of the Church, it is already evident that its influence will reach beyond the Church. Its over-all impact in the world will be a greater effort to promote the reality that God is the Supreme Factor in life, and we are all creatures of God."

Archbishop Krol was welcomed by David Berger, as chairman of the board of the Anti-Defamation League of B'nai B'rith, and by former Judge Nochem Winnet, as president of the Federation of Jewish Agencies of Greater Philadelphia.

These two groups sponsored the precedent-setting meeting along with the Jewish Community Relations Council.

At the close of his address, Archbishop Krol was given a replica of the plaque at the entrance to the Pope John XXIII Memorial Forest in Israel, created by the Philadelphia Chapter of B'nai B'rith. In making the presentation, Philip J. Kendall, the chapter's president, said of the late pontiff:

"His memory is cherished by all Jews. He was the 'Pope of Peace.'"

Early Vatican Vote Likely on Interfaith Schema

Vatican News
Draft Due on Jewish Issue
and Religious Freedom

3-12-64

By PAUL HOFMANN

Special to The New York Times

ROME, March 11—The Ecumenical Council will vote on a "bold" new proposal on interfaith relations early in its third plenary session this autumn, a qualified churchman said today.

The draft, or Council schema, includes chapters on the attitude of Roman Catholics toward Jews and on religious freedom. The chapter on Jews would condemn anti-Semitism on religious grounds and the chapter on religious freedom would uphold every person's right to worship according to his conscience.

The churchman, who has been collaborating in drafting the text in the last few weeks, described it as a distinct improvement on the interfaith schema that went before the Council's second plenary session last autumn. "The new draft is stronger," the expert said.

About 2,000 amendments proposed in writing by the Council Fathers—Bishops and other prelates—in many countries were considered in revising the original text, which was known as the schema on ecumenism. The ecumenical movement seeks Christian unity and is also interested in relations with non-Christian faiths.

Secretariat Rewrites Schema

The ecumenical schema was re-elaborated in a working session that the Ecumenical Council's Secretariat for Promoting Christian Unity held in Ariccia, a hilltown southeast of Rome, from Feb. 24 to March 7.

Several United States members of the Secretariat including Archbishop Lawrence Joseph Shehan of Baltimore and Bishop Ernest J. Primeau of Manchester, N. H., participated in the gathering.

The Secretariat is headed by Augustin Cardinal Bea, the 82-year-old German Jesuit who is the Roman Catholic Church's foremost ecumenist. He is assisted by an international commission of Bishops and other ecclesiastics and a small permanent staff.

A Secretariat source today termed the redrafted schema on ecumenism more forceful than the original one because most of the amendments reflected a "deep conviction" of their proponents that the Council must condemn anti-Semitism and proclaim freedom of conscience.

"It now appears," the source



Camera Press-Pix
Augustin Cardinal Bea, who is redrafting the schema.

New Statement Is Said to Be Stronger Than Earlier One

and the result is a stronger, not a weaker or a compromise text."

The source was alluding to criticism of the schema on ecumenism by conservatives at the Council. They were known to be concerned even more about the chapter on religious liberty than about the one on relations between Catholics and Jews, fearing that a Council pronouncement on freedom of conscience might encourage agnosticism, atheism and Communism.

Conservative opposition was a reason for the failure of the Council's second plenary meeting to take test votes on the drafts of chapters concerning Catholic-Jewish relations and on religious liberty before it adjourned in December.

The Council had concluded its general debate on the controversial schema's first three chapters, which deal with relations between Roman Catholics and other Christians.



VATICAN: 'SCHEMA MUST BE SHORTENED'

3-13-64

From our Correspondent

Vatican City Rome

An order has been received from the highest Vatican authorities by the Secretariat for the Promotion of Christian Unity that the schema on Ecumenism, including the chapter dealing with relations between the Church and the Jews, should be

greatly shortened. (The full version of the latest draft appears in the panel below.)

According to informed sources, the intention is to render the documents to be considered by the Ecumenical Council more concise. Meanwhile, it is understood that most of the suggestions concerning the chapter on the Jews which were received by the Secretariat from many parts of the world were not of a "positive" nature.

Members of the Secretariat, who have just concluded a fortnight's secret meeting near Rome, found that many bishops and patriarchs favoured widening the draft to take in other non-Catholic religions. There is no indication yet as to how the text might be modified before it is resubmitted to the Council at its next session in the autumn.

There is also no indication whether the drafting of the chapter on the Jews is to be left to Cardinal Bea and the Secretariat for the Promotion of Christian Unity or whether it will be passed, as the Pope has previously intimated, to the still unformed Secretariat for Non-Christian Religions.

BISHOP DENIES MEDIATION

From our Correspondent

Rome

Mgr. Hanna Kaldani, Bishop of the Latin Patriarchate in the Holy Land, denied on Monday a report hinting that his visit to Rome might be a mission to examine the possibility of negotiations for *de jure* recognition of Israel by the Vatican.

He also denied that it might be concerned with the possibility of Vatican mediation between Israel and the Arab States.

CHAPTER IV

The Relationship of Catholics to non-Christians and especially to the Jews

After treating of the principles of Catholic Ecumenism we do not wish to pass over in silence that the same principles, with due allowance for differences, should be applied when there is question of the manner of dialogue and co-operation with non-Christians, who worship God or at least strive, according to conscience and with good will, to observe the moral law instilled into the nature of man.

This is especially true when there is question of the Jews, who enjoy a special bond of unity with the Church of Christ.

The Church of Christ gratefully recognises that the beginnings of its faith and election, in God's mystery of salvation, are to be found already in the Patriarchs and Prophets. It confesses that all Christians, sons of Abraham according to faith (Gal. 3, 7), are included in the vocation of that Patriarch and that the salvation of the Church is mystically prefigured in the exodus of the chosen people from the land of slavery. The Church, although it is a new creature in Christ (Eph. 2, 15), cannot forget that it is a continuation of that people with whom God, in his ineffable mercy, once deigned to enter into the Old Covenant.

Moreover, the Church believes that Christ, our Peace, embraces in one love both Jews and Gentiles and has made both one (Eph. 2, 14) and that the reconciliation of the whole world in Christ is announced through the union of both in one body (Eph. 2, 17). Although a large part of the chosen people remains separated from Christ, it would be unjust to call it an accursed people, since it remains most dear to God because of the Fathers and the gifts given to them (Rom. 11, 28) or to call it a deicide people since the Lord by his passion and death has atoned for the sins of all men, which were the cause of the passion and death of Jesus Christ (Luke 23, 34; Acts 3, 17; I Cor. 2, 8).

The death of Christ was not caused by a whole people then living, and much less by a people of today. Therefore, priests must be careful not to say anything in their catechetical instruction or preaching which might give rise in the hearts of their hearers to hatred or contempt for the Jews. And the Church does not forget that from this people were born Christ Jesus according to the flesh, the Virgin Mary, the Mother of Christ and the Apostles, the foundation and columns of the Church.

Therefore, since the Church possesses such a common heritage with the synagogue, this Sacred Synod wants to foster and commend in every way mutual understanding and esteem towards each other which are obtained through theological studies and fraternal dialogues and moreover, just as it severely condemns injustices to men wherever they occur, so even more with maternal concern it deplores and condemns hatreds and persecutions against the Jews whether they occurred in times past or in our own times.

1-11-64

Vol. - 2nd Ec. C. J. 1963

CHAPTER IV LONDON JEWISH COUNCIL

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ARCHBISHOP HEENAN'S ASSURANCE

Continued from page 1

reference, said the Archbishop. Two of its members were Jewish by race—Father Baum and Monsignor Oesterreicher. These two men were chosen as consultants of the Secretariat because they would be able to guide it in its discussions on the larger unity which must include Jews.

In the Christian tradition, it had always been understood that the Jews were responsible for the death of Christ. In a sense, he stated, this was true. But it had been forgotten that all the people in the Gospel story were Jews and therefore it was not significant that it was the Jews who killed Jesus. But, he warned, the illiterate could be easily misled.

The Secretariat wanted to put the facts in true perspective. Its other objective was to correct bad history, which had been used to poison the minds of the uneducated against the Jewish race. Even in schools today there were examples of English literature which had fostered the hatred of the Jewish people.

The Secretariat, Dr. Heenan said, was determined that the Chapter on the Jews should have its proper place. It was felt that the Church must use the opportunity of expressing in the name of Christians the horror with which they regarded the events of this century.

But it would have been a tactical error if the Secretariat had insisted on the vote being taken during the session. The subject of Ecumenism came before the Council only two weeks before the close of the session. The first three chapters took about eight days and the Council was left with only two days to discuss the Chapter on the Jews.

Safe majority

There was no doubt that if a vote had been taken, it would have received a safe majority. But if only one or two bishops had voted against the schema, the impression would have been gained that the Catholic Church harboured anti-Semitic prelates. "You can realise that a travesty of facts that would have been," Dr. Heenan stated.

The Archbishop also explained why, ten years ago, the Vatican banned British Roman Catholics from taking part in the work of the Council of Christians and Jews—a ban which has now been lifted.

"We are not, of course, quite back where we were in 1954, but we must be patient. Soon, all will be as before."

He recalled that at meetings of the International Council of Christians and Jews, views were

expressed which were incompatible with Catholic principles.

The Holy See was dismayed and the Holy Office took the view that the British Council of Christians and Jews was largely in sympathy with the ideas expressed. Dr. Heenan said that it was possible, even probable, that the Vatican was misinformed. Perhaps the opinions of one or two people were represented to be those of the whole Council.

Despite pleas for further investigation the Holy See took immediate and vigorous action and Catholics were ordered to resign, which they did reluctantly.

Dr. Heenan recalled that when he was Archbishop of Liverpool he and another bishop went to the Holy Office to request suspension of the ban. Cardinal Ottaviani agreed, that the ban might be removed.

The Archbishop of Canterbury said that the Council of Christians and Jews stood for the great cause of freedom and toleration. It stood for that toleration which sprang from depth and conviction, recognising that other peoples were creatures of God and were also made in God's own image. The moral power of the Council was growing yearly.

Courageous statements

Referring to Dr. Heenan's presence at the meeting, Dr. Ramsey said that Archbishop Heenan was now "living among us as our friend and neighbour."

In expressing thanks to Dr. Heenan, Dr. Brodie said that Jews in all parts of the world were interested in the proceedings of the Vatican Council.

It was a measure of the attitude of the Fathers of the Church today that they had included this particular chapter even though there were no voting.

Nevertheless, the fact remained that sentiments were expressed that indicated the appreciation of the need for a reappraisal of the attitude of Christianity to the Jewish people. "To my mind the measure of the grace of God is manifested in the hearts and minds of the prelates."

Dr. Brodie also referred to the difficulties which Russian Jewry and Jews in other Communist countries were experiencing.

A report on the year's work of the Council was given by the Venerable C. Witton-Davies, Archdeacon of Oxford, and the financial statement was given by the treasurer, Mr. Edmund de Rothschild.

All the honorary officers were re-elected.

ARCHBISHOP HEENAN'S ASSURANCE

Catholics will condemn antisemitism

LONDON JEWISH CHRONICLE

JEWISH CHRONICLE REPORTER

A firm assurance that bishops attending the next session of the Vatican Council will vote for a declaration condemning anti-semitism was given by the Archbishop of Westminster, Dr. John Heenan, last week. He was speaking at the 21st annual meeting of the Council of Christians and Jews held at Church House, Westminster. The Archbishop of Canterbury, Dr. Michael Ramsey,

presided and among those who attended were the Apostolic Delegate to Britain, the Rev. Igino Cardinali, and the Chief Rabbi.

Dr. Heenan stressed that the delay in voting upon this declaration at the last session was not due to any anti-Jewish feeling on the part of the bishops. Difficulty arose because it was felt that the Chapter on Christian Unity was the right place to include such a declaration and that it should be debated under Schema 17, which considered the place of the Church in the modern world.

"I want to assure and reassure my Jewish friends that the reasons for the delay were not that the Vatican Council has anything remotely to do with anti-Jewish feeling."

"The difficulties were largely problems of theology and there is no doubt at all that the Fathers will give themselves the joy of voting to bring to the attention of the whole world the evil of anti-semitism."

The Secretariat for Promoting Christian Unity, whose president is Cardinal Bea, had never taken a restricted view of its terms of

Continued on page 14, column 4

Vat. 2^d Ec. 1st

Cardinal Bea Speaks on Ecumenical Council's Decree on Jews

COLOGNE, March 16: (JTA) -- Augustin Cardinal Bea, president of the Vatican's Secretariat for the Promotion of Christian Unity, and architect of the last Ecumenical Council's draft proposal for improving relationships between Catholics and Jews, told an audience of 4,000 persons here that, to understand the historical significance of that

document, one must keep in mind "the long, sad history of Jewish-Christian relations, including the factor of anti-Semitism,"

Cardinal Bea was one of the speakers here yesterday at ceremonies concluding observance of Brotherhood Week in connection with the exhibition, Monumenta Judaica, which has been viewed by 100,000 persons since it opened at the Fair Grounds here four months ago. Sharing the platform with him were a Lutheran Bishop, Dr. Wilhelm Staehlin; and a Jewish educator, Dr. Ernst Simon, of the Hebrew University at Jerusalem.

The draft of the Ecumenical Council's document dealing with Christian-Jewish relations, said Cardinal Bea, followed a concrete wish of the late Pope John XXIII, who had summoned the Council. The last Council session's postponement of a decision on that issue, said the cardinal, should not be underestimated. That delay, he declared, furnishes a means whereby many of the Council fathers might have the opportunity to think about it. It is not easy for many bishops, he said, to come to terms quickly "with a problem as difficult as this." Further than that, he told the audience, it would be "improper and imprudent" for him to make any other statement regarding the document.

Dr. Simon, in his address, called attention to the Jewish-Christian document before the Ecumenical Council, saying it is "everyone's hope that the initial impulses from the second session of the Council would lead to beneficial results." Among other prominent religious leaders at the ceremonies were Joseph Cardinal Frings, Archbishop of Cologne; and the Rev. Corrado Bafile, the Papal Nuncio in Germany.

VATICAN RADIO CITES CARDINAL'S
SERMON AT PROTESTANT CHURCH

TUESDAY, MARCH 17, 1964

Vat. - 2nd Ec. C. News
By Religious News Service (3-17-64)

VATICAN CITY (RNS) -- Vatican Radio broadcast a summary here of the remarks of Richard Cardinal Cushing, Archbishop of Boston, from the pulpit of a Congregational church in Massachusetts.

The summary, given in many languages, cited Cardinal Cushing's comments in which he said Roman Catholics must respect the religious convictions of others.

It also summarized his talk condemning the charge which blames Jews alone for the death of Christ.

In his talk from the pulpit of the Wellesley (Mass.) Congregational church, the Boston prelate had expressed hope that the Second Vatican Council would issue a declaration on religious liberty and a statement on Christian-Jewish relations that would condemn anti-Semitism.

Observers here noted that Vatican Radio has increasingly cited the comments of Cardinal Cushing on ecumenism and has given thorough coverage of his many appearances before Protestant bodies.

In its most recent broadcast, the station stressed that the speech covered was one of several given by Cardinal Cushing in Protestant churches.

When the third session of the Council opens in September it will discuss the schema on ecumenism; one chapter is related to religious freedom in the modern world, another is devoted to Christian-Jewish relations.

Discussed briefly at the second session just before its close, the chapters won hearty endorsement from U.S. bishops. Recently, Archbishop John J. Krol of Philadelphia and Vatican sources here confirmed that the chapters had been revised and "made stronger" before submission to Council Fathers for study.

(In his talk at Wellesley, Cardinal Cushing addressed members of Protestant Episcopal, Methodist and Congregational churches.

("There is no hope, humanly speaking" for an amalgamation of all churches "in our lifetime," he said, but a "unity of love" can embrace persons of every faith "talking together, working together and praying together."

RELIGIOUS NEWS SERVICE

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TUESDAY, MARCH 17, 1964

(He said it was "regrettable" that in the past "we have been living in our ghettos...we have hardly talked with one another -- and sometimes we were fighting."

("Our task," he continued, "is to know, respect and esteem the conscientious religious beliefs of all people...it is to love one another, to work with all people for the common good of our country and the world."

(Taking part in the program with Cardinal Cushing were the Rev. Henry Rust, pastor of the host church; the Rev. Samuel S. Johnston of St. Andrew's Protestant Episcopal church; the Rev. Guy Morrison of Wellesley Methodist church; and Rabbi Jacob Lantz of Temple Beth Dlohin.)

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**PRELATE SEES ONLY 'PRO FORMA'
VOTES AGAINST JEWISH CHAPTER**

Vat. - 2nd Ec. C., June
By Religious News Service (3-18-64)

PITTSBURGH (RNS) -- Adoption by Vatican Council II of the ecumenism schema's chapters on religious liberty and relations with the Jews was predicted here by Bishop John J. Wright of Pittsburgh.

The Roman Catholic prelate commented that he would be "much surprised if the chapter on religious liberty ran into serious worry or fatal trouble."

He declared that the chapter on relations with the Jews might encounter "pro forma opposition from bishops obliged to go back to dioceses situated in countries ruled by Arab dictators," but he commented he saw "no likelihood it would be defeated."

Bishop Wright spoke in a lecture series sponsored by the professional associations of Catholic doctors and lawyers.

Later, as a discussion period bogged down, the bishop remarked smilingly: "In the absence of any questions on the subject, I consider myself under mandate to vote for both chapters."

**RABBI DECLARES JEWS NEED NOT
BE GRATEFUL FOR COUNCIL SCHEMA**

By Religious News Service (3-18-64) *Vat. - 2nd Ec. C. Jews*

MONTREAL (RNS) -- An Orthodox rabbi said here that Jews "need not be grateful, or overwhelmed or elated" over being "absolved" by the Roman Catholic Church of "God-killing."

"Indeed," declared Rabbi Chaim Denburg of Montreal, noted author and scholar, "we Jews will not owe the Church one iota of gratitude if we are cleared. On the contrary, it is the Church that owes us the apology for the centuries of their dark record towards us."

"Anti-Semitism," he added, "is not a Jewish problem; it is the Christians' problem. The charge of deicide is a blot on the Christian conscience. If this charge is removed, it will cleanse the Church's soul, not ours."

Rabbi Denburg participated in what was believed to be the first public forum here to feature a rabbi and a Roman Catholic priest. The priest was Father Jean Martucci, Old Testament professor at the University of Montreal and the Grand Seminary here. He is an authority on Judaism.

More than 250 persons, including priests and nuns, attended the meeting at a Jewish-maintained public library.

Rabbi Denburg said the Second Vatican Council, at its second session, had begun study of an ecumenism schema's chapter "clearing" Jews morally of Christ's death.

Such a resolution, he said, had "led many Jews to become grateful to the Church."

(The Council, in September, will take up the document on Jewish relations that holds all men, not solely the Jews, have responsibility for the death of Christ. U.S. prelates have predicted passage of the schema chapter which also condemns anti-Semitism.)

"We have been overwhelmed by the torrents of publicity," he declared. "The reaction to such a proposal was unreasonable and over-emotional. In this mood of elation and gratitude, some Jewish leaders were prepared to bow and offer to the Church all the traditions of Judaism for nothing. But how can we be absolved for something of which we were never guilty?"

"With few exceptions, the Church's record towards the Jews is dark," said Rabbi Denburg.

He said the Church still has not expressed her regrets to the Jews for her attitude in the past. "Germany did; many persons as individuals did."

(more)

RELIGIOUS NEWS SERVICE

FOREIGN SERVICE

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WEDNESDAY, MARCH 18, 1964

Father Martucci said if the Christian Churches were to be reunited, they must go back to the source of their beliefs -- Judaism. He said the ecumenical movement was not a movement to make Christians more powerful against the Jews.

"The movement cannot but have positive effects with regard to Jews," he stated. "If ecumenism is to have any love of God, it has to have a rapprochement with the Jews."

He called the disunity of Christian Churches a "scandal," and added:

"Ecumenism is not a search for a minimum of truths, but the whole truth. It is a search for the love of God, of neighbor. If we are fully Christian we are united; if we are not united, then we are not fully Christian."

JA *MA*
LONDON JEWISH UNION

3-27-64

'VATICAN DRAFT HISTORICALLY IMPORTANT'

From our Correspondent

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

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

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

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

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

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

Ver. - 248.C Archbishop on Crucifixion *3-27-69*

Jewish Chronicle Reporter

"It is always wrong when people try to lay blame upon the Jews for the Crucifixion of Jesus Christ. In the event the Roman Governor was no less responsible for what happened."

This is stated in a letter from the Archbishop of Canterbury to the London Diocesan Council for Christian-Jewish Understanding on the responsibility for the Crucifixion. The Council, with the support of the Church's Ministry Among the Jews, requested the Archbishop to make a statement on the subject.

Selfishness

In his statement, Dr. Ramsey continues: "The important fact, however, is that the Crucifixion was the clash between the love of God and the sinfulness and selfishness of the whole human race. Those who crucified Christ are in the true mind of the Christian Church representatives of the whole human race, and it is for no one to point a finger of resentment at those who brought Jesus to his death, but rather to see the Crucifixion as the divine judgment upon all humanity for choosing the ways of sin rather than the love of God."

Vat. - 2-4 Ec. C., Jan
4-3-64

Minister calls for new concept of Jesus

Jewish Chronicle Reporter

Searching questions on the resolution now before the Vatican Council seeking to outlaw antisemitism and to bring a closer relationship between Christians and Jews were put to Catholics last week by the Rev. Dr. I. Levy, minister of the Hampstead Synagogue.

Dr. Levy was speaking at a forum on this subject organised by the Sisters of Zion at the Convent Hall, Notting Hill.

Though Jews welcomed the Vatican move, he said, they were perplexed. They wanted to know what the Vatican resolution really implied when it sought to ban antisemitism and to strike from the records the allegations of deicide against the Jews.

Referring to the history of persecution by the Church against the Jews, Dr. Levy said that it was not enough to forget. One must also forgive—and that was the most difficult.

"The Jews have had to bear more than one cross. If you forget the past, you will merely be indulging in pious platitudes and achieve nothing," he said.

How far would the Vatican resolution go? Would the story of Easter be told differently? Would children still be taught that the Jews called out "Crucify him," or would there be a footnote stating what this really implied?

Producing a Spanish document

now circulating among children, giving illustrations of blood libel against the Jews, Dr. Levy said: "While we piously discuss this problem, this poison is still being injected into the veins of innocent children."

In reply to a questioner, Dr. Levy said that Jews needed to revise their popular concept of Jesus.

"To me," he stated, "Jesus represents a profoundly religious Jew who taught Judaism as he understood it."

"I have come to regard him as a great figure in Jewish history but he did not represent the divine in human form in the sense of God incorporate, but that does not minimise the respect we have for him as a person."

Also taking part in the forum—over which the Rev. W. W. Simpson, general secretary of the Council of Christians and Jews, presided—were Professor the Rev. Hubert Richards and the Rev. Thomas Corbishley.

Professor Richards said there was a need for rethinking about Judæo-Christian relationship. "We must face the fact that we have Jewish blood in our veins. To strike at the Jew is to strike at the very face of our own mother."

Father Corbishley stressed that antisemitism did not spring from Christianity. It flourished in spite of and not because of Christian belief and practice. Christians were failing as Christians if they allowed such an attitude to exist in their minds.

JEWISH
VES



Vatican - 2nd Ec. C. 1965
ECUMENICAL COUNCIL SEEN CERTAIN TO APPROVE CHAPTER ON JEWISH RELATIONS

ROME, April 14. (JTA) ⁶⁴ An informed source here asserted today that it appeared certain the Ecumenical Council would discuss and approve a proposed declaration on Catholic-Jewish relations.

Referring to plans to shorten the remaining work by removing that declaration from the chapter on Christian ecumenism and making it a separate appendix, the source said that this proposed change definitely would not weaken the effect of the declaration. It would absolve Jews from any blame in the crucifixion of Christ, and warn Catholics against anti-Semitism stemming from that ancient charge.

The source said that despite the efforts to shorten the remaining agenda, there was a possibility that a fourth plenary Council session might be necessary. It was indicated that among topics considered certain to get final approval also were the chapter on ecumenism and on freedom of religious conscience.

(In Geneva, today, Prof. Hans Deutsch, a well-known international lawyer and publisher, said upon his return from an audience in the Vatican with Pope Paul VI, that the Pontiff had endorsed an appeal to put an end to prejudice and misunderstanding which has hampered Jewish-Christian relations for centuries. He said the Pope had shown "much understanding" and was "fully concerned" with directing his efforts toward influencing greater tolerance between the two great religious denominations.)

**BISHOP SEES STRONGER COUNCIL
DRAFT ON ANTI-SEMITISM**

Vat. - 2nd Ec. C., Jews

By Religious News Service (4-14-64)

BUFFALO, N.Y. (RNS) -- The Second Vatican Council's delay in adopting a denunciation of anti-Semitism was "a blessing in disguise," a Roman Catholic prelate told the Buffalo Chapter of the American Jewish Committee.

Bishop James A. McNulty of Buffalo said the document, due to come before the Council's third session next fall, was considerably revised by a Council commission and will prove to be "an even stronger instrument against anti-Semitism."

American bishops attending the second session gave unanimous approval to the stand against anti-Semitism, he said. Time ran out, the prelate added, before it could be acted on as the session closed.

Bishop McNulty, in addressing the American Jewish Committee, was the first Bishop of Buffalo to appear before a Jewish agency. He was introduced by Dr. Martin L. Goldberg, rabbi of Temple Beth Zion.

The Council's third session, according to the prelate, will be concerned with a statement on religious liberty, the relationship between the Pope and the bishops, the role of the laity in the Church, and the Church's work in the modern world.

Observers said Bishop McNulty's talk was but another instance of increasing friendship between Catholics and Jews in the eight-county area comprising the Buffalo diocese. Within the past year priests in many areas have appeared before Jewish men's clubs and other synagogue-affiliated groups.

CARDINAL KOENIG CITES REPORTS
ON NEW VATICAN SECRETARIAT

Vat. - 2nd Ec. C., Jws
By Religious News Service (4-15-64)

MINNEAPOLIS, Minn. (RNS) -- Franz Cardinal Koenig, Archbishop of Vienna, said here it has been "rumored" that he may head a new Vatican secretariat to establish contact between the Roman Catholic Church and the non-Christian religions.

But the 58-year-old prelate, a specialist in world religions, said he wants to remain at his post in Vienna.

"There are plenty of cardinals in Rome," he said jokingly at a news conference. He was here to lecture at the University of Minnesota.

The cardinal said the proposed secretariat, similar to one established by Pope John XXIII to establish contact with the non-Catholic Christian religions (Vatican Secretariat for Promoting Christian Unity), is needed to unite the spiritual and political forces of the world.

In reply to a newsman's question, Cardinal Koenig said the Second Vatican Council "probably" will make a statement about mixed marriages.

"It won't be easy," he observed. "But the Council can hardly avoid the question."

The Austrian prelate said most Council Fathers expect that a senate of bishops will be established in Rome to assist the Pope in the government of the Church.

While such a senate would serve as an extension of the Council, the cardinal said he hoped it would not take 100 years to have another Ecumenical Council.

He repeated his prediction that he expects the present Council to have "at least a fourth session."

Cardinal Koenig said there had been no great problems over the controversial play, "The Deputy," during its current performances in Vienna.

He told newsmen he did not protest the booking of the play, which attacks the late Pope Pius XII for not speaking out publicly against the Hitler regime's mass slaying of Jews.

Instead, Cardinal Koenig said he asked the play's producer in Vienna to insert a statement in the play's programs giving "my side" of the controversy.

He stressed Pope Pius had done much to alleviate the suffering of Jews but feared to do more for them because his protests "might make the situation worse."

The cardinal said there had been some slight improvement in the religious freedom in certain Iron Curtain countries, mentioning Yugoslavia specifically. But he warned that official Communist doctrine still calls for the elimination of all religion.

(more)

RELIGIOUS NEWS SERVICE

DOMESTIC SERVICE

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WEDNESDAY, APRIL 15, 1964

Jozsef Cardinal Mindszenty -- still in asylum in the U.S. legation at Budapest -- wants the Hungarian government to guarantee religious liberty and free appointment of bishops as a condition for his leaving Hungary, according to Cardinal Koenig. This insistence makes negotiations for his release difficult, he added.

The cardinal said Pope Paul is working to continue the efforts of the late Pope John in behalf of world peace.

He recalled how "depressed" the new Pope -- then Cardinal Montini of Milan -- was the night before he was elected to succeed Pope John. He quoted Cardinal Montini as saying, "It's amazing what an impression Pope John has made on the whole world, and the next Pope must continue in his steps."

Cardinal Koenig said he did not know whether a simultaneous translation system will be used at the next session of the Council.

"It's not easy to translate simultaneously all concepts and concise formulae we have in Latin," he observed. "Latin proved its usefulness during the Council."

PRIEST PREDICTS ECUMENICAL COUNCIL WILL ABSOLVE JEWS OF DEICIDE CHARGE

MIAMI BEACH, April 15. (JTA) — A prominent Catholic spokesman predicted to the American Jewish Congress national biennial convention here tonight that the Ecumenical Council would adopt a clear and specific condemnation of anti-Semitism at its meeting in Rome next fall.

The Rev. Robert F. Drinan, dean of the Boston College Law School, said that past delays in approving the statement would help insure the schema as adopted would provide even "greater clarity" and be "even more specific" in repudiating "any type of anti-Semitism based on the calumny that the Jewish people were responsible for the crucifixion."

In a panel discussion on Christian-Jewish relations in the United States, Father Drinan urged that Catholic and Jewish groups "cease to be divided over the constitutionality or the wisdom of the residue of a once pan-Protestant culture in America." Noting that Catholics and Jews shared similar experiences in achieving religious equality in the United States, he declared: "Let Catholics and Jews seek the fullness of religious freedom for all persons—those with faith and those with no faith."

Another speaker at the convention, the Rev. David R. Hunter, associate general secretary of the National Council of Churches, called for a common approach among the three major faiths on the question of religion in public education. He opposed school prayer and Bible reading as examples of what he termed "the corporate practice of religion." But, he added, learning "about religion" and its role in history was "an integral part of liberal education." He said it would take "some doing" by Protestants, Catholics and Jews to achieve agreement on religion in the schools and added: The doing will depend chiefly on the will-to-do."

Howard M. Squadron, American Jewish Congress vice-president, and panel moderator, said that cooperation on civil rights among Catholics, Protestants and Jews had served to strengthen relationships and increase understanding among the three faiths. He emphasized, however, that "we must be on guard that, in the interests of religious harmony, we do not sacrifice social justice for all the constitutional principles to which we are dedicated."

VAT EC JEWS
BEA SAYS ONLY LACK OF TIME CAUSED ECUMENICAL DELAY ON JEWISH ISSUE

ROME, April 16, (JTA) ⁶⁴ Augustin Cardinal Bea, head of the Vatican's Secretariat for the Promotion of Christian Unity, was quoted today as flatly denying that consideration of the questions of Catholic-Jewish relations and freedom of religion by the Ecumenical Council had been deferred for any other reason than lack of time.

The forthcoming issue of Civiltà Cattolica, authoritative organ of the Jesuit Order, will publish an extensive interview with Cardinal Bea discussing the Council's work on the schema on ecumenism, in which these two chapters figured. In the interview, the Cardinal was asked what were the motives for delaying detailed examination of Chapter Four (on the Jews) and Chapter Five (on religious freedom) or, at least, a vote in principle during the last session of the Ecumenical Council.

"Much was fancied about the presumed maneuvers, pressures and underhand dealings in this respect," the Cardinal said in reply. "Even admitting that many were puzzled by those two chapters, the reasons for the developments were not those whispered and bandied about. The facts were as follows: It was acknowledged that an en bloc vote on all five chapters risked creating much perplexity among the Council Fathers, and much difficulty in interpreting the eventual results."

The prelate noted that there was some doubt over inclusion of the chapter on Jews in the schema on ecumenism and said: "The truth is that serious efforts were made also by responsible organs of the Council to find them for general voting on the last two chapters. So why think of intentional delays, of resistances or pressures? Therefore I stated with full conviction to the Council: If the discussion was not held, it was because of lack of time and for no other reason."

The Jesuit organ quotes Cardinal Bea as expressing the belief that the delay has been salutary, since it had doubtlessly furthered clarification. It was better, he said, to avoid the impression of a hurried and insufficiently mature discussion and vote. "In view of the importance of these chapters for the life of the Church today, and for its position in the modern world," he stressed, "it is of the utmost necessity that their acceptance reflect really the widest and deepest conviction of the Council Fathers."

CLERICS DISCERN THREAT TO UNITY

147. Ec-Jews
Leaders of 3 Faiths Warn

on Church-State Rift

4-16-64

By IRVING SPIEGEL

Special to The New York Times

MIAMI BEACH, Fla., April

15 — Leaders of three major faiths warned tonight that divisions over the separation of church and state posed a serious threat to growing inter-religious unity.

They voiced attitudes ranging from optimism to cautious skepticism at a session of the biennial convention of the American Jewish Congress at the Carillon Hotel.

A Roman Catholic, the Rev. Robert F. Drinan, dean of the Boston College Law School, expressed concern that "misunderstandings" over the constitutionality of certain practices "could lead unwittingly to an impasse between Catholics and Jews."

This was an apparent reference to conflicting views on prayer recitation and Bible reading in school and on Federal aid to parochial schools. Many Protestant and Jewish groups oppose devotions in school. Most Catholics favor aid to parochial schools, which Protestants and a majority of Jewish groups oppose.

Father Drinan noted that Catholics and Jews shared "the same experience in having fought for religious equality." He called for a cooperative effort "to seek the fullness of religious freedom for all persons — those with faith and those with no faith."

Rabbi Morris Kertzer of Larchmont, N. Y., who is prominently identified with Reform Judaism, said that battle lines were forming over efforts



EXPRESSES CONCERN:
Rev. Robert F. Drinan, the Dean of the Boston College Law School, who commented on the serious threat to growing interfaith unity.

to reverse the Supreme Court decision outlawing religious devotions in the public schools.

He said that Jews "must accept the fact that it [the court decision] is an unpopular posture, as unacceptable as racial equality is among a large segment of the population in the South and in Wisconsin."

A Protestant, the Rev. David R. Hunter, associate general secretary of the National Council of Churches, called for a common approach among the three faiths on the question of religion in public education.

He said that prayer, Bible reading and other examples of what he termed the "corporate practice of religion" should be eliminated from the public schools. But "learning about

religion" and its role in history is an "integral part of liberal education," he said.

To achieve such an agreement, he said, "will take some doing on the part of Jews, Protestants and Roman Catholics, but the doing will depend chiefly on the will to do."

The three religious leaders agreed that common action in support of civil rights had brought Protestants, Catholics and Jews closer together. They said that the Ecumenical Council in Rome had strengthened unity among Christian denominations and was serving to improve Catholic-Jewish relations.

Father Drinan predicted that the Vatican Council would adopt next fall the schema condemning anti-Semitism. He said that past delays in approving the statement would "help insure that the schema will be more specific and lend even greater clarity to the total repudiation of any type of anti-Semitism based on the calumny that the Jewish people were responsible for the Crucifixion."

Many Jobs Said to Await Trainees of U.S. Corps

Special to The New York Times

WASHINGTON, April 15—

Corporation presidents pledged today that there would be plenty of jobs available for young people trained by the proposed job corps, a key part of the Administration's anti-poverty program.

Jobs are going begging all over the country, they assured Sargent Shriver, director of the antipoverty program.

The meeting was attended by 20 business leaders and educators. Other such meetings, to plan for job corps, will be held later.

Service stations alone could absorb 40,000 job corps trainees, according to Willard Garvey, president of Builder's, Inc., of Wichita, Kan. He also has off

'EXPECT' RELIGIOUS LIBERTY STATEMENT
FROM COUNCIL, POPE TELLS U.N. GROUP

FRIDAY, APRIL 17, 1964

By Religious News Service (4-17-64)

Vat. - L^d Ec. C. 1/45
VATICAN CITY (RNS) -- Pope Paul VI has given what might be regarded as virtual assurance that the Second Vatican Council will issue a pronouncement on the question of religious liberty.

He did so during an audience to 150 representatives from 15 countries gathered in Rome for a United Nations seminar on freedom of information.

In the course of a talk in which he discussed the Catholic Church's attitude toward freedom of the press, the 66-year-old pontiff stressed that of intimate and even more vital concern to the Church was the issue of religious liberty.

"It is a question," he said, "whose importance and extent are such that the Ecumenical Council has dealt with it. One may legitimately expect on this point a text which will be of great import not only for the Church, but for all those -- and they are very numerous -- who will realize that an authorized declaration in this matter concerns them."

Religious liberty is the subject of one of the chapters in the schema on ecumenism which the Vatican Council is expected to take up when its third session opens in September.

In discussing the theme of the international seminar, the Pope recalled that in his social encyclical, *Pacem in Terris*, Pope John XXIII had set forth the right of every human being to objective information. He also recalled that in an address to representatives of the American press and radio, Pope Pius XII had described the work of these communications media as invaluable to the whole of society and as fulfilling the double function of finding the truth and then spreading it.

"To be able to fulfill its task in society," Pope Paul continued, "information must be truthful and honest in faithfully reporting the facts. It will be so only if the reporter has the permanent preoccupation of being objective. No one has the right knowingly to spread erroneous information or to spread information in a light which alters its significance."

The Pope stressed that neither has anyone the right "to choose his information in an arbitrary manner, spreading only what agrees with his opinions and keeping back the rest."

"One can sin against truth," he said, "not only by inexact statements, but also by calculated omissions."

The pontiff said it was not enough that a piece of information should be objective; it must also "know how to impose on itself the limits required by a higher good."

"For example," he said, "it must know how to respect a person's right to his good reputation, and stop before the legitimate reserve of his private life. Yet how often are these points violated today. There are limits to the dignity of the spreading of the news."

CARDINAL SEES HOPE FOR TEXT ON JEWS

VAT. EC - JEWS

Special to The New York Times

ROME, April 15 — Augustin

Cardinal Bea was quoted today as having expressed hope that the Ecumenical Council would approve texts on the Jews and on religious liberty in votes reflecting "broad and profound conviction." 4-15-64

The German Cardinal, the Roman Catholic Church's foremost expert on interfaith relations, denied that the draft concerning the Catholic attitude toward the Jews was not put to a test vote at the Council's second plenary session last Autumn because of political pressures. Cardinal Bea affirmed that the vote had been delayed for procedural reasons.

L'Osservatore Romano, the Vatican newspaper, reported that Cardinal Bea had discussed the proposed statement on the Jews in an interview to be published in a forthcoming issue of Civiltà Cattolica of Rome. This bimonthly magazine is published by the Jesuit order, to which the 82-year-old Cardinal belongs.

The texts were submitted to the Ecumenical Council as part of draft legislation on ecumenism, the movement for Christian unity. The chapter on the Jews would declare that they bear no collective guilt in the death of Jesus and would condemn anti-Semitism on religious grounds. The chapter on religious liberty would state the right of every person to believe according to his conscience.

PONTIFF EXPECTS TEXT ON LIBERTY

VAT. EC - JEWS

He Sees Ecumenical Council

Endorsing Right of Belief

4-15-64

By PAUL HOFMANN

Special to The New York Times

ROME, April 17 — Pope Paul

VI affirmed today that the Roman Catholic Church's Ecumenical Council may be "legitimately expected" to approve a text on religious liberty.

The pontiff was referring to draft legislation on interfaith relations before the Vatican Assembly of Catholic Bishops and other prelates. The draft text includes chapters on Catholic attitudes toward other Christians and toward Jews in addition to the proposed declarations on religious liberty.

These declarations would state the right of every person to believe according to his own conscience. Pope Paul's remarks today were his first public indication that he expected an early Council vote regarding the draft text, known as the Schema on Ecumenism. The technical name suggests ecumenical, or Christian unity, efforts.

Addressing participants in a United Nations conference on freedom of information here during a group audience today, Pope Paul said the projected Ecumenical Council document on religious liberty "will be of far-reaching importance not only for the church, but also for all those — and they are very many — who will feel that such a declaration affects them."

Cardinal Hopeful on Vote

The draft chapter on religious liberty and the other parts of the ecumenical schema are sponsored by the Vatican Council's Secretariat for the Promotion of Christian Unity. The head of this body, Augustin Cardinal Bea, expressed hope in an interview published earlier this week that the Council vote on the schema would reflect "broad and profound conviction."

In today's address, the Pope recalled that his predecessor, the late Pope John XXIII, upheld every person's right to information in his last encyclical "Pacem in Terris" ("Peace on Earth") a year ago.

Pope Paul urged information media to be truthful. He went on:

"Nobody has the right knowingly to spread erroneous information or present it in a light altering its significance. Moreover, nobody has the right to choose news in an arbitrary manner, spreading only what agrees with his opinions and keeping back the rest. One can sin against truth not only by inaccurate statements but also by calculated omissions."

PRELATE PREDICTS EASY PASSAGE
OF DECREE ON ANTI-SEMITISM

Vat. - 2nd Ec. C., 1962

By Religious News Service (4-17-64)

MILWAUKEE, Wis. (RNS) -- Roman Catholic Archbishop William E. Cousins predicted here that the Second Vatican Council will endorse by a vote of 1,900 to 300 a statement condemning anti-Semitism.

The prelate made his forecast in an address before some 400 members of Temple Emanu El B'ne Jeshurun, Reform Jewish congregation.

He saw no Council difficulty in passing the portion of the schema on ecumenism which, in reaffirming that all mankind is responsible for the Crucifixion of Christ, will make plain that those holding the Jews solely responsible do not reflect the Church's views.

Archbishop Cousins said that he knew of only two speeches which, in opposing the resolution on anti-Semitism, could have been construed as anti-Semitic. That opposition could be traced to political and other grounds, he said, not on religious grounds involving the responsibility for Christ's death.

His speech was believed to be the first given here by a Catholic archbishop under Jewish auspices. He had discussed the Council previously before Protestant and civic groups. He was introduced by Rabbi Dudley Weinberg.

"It would be difficult for us to say that Jesus died for all men and at the same time say that the guilt of the Crucifixion can be laid at the door of one particular people," Archbishop Cousins asserted.

He said that Christians had made many mistakes through the centuries, including false imputations of guilt in the death of Christ. However, it would be wrong to blame Christian belief, he said.

"Because he was a vulnerable minority, the Jew has been the object of persecution," the archbishop said.

The prelate told the audience that Council decisions could be overruled by the Pope. However, he pointed out that this had never happened when a substantial number of the Council Fathers had agreed on a particular stand.

Pope Sees Action on Tolerance

By United Press International

VATICAN CITY.

Pope Paul VI said yesterday the Second Vatican (Ecumenical) Council can be expected to issue a declaration on religious liberties that will have far-reaching effects outside and within the Roman Catholic Church.

The pontiff gave his implicit support to Council Fathers pressing for such a statement in an address at a United Nations seminar on freedom of information.

He said the Council could be "legitimately expected" to issue a declaration "that will be of great importance not only for the Church but for all those—and they are very many—who will feel that an authorized declaration on this matter concerns them."

This would be the first such by an Ecumenical Council. It would put the Church on record as approving the individual's right of freedom of belief.

The Pope's remarks appeared to indicate that he expected it to result in greater tolerance by authorities in some predominantly Catholic countries.

The Council is scheduled to open its third session on Sept. 14. Some Council Fathers, as well as non-Catholic Christian and Jewish leaders, expressed disappointment that

no action was taken by the Council on the declaration at the previous session.

On the subject of freedom of information, the Pope warned his audience of the need for objectivity and self-restraint in dissemination of news. He said not all news is

equally good for the public, and especially for youth.

To fulfill its social function, the Pope said information must be "truthful and honest in faithfully reporting the facts." It is a sin against truth to spread false or slanted information, he said.



SHOP-WRIGHT SAYS PRESS PLAYED
'SIGNIFICANT' ROLE AT VATICAN II
Nat. - 24 Ec. C. Jews
By Religious News Service (4-27-64)

PITTSBURGH, Pa. (RNS) -- The press was an "enormously significant" factor in the mood, content and direction of the Second Vatican Council, a Roman Catholic bishop told the Religious Newswriters Association at its annual meeting here.

Bishop John J. Wright of Pittsburgh said the extensive and intensive coverage of the press involved both advantages and problems for the Council.

One of the advantages, he said, was that the modern communications media made the Council a kind of neighborhood forum, "the boundaries of which were the literate world."

A disadvantage, he said, was that the instantaneous coverage projected an image of the Council that often was "very imprecise and bewildering." The speed and deadline pressure of such coverage left no place for reflection and meditation, he said.

Bishop Wright said it will be "very fascinating" to speculate on what effect the press coverage will have on the historians who will write the substantial books about the Council 15-20 years after it ends. But he predicted that the press effect on history "will be great indeed."

The bishop said there were actually "three Councils" going on simultaneously in Rome.

One was the 2,300 bishops in St. Peter's, which was a "rather drab affair," he noted. The "second Council" was made up of the periti (council experts) who sat in the galleries and who had dreams about what the bishops should do and who were uninhibited by "realism."

The "third council" was made up of the press panel and writers.

"Every now and then, we had the feeling that some writers were there not so much to report the news as to make the news -- to make interventions," the bishop commented.

He said the press was largely responsible for creating the feeling of melancholy about Council progress at last fall's session.

The press was working within the perspective of time schedules and deadlines and the bishops were mainly concerned with the small print of history "with some few exceptions," he added.

But after considering the necessary differences of approach and angles of interest, Bishop Wright said he looked upon the results of the press coverage of the Council "as nothing short of a modern miracle." He said he had more reason to be grateful for it than to regret it.

In a question and answer period, the bishop denied that the Council had become bogged down on any area or that melancholy had settled over it. He said he agreed that there were many tensions within the Council but observed that "this is the law of life and of growth."

The bishop said the delay in discussing the chapters on religious liberty and Jewish relations had resulted in greatly strengthening those chapters and "enormously improved" the prospects of their passage.

(more)

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

DOMESTIC SERVICE

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MONDAY, APRIL 27, 1964

He said there is no likelihood for married priests and said the need for married deacons may be minimized if the role of the laity is clarified and intensified.

Bishop Wright said he hoped the Council "will not be terminated very soon as a result of being rushed."

"I would settle for adjournment," he added "if it involved a clear provision for a continuing operation which would guarantee the bishops being brought together at regular intervals to pass on what was being done by commissions between longer periods of time."

He said he would like to see the bishops' press panel expanded in makeup to reflect better the views of conservative bishops.

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VAT-2nd Ec. c - ^{Jews} Archbishop of Baltimore Confident on Strong Ecumenical Statement

NEW YORK, May 5⁶⁴ (JTA) -- Archbishop Lawrence J. Shehan, of Baltimore, has expressed his "hope and confident expectation" that the Ecumenical Council will make a "strong statement" on religious liberty and the relationship of the Catholic Church with the Jews, it was announced here today.

In an exchange of letters with Jacob Blaustein, honorary president of the American Jewish Committee, Archbishop Shehan expressed the hope that the Ecumenical Council, convening for its third session in Rome in September, will "enunciate clearly the bond of charity that should exist between Christians and Jews today, and will condemn all expressions and attitudes which can justly be regarded as offensive." The Archbishop is a member of the Secretariat for Christian Unity, of which Augustin Cardinal Bea is chairman.

AMERICAN JEWISH
ARCHIVES

VAT-2nd Ec. c - Archbishop of Westminster Predicts Adoption of Schema on Jews

LONDON, May 5. (JTA) -- Dr. John Heenan, Archbishop of Westminster, predicted here today that the forthcoming session of the Ecumenical Council would adopt the schema on the attitude of the Catholic Church toward the Jews.

Dr. Heenan expressed this view in a meeting with Dr. Zorach Warhaftig, Israel's Minister for Religious Affairs. Dr. Heenan told Dr. Warhaftig that he planned to visit the Holy Land in the near future.

VAT-2nd Ec. c - 5 -

POPE PAUL SAYS ECUMENICAL COUNCIL MUST ACT ON MINORITY RELIGIONS

ROME, May 3. (JTA) -- Pope Paul VI asserted here this weekend that he will "not neglect any means" to have the Ecumenical Council adopt a decree committing the Catholic Church to the "defense of the natural rights of all non-Catholic religious minorities."

The Pontiff made that statement in an apostolic letter to all bishops, in which he spoke of last winter's visit to the Holy Land as an emotional experience which refreshed his concern for "all souls and all nations who also believe in one God."

CARDINAL BEA OUTLINES REVISED TEXT OF ECUMENICAL DECREE ON JEWS

ROME, May 5. (JTA) ⁶⁴ Augustin Cardinal Bea, chairman of the Vatican's Secretariat for Christian Unity, and architect of the proposed Ecumenical Council decree on the improvement of Catholic-Jewish relations, today outlined the revised text of that decree to be placed before the Council's next session, in September. He stressed that the late Pope John XXIII had personally endorsed his major views on the subject. The cardinal's statement appeared in today's issue of Civita Cattolica, the influential Jesuit periodical.

Rejecting what he called the "false accusations which are usually pronounced against the Jewish people" in connection with the crucifixion of Jesus, the Cardinal stated: "It is not just to call it (the Jewish people) a deicide people and therefore cursed by God. In fact, even in Christ's time, the whole people did not cooperate in His condemnation. The less so is it permitted today to consider those of the Jewish faith responsible."

From this consideration, continued the prelate, "the document deduces the warning to avoid all that may cause contempt and provoke hatred against them in religious teaching, in sermons, in catechism and, in particular, in explaining Christ's life and passion and the doctrine of His redeeming death, and in contact with Jews."

Lists All the Good Received by Church Through the Jewish People

The second part of the proposed decree, Cardinal Bea stated, lists "all the good that the Church received from God through the Jewish people, and everything that is common to both religions is mentioned. The Church acknowledges with gratefulness that her own predeterminism is rooted in the predeterminism of the Jewish patriarchs and prophets and in the Divine revelation given to them. The Church is a continuation of that chosen people with whom God had concluded an old covenant and that gave birth to Christ and His Virgin mother and His Apostles."

"Enumerating all these facts, the text before the Council recommends to Catholics that they work together with adherents of the Jewish faith for ever-improving, mutual esteem and knowledge, particularly by theological studies and fraternal conversation," Cardinal Bea stated. "The Council which censures strongly any injustice wherever committed, condemns every hatred and all persecutions in the past and in our own times against the Jews."

"To evaluate correctly, the high importance of the document proposed to the Council," the prelate continued, "the Council must consider the long, sad history of Christian-Jewish relations and, most of all, the tragic fruits of anti-Semitism, so laden with consequences in which we assisted with terror not longer than two decades ago."

"This is not to say that anti-Semitism--that of the recent decades less so--was born exclusively or even mainly of Christian sources. It is known what preponderant weight social, racial, political and economic factors have had. However, we can rightly ask whether Christians have always and fully been inspired in their attitude by their faith, and whether to fight anti-Semitism they have made correct use of the means put at their disposal by their faith. The unhappy relations between Christians and Jews had begun already in the first decade of the Church."

Importance of Document Stressed; Pope John Credited with Backing It

"It is and will remain to the great credit of Pope John to have understood this central problem and its importance. He ordered the elimination of offending expressions in the Good Friday liturgy. He personally ordered the preparation of the schema for the Council. When I handed him the opinion regarding the document, I received in a few days a precious, hand-written note saying: 'We read with attention Cardinal Bea's report. We share perfectly his opinion on the seriousness and responsibility of our interest.' It is mainly by the merit of John XXIII that the schema could be proposed to the Council."

"Some rumors wanted to attribute minor importance to it. This is inexact. Its exact place depends upon the judgment of its major or minor connection with ecumenism. But its importance is in its deep, religious content and in the fact that it is and always remains a solemn document of the Council."

Cardinal Bea then touched on the fact that the last session of the Council took no decision on the schema dealing with Christian-Jewish relations. He reiterated what he has

often said--that failure to vote on the document was due only to lack of time. "On the other hand," he declared, "the delay had doubtless advantages. It gave the Council Fathers time for quiet reflection and study.

"Now that they have reflected in front of God and in their consciences about the proposed text, it would be inconvenient for me to make any declaration regarding the decision to take. That would be a sign of little confidence in them. Therefore, it is sufficient to have illustrated and explained the document on the Jews in its content and its inspiration, as an expression of that spirit that, today, powerfully breathes in the Church and in the world," Cardinal Bea concluded.

Vat. - 2-4 Ec. C. Jews

POPE PAUL VI WANTS ECUMENICAL COUNCIL TO ADOPT DECREE ON JEWS

KANSAS CITY, Mo., May 11. (JTA) ⁶⁴ Pope Paul VI has indicated his support of a strong positive statement by the Vatican on religious liberty and on the relations of the Catholic church with Jews, two issues expected to be taken up at the forthcoming session of the Ecumenical Council in September, it was disclosed here.

In a recent Vatican audience with the Most Rev. Charles H. Helmsing, Bishop of Kansas City-St. Joseph, the Pope declared: "We need a good declaration on religious liberty and on our relations with the Jews," it was reported here today.

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

Vk.-2nd Ec. C., Jews
By Religious News Service (5-12-64)

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

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

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

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

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

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

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

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

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

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

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

(more)

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

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

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

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

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

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

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

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

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

Vat. - 2-4 Ec. C. Juss
By Religious News Service (5-18-64)

VATICAN CITY (RNS) -- Pope Paul VI, at a Pentecost Sunday Mass in St. Peter's Basilica, announced the formation of a new special Vatican Secretariat for Non-Christians.

Addressing 20 cardinals, numerous Vatican prelates, and some 5,000 seminarians of various ecclesiastical colleges in Rome, he said the new body would have a "very different role, but will be analagous in structure" to the Vatican Secretariat for Promoting Christian Unity -- with non-Catholic Christians -- set up by Pope John XXIII with Augustin Cardinal Bea, S.J., as its president.

The Pope said the secretariat would be headed by Paolo Cardinal Marella, "Archpriest of this basilica, who, to the wisdom and virtue that make him dear and venerated to the Roman Church, adds a rare competence in religious ethnography."

A veteran Vatican diplomat, Cardinal Marella, 69, only recently returned from the United States, where he acted as Papal Legate at the opening and blessing of the Vatican Pavilion of the New York World's Fair. At time of his elevation to the Sacred College, he was Papal Nuncio to France and had served for 15 years as Apostolic Delegate in Japan.

The new secretariat will, in the Pope's words, deal with other religions in "loyal and respectful dialogue," and in "absolute sincerity." According to Vatican spokesmen, it will explore common problems with the major non-Christian faiths such as Buddhism and Islam. However, the Pope did not make clear whether it would also include the Jewish faith in its activities. Until now contacts with Judaism have also been handled by Cardinal Bea's secretariat.

Pope Paul's latest action was foreshadowed last September when he indicated, in a letter to Eugene Cardinal Tisserant, dean of the Sacred College and head of the Vatican Council's Presidency, that he might, at an opportune time, create a body to deal with the Church's relations to non-Christian religions.

The idea of the new secretariat was first broached in the fall of 1962 by bishops from Asia and Africa. The project was formally proposed at a press conference in Rome the following spring by Bishop Antoine H. Thijssen of Larantuka, Indonesia, and promptly endorsed by Thomas Cardinal Tien, Apostolic Administrator of Taipei, Formosa, who observed:

"It is of the utmost importance that the Catholic Church achieve a better understanding of the non-Christian religions and that their leaders come to know us. The best means to this end would be to establish a secretariat, staffed by recognized experts of non-Christian religions who would have the possibility of discussing issues of common interest with their opposite numbers."

No information was available on the new secretariat's proposed activities. The main function of the body headed by Cardinal Bea has been to invite Protestant and Eastern Orthodox observers to the sessions of the Vatican Council, help them understand the Council and arrange meetings and conferences with Catholic theologians and ecumenical experts.

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According to Vatican sources, there is now a strong likelihood that non-Christian observers may be invited to the Council when its third sessions opens on Sept. 14.

In announcing the new secretariat, the Pope stressed "the solicitude that impels the Church to come to loyal and respectful dialogue with all souls, with all the forms of modern life, with all expressions social and political, that are willing to receive it on a plane of absolute sincerity and true humanity."

Stressing the spirit of hope which had inspired his action, the pontiff said: "No pilgrim, no matter how far, religiously and geographically, may be the country from which he comes, will be any longer a stranger in this Rome, faithful still today to the historic program which the Catholic faith retains for itself of 'Patria Communis' (Common Fatherland)."

In his homily, delivered at the close of the Pontifical Mass, Pope Paul spoke at length of the Church's apostolic mission, stressing that "the catholicity of the Church is still enormously deficient" because "innumerable peoples and entire continents are still outside Christian evangelism."

"Catholicism is insufficient and suffering," he said. "The great part of mankind has not yet received the pentecostal message. The world is not yet Catholic. How many of you, even not saying all of you, experience the strange pain that such a condition of our world inflicts on a really Catholic heart?"

Continuing, the Pope pointed to the value of the term "Catholic," which "characterized the true Church of Christ."

"The habitual use of the word," he said, "often weakens the force and wonder of its significance. We use the term Catholic with extreme facility, without even noticing the fullness to which it refers, the dynamic force from which it emanates, the beauty which it shows, the obligation it imposes."

"Very often it becomes part of the common language and defines, and therefore attempts to circumscribe and limit, the one and true Church which is, in actual fact, the Catholic one, to distinguish her from other fractions that still separate it from Catholic fullness."

"And sometimes we prefer the term Christian to that of Catholic, almost forgetting that both in concept and reality the former wishes to contain the second entirely, and this process is not always deemed vice versa."

Pope Paul went on to stress that "to detach the Church from her quality of Catholic" signified "altering its faith, which the Lord willed and loved."

"It was the ineffable intention of God," he said, "to make of the Church an expression of His limitless love for mankind. The term Catholic calls upon every man to overcome egoism, to extend his heart beyond the limits of family, nation, social class to the point of embracing the entire world."

"In a truly Catholic heart, every egoism is overcome, every class is raised to full social solidarity, every nationalism is complied for the well-being of the world community, and every racism is condemned. To say 'Catholic heart' is tantamount to saying a heart of universal dimensions. It also means a magnanimous heart, an ecumenical heart, a heart capable of receiving within itself the entire world."

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The Pope said the secretariat would be headed by Paolo Cardinal Marella, "Archpriest of this basilica, who, to the wisdom and virtue that make him dear and venerated to the Roman Church, adds a rare competence in religious ethnography."

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COUNCIL WILL MAKE SEPARATE
STATEMENT ON JEWISH RELATIONS

Vatican - 2nd Ec. C. 1st
By Religious News Service (5-18-64)

ROME (RNS) -- A draft statement on Roman Catholic relations with the Jews, to be submitted to the Second Vatican Council's third session, will not form part of the schema on ecumenism as it did at the last session.

It was disclosed here that the draft on religious liberty, which originally had formed part of the schema, also will come before the Council as a separate statement.

The declaration on the Jews -- condemning anti-Semitism and asserting that not the Jews, but all mankind bore the guilt of Christ's crucifixion -- had previously been chapter four of the schema, and that on religious liberty, chapter five.

However, although the statements on the Jews and religious liberty have been separated from the ecumenical schema, it appeared likely that they would be presented by Augustin Cardinal Bea, president of the Vatican Secretariat for Promoting Christian Unity.

Observers here said that it was not clear what relationship the new Secretariat for Non-Christians would have with the document on Jews. But it was indicated that Cardinal Bea, who had supervised the drafting of the Jewish declaration and the religious liberty statement would continue control over those Council documents.

It was expected that Cardinal Bea would prepare one introductory statement to cover both the schema and the two separate drafts. The drafts were introduced at the Council's second session on Nov. 19, but were not voted on, Vatican sources explaining that there was insufficient time for discussion before the session closed.

The decision to divest the ecumenical schema of matters not dealing specifically with Christian unity also prompted making the draft on religious liberty a separate document.

**LUTHERAN WORLD FEDERATION
APPOINTS COUNCIL OBSERVERS**

By Religious News Service (5-18-64)

GENEVA (RNS) -- The Lutheran World Federation will have three delegate-observers at the third session of the Second Vatican Council, it was announced here by Dr. Kurt Schmidt-Clausen, LWF executive secretary.

In continuous attendance at the session, he reported, will be Dr. Warren A. Quanbeck, professor of systematic theology at Luther Theological Seminary, St. Paul, Minn., and Bishop Sven Silen of the Church of Sweden.

The third delegate-observer post will be filled alternately by Dr. Vilmos Vajta of Geneva, director of the LWF Department of Theology; Dr. Kristen E. Skydsgaard, professor of systematic theology at the University of Copenhagen, Denmark; and Dr. George A. Lindbeck, research professor of the Lutheran Foundation for Inter-Confessional Research in Strasbourg, France.

Dr. Quanbeck and Bishop Silen were substitute observers for the LWF during the second session of the Council, when Dr. Vajta, Dr. Skydsgaard and Dr. Lindbeck were regular observers.

By the time the third session opens, Dr. Vajta will have succeeded Dr. Lindbeck as research professor at the Strasbourg institute and Dr. Lindbeck will have returned to his chair of historical theology at Yale Divinity School, New Haven, Conn.

Vat. - 2nd Ec. C. Jews
NEW VATICAN BODY WILL DEAL WITH JEWS; DEFINITION OF FUNCTIONS EXPECTED

ROME, May 18. (JTA) ¹⁴ An exact definition of what the functions will be of the special Vatican Secretariat for non-Christians--the formation of which was announced yesterday by Pope Paul VI--is expected to be given tomorrow by Paolo Cardinal Marella, who was named by the Pope to head the new secretariat, it was stated here today.

Thus far there was no indication that the planned statement by the Ecumenical Council, declaring that the Jewish people should not be blamed for the crucifixion of Jesus, will be dealt with by the new secretariat, which will parallel the Secretariat for Christian Unity of which Cardinal Bea is the head. However, it is considered likely that the new body will collaborate with Cardinal Bea's secretariat, which is now handling the Jewish question.

The statement declaring that Jews are not guilty of the crucifixion of Jesus will no longer be a part of Chapter IV of the Christian unity schema, as was the case when it was presented to the Ecumenical Council last year. A draft of this statement has now been prepared for circulation to the 2,300 Cardinals, archbishops and bishops who will attend the forthcoming session of the Ecumenical Council in September, and will be acted upon by the Council as a separate declaration.

The formation of the new Secretariat for non-Christian religions, announced by the Pontiff yesterday, will make it possible to invite representatives of non-Christian faiths as observers to the September session of the Ecumenical Council, it was indicated here today. A Vatican spokesman said that the new secretariat will deal with Jewish and other non-Christian groups. Until now, Cardinal Bea's Secretariat for Christian Unity had the jurisdiction over questions concerning Catholic-Jewish relations.

Cardinal Marella, the 70-year-old head of the new secretariat, has been for about 40 years in the Vatican's foreign service. He was apostolic delegate to Japan for 15 years. He also served as Papal Nuncio in France. The Italian prelate is archpriest of St. Peter's Basilica.

POPE PLANS LINK

TO OTHER FAITHS

Not - 2 Dec. 1965

Announces Secretariat for Non-Christians—Former Nuncio Will Head Unit

BY ROBERT C. DODD

Special to The New York Times

ROME, May 17.—Pope Paul VI announced today the formation of a special Vatican Secretariat for Non-Christians, designed to give new impetus to the Roman Catholic Church's aspiration to universality.

The new body, according to Vatican sources, will have the task of maintaining relations with all the world's religions not based on the divinity of Jesus Christ. It will parallel the Secretariat for Christian Unity, which seeks points of contact among Catholics and other Christians.

Speaking to about 6,000 seminarians at a pontifical mass on the Feast of Pentecost in St. Peter's Basilica, the Pope explained his hope in establishing the new secretariat thus:

"No pilgrim, no matter how far, religiously and geographically, may be the country from which he comes, will be any longer a stranger in this Rome, faithful still today to the historic program which the Catholic faith retains for itself or Patria Communis [Joint Fatherland]."

The action was assessed here as a historic departure for the church, a further expression of the winds of change loosed by Pope John XXIII when he summoned the Ecumenical Council.

Continued on Page 5, Column 1

THE NEW YORK TIMES

Pope to Set Up a Secretariat for Non-Christians

Continued From Page 1, Col. 5

cil Vatican II. The Roman Catholic Church has always in the past expressed its interest in members of other religions entirely through evangelism.

The new secretariat, without renouncing the church's traditional desire to take in ever larger segments of mankind, will treat with other religions, in the Pope's words, in "loyal and respectful dialogue" and in "absolutely sincerity," presumably without overt evangelical intent.

Head Chosen for Unit

The new secretariat will be headed, the Pope said, by Paolo Cardinal Marella, 69-year-old Italian prelate, a former apostolic delegate in Japan and Papal Nuncio in France. Cardinal Marella is archpriest of St. Peter's Basilica.

The Pontiff did not specify whether the Secretariat for non-Christians would be part of the structure of the Ecumenical Council. This raised the question of the possible admission of non-Christian observers to the Council on terms similar to those accorded to non-Catholic Christian observers.

It was disclosed also that a draft statement declaring that the Jewish people generally bore no especial guilt for the crucifixion of Christ would no longer form a chapter of the schema—or draft—on Christian unity, as it did at the last session.

It has been prepared for circulation to the 2,300 Council fathers—all of the Cardinals, Archbishops and Bishops of the church—as a separate declaration.

New Schema Is Broader

Instead of dealing only with the relations between Catholics and Jews, as it did when it formed Chapter IV of the Christian unity schema, the dec-



Paolo Cardinal Marella, who was named by Pope Paul VI to head a new secretariat.

sion of the statement on Jews in the main schema on the ground that Judaism, alone among the world's religions, shares with Christianity a common heritage in the Old Testament.

A Vatican spokesman said the Pope's announcement meant that henceforward all non-Christian religions—Judaism,

Islam, Buddhism and others—would be dealt with through the new secretariat. Until today, the secretariat for Christian Unity, headed by Augustin Cardinal Bea, had exercised jurisdiction over the section dealing with Judaism.

Some doubts were expressed in informed circles as to whether World Judaism would welcome a change that seemed to minimize the Judeo-Christian connection through the Old Testament and place Judaism on a par with all other world religions in Catholic eyes.

The Pope described to the seminarians "the solicitude that impels the church to come to loyal and respectful dialogue with all souls, with all the forms of modern life, with all expressions, social and political, that are willing to receive it on a plane of absolute sincerity and true humanity."

"We will make here an announcement on this subject so that it will have the voice and virtue of Pentecost," he said. It is this: As we announced some time ago, we will institute in the next few days, here in Rome, the Secretariat for the Non-Christians, an organism which will have very diverse functions but an analogous structure to that for separated Christians.

"We will confide it to the Lord Cardinal Archpriest of this basilica who, to the wisdom and virtue that make him dear and venerated to the Roman Church, adds a rare

competence in religious ethnography."

Cardinal Marella comes to his new post after nearly 40 years in the Vatican's foreign service. He became apostolic delegate to Japan in 1933 and served in Tokyo 15 years.

During his stay the then Archbishop Marella had an opportunity to know and maintain cordial contacts with representatives of various non-Christian religions, particularly Shintoism.

The Pope's action was foreshadowed in a statement he made last September shortly before the opening of the second session of the Ecumenical Council. At that time he indicated that he might, at an opportune moment, establish a body to deal with the church's relations to non-Christian religions.

Pope Acts to Bolster Ties To Non-Christian Faiths

Vatican City, May 18 (AP)—Pope Paul VI is creating a Vatican secretariat to work for closer relations between the Roman Catholic Church and non-Christian religions. It may bring religious leaders of East and West together on a regular basis for the first time in history.

The Roman Catholic ruler announced yesterday he would create the Vatican agency soon to promote contacts with Buddhists, Hindus, Moslems, Jews and members of other faiths outside Christianity.

Paolo Cardinal Marella, 69, will head the new congregation. He is archpriest of St. Peter's Basilica and a former apostolic delegate to Australia and Japan.

Roman Catholic churchmen in different parts of the world have numerous contacts with clergymen from other religions. Representatives of non-Christian faiths are received at the Vatican during visits. But this will be the first concerted official Vatican effort to promote closer ties with such religions.

The Vatican already has a secretariat to promote unity with non-Catholic Christians.

The new secretariat was proposed a year ago by Dutch Bishop Anthony Thijssen of Indonesia. Thomas Cardinal Tien, apostolic administrator of Formosa, at once endorsed it.

Bishop Thijssen said non-Christian religious leaders could be invited to Rome to work at the new secretariat. Cardinal Tien voiced hope that such leaders could even attend sessions of the Vatican Ecumenical Council, which has Christian unity as a major goal.

Vatican sources said today both prospects might be realized now that Pope Paul is setting up the secretariat.

In his announcement, Pope Paul did not specify how the secretariat would work or what problems it would take up with non-Christian religions. But it was believed that regular visits—and perhaps even assignments—of non-Christian spokesmen to the headquarters of the Catholic Church was a strong possibility.

Vatican sources stressed that the secretariat, like the secretariat for Christian unity, would not strive for conversions.



Schema on Anti-Semitism

Ex-President Truman Disputed on Vatican 'Tabling' of Problem

TO THE EDITOR:

The Times of May 12 carried a news story quoting ex-President Truman in the following manner:

"Even at the Vatican, where historic reforms are under consideration, the problem of anti-Semitism had to be tabled for lack of agreement."

The impression the reader is likely to draw from the ex-President's words is not consistent with the facts in this case.

It would have been a relatively simple thing to put into words a condemnation of anti-Semitism, or, rather, to repeat the condemnation of anti-Semitism the Church uttered on several previous occasions. What the Council has under consideration is a much wider and more profound document.

It is hoped that the Fathers of the Council will be able to vote on a proposition that will describe the theological and spiritual relationships between Jews and Christians. Such a statement would put into focus in a definitive manner questions which have troubled the religious conscience for centuries.

In the preparation of such a document haste would be an enemy that would make success elusive, if not unattainable. Exactly what the word "tabled" means in the ex-President's expression, is unclear. It certainly cannot mean that the topic has been set aside, with some vague hope of reopening it at a later date. The schema on the Jews is still under discussion at Vatican Council II and every indication is that it will be brought to vote at an appropriate time.

The overwhelming majority of bishops at the Council has already shown interest and support for the topic. The goodwill of many people in many religious traditions attend the outcome of this proposition; no good can be served by careless expressions of opinion which do not relate to the facts.

(Msgr.) JOHN M. OESTERMEIER, Director, Institute of Jewish-Christian Studies, Seton Hall University; DOUGLAS HORTON, Former Dean, Harvard Divinity School; (Msgr.) FRANCIS J. LALLY, Editor, The Pilot, Boston, Mass., May 12, 1964.

VATIC. - 2nd Ec. C. 740 Pope's Bridge to Non-Catholics

"In actual reality, the catholicity of the Church is still enormously deficient. Innumerable peoples and entire continents are still outside Christian evangelism.

"Catholicism is insufficient and suffering. The great part of mankind has not yet received the pentecostal message.

"The world is not yet catholic.

"How many of you, even not saying all of you, experience the strange pain that such a condition of our world inflicts on a really catholic heart."

5-18-64

—Pope Paul VI in an announcement yesterday.

By Sanche de Gramont
Of The Herald Tribune Staff

VATICAN CITY.

Pope Paul VI announced yesterday the formation of a secretariat to promote closer ties with non-Christian religions.

Speaking to 20 cardinals and about 5,000 seminarians in St. Peter's Basilica, the Pope said 69-year-old Paolo Cardinal Marella would head the new secretariat. The Cardinal formerly served as apostolic delegate to Austra-

lia and Japan and is the author of a book on religious feeling in Japan.

In his address, the Pope lamented that the "catholicity," or the world-wide role, of the Church is still "enormously deficient" and that many peoples, even continents, are still untouched by Christian evangelism.

The secretariat will explore common problems with the major non-Christian faiths such as Buddhism and Islam, but the Pope did not make

clear whether it would also include the Jewish faith in its activities.

Contacts with Jews have been handled up to now by Agostino Cardinal Bea's Secretariat for the Promotion of Christian Unity. A document absolving the Jews of blame in the death of Christ was drafted by Cardinal Bea's secretariat and included in the schema on ecumenism which will be taken up at the next session of the Second Vati-

More on POPE—P 8



Associated Press

Paolo Cardinal Marella

Pope's Bridge to Non-Catholics

(Continued from page one)
can (Ecumenical) Council in the fall.

A Vatican source noted that it would be difficult for a secretariat to function if it tried to foster closer ties with both the Jewish and the Moslem faiths. The Arab-Israeli enmity could mar the secretariat's work, he said.

No details were given on the new secretariat's proposed activities. The principal activity of Cardinal Bea's secretariat has been to invite Protestant and Orthodox observers to the Council sessions, to help them understand the Council and to arrange meetings and conferences with Catholic hierarchy.

It is now held possible that non-Christian observers will be invited to the Council's next session.

A Vatican source said non-Christians and Catholics could find common ground in a united front of those who believe in God against the

spread of atheism and materialism, in the spirit of Pope John's encyclical "Pacem in Terris," which was addressed to all men of good will who believe in God.

After noting that "innumerable people and entire continents are still outside Christian evangelism," the Pope asked:

"How many of you, even not saying all of you, experience the strange pain that such a condition of our world inflicts on a really catholic heart? Is it not perhaps true that one of the most decisive impulses towards the direc-

tion of your choice of becoming apostles of Christ and priest of his church is given by this discovery of the need that the world has of men to evangelize it?

"To this purpose, we will announce that we will institute soon, here in Rome, the Secretariat for Non-Christians, an organ that will have very different functions but a similar structure than the one for the separated Christians... No pilgrim, as far away as his country may be religiously or geographically, will be considered a foreigner in Rome."

Schools



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Dancing, that is. But isn't everything? Chances are you'll never be able to dance like Fred Astaire, but you can learn two or more dances of your own choice right away. Introductory offer: our regular \$81.00 combined course of group and private lessons only \$24.65. Dancing is wonderful exercise, too... keeps you slim, trim and healthy.

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boom in blazers

"The latest novelty for the river is flannels, a blazer, and spats."

Durham University Journal 1885

Last summer was our first really big blazer summer. Before then we had sold them by scores. Last year they went by the hundreds. We shipped them everywhere. They were a sellout for Father's Day. More than one groom blazered all the ushers at his wedding.

Yet judging by the signs, last summer may have been only the prologue. No wardrobe is now complete without a blazer. And it no longer has to be blue. This year we have Oxford Weave blazers (\$35) in eight different colors at Wallachs, from blue to burgundy, including four different stripes. We also have handsome Bataya blazers by Palm Beach (\$7.50) with the same slub weave, textured effect as their famous Pro slacks.

If you're one of those men who doesn't like to be seen in public wearing new clothes, our advice is to buy a blazer now and wear it for watching TV. By July 4 you will be ready to wear it at the Club.

MR. TRUMAN'S STATEMENT ON COUNCIL
ERRONEOUS, SAYS CATHOLIC NEWSPAPER

Vatican - 2nd Ec. C., 1962
By Religious News Service (5-19-64)

BOSTON (RNS) -- Former President Harry S. Truman, described as a man who "shoots from the hip," fired a wild shot when he commented that the Vatican Council had "tabled" the "problem of anti-Semitism...for lack of agreement," according to an editorial in The Pilot, official newspaper of the Roman Catholic Archdiocese of Boston.

Noting "several serious misapprehensions" in the former President's "understanding of the situation," the editorial pointed out that the document under consideration is expected to be a comprehensive discussion of Christian-Jewish relationships "in spiritual and theological terms," not only a denunciation of anti-Semitism.

"Plainly...a document of this importance is not arrived at in haste," it said, "it requires and it deserves the careful attention it is receiving."

The schema on the Jews has not been "tabled," in terms of action being postponed, the editorial continued, but "is still before the Council, and many Council Fathers have already indicated their interest and support of it."

"Knowledgeable observers predict overwhelming endorsement when the schema is finally put to a vote," The Pilot said.

Commenting that if a person of Mr. Truman's prominence "could be so far from a true understanding of the situation," the editorial cited a need for "the record (to be) set straight."

"A Council, we should remember," it said, "does not act like a Congress or a Parliament; the Fathers may not approve a proposition this year and amend or repeal it some years later."

"They write for all time, and under the guidance of the Spirit. The nature of a Council, in human terms, is to be slow, but this does not suggest inaction but rather deliberation. We can take satisfaction in the results which prove to be worth waiting for."

RABBIS PROBE SIGNIFICANCE
FOR JEWS OF NEW SECRETARIAT

Vatican - 2nd Ec. C., Jews
By Religious News Service (5-19-64)

NEW YORK (RNS) -- Creation of a new Vatican Secretariat for Non-Christians by Pope Paul VI was described here by Rabbi Marc H. Tanenbaum, noted interreligious leader, as "obviously representing a development of great potential historical significance."

However, he stressed it was of vital importance whether the new secretariat headed by Paolo Cardinal Marella, or the Secretariat for Promoting Christian Unity, of which Augustin Cardinal Bea is president, would now handle the statement on Catholic-Jewish relations that will come before the Second Vatican Council when it reconvenes in September.

The statement was originally chapter four of the schema on ecumenism, but is now being treated as a separate declaration divorced from the schema. Also to be dealt with as a separate document is a statement on religious liberty which was originally chapter five of the schema.

Rabbi Tanenbaum, who is director of the American Jewish Committee's Interreligious Affairs Department, said the same doubt existed whether the new secretariat would handle contacts with Judaism as well as with other non-Christian faiths.

"Telephone conversations with Rome, and a careful examination of news reports from a variety of sources," he said, "still left it unclear as to what relations the new secretariat would have with the proposed statement on the Jews as well as to actual relations with the Jewish people."

"It is reported on the one hand that Cardinal Bea, who has sponsored the decrees on the Jews and on religious liberty will continue to have jurisdiction on these questions."

"On the other hand, there are reports that both of these questions and the relations with the religious communities that flow from them will be transferred to the new secretariat headed by Cardinal Marella."

Rabbi Tanenbaum said the decisions as to whether such changes in jurisdiction will take place "carries with them the most complex and far-reaching theological and human relations consequences."

"It would be of the utmost prudence," he declared, "not to speculate idly over such an important decision until the facts themselves are clarified and until the theological and related implications are fully defined and crystallized."

"In simple words, this action could be as great a reversal in Christian-Jewish relations as it could be an advance."

Also commenting on the new Vatican developments was Rabbi Arthur Gilbert, staff consultant to the National Conference of Christians and Jews' Religious Freedom and Public Affairs Project, who said the separation of the statement on the Jews from the schema on ecumenism "reflected, in part, the desire of Orthodox Jewish leaders themselves not to be included in a declaration that would in any way be understood to reflect the Catholic Church's hope for the unity of all mankind in one Church."

Rabbi Gilbert just returned from Rome where he had talks with officials close to the Vatican Council.

He said some of the Jewish leaders who had visited with the Secretariat for Promoting Christian Unity contended that the Jews should not be treated just as any other non-Christian body in the new secretariat, since they believed that the Jews are a chosen people and share a closer relationship with Christians who hold to the Old Testament tradition.

On the other hand, he added, "some officials of the Vatican Council foresee a reconciling role for the new secretariat if both Muslims and Jews are included within its activities."

Vat. - 2nd Ec. C. Year
CARDINAL BEA TO CONTINUE ACTION ON ECUMENICAL COUNCIL DECREE ON JEWS

RCME, May 20. (JTA) ⁶⁴ Responsibility for the declaration on Catholic-Jewish relations to be dealt with at the third session of the Ecumenical Council next fall will remain with the Secretariat for Christian Unity headed by Cardinal Bea and will not be given over to the newly announced Secretariat for Non-Christians, according to an article prepared for tomorrow's issue of Osservatore Romano, official organ of the Vatican.

In describing the field of activity of the new Secretariat for Non-Christians, the article, by Paolo Cardinal Marella, head of the new body, declares that his Secretariat will act outside the Ecumenical Council and denies rumors that it will invite non-Christian observers to the Council.

In explaining the tasks of the new Secretariat, the article mentions the necessity for new contacts based on sympathy and mutual understanding, but primarily on frankness. It declares that ignorance, prejudice and even ill will have often led to distorted viewpoints and that the religious world cannot fall behind in an era of mutual understanding.

The article says that, for the time being, the Secretariat will maintain a small central institution in Rome but that most of the contacts will be made in the field.

SECRETARIAT FOR NON-CHRISTIANS
WILL HAVE NO TIE TO COUNCIL

THURSDAY, MAY 21, 1964

Vatican - 2nd Ec. C. Jews
By Religious News Service (5-21-64)

VATICAN CITY (RNS) -- The new Secretariat for Non-Christians created by Pope Paul VI will not be officially tied to the Second Vatican Council, but will function in an atmosphere consistent with the Council's spirit of "unity and understanding among all believers," an article in Osservatore Romano, Vatican City newspaper, said.

"It is evident," it said, "that today there is need for a new contact with non-Christians, a contact of sympathy and mutual comprehension based certainly on studies, but above all on open frankness, thus opening the way to mutual esteem and sincere rapprochement and to cordial collaboration in all possible fields."

Unsigned, the article was generally attributed to Paolo Cardinal Marella, Archpriest of St. Peter's Basilica and a veteran Vatican diplomat, who was named by Pope Paul to head the new body.

The fact that the secretariat would not be officially affiliated with the Vatican Council clearly meant that the much-discussed declaration on Catholic-Jewish relations scheduled to come before the Council's third session opening in September would still be sponsored and introduced by the Vatican Secretariat for Promoting Christian Unity headed by Augustin Cardinal Bea.

The article, however, did not touch on a question which has been raised, especially in Jewish quarters, by the creation of the new secretariat under Cardinal Marella: whether this group of Cardinal Bea's secretariat would handle relations with the Jewish community.

A widespread assumption appears to be that the Christian unity secretariat, which has already established extensive contacts with the Jewish representatives, would continue to handle relations with the Jews, even though it was organized primarily as a liaison with Protestant and Eastern Orthodox Churches.

This secretariat was set up by Pope John XXIII in 1960 during the preparatory phase of the Second Vatican Council, and during the Council's first session it was raised to commission status. It is widely anticipated that it will be given permanent status after the Council ends, and may even be made a new Sacred Congregation inside the Roman Curia.

(more)

According to the article in Osservatore Romano -- later broadcast by the Vatican Radio -- Cardinal Marella's secretariat will, at least in its initial stages, be rather small and will work entirely within the Vatican, with bishops and Apostolic Delegates primarily responsible for making contacts with non-Christians leaders.

Apostolic Delegates are papal representatives in countries having no regular diplomatic relations with the Holy See. Their duties are purely ecclesiastical, designed to watch over the state of the Church in the territories assigned to them and to keep the Holy See informed of conditions and developments. At present there are Apostolic Delegates in some dozen countries in Europe, Africa, Asia and the Near and Middle East.

"The secretariat," the Osservatore article said, "will spread out in all directions through bishops and representatives of the Holy See. The contacts with other faiths must take place mainly on the spot, and must be adapted to local conditions. Information duly authorized and constantly updated coming in from all sections of the world will permit the secretariat to issue the proper directives."

In speaking of fields of collaboration with non-Christians, the article suggested some of these fields might be the defense of religious ideas in a world beset by "athieistic materialism" and the protection of the "precious heredity of natural law, its development, its purification and its enrichment."

"All these," it said, "are steps that lead toward Him who is the Author of nature and her laws."

One major aim of the new secretariat, it indicated, will be to combat the ignorance, prejudices and "even a certain amount of more or less conscious bad faith" which have given religions distorted versions of one another, and to clear up any misunderstandings Buddhism, Islam and other religions might have about Roman Catholicism.

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

It noted that the New Testament was replete with examples of Christ's interest in such people as the Canaanites and the Roman centurion to which He said, according to St. Matthew, "Amen, I say to you, I have not found such great faith in Israel."

~~The article placed heavy stress on the fact that Cardinal Marella's~~ secretariat was interested primarily in seeking understandings with other faiths and not with conversions to Catholicism. It strongly implied that proselytizing should be left to mission work.

Nevertheless, it stated, the new secretariat will have the duty of "exposing the Gospel to the eyes of all men and recalling the true notion of the good neighbor, without distinction of religion or convictions, or aversion for our beliefs."

"The undertaking," it added, "is certainly a complex one, since it is proposed to attain to the universality of man and the means of the endless diversity of various creeds in their ways towards the truth. Fortunately, there are at our disposal for these ends workers of the Gospel acting together in every part of the globe."

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VATICAN EXPLAINS NEW SECRETARIAT

Says Unit on Non-Christians
Will Not Alter Council Work

5-21-64 (10)

By ROBERT C. DOTY

Special to The New York Times

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

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

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

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

Plans a Modest Start

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

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

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

VAT - JMW EC. C. L. J. TOWNS An Interfaith Move

5-19-64 (36) 36

Pope Paul VI goes beyond ecumenicalism in creating a Vatican Secretariat for Non-Christians. The ecumenical movement is an effort to unite the Christian world. It is getting its most remarkable expression in the Vatican Council called originally by Pope John XXIII, the third session of which will begin in September.

Pope John broke down some of the barriers to interfaith discussions during his pontificate, but Pope Paul must intend to go farther. He is now extending the "dialogue" that has been taking place between the Christian communities to the non-Christians. There was disappointment last autumn when the second session of the Council postponed action on a draft statement that would have condemned anti-Semitism and proclaimed the right of every person to believe according to his conscience. Because of that postponement the Vatican was accused of being afraid of antagonizing the Moslem world, but Catholic spokesmen stated that the reasons were merely procedural. It has now been announced that the original statement has been taken out of the draft on Christian unity and embodied instead in a declaration dealing with all non-Christians.

The procedure, therefore, is going to be different, but the hope remains that the original statement will be accepted at the autumn session of Vatican II and will be unequivocal. The new Secretariat could have great force as an instrument to bring closer relations and better understanding with the more than two-thirds of the world's population that is not Christian.

LONDON JEWISH CHRON Speculation on Pope's move

5-22-64
From our Correspondent

VAY EC JEWS ROME

It is still too early to say whether the new Vatican secretariat for dealing with non-Christians, announced by the Pope at the week-end, will deal with the question of relations between the Roman Catholic Church and the Jews.

Making the announcement, which he said would be followed by a formal statement by the Vatican, Pope Paul VI told 5,000 seminarists in Rome: "No pilgrim, however far the country from which he comes may be in religious or geographical terms, will be completely a stranger in this city of Rome, still faithful to the historic programme which the Catholic faith preserves for it as *patria communis*."

Views not sought

In answer to your correspondent's question as to whether the new secretariat, to be headed by Cardinal Marella, will handle the question of religious freedom and the Catholic Church's relations with Judaism, Vatican sources could neither confirm nor deny this.

A member of the Secretariat for

the Promotion of Christian Unity, headed by Cardinal Bea, which has been dealing with Jewish issues, told your correspondent: "We have received no indications or instructions concerning the new secretariat. We were not even asked to give our opinion."

"However, as we have been handling Jewish matters in the absence of any other body for the purpose, it may be that they will be left in our hands. We shall only know when the Pope gives details of the new secretariat's tasks."

Ecumenical Council

The Chief Rabbi of Rome, Dr. Elio Toaff, told your correspondent that it was too soon to judge whether the new secretariat might "facilitate Jewish-Christian relations from the doctrinal and religious viewpoint."

Observers here stress that if the Schema on Ecumenism (which contains a chapter on the relations of the Catholic Church with the Jews) is to be dealt with by the new secretariat before it is submitted to the autumn session of the Ecumenical Council, this might be confirmation of rumours that the chapter is to be enlarged to include other non-Christian religions, notably Islam.

[See Editorial Comment]

G.O.P. Aide Says President Sought A Catholic Degree

V B-5-24-64

An official of the Republican party charged yesterday that President Johnson had asked a Roman Catholic university to award him an honorary degree so that he could win Catholic votes in November.

Mrs. Eily M. Peterson, assistant chairman of the Republican National Committee, made the assertion in a speech to the Fairfield County Republican Women's Clubs Association in Greenwich, Conn.

Mrs. Peterson said the president of the university "was not very receptive to the idea, but later pressure brought to bear by no doubt prominent alumni, caused him to agree."

She did not identify the school in her speech, but said later it had been Holy Cross College in Worcester, Mass. Mrs. Peterson said she had made the charge in other speeches during the last month.

A spokesman for Holy Cross said that "to my knowledge, President Johnson never called us."

"We invited him to speak at our June 10 commencement and to accept an honorary Doctor of Laws degree," he said. He added that the charge sounded like "partisan politics—somebody with an ax to grind."

George Reedy, President Johnson's press secretary, said last night that it was the first time he had heard the charge.

"Who made the charge?" he asked. "A Republican? Well, let's leave it at that."

5-27-64 VAY EC - JEWS Arabs Deny Plot Against Papal Program

By NANCY SEELY

A Jewish leader's charge that the Arab League is seeking to sabotage Pope Paul's ecumenical program was denied categorically today by a League spokesman.

Arnold Forster, general counsel of the Anti-Defamation League of B'nai B'rith, said last night that Arab propagandists have arrived in the U. S. trying to persuade American Catholic bishops to take their side when the Ecumenical Council reconvenes in Rome in September.

"There is absolutely no truth

in this statement," the Arab League's chief of press, David Hinnawi, told The New York Post. "No Arab leaders, either religious or political, have come here with this purpose in mind."

Forster, addressing 1,500 delegates from New York and New England at the 112th annual convention of District No. 1 B'nai B'rith at Kiamesha Lake, said the Arabs seek to prevent the Roman Catholic Church from considering a re-interpretation of the Crucifixion story.

Hinnawi denied this and said

that "some Zionists, particularly the Anti-Defamation League, have spread the story that the Arabs are anti-Semitic. The Arabs have always been against anti-Semitism. We feel that it was the cause of the creation of the State of Israel."

Yesterday the ADL offices at 315 Lexington Av. and the American Jewish Congress, 15 E. 84th St., were picketed by representatives of the American Arab Assn. over the controversial mural the Jordanian pavilion at the World's Fair.

ORDEALS OF JEWS DEPLORED BY POPE VAT. EL. JEWS

Paul Expresses Desire for
Trusting Relations—Hails
Pius's Wartime Protests
5-31-64

The text of the Pope's remarks
will be found on Page 15.

By ROBERT C. DOTY
Special to The New York Times

ROME, May 30—Pope Paul VI told leaders of the American Jewish Committee today that he strongly deplored "the horrible ordeals of which the Jews have been the victims in recent years."

At an audience accorded to Morris B. Abram, president, and other leaders of the organization, the Pontiff also expressed his desire for "trusting relations and for a happy future" between Christianity and Judaism, which he said were "intimately linked" by tradition.

Mr. Abram, in greeting the Pope, emphasized the American Jewish Committee's objectives of safeguarding "the religious and cultural freedom of all people and the rights of all groups to develop the human values God has given them, free from coercion and discrimination."

Full Rights Stressed

Citing these words with "gratification," the Pope, who spoke in English, said he was glad of the opportunity to confirm the Roman Catholic Church's attitude toward the Jews.

He expressed the view that the "racial question" should never be for any ethnic group "a reason for undergoing any diminution in your human rights."

On what he called "the political question" concerning Jews, the Pope said he would make no comment, "especially at this time." But he expressed hope that this question would find "just and peaceful solutions" for the "populations who have already sustained so many trials and suffering."

At the last session of the Ecumenical Council the Secretariat for Christian Unity sought

Continued on Page 15, Column 1

ORDEALS OF JEWS DEPLORED BY POPE

Continued From Page 1, Col. 5

approval of a declaration specifically making clear that the church did not consider the Jews responsible for the crucifixion of Jesus. It was believed that this would eliminate one of the historical sources of anti-Semitism.

Bishops from Moslem countries expressed fears that this might be interpreted as a political act bearing on the Israeli-Arab dispute. Action on the document containing this section was put off at the last Council session, but it is believed it may come up at the next session opening this fall.

The Pontiff spoke today of the "interests" the Roman Catholic and other Christian churches have in a settlement of the political question, "which must not be disregarded."

This apparently referred both to Christian humanitarian concern for the "populations" of the Holy Land, now divided between Israel and Arab states, and to the common interest in the holy places of Christianity visited by Pope Paul in January.

The Vatican does not recognize Israel and has long maintained neutrality in the dispute between Israel and the Arab countries.

Finally, turning to the religious aspect of church attitudes toward the Jews, the Pope expressed "our particular consideration for the Jewish religious tradition, with which Christianity is so intimately linked, and from it derives hope for trusting relations and for a happy future."

Text of Address by Pope

ROME, May 30 (Reuters)—Following is the text of an address today by Pope Paul VI during an audience with American Jewish leaders:

Gentlemen:

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

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

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

First of all, the racial question, and in this regard we repeat the heartfelt wish expressed, on numerous occasions, by our venerated predecessors: namely, that this should never be for you, or for any other ethnic group, a reason for undergoing any

diminution in your human rights, which every civilization truly worthy of the name cannot avoid recognizing.

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

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

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

At Press Convention

Ask Strong Statement From Council on Jews

An Advocate News Summary

There were Catholics all over the place — some 500 writers, editors and business managers of Catholic publications gathered for the 54th convention of the Catholic Press Association.

But it was two "intruders" and a friend — all experts on Jewish-Christian relations — who drew the major interest.

THE EDITORS enthusiastically applauded when Rabbi Marc H. Tanenbaum, director of the Interreligious Affairs Department of the American Jewish Committee, told them, "There will be no realization of Pope John's injunction that the Church must be 'sine macula et ruga' — without spot or blemish — unless and until it rids itself decisively of the seeds of anti-semitism."

Rabbi Tanenbaum had joined Dr. Joseph L. Lichten,

Seton Hall Institute of Judaean-Christian Studies, in a discussion of "Catholic-Jewish Relations in the Light of the Council."

Most of the discussion centered around the proposed council statement on Catholic attitudes toward the Jews, and on the new Secretariat for Non-Christians.

"**FAILURE ON** the part of the high council of the Catholic Church to adopt a strong decree that once and for all lays to rest one of the demonic bases of anti-Semitism would be tantamount to the U.S. Congress declining to adopt the civil rights legislation," said Rabbi Tanenbaum.

Such a move, he said, would result in "a long hot debate, if not more, of embittered and resentment-laden Catholic-Jewish relations."

be weakened, and that Jews will be lumped with other non-Christian religions in the new secretariat. No word has come from the Vatican about this.

Dr. Lichten noted the Jews' anxiety for a strong statement to remove "the fundamental reason for our two millennia of mistrust and mistreatment: the charge of deicide. . . the seeds of 'Jew hatred' in the minds of children. . . the rock on which anti-Semitic arguments have been founded for 2,000 years."

Msgr. Oesterreicher said indications are that the statement on the Jews will be incorporated into a larger schema on Catholic relations to all non-Christians, and greeted that with "apprehension and disappointment."

He held out for a separate statement, claiming that "however desirable it is to stress the religious values common to believing men everywhere, an incorporation of the draft on the Jews into a larger one will necessarily result in a shortening of its message and thus, it is to be feared, a loss of substance."

THE ASSOCIATION later passed resolutions supporting the civil rights bill in the Senate and condemning the Becker school prayer amendment, while asking that "continuing efforts be made to reaffirm our nation's traditional acknowledgement of God and our reliance upon him. . ."

At the Convention banquet, the association heard Peace Corps chief R. Sargent Shriver, now head of President Johnson's war on poverty, ask for help and hope for the poor.

"And before they can have hope, they need self-respect; and before they can have self-respect, they must enjoy the same opportunities the rest of us have had. . . this is why helping is not easy. . ."

At the dinner, the association honored Rev. Patrick O'Connor, S.S.C., Far East correspondent of NCWC News Service.

THURSDAY, JUNE 4, 1964.

VATICAN STATEMENT ON JEWS FORECAST

Special to The New York Times

ROME, June 3—A spokesman for the American Jewish Committee expressed hope here today that the Roman Catholic Ecumenical Council would deny that the Jewish people were guilty in the crucifixion of Jesus.

Zachariah Shuster, European representative of the committee, said recent statements by Pope Paul VI and Cardinal Spellman gave reason to believe that a draft declaration exonerating Jews collectively of the old charge would have strong support in the third session of the council, which will open in September.

He referred to Cardinal Spellman's recent public refutation of the charge and approving references to that statement by Pope Paul when he received American Jewish Committee leaders in audience last Saturday.

"In our view," Mr. Shuster said, "religious prejudices originated from distorted beliefs among many Christians that the Jews bear a collective re-

sponsibility for the death of Jesus Christ and we believe the real significance of this declaration will be the definite and irrevocable rejection of this charge."

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Would Deal with Gentile Communities on Religious Level Orthodox Units Considering A New Agency—Soloveitchik

UAT. EL JEWS

NEW YORK (P-O) — Rabbi Joseph B. Soloveitchik, the leader of the modern Orthodox Jewish community in the United States, has said that the major Orthodox organizations are considering establishing a separate agency to deal with the non-Jewish communities on a religious level.

Rabbi Soloveitchik said that the setting up of such an agency is only in the "thinking-out-loud" stage. However, should it be established it would virtually replace — insofar as the Orthodox are concerned — the function of the Synagogue Council of America.

Rabbi Soloveitchik said that if this agency were formed, it would not mean that the Orthodox groups would pull out of any other representative body. However, if Orthodoxy's policy-making decisions were channelled through this body, it would



RABBI J. B. SOLOVEITCHIK
Dissatisfied

make the Synagogue Council a paper organization for its member groups, the Rabbinical Council of America and the Union of Orthodox Jewish Congregations.

Rabbi Soloveitchik, speaking in an exclusive interview from his home in Brookline, Mass., said that the Orthodox might also be making a joint statement regarding the currently pending schema on anti-Semitism before the Vatican Ecumenical Council at the RCA convention June 22. If some statement is forthcoming then, it is expected that it would call for the schema not to be passed in its present state and-or that American Jewish groups refrain from urging its passage.

Jewish statements urging the passage of the schema are believed to be the major bone of discontent that is causing the Orthodox to examine setting up a separate agency for its dealings with non-Jewish groups. Rabbi Soloveitchik maintained that he is opposed to Judaism being presented within the

frame of reference of Christianity" at the Council. He said that the portion dealing with the Jews "should be taken out of the section on Christian unity" so that it would not seem as if "Judaism is subsumed in Christianity."

Rabbi Soloveitchik said that he had no quarrel with the Church but that he is "critical of Jews who want to deal with the Church on unequal terms. The document depicts Jews as paving the way for Christianity. It says we should enjoy equality because we were the forerunners of Christianity."

He said that Jews who urge the passage of the schema on these terms are insulting the "dignity and independence of the Jewish religious community."

"We want to be recognized as a religious entity in our own right and prefer a document in human, not ecumenical, terms," Rabbi Soloveitchik said. "Ecumenicism is not a unity of mankind but of the Church."

The rabbi said that four organizations — UOJC, RCA, the Religious Zionists of America and the National Council of Young Israel — are engaged in considering setting up a separate agency. He said these groups were also talking to Agudath Israel of America about possible participation.

Rabbi Soloveitchik said that if this agency were set up, it would be open to all Jewish groups. However, if other organizations wished to join, "they'd have to agree that any statements dealing with non-Jewish bodies at the religious level must be channelled through the agency," Rabbi Soloveitchik said.

He stated that the Orthodox were not acting out of vengeance or retribution over other matters, such as the cable the seven non-Orthodox organizations sent to Prime Minister Eshkol on the missionary question.

ernal Body Dead Man

presiding as judge, assailed this policy, however.

"We must not always look at the legal 'rules' of the game," he said. "We must look at what is morally right."

"The case never should have reached the Conciliation Board," he said. "The widow should have been refunded the money at once. The Circle may be growing old and it may be time to reappraise its values."

Allen first offered to personally reimburse Mrs. Bpdganow, who had been left no insurance by her husband, but she refused on principle.

He then directed the Circle to refund the \$9 which it did without comment.

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

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

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

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

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

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

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

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

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

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

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

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

(more)

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

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

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

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

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

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

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

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

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

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

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

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

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

RELIGIOUS NEWS SERVICE

DOMESTIC SERVICE

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MONDAY, JUNE 8, 1964

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

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

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

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

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

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

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

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

Vatican - 2nd Ec. C. Jews
By Religious News Service (6-9-64)

NORTH TANAWANDA, N.Y. (RNS) -- Attendance of Roman Catholic women as auditors and representation of the Greek Orthodox Church by delegate-observers at the third session of the Second Vatican Council are among the "expectations" of a U.S. Methodist leader.

Bishop Fred Pierce Corson of Philadelphia, president of the World Methodist Council, told the Western New York Methodist Conference here that he thought it possible that some Jewish observers would attend meetings of the Catholic assembly.

Selected women will probably attend the third session as auditors and consultants in their fields of special knowledge, said Bishop Corson -- the same capacity filled last year by the first laymen to attend an Ecumenical Council.

(Last October, in Vatican City, the Council Fathers heard Leon-Josef Cardinal Suenens, Archbishop of Malines-Brussels, call for further recognition of the role of the laity in the Church and in the Council.

("To show the world that we practice what we preach," Cardinal Suenens said then, "we should provide for a broader representation of the laity in the Council, giving them an active part to play, making place for women, since they constitute half the human race, and for members of the great congregations of religious brothers and sisters who contribute so significantly to the work of the Church.")

Bishop Corson told the Western New York Conference that he would attend the third session slated to begin Sept. 14 at Vatican City. He attended the first two sessions as a delegate-observer of the World Methodist Council; in each session he had an extended private audience with the Pope -- the late Pope John XXIII in 1962 and Pope Paul VI last fall.

His reference to the possible appointment of delegate-observers by the Orthodox Church in Greece occasioned surprise. The Greek Church, on the plea of Archbishop Chrysostomos of Athens and All Greece and by the majority vote of its Holy Synod, had rejected the idea of representation at previous sessions.

Further, when the Orthodox Churches met last year to discuss appointment of observers and "dialogue" on "equal terms" with the Vatican, the Greek Church refused to participate in the conference.

The Methodist leader was introduced to delegates here by Bishop W. Ralph Ward of Syracuse. In commenting on the Philadelphia churchman's active role in ecumenism, Bishop Ward remarked that "The Methodist Church is becoming a bridge church" in the Christian unity movement.

(more)

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

DOMESTIC SERVICE

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TUESDAY, JUNE 9, 1964

Commenting on ecumenical and interreligious gains, Bishop Corson:

Cited great improvement in Jewish-Catholic relations.

Said that Vatican invitations to Protestant Churches to send observers to the Council did not constitute "a propaganda gimmick of one church trying to become more powerful than another" but proof of "deep sincerity" in the Catholic search for religious unity.

Noted that confidential consultations with Protestant observers had resulted in some modification of proposals presented before the Council.

Foresaw the day when Moslems, Buddhists, Hindus and members of other non-Christian faiths would be invited to join a unity movement "of all men sincerely groping for God."

Vatican Said to Mute Its Text on the Jews

By ROBERT C. DOTY

Special to The New York Times

ROME, June 11 — A draft declaration defining the attitude of the Roman Catholic Church toward the Jews has been drastically watered down, according to unofficial but apparently well-informed sources. In its original form the draft contained a clear-cut statement that the Jews as a people bore no responsibility in the Crucifixion of Jesus. Now all reference to the issue has been deleted, according to the sources.

There was complete official silence on the matter in Vatican circles. The declaration has been drafted under the direction of Augustine Cardinal Bea, the German Jesuit who heads

Continued on Page 7, Column 4

TEXT ON THE JEWS REPORTED MUTED

Continued From Page 1, Col. 1

the Secretariat for the Promotion of Christian Unity, for submission to the third session of Ecumenical Council Vatican II, which will convene in September.

The draft was reported to be in galley proof awaiting final correction before being reproduced and disseminated within a week or 10 days to the 2,300 prelates who make up the council.

Informants said the decision to eliminate the references came from the highest levels of the church and was based on a combination of political and theological considerations.

Most important, according to these sources, was the belief that the original declaration would have an unsettling effect in the Middle East, currently a focal point of world tensions—Arab-Israeli, East-West and Soviet-Chinese—on which the church should retain room for maneuver.

There was great concern in organized Jewish circles here and elsewhere over this reported development. The original version, the Jewish groups believed, would have constituted a major blow at one of the main sources of anti-Semitism: the view, rooted in some New Testament references and subsequent Catholic commentaries, that the Jews stand condemned as a people as the killers of the Son of God.

Official refutation of this thesis, voted by the church in council, would pave the way for elimination of anti-Jewish references from catechisms, textbooks and other writings.

A declaration lacking reference to the issue would amount to no more than another official condemnation of anti-Semitism, according to Jewish leaders.

Elimination of the section regarding guilt in the Crucifixion, after such a statement had been proposed at the second session of the council, might well produce a situation worse than if the idea had never been raised, some observers believe. It could be mistakenly interpreted as a sort of negative affirmation of the old view, they say.

The original Chapter 4 of the schema, or draft decree, on

New General Ready for Cyprus Post



Camera Press-Pix
Gen. K. S. Thimayya

Special to The New York Times

UNITED NATIONS, N. Y., June 11—A United Nations spokesman said today that Gen. K. S. Thimayya of India had agreed to replace Lieut. Gen. Prem Singh Gyani, also of India, as United Nations military commander in Cyprus, if he were asked to do so.

The spokesman said that U Thant, the Secretary General, had sounded out General Thimayya and that the Indian general had agreed to accept. No final action can be taken by Mr. Thant until the Security Council agrees on extension of the Cyprus operation. The Council will take up that question next week.

The United Nations force in Cyprus operates under a Security Council resolution that gave it three months to carry out its work. That period ends on June 27.

General Thimayya is a former Chief of Staff of the Indian Army.

Christian unity embodied the idea that Jews and Christians had a special link through their common acceptance of the Old Testament and through the Jewish origins of Jesus, the Virgin Mary, His mother, and the apostles.

It also declared that Christ died on the cross for the sins of all mankind, by the action of certain individual Jews of his time. It effectively rejected the idea that the personal guilt of those leaders could be charged to the whole Jewish people, either of Jesus's time or today.

The original draft encountered oppositions of two kinds.

Bishops from Asian and African countries expressed the belief that, by concentrating on the Catholic attitude toward the Jews, the document unintentionally might give offense to other non-Christian religions. This was particularly true of bishops from Arab countries, who feared that the schema, despite disclaimers of political intent, might be interpreted as political support for Israel.

A second, less openly avowed form of opposition came from arch-conservatives of the Roman Curia, who tend to defend traditionalist thinking on all

moved from the schema and made a separate declaration including other religions. This was done in deference to the views of some council fathers that references to non-Christian religions had no place in a schema on Christian unity.

The only indication obtainable from Vatican sources was that the draft is not yet in the hand of the printers and could conceivably be modified before being distributed to the Fathers of the Council. Once distributed, the chances of restoration of the original wording by amendment from the floor would be remote, experts say.

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'ADVOCACY' OF FREEDOM, JEWISH
STATEMENTS URGED TO U.S. BISHOPS

FRIDAY, JUNE 12, 1964

Vatican-2nd Ec. C. Jws
By Religious News Service (6-12-64)

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

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

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

Dr. Brown urged a high Council priority on social justice matters, commenting that while it can deal "creatively with 'internal' matters...if the Council does not also turn its attention outward to deal with poverty, hunger, racial discrimination and illiteracy, it will fail in one of the great hopes the non-Catholic world has for it."

The Protestant churchman, who writes regularly for The Commonweal and is the author of the recently published book, "Observer in Rome," prefaced his remarks by stating that it was made clear to him as a delegate-observer that the American bishops "care what Protestants thought about the Council."

His own reaction, he said, is that "while technically Vatican II is 'your' Council, and that therefore its concerns are focused on the Roman Catholic Church, it is also in some sense 'our' Council as well.

"We Protestants have a stake in it at two points: because Vatican II will either tremendously help or tremendously hinder the ecumenical dialogue that Pope John helped to inaugurate, and because whatever the Council does, for good or ill, will redound to the glory or shame of all of Christendom."

There have been recurrent reports, from both Catholic and Jewish sources, that the draft on Catholic-Jewish relations might be "watered down" and the section absolving Jews of deicide charges as a result of the Crucifixion eliminated.

RELIGIOUS NEWS SERVICE

DOMESTIC SERVICE

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FRIDAY, JUNE 12, 1964

In his "open letter," Dr. Brown presented a series of "pleas" for Council action in support of the ecumenical encounter.

He called on the bishops to work for a wider role for laymen, reforms in seminary education, abolition of the Index of Forbidden Books, a Council statement on "collegiality" -- the concept that all bishops, not just the Pope alone, share the full teaching authority of the Catholic Church.

Also, the Protestant scholar urged support for a statement "as Biblically grounded as possible" on the role of the Virgin Mary, in order to open "a new area of dialogue" on the subject with Protestants and Orthodox.

Among other comments, Dr. Brown called on the American bishops to "follow the lead of (Jozef) Cardinal Frings" of Cologne in declaring that mixed marriages performed by Protestant ministers be accepted as valid.

On birth control, the Protestant theologian said he is aware that the Catholic Church "is not going to 'change' its teaching." But he added: "I must hope...you will not prematurely silence the moral theologians who are struggling with a matter on which the last word surely has not been said."

Dr. Brown told the American bishops that they not only can "offer all the good theological reasons for affirming religious liberty...but you can also point out that the principle of religious liberty 'works'...

"You can point to the fact that you have grown and matured in a civic atmosphere where you were neither given special civic privileges nor asked for them."

He pointed out that there is a "residual Protestant fear" that the Catholic Church affirms religious liberty "only as a matter of expediency when it is in the minority, and can thus benefit by it, and is prepared to deny religious liberty when it is in the majority."

"There is enough historical and contemporary evidence to suggest that there is some basis for this fear, and that it is not simply a bigoted attitude toward the Church."

'FORTHRIGHT' COUNCIL STATEMENT
ON JEWS URGED BY 'AMERICA'

By Religious News Service (6-12-64)

Vatican - 2^d Ec. C., Jews

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

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

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

The editorial noted that the original statement was drafted at the "explicit request of Pope John XXIII," and that it was "warmly welcomed in the Council hall and already amended in accord with the views of many Fathers."

That document condemned anti-Semitism and asserted that all mankind, and not only the Jews, bore the guilt of Christ's Crucifixion. It also stated that the Jews as a people could not be held collectively responsible for the act. It is now reported that this has been deleted from the document prepared for presentation to the third session.

America said that any revisions made at the forthcoming session "will be subject to close scrutiny by a vast body of interested Catholics and non-Catholics alike."

"Circumstances in both the distant and recent past," the editorial continued, "which need no rehearsing here, have focused an unusual measure of world attention on the original draft. Its precise contents have become widely disseminated. With few exceptions, whether among Jews or Christians, it has received strong approval."

The magazine observed that "at this point it seems certain the Council will say something on the matter of Christian-Jewish relations."

It recalled that Pope Paul VI told an American Jewish Committee delegation at the Vatican recently that Francis Cardinal Spellman, Archbishop of New York, had expressed the pontiff's "sentiments" when he condemned anti-Semitism.

Cardinal Spellman, addressing the committee's annual dinner in April, said that it is "simply absurd to maintain that there is some kind of continuing guilt which is transferred to any group and which rests upon them as a curse which they must suffer."

He stressed at that time that anti-Semitism "can never find a basis in the Catholic religion."

Referring to these remarks, America said that the cardinal had "rejected the notion of speaking about the responsibility for the Crucifixion of Jesus in such a way as to level a charge of deicide against Jews through the ages."

SCHEMA ON JEWS MAY BE CHANGED

VATICAN JEWS
Secretariat Says That Text
Remains 'Under Study'

6-14-64

Special to The New York Times

ROME, June 13—The Vatican disclosed officially today that changes might be made in the draft declaration on the Jews designed to harmonize it "with all of the whole of the doctrinal schemata of the [Ecumenical] Council."

The text of the six-line announcement in the mimeographed bulletin published by the press service of the Vatican newspaper, *L'Osservatore Romano*, was as follows:

"With respect to certain in-

formation published in the press concerning the project of a declaration 'on the Jews,' the Secretariat for Christian Unity specifies that the said text is still under study and that therefore has not been sent to the Council Fathers. If modifications should have to be made, these would have the purpose of harmonizing the terms of it with all of the whole of the doctrinal schemata (drafts) of the Council."

This followed publication by The New York Times of a dispatch from Rome quoting "unofficial but apparently well-informed sources" to the effect that phrases denying that the Jews bore any especial collective guilt for the Crucifixion of Jesus Christ had been eliminated from the draft declaration.

The Times dispatch said that the draft was still awaiting final correction before being printed and sent to the 2,300 prelates who will reconvene in

September for the third session of the Ecumenical Council in Vatican II.

The reason for the elimination of references to the Crucifixion was reported to be the belief in some Vatican circles that any statement openly favorable to the Jews would have an unsettling effect in the Middle East.

The fears of bishops from Arab Moslem countries that the text might be interpreted as a political stand favoring Israel in her dispute with the Arabs was blamed for deferral of a vote at the second session last fall.

CAN JEWISH
HIVES

Vatican Council Called Aid To Jewish Lot in Germany

Special to The New York Times

BONN, Jan. 13—Dr. Hendrik van Dam, a leader of the West German Jewish community, believes the Vatican Council is fostering better relations between Germans and Jews.

Realizing their guilt for past persecutions, the Germans have become more "open-minded" toward the Jews, he said in an interview published in a newspaper published here, *Bonner Rundschau*.

He emphasized, however, that the "guilt feelings seem largely confined to those who are guiltless."

The West German Jewish community is estimated at no more than 50,000.

Mr. van Dam said, "A dialogue has been started, and the more it stays away from fatuous words the more useful will be its final result."

He specifically appealed to the Catholic Church of West Germany to step up its educational program as Protestants are already doing through special seminars.

Guilt and the Crucifixion

To the Herald Tribune: *Vat II - Jews*

Vatican Council II is to be congratulated for wishing to change the Catholic position concerning the responsibility for the death of Jesus Christ. The New Testament position was summarized by the Apostle Peter in Acts 4: 27-28, where he said:

For truly in this city (Jerusalem) where were gathered together against thy holy servant Jesus, whom thou didst anoint, both Herod and Pontius Pilate, with the Gentiles and the people of Israel, to do whatever thy hand and thy plan had predestined to take place.

Thus, the Biblical assessment of guilt for the tragedy of Calvary includes all humanity. Man's standing in the sight of God is not determined by national origin. The prophet Habakkuk declares that he whose soul is not upright, whether Jew or non-Jew, shall fail; but the righteous man, whether Jew or non-Jew, shall abide because of his trust in God.

It is our earnest hope that this Catholic desire to change its position will give birth to a spirit of repentance for the un-Christian treatment experienced by the Jewish people for centuries.

BERNARD B. GAIR,

Chairman, Public Relations Committee, the Hebrew Christian Alliance of America,
Chicago

VATICAN ISSUES STATEMENT ON ECUMENICAL COUNCIL DECLARATION ON JEWS

ROME, June 14. (JTA) Obviously perturbed over a report published this weekend in the United States that the Vatican draft of a declaration on the attitude of the Catholic Church toward the Jews--to be adopted at the forthcoming session of the Ecumenical in September--has been drastically watered down, and that the part in the drafted declaration absolving Jews of the responsibility for the Crucifixion of Jesus has been deleted, the Vatican issued a statement yesterday which reads:

"Referring to certain information published in the press concerning the project of the Declaration de Judaeis (Declaration on the Jews), the Secretariat for Christian Unity specifies that the text of this declaration is still under study and has therefore not been sent to the Council Fathers. If modification should have to be made, they would have the purpose to harmonize its terms with the whole of the Council's doctrinal schemata."

The statement was issued by the Secretariat for the Promotion of Christian Unity of which Augustine Cardinal Bea is the head. The Declaration on the Jews, as drafted under Cardinal Bea's direction, stated that the Jews as a people could not be held solely responsible for Jesus' death on the cross, but that the responsibility rested on all "sinful mankind." The statement issued by Cardinal Bea's office yesterday leaves open the question of whether the portion on Jewish responsibility in the Crucifixion might be deleted or even undergo a change.

Text of Declaration to Be Discussed on June 26 by Vatican Body

Competent observers here consider it unthinkable that the part absolving the Jews from deicide should be eliminated from the Declaration, since this would actually nullify the sense and the intent of the document on Catholic-Jewish relations. The text of the Declaration is still to be discussed by the Vatican Coordination Commission for approval prior to being printed and distributed among the 2,300 prelates who will attend the Ecumenical Council session to be reconvened in September. The Coordination Commission is scheduled to meet on June 26.

The reason for the possible elimination of references to the Crucifixion was reported to be the belief in some Vatican circles that any statement openly favorable to Jews might be misconstrued by Arabs as implying support for Israel. However, it was pointed out here today that the Crucifixion issue is irrelevant to the Moslem religion and can therefore not provoke any opposition on the part of the Arabs. Mention was also made here of the statement made recently by Pope Paul VI to a delegation of the American Jewish Committee in which he indicated that he associated himself with the view expressed in New York by Cardinal Spellman who declared that Jews of today should not be held responsible for the Crucifixion of Jesus.

Cardinal Bea, meanwhile, returned today from a visit to the United States where he was the guest of Cardinal Cushing of Boston. Cardinal Cushing, along with Francis Cardinal Spellman and other American Cardinals, has predicted that the declaration absolving Jews of the responsibility for the Crucifixion would be adopted at the forthcoming session of the Ecumenical Council.

WEAKENED JEWISH STATEMENT WOULD
BE 'DISASTER,' SAYS CATHOLIC JOURNAL

Ver. - 2nd Ec C, 1965
By Religious News Service (6-17-64)

NEW YORK (RNS) -- A magazine edited by Roman Catholic laymen charged here that it would be a "disaster" if the Second Vatican Council weakened its proposed declaration condemning anti-Semitism.

Commonweal; in its June 27 issue, noted reports of strong pressures against the statement from Arab nations, plus newspaper stories indicating it had been seriously modified.

It particularly specified recurrent rumors that a section absolving the Jews of the charge of "deicide" had been removed from the document.

The weekly magazine said the time for ambiguity and vague disavowals of anti-Semitism is past.

"Should it turn out," it said, "that when the decisive step is needed the Church lacked the courage and will to speak unequivocally, it is hard to see how any Jew could fully credit the Church's sincerity."

"For centuries," the editorial continued, "millions of Catholics thought of the Jews as 'Christ-killers.' Many still do. Only the most solemn and clear-cut repudiation of this popular tradition will serve to root it out once and for all. There can be no compromise with this debased tradition."

In a reference to Arab pressures, the editorial said:

"Even assuming the worst, we fail to see that such considerations should deter the Church. The issue is a moral and a spiritual one of the highest importance. To evade it for the sake of the Church's temporal position would be to pervert principle for the sake of diplomacy."

**WEAKENED JEWISH STATEMENT WOULD
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VATICAN RADIO CITES COUNCIL
STUDY OF POPULATION GROWTH

By Religious News Service (6-18-64)

VATICAN CITY (RNS) -- Any pronouncement by the Second Vatican Council on problems created by the so-called world population explosion would be limited to the moral aspects of these problems and would make no reference to the "technical measures" used to solve them, Vatican Radio said.

In the course of a lengthy commentary on the Council's forthcoming third session, the station noted that the question of population growth and control was sure to figure prominently in discussions of a schema on the Church and the World -- referred to most commonly as schema 17-- when the Council convenes in September for its third session.

It also noted that Pope Paul VI had designated the Apostleship of Prayer as the monthly intention for October so "that the problems presented by the growth in world population may be solved according to charity, justice and divine law."

"The growth of the world's population to a point where demographers are calculating that we shall number from five to seven billion souls before the year 2,000 presents all of us, in or outside the Church, with a complicated series of problems of conscience," Vatican Radio continued. "The Council Fathers will undoubtedly first dispose of two general questions, the answer to which should be fairly obvious, at least to those who believe in God."

The first general question, the station said, embodied objections which were fundamentally theological: Does Providence approve this rising rate of population increase? Can the triumph of science and medicine in the field of public health and prophylaxis, which have reduced the mortality of our babies and added notably to the life expectancy of men and women everywhere, be regarded as a blessing bestowed by Almighty God?

"Up to modern times, did not God will in all justice to curb such population explosion as ours by means of natural catastrophe, epidemics, wars, children's diseases?"

The station said the Council could not fail to reply, "as the Popes have always done, that all of man's achievements are blessed gifts of God, as are all disasters -- except those for whom man himself is personally responsible -- which, in the goodness of God, turn out to be blessings in disguise."

"Did not God say at the dawn of creation, 'increase and multiply and fill the earth,' " it asked. "How could He manage to contradict Himself. He did not make us solely for this earth, but it is here and now that we prepare and decide our eternal destiny. It cannot be a matter of indifference to God that more and more of these waves of humanity surge to the surface of the globe, readying themselves to sing forever of Him Who summoned them to live and labor and love."

RELIGIOUS NEWS SERVICE

FOREIGN SERVICE

-4-

THURSDAY, JUNE 18, 1964

The Vatican station stressed that "no Christian, surely, can allow himself to doubt that an increase in population is a sign of the power and goodness of God, our Creator and Saviour."

Neither, it added, can any Council Father "fail to see it as a continual invitation to broaden the missionary horizon of the Church."

The Vatican Radio said the other question to which schema 17 addressed itself belonged to "a much lower level, although it still looks to religion and morality for an adequate answer."

The question was, it said: "How is this world of ours to be able to support a population which continues to increase? Have we not a duty to open the eyes of the masses to the dangers ahead and to discover a method of curbing this rise and restricting world population within reasonable limits?"

"We must certainly rejoice at the advance made in medicine and science," the station said. "We must do all we can to remove the fearful threat of war, because war is a terrible scourge. However, statistics prove that in the long run, war, far from checking population, only causes a temporary halt. By encouraging certain forms of scientific progress, war gives a new impetus to human fertility."

On the other hand, the station declared, "man is a reasonable being and can discipline himself, both individually and collectively, and therefore self-control in the matter of procreation becomes necessary."

Continuing, it said, "economists assure us that the earth can support not only the five or seven billion people forecast for the year 2,000, but even as many as 20 billion. This is a wide margin, and much can happen before mankind dies of hunger."

Vatican Radio held that "the real, the only technical problems at least for a long time to come is going to be that of adjustment of the world's resources to its physical needs."

"The Church of the Council is acutely aware of this problem. If a solution is sought only in the self-seeking spirit that is embodied in man's subconscious, it is certain to vitiate the best of regulations or laws."

"The Council Fathers will not make that mistake. Only charity can overcome selfishness, only a Christian spirit and outlook can inspire a procedure which can successfully solve problems connected with the birth rate and the steadily rising population of the world."

By Religious News Service (6-18-64)

BOSTON (RNS) -- Augustin Cardinal Bea, president of the Vatican Secretariat for Promoting Christian Unity, held an "off the record" discussion here with the Boston Archdiocesan Ecumenical Commission before his departure for Rome.

It was the first such meeting in the United States of the Vatican official and a diocesan commission for promoting Christian unity. Auxiliary Bishop Thomas J. Riley of Boston is chairman of the commission.

A spokesman disclosed some details of the meeting held at St. John's Seminary. He said Cardinal Bea gave the commission members -- including two laymen -- his personal blessing and congratulated the group for "the practical manner in which implications of ecumenism were being brought to a diocesan and parish level."

The Vatican official stressed that Pope John XXIII and Pope Paul VI have given close supervision to all ecumenical endeavors of the Secretariat and given it the advantage of their personal direction and interest.

Cardinal Bea reportedly described his hope for the future of ecumenism, some aspects of the statement on Christian and Jewish relations and a short history of the forming of the Vatican Secretariat.

A statement on "Common Worship" was issued by the Commission following the meeting.

It noted that in the Boston area in recent years there has been a "divinely inspired activity of Christians coming together in trust, conversation, and in prayer." It said that the "historical and cultural heritage" of the area "makes it at times easy for us to respond to this call, at other times difficult."

The statement stressed that common worship -- Catholics joining in prayer with their Christian brothers -- is "one very important and central area of ecumenical concern."

It said that in the light of such concern "the spirit prompts us to offer the following statements" on common worship:

"We recognize that all who are brothers by baptism and faith in the Lord have a yearning to worship together in professing this faith and manifesting the charity of this one baptism.

"The deep and saddening divisions among Christians, however, necessarily prevent complete union in Eucharistic worship: This union, as the sign and mystic cause of unity, is that for which we most yearn and pray."

It urged Catholics to pray "with our separated brothers" privately, and, in certain circumstances, publicly "to further the day when we can be one at the Eucharistic altar and table, and to foster mutual charity."

The statement noted that the archdiocesan commission "is ready and eager not only to encourage in every way possible and to give counsel regarding Common Worship," but also to grant necessary permission when required by present Church law.

(more)

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RELIGIOUS NEWS SERVICE

DOMESTIC SERVICE

-4-

THURSDAY, JUNE 18, 1964

The Boston commission recently was host to a group of Roman Catholic, Anglican, Protestant and Orthodox clergy and laymen who came here on an "ecumenical tour" from Montreal under the direction of Father Irene Beaubien, S.J. and George Ste.-Marie, a layman.

According to the directors, the tour was designed "to share an ecumenical experience together and thus get to know one another better, to learn something of what Christians in Boston are doing in their search for unity, and to tell Boston ecumenists what is going on in the Montreal area."

The group visited the Paulist Fathers Information Center, St. John's Seminary, and Packard Manse, a Protestant ecumenical center which has a board of 20 trustees including six Catholic members.

Packard Manse maintains ecumenical centers in Stoughton, Mass., under the direction of Paul Chapman, and in Roxbury, Mass., under the direction of the Rev. John Harmon, Protestant Episcopal clergyman. It recently held its fifth annual banquet at Sacred Heart Parish Hall, Roslindale, Mass., upon the invitation of Msgr. Edward G. Murray, pastor long active in ecumenical programs. The banquet guests included Bishop Riley and members of the archdiocesan ecumenical commission.

Another group of "ecumenical pilgrims" from Montreal will be the guests of the Boston commission in August. The pilgrims will be under the direction of the Rev. Jacques-Marie Langlais, C.S.C., advisor to the Montreal Lay Mission Movement.

LONDON JEWISH CHRON

Catholics may change schema on Jews

VAT EL JEWS

FROM OUR CORRESPONDENT—Rome

The possibility of changes in the document concerning the relations between the Jews and the Catholic Church was officially acknowledged by the Vatican at the week-end.

The declaration on the Jews is included in one of five chapters of the Schema on Ecumenism which is to come before the autumn session of the Ecumenical Council.

The changes are designed to harmonise the declaration with all the doctrinal matters under consideration by the Ecumenical Council, according to the bulletin published by the press service of "Osservatore Romano."

The Co-ordinating Commission of the Ecumenical Council is expected to meet on June 26.

The Secretariat for the Promotion of Christian Unity, which Cardinal Bea heads, announced, however, that the text of the document on the Jews is still being studied and, accordingly, has not been sent to the Council Fathers.

An authoritative source told your correspondent that it was illogical to express certainty that the document had reached the final stage before presentation.

Informed circles believe that it will no longer be presented to the Ecumenical Council as part of Chapter IV of the Schema on Ecumenism, but either as a separate document or as an "appendix" to the schema.

It is not known yet whether the

Continued on page 42, column 4

Rome may change document

Continued from page 1

text will include references to Islam as well as Judaism, but competent observers are of the opinion that the modifications accepted and those still under consideration are bound to reduce the influence of the document on future Christian-Jewish relations.

Jewish circles in Rome have expressed disappointment. Dr. Elio Toaff, the Chief Rabbi of Rome, said that as far as he knew, in the original text the Jews were considered on a level where the nobility of their message to the world was acknowledged as well as the Church's need to right the wrongs and eliminate the prejudices against them.

The value of the document on the Jews lay in these acknowledgments. "We hope that it will undergo no substantial changes. Any change is bound to deprive the document of its historical value and would again leave the Church's centuries-old attitude towards the Jews unaltered," said Dr. Toaff.

Rabbis Oppose a Plea by Jews For Vatican Crucifixion Paper

6-21-64

By IRVING SPIEGEL

Special to The New York Times

ATLANTIC CITY, June 19—With the exception of a few dissenting voices, a sampling among American Reform rabbis today indicated that a Vatican statement concerning the crucifixion of Jesus was a Christian problem and Jews need not pressure for its adoption.

The attitude of the rabbis was expressed in interviews at the 75th annual convention of the Central Conference of American Rabbis at the Ambassador Hotel.

In effect, their opinions were sparked by a reference that Rabbi Leon I. Feuer, president of the rabbinic group, had made in his presidential report. Rabbi Feuer said that an "obsequious appeal for a statement by the Ecumenical Council can only be revolting to the Jewish spirit and an insult to the memory of Jewish martyrdom."

World for Special Pleading

"Such an act of atonement on the part of the Church is long overdue and should need no special pleading on our part," Dr. Feuer said.

Later, in an interview, Dr. Feuer was critical of Jewish secular groups for "undignified pressure on the Vatican to issue such a statement that would exonerate the Jews from the death of Jesus . . . the problem

belongs to the Church and not the Jewish people."

The Ecumenical Council, Vatican II, at its last session, had under consideration a statement that would absolve the Jews from blame in the crucifixion of Jesus but no action was then taken. A recent dispatch from Rome to The New York Times quoted "unofficial but apparently well-informed sources" to the effect that phrases denying that Jews bore any especial collective guilt for the crucifixion of Jesus Christ had been eliminated from the draft declaration.

The Vatican later reported that changes might be made in Jews with the aim of harmonizing it "with all of the whole of the doctrinal schema of the Ecumenical Council."

Rabbi Arthur Lelyveld of Cleveland said that "there has definitely been an overemphasis by some Jews on the importance of the exculpation of the Jewish people of the accusation of deicide."

Dr. Lelyveld said "this has never been a problem of Jewish theology . . . the Christian church must decide itself how it will harmonize the polemical accusations of the Gospels with its professed love of all of mankind."

Christian Prelate Sees Israel Interfaith Gain

6-19-64 (56)

The leader of the Arab Catholics of Israel said yesterday that "much better understanding" had grown up between the Christian and Jewish communities in his diocese in the last two or three years.

Archbishop George Hakim, Greek Catholic Archbishop of Nazareth and Galilee, said in an interview that there was opposition to Christian activities in Israel from only a "small minority of fanatic Jews."

The Archbishop, who arrived here from Israel Wednesday night for a two-month visit, was one of the few Arab supporters of the Vatican Council statement on anti-Semitism presented at last fall's session.

The prelate said that he was hopeful that the Council would "open the doors very, very wide" for closer relations between Catholics and Eastern Orthodox.

VATEC-JEWS ON THE LINE:

6-22-64

Historic Ecumenical Issue

By BOB CONSIDINE

THE AMERICAN Jewish Committee, an organization dedicated to the spread of human rights wherever suppressed, has been campaigning with great tact to preserve the language and character of Augustin Cardinal Bea's historic draft resolution regarding Catholic attitudes toward Jews.

The resolution is due to come up for a vote when the Fathers of the Church resume the Ecumenical Council in September. As now drafted, it would absolve Jews past and present of the centuries-old charge that they alone were the crucifiers of Christ.

But that portion of Cardinal Bea's scheme that exonerates Jews of the responsibility of Deicide is now under heavy pressure from elements inside and outside the Church. They are said to feel that any alteration or diminution of the role of the Crucifix in the liturgy and the very decor of the Church would constitute too wrenching a change.

The American Jewish Committee, whose president is Dr. John Slawson, sent a delegation to the Vatican last month for an audience with Pope Paul VI and found him thoroughly in accord with the way the resolution is now worded. It is, as Cardinal Bea has pointed out, drawn from blueprints laid down by John XXIII before his death.

The Pope, speaking English, told Dr. Slawson and others in the group that he was giving his "serene attention" to the matter. He spoke strongly about the religious and racial bigotry afoot in the world and "deplored the horrible ordeals of the Jews in recent years."

The Committee has found staunch support in this country in the personages of Francis Cardinal Spellman and Richard Cardinal Cushing. Cardinal Spellman spoke at the Committee's annual dinner recently and said that Christ's death was the responsibility of only those present at the time and that it was preposterous and absurd to curse



CONSIDINE

Jews through the ages for something they had nothing to do with.

"It is one of those distorted and terribly harmful notions ... like a cancer spread among certain people who wish to justify their own bigotry," the Cardinal declared.

Those who would blunt the historic impact of Cardinal Bea's text, before it comes up for a vote, will have to do something about the all-but-forgotten fact that at the Council of Trent in the 16th century the Fathers decreed that the death of Jesus was "fore-ordained" and that death resulted from "internal assent rather than external violence." All were responsible, the Fathers said, "Jews and Christians alike."

The American Jewish Committee has received financial support from a variety of foundations and individual grants. It has provided research facilities for the Yale Divinity School and many other organizations. One of its volunteer workers, Wall Street broker Nathan Appleman, sums it up this way:

"We're not a fire-fighting organization. We just want to proceed to the roots of bigotry and find out what makes it grow."

* * *

THIS HAS TO BE a guess, of course, but I suggest that the most-stated statement heard in America this weekend was:

"Well, I don't agree with him, but you've got to admit he's got guts enough to stand by his convictions."

They were talking about B.G., natch.

* * *

AT A DINNER for Robert Moses the other night, somebody remembered a remark his daughter made when he took her to Rome's Church of St. Peter in Chains to show her Michelangelo's Moses.

The daughter looked at the startling work of art for a time, then said, "Pop, it doesn't do you justice."

* * *

SUDDEN TERRIBLE THOUGHT: Whatever happened to Quemoy and Matsu?

Hearst Headline Service

Hear Bob Considine on WABC Radio 77, Monday through Friday at 6:50 p.m.

NAT. JEW. COUNCIL - JEW.

Rabbis Chide Laymen on Vatican Issue

6-23-64

By IRVING SPIEGEL

Special to The New York Times

FALLSBURG, N. Y., June 22

Prominent Jewish Orthodox rabbis sharply assailed secular and lay Jewish groups today for having involved themselves in the proposed Second Vatican Council schema concerning relations between Christians and Jews.

Both in addresses and in interviews, the spiritual leaders said that these secular groups did not have the right to implicate themselves in a problem exclusively Christian in character.

Their views were projected at the opening session of the annual convention of the Rabbinical Council of America — largest Orthodox group in the country — at the Pine-View Hotel. The council embraces 800 rabbis serving almost 2,000,000 worshippers.

Rabbi Abraham N. Avrutick of Hartford, president of the council, criticized the involvement of the secular groups. He said that inter-religious cooperation among the major faiths could be achieved only when each was recognized as a "distinct entity and not equated with a community which is committed to a different faith."

Cooperation Foreseen

The rabbi also said that such recognition of each other's distinctive religious status would further enhance the cooperation of all faiths in various social problems, including such issues as human rights, poverty and world peace.

This was the second time within the last week that Jewish secular groups had been sharply attacked for what was viewed as their pressures on the Ecumenical Council for the adoption of a statement that would exonerate the Jews from the crucifixion of Jesus. Last week, Reform rabbis, meeting in Atlantic City, indicated that a Vatican statement on this issue was a Christian problem and Jews need not press for its adoption.

A recent dispatch from Rome to The New York Times quoted "unofficial but apparently well-informed sources" to the effect that phrases denying that Jews bore collective guilt for the crucifixion of Jesus Christ had been eliminated from the draft declaration.

Changes Indicated

The Vatican later reported that changes might be made with the aim of harmonizing it "with all of the whole of doctrinal schema of the Ecumenical Council."

Concerning this whole problem, Rabbi Israel Miller, first vice president of the Rabbinical Council, asserted that "whatever the church would like to decree as a policy is purely a Christian religious matter."

Here, Rabbi Miller was critical of the American Jewish Committee, a human relations agency, for "pressing for the adoption of a statement framed in theological terms in the schema."

Rabbi Miller, however, greeted recent reports that the proposed declaration on the Roman Catholic church's attitude toward Jews had been reformulated as an independent report and would not be presented within the context of the schema on Ecumenism.

"If that is correct," he said, "it will go a long way toward

establishing interreligious cooperation on a sound basis."

Also highly critical of some Jewish secular groups was Rabbi Israel Klavan, the council's executive vice president. He said that by involving themselves "in areas of theology in which they have no competence" these groups "tend to blur the distinctive religious character of each faith community."

Rabbi Meir Feiman, chair-

man of the convention, and Emanuel Feldman said that the relationship between Jews and Christians would not stand or fall on the adoption of a schema but must depend on a mutual respect and understanding of each other's religious doctrines as well as recognition of the differences dividing the two faiths.



POPE PAUL VI TALKS ON VATICAN COOPERATION WITH NON-CHRISTIANS

RCME, June 23. (JTA) 44 Pope Paul VI declared today that the new Secretariat for Non-Christians, which will operate outside the framework of the Ecumenical Council, was created in an atmosphere of union and understanding "which has clearly characterized the Council."

The Pontiff made his remarks in a discussion of the work of Ecumenical Councils, past and present, to Cardinals of the Roman Curia who had delivered a message of congratulation to him on the occasion of the Feast of John the Baptist, the Pope's name-saint.

With this "and similar initiatives," the Pope said, "we wanted to show clearly that the Church not only intensifies its inner links but searches also outside dialogue and meeting with all men of good will." Commenting on his visit to Israel last January, he said the trip was a concrete reply to the common desire of friendship based on the most humane reasons.

MEDITERRANEAN CONFERENCE CLOSES; PLANS PARLEY ON ARAB-ISRAEL ISSUE

FLORENCE, Italy, June 24th (JTA) -- Mayor La Pira of Florence closed the Fourth Mediterranean Conference here today with an announcement that work would be started immediately on plans for the Fifth Conference to be devoted exclusively to the Arab-Israel problem.

"We shall send announcements to the Arab countries and to Israel and to other nations interested in this question," the Mayor told the final session of the conference. He expressed hope that "the road which was opened in this hall in 1958, which led to the Algerian peace, will lead to the peace of Jerusalem, to the peace of Abraham and through to world peace."

The "operative message" of the Fourth Conference had been a "message of peace, unity and liberation for the Mediterranean and for all its peoples," he declared. He asserted that "despite appearances to the contrary," the Fourth Conference had represented a hope for "solution of the Arab-Israeli conflict."

Israeli participants were gratified by the decision of the Conference's steering committee to dedicate the Fifth Conference entirely to the Israel-Arab problem. Elimelech Remalt, a member of Israel's Liberal party, speaking on his own behalf and that of other Israel participants, told the delegates that the unique importance of the Florence meeting was its atmosphere of belief in the force of spiritual and moral values and in the innate good will of men. He called Mayor La Pira's optimism "really encouraging."

Zubi-Abdul Aziz, the Vice-Mayor of Nazareth, also expressed hope for a dialogue between Arabs and Jews at the earliest possible time. He touched on the problems of the Arab refugees which he told the delegates "must be solved without creating new tragedies for them or tragedies for others." The Nazareth Arab leader said that both Israel-Arab wars had brought bloodshed and destruction "but no solution."

Michael Aillot of France, another speaker, expressed confidence that the Mayor's hopes for Arab participation in the conferences would be realized at the Fifth Conference. The Arab countries did not participate in the Conference which closed today.

Fenner Brockway, a Labor member of the British Parliament, told the Conference that "after half a century of public life, there is nothing I would wish more than to contribute to the reconciliation of Jews and Arabs." He added that he had many friends "on both sides" and that "I know that beneath these differences there are many excellent intentions for an understanding which would change the Mediterranean area into a garden of the world."

Warns Russia on Discriminations; Says They Lead to Anti-Semitism

The participants adopted a number of resolutions, including one dealing with "religious and cultural minorities in European communities. The resolution urged governments of Communist countries in Central and Eastern Europe, particularly the Soviet Government, to "permit free exercise of all religious and cultural life" as a means of reducing international tension;

The resolution said the refusal of those governments to do so, "sometimes aggravated by local excesses," were in "contrast with the affirmed principles of Communism." He also emphasized that such refusals often provoked "the reappearance of discriminations which unavoidably lead to racism and anti-Semitism."

Mayor La Pira was urged at the Conference to convey to Pope Paul VI the "intense hope" of the delegates that the Ecumenical Council will approve the draft declaration on Catholic-Jewish relations.

The appeal to the Mayor by Daniel Mayer, head of the League for the Rights of Man in Paris, apparently was prompted by unconfirmed reports that a section of the draft specifically absolving Jews for responsibility for the Crucifixion of Christ has been at least temporarily deleted from the draft.

AMERICAN JEWISH COMMITTEE TAKES ISSUE WITH RABBIS ON TALKS IN ROME

NEW YORK, June 24. (JTA) ⁶⁴ The American Jewish Committee took issue today with the Rabbinical Council of America, an Orthodox group, which charged the 58-year-old Jewish organization with involving itself in "areas of theology" by seeking the adoption of a statement on Catholic-Jewish relations by the Ecumenical Council which is to resume its session in September. The rabbinical group, at its annual convention this week, urged that interreligious cooperation between Christians and Jews be conducted on the basis of "sound sociological doctrine rather than the complicated area of theology."

A statement issued today by Morris B. Abram, president of the American Jewish Committee, pointed out that greater cooperation and understanding between the Jewish, Protestant and Catholic communities has been a major responsibility of the American Jewish Committee in its intergroup relations program since its establishment in 1906.

"A primary objective of its human relations program in this area arises out of the long-felt need to counteract the stereotype of the Jew as a 'Christ-killer,' which has been an underlying source of hostility to the Jew for almost two millenia," the statement said. "As a basic step in this program, we have stimulated Christian religious educators and intergroup research specialists to examine their teachings with regard to content growing out of this stereotype."

"No organization seriously wishing to come to grips with anti-Semitism can avoid realizing that such teachings, found in prayers and liturgy, in Sunday school lessons and weekly sermons, have proved to represent one of its most profound and subtle roots, serving not only to stigmatize the Jews but also to rationalize continued persecution," the statement pointed out.

"This centuries-old problem," the statement continued, "was first broached as a subject for scientific examination and analysis 30 years ago, when the American Jewish Committee suggested to Protestant leaders a series of self-studies of church and Sunday-school teaching materials. Out of this suggestion have come historic findings, first under the aegis of Drew University, later at Yale Divinity School. Early in 1963, Yale University Press published 'Faith and Prejudice,' by Dr. Bernhard E. Olson, the report of Yale's seven-year project in this field. Only recently a report on a parallel self-study of Catholic teaching at St. Louis University was released, and is already having a profound influence."

Says Its Statement to Vatican Was Approved by Rabbis and Scholars

Pointing out that a similar purpose motivated establishment by the American Jewish Committee in 1961 of a chair in intergroup relations at the International University for Social Studies "Pro Deo," in Rome, the first such project at a European Catholic institution of higher learning, "Mr. Abram stated: 'The movement toward critical self-examination on the part of the religious communities of the impact of their teachings in the formation of attitudes toward other groups is, in part, traceable to the pioneer work of the American Jewish Committee. A great impetus was given to the movement by the advent of Pope John XXIII and the convening of the Vatican Council, and particularly through the efforts of Cardinal Bea.'

"Shortly after the announcement of the convening of the Vatican Council in Rome, the American Jewish Committee was invited by high Church officials to submit, out of its long background and experience in this field, practical suggestions for improving Catholic-Jewish relations. Drawing on its own studies, on substantial research by its own staff, and after consultation with eminent scholars and rabbis representing Orthodox, Conservative and Reform Jewish viewpoints, the Committee prepared and submitted two comprehensive, scholarly memoranda to one of the preparatory commissions of the Vatican Council. A third memorandum, prepared by an eminent American Jewish scholar and professor of a leading Jewish theological seminary, was subsequently submitted, also by invitation from Catholic authorities in Rome."

Denies Entering into 'Areas of Theology'; Lists Rabbis Consulted

"The Committee's memoranda pointed to practical problems and documented them with specific illustrations," the AJC statement stressed. "We did not, as some of our critics in the rabbinate have recently suggested, look to enter into 'areas of theology' nor 'blur the distinctive religious character of each faith community.' On the contrary, we emphasized the social, psychological, and human relations consequences of specific statements found in educational, liturgical, and homiletic materials, quoting extensively from Catholic sources. Our emphasis on human relations concerns earned our documents the approval of an Orthodox Rabbi with whom they were shared, as well as with Conservative and Reform Rabbis, and prominent university scholars."

"These documents were among matters discussed in late March 1963, when Cardinal Bea met with Jewish religious leaders including the rabbinate at the American Jewish Committee's Institute of Human Relations in New York. At this meeting were a group of outstanding Orthodox, Conservative, and Reform Rabbis, in their capacity as individuals,

along with members of Cardinal Bea's entourage and officers of Pro Deo University in Rome.

"The American Rabbis who attended included faculty members of the Jewish Theological Seminary of America, the then president of the Rabbinical Assembly of America, the president of a leading Orthodox Jewish university, the then president of the Synagogue Council of America, and the then president of the Central Conference of American Rabbis.

"Earlier, consultations had been held with a leading Orthodox scholar of Yeshiva University, the President of the World Union of Progressive Judaism, Professors of Jewish history at Columbia and Harvard Universities, the President of Hebrew Union College-Jewish Institute of Religion and one of its distinguished faculty members, and the President of Yeshiva University.

"The American Jewish Committee's concern for relationships between Catholics and Jews has at all times been based upon its competence and long experience in intergroup relations; moreover, where useful it has collaborated with, or drawn upon, the expertise of scholars and leaders who have made important contributions to the cause of Christian-Jewish relations in various parts of the world. Thus the criticism of our activities as being involved in "areas of theology" is unfounded. If at any time theological matters entered into the consideration, Jewish theological scholars of renown were consulted."

The statement concluded with pointing out that the private audience which a group of leaders of the American Jewish Committee held with Pope Paul VI at the Vatican recently was non-theological in nature. "It was strictly within the framework of our human relations concerns and our responsibility to assist in the betterment of Catholic-Jewish relations," the statement stressed.

CHURCH NEARS REFORM DECISION

VAT EC-JEWS

6-28-64

By ROBERT C. DOTY

Special to The New York Times

ROME, June 27—Pope Paul VI, entering the second year of his spiritual leadership of half a billion Roman Catholics, is the focal point and ultimate arbiter in a still-unresolved dispute between conservative and liberal forces in the church.

By past performance in his 44 years of priesthood and by declaration and repute, the 66-year-old Supreme Pontiff has long been counted among those who want "up-dating"—aggiornamento—of the church (the late Pope John's word), an ending of the defensive conservatism with which the Roman Catholic Church reacted and, to some extent, still reacts to the Protestant Reformation of more than four centuries ago.

But the first year of Pope Paul's reign has produced no clear-cut indication of how, if at all, he will bring his decisive weight to bear on the liberal side of the issues. In fact, there has been some evidence that the Roman Curia—the predominantly Italian and conservative central administration of the church—is in a slightly stronger position today than it was two years ago.

At that time, after the first session of the Ecumenical Council Vatican II, the Curia had suffered a series of rebuffs by the world's bishops through rejection of many of the conservative proposals prepared by the Curia.

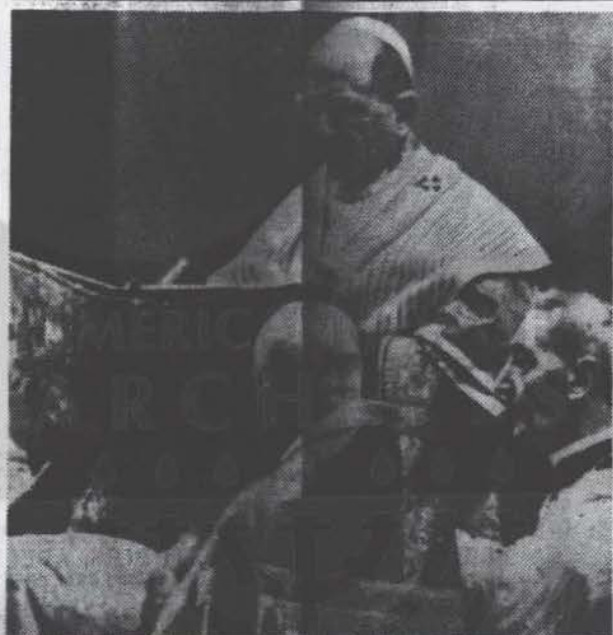
Developing Balance

At the second session, held at the start of Paul's reign and ended last December, the Curialists rallied and were able to exercise veto and delay on projects advanced by the 2,300 bishops and prelates of the church, with a clear majority tending toward the liberal viewpoint.

Thus the third session of the Council, scheduled to convene Sept. 14, is awaited as the crucial test of the Pope's intentions. For, despite the relatively denouement nature of the Council's debates, the Catholic church is still an absolute monarchy.

The words, "It is the Holy

Pope Has Pledged Modernization But So Far Has Not Acted



Associated Press
Pope Paul VI recently as he addressed a group of Cardinals and student priests at St. Peter's Basilica, Vatican.

years old at the time of his election and aware of the little period left to him, was a man in a hurry. Pope Paul, a vigorous 66, has reason to expect that he will have the time to bring about the desired modernization of the church at a more leisurely pace that will not shake violently the old structures.

This is all the more plausible since the structure most likely to be shaken by the modernization trend is the Curia and Pope Paul is, himself, a child of the Curia. He spent nearly 20 years in the Vatican Secretariat of State and knows intimately the interlocking directorates that have ruled the church in the Pope's name since the late 16th century.

Only a few months after his coronation, just before the opening of the second session of the Vatican Council, the Pope announced to 100 of the church's

tions advocated by the bishops in Council are so revolutionary in nature that they would unsettle the faith of millions of Catholics and leave them open to doubts.

The opposing view is that the church must adapt or perish in an age that has seen the masses drifting away from the church and toward purely materialistic philosophies. Those who hold this view generally are pastoral prelates in daily contact with the crises of conscience arising among Catholics from the conflict between the demands of modern life and the more archaic "integralist" demands of their church.

On a score of issues, doctrinal and social, their differences are profound. As an example of the former, there was the question of the sources of divine revelation, a fairly abstruse theological question. In general, the conservatives sought to recognize two sources of revelation, Scripture and tradition, whereas the majority argued that, while revelation had those two vehicles, its only source was the word of God through the Bible.

The liberal position was designed to remove one of the principal irritants to Catholic-Protestant relations—the traditional Catholic insistence on the doctrinal purity of Catholic religious writings co-equal with the Bible. They regarded this as important because one of the objectives of the Council was to pave the way for an eventual, if distant, reunion of Christians.

Sharpened Issues

There were similar splits on most of the other questions debated at the first two Council sessions and the pattern certainly will persist in the third session opening in September.

The most controversial issue is likely to be the schema—draft—on "The Church in the Modern World." Such burning issues as the dangers of world over-population, raising inevitably the problem of artificial birth control, long banned by Catholic doctrine but now under

But as yet, nothing has been done to bring about this new administration, designed to be lighter, more directly controlled by the Pope and more responsive to the needs and wishes of those on the front lines of Catholicism around the world.

Different Viewpoints

Clearly, the Catholic church is a very different thing when looked at from the center, from the various congregations headed by Italian Cardinals secure in the institutional Catholicism

ARAB BISHOP SEES COUNCIL ACTION

6-30-64

A Blow at Anti-Semitism

VAT EC JEWS

Special to The N. Y. Journal-American

WASHINGTON, June 30.—The Arabic-speaking Archbishop of Nazareth says he believes the second Vatican council will pass a strong statement condemning anti-Semitism.

He himself favors such a statement, The Most Rev. George Hakim said. And he is convinced, he added, that the majority of the 120 Arabic-speaking bishops also will favor it when the council reconvenes in September.

But the Arab bishops, he emphasized, cannot be expected to go along with any statement that might give Israel a political advantage.

He referred, he said, to the internationalization of Jerusalem by the United Nations in 1948, which the Israelis ignored.

The Archbishop's views, given in an interview at Our Lady of Lebanon Seminary here, contrasted with previous reports that Arabic bishops wanted a watered-down statement on anti-Semitism because a friendly gesture toward persons of the Jewish faith would weaken the church in the Near East.

"It is only right," Archbishop Hakim said, that the first Catholic Church council after Hitler should speak out against anti-Semitism. Condemnation of anti-Semitism should not be equated, he said, with approval of the State of Israel.

The prelate, whose full title is Archbishop of Nazareth and All Galilee, is leader of the Melkite rite Catholics in Israel.

From Los Angeles Times-Washington Post News Service

VAT EC JEWS
JEWISH QUESTION SEEN AS DEFINITELY UP FOR ECUMENICAL COUNCIL DEBATE

ROME, July 5. (JTA) -⁶⁴The third session of the Ecumenical Council, to be convened September 14, will definitely discuss the proposed declaration on relations between the Catholic Church and Jews and other non-Christians, the Rev. Fausto Vallainc, director of the Council's press office, declared today in L'Osservatore Romano, the Vatican's official organ.

Father Vallainc's article in the Vatican newspaper listed the full agenda of the Third Council session, after an announcement on its opening date had been made by Amleto Cardinale Tognoni, Papal Secretary of State, following a meeting with Pope Paul VI.

According to the press director, "quiet and little known work" had been carried on by the Council's Secretariat during the current inter-session period. The resumed session, he said, will have to vote on the first three chapter chapters on ecumenism, which were discussed at the last session. "The two known declarations on Jews and non-Christians, and on religious freedom will have to be discussed," he added. The press director also listed the full agenda facing the next session, including 13 proposed points.

Competent observers here pointed out that the agenda is so long that a fourth session of the Council may be necessary. Although the announcement of the Pope's decision on convening the third session did not mention its closing date, it is known that the Pontiff is anxious to have the session end in time to permit the participation of the Catholic Church in the International Eucharistic Congress scheduled to be opened in Bombay, India, by the end of November. If that schedule is adhered to, the third session of the Council should close not later than November 25, thus making a fourth session a necessity in view of what observers here call the "far-reaching" agenda facing the Council Fathers.

American Jewish Committee Head Reiterates Stand on Ecumenical Council

NEW YORK, July 5. (JTA) -- It is "right and proper" for both Christians and Jews to "encourage the other in steps toward understanding, without giving effect to questions of pride, prior responsibility and ceremony," Morris B. Abram, president of the American Jewish Committee, declared today in reference to his organization's efforts on behalf of the adoption of a statement clearing the Jewish people of the charge of deicide by the Vatican's Ecumenical Council.

Mr. Abram made the statement in a letter to Rabbi Leon J. Feuer, president of the Central Conference of American Rabbis. At the recent convention of the CCAR, Rabbi Feuer had stated that the "obsequious appeal for a statement by the Ecumenical Council can only be revolting to the Jewish spirit," and held that such a statement by the Catholic Church is "long overdue and should need no special pleading on our part." In his letter to Rabbi Feuer, Mr. Abram asserted:

"The efforts to uproot from Christian teaching and prayer the age-old charge of the collective guilt of the Jews for the death of Jesus is probably the most important step that can be taken for the welfare of world Jewry."

Acknowledging the validity of Rabbi Feuer's position that anti-Semitism is a Christian problem, Mr. Abram emphasized that it nevertheless "remains a problem that very much concern Jews." He stressed that "in combating prejudice, the victim, though he be in the right, certainly should use all the tools at his command to assist the discriminator in divesting himself of his distorted views."

VAT-2nd EC COUNCIL SEUS Goldmann Criticizes Jews for Seeking Pope's Aid

Congress' Head Would Leave

Guilt Issue to Catholics

7-13-64 (5)

Special to The New York Times

TEL AVIV, July 12 — A world Jewish leader said in Jerusalem tonight that Jews should stop prodding the Vatican to adopt its proposed schema, declaring that Jews bear no especial guilt for the death of Christ.

Dr. Nahum Goldmann said: "Jews as a people should maintain a position of self-respect and dignity and not try to raise the issue with too much intensity."

The schema was introduced at the Ecumenical Council Vatican II last year, but was held over for review after prelates in Moslem countries opposed it.

Dr. Goldmann, speaking as president of the World Jewish Congress, implicitly criticized other Jewish organizations for applying what he considered to be pressure on the Vatican. The American Jewish Committee was one group whose leaders called upon Pope Paul VI.

The speech was the keynote address opening the executive meeting of the congress. Jewish leaders from 27 countries were present in the Beth Haam, where Adolf Eichmann was tried and condemned in 1962.

Dr. Goldmann acknowledged that a strong condemnation of anti-Semitism by the highest Roman Catholic authorities would be important, but he added:

"The Catholic world can't be less interested than the Jews are in indicating that it no longer condones anti-Semitism and the persecution of Jews."

Dr. Goldmann said the principal Jewish problem was no longer rabid anti-Semitism but the tendency in many countries to grant Jews equal civil rights but to deny them the right to maintain their distinct character.

Citing the Soviet Union as an extreme example of that tendency, he asserted that Soviet policy was not the inevitable consequence of Communist ideology. Communist governments in Poland, Czechoslovakia, Hungary, Rumania and Yugoslavia, he said, not only allow their Jews to live specifically Jewish lives, but "even in a large degree give economic and moral assistance."

Audience Granted in May

Leaders of the American Jewish Committee, including Morris B. Abram, its president, had on



The New York Times
Dr. Nahum Goldmann

audience with Pope Paul VI in Rome last May 30. It was evidently this meeting to which Dr. Goldmann alluded when he mentioned "pressure" upon the Vatican.

Mr. Abram told the Pope that his organization wished to safeguard "the religious and cultural freedom of all people, and the rights of all groups to develop the human values God has given them, free from coercion and discrimination."

Alarm Expressed Over Soviet Policy on Repression

The Pope repeated this declaration and said he had heard it with gratification. He spoke further of his "peculiar consideration for the Jewish religious tradition, with which Christianity is so intimately linked, and from which it derives hope for trusting relations and for a happy future."

The proposal that the Ecumenical Council specifically state that the Roman Catholic Church did not consider the Jews to be more guilty for the crucifixion of Christ than the rest of mankind was proposed by the Secretariat for Christian Unity.

Prelates from predominantly Moslem countries objected that this might be taken as a political act siding with Israel against her Arab neighbors, and consideration was deferred.

Jewish Committee Defends Role In Framing Messages to Vatican

VAT-2nd EC COUNCIL SEUS 7-13-64

The American Jewish Committee declared yesterday that its program for advancing Catholic-Jewish relations at the Vatican's Ecumenical Council had been carried out in consultation with prominent Orthodox, Conservative and Reform rabbis and theologians.

The committee's assertion was in reply to criticism by several Orthodox rabbis at their recent convention in Fallsburg, N. Y., that the rabbis were especially critical of the committee's role in Jewish-Catholic relations.

Morris B. Abram, president of the committee, said his agency had submitted three memorandums to a preparatory commission of the Vatican Ecumenical Council "after consultation with eminent scholars and rabbis representing Orthodox, Conservative and Reform viewpoints."

In essence, these memorandums, which had been requested by Vatican officials, focused on distorted teachings about Jews and Judaism in Catholic textbooks, liturgy and commentaries that were seen as contributing to anti-Semitic attitudes, the Committee said.

The memorandums were discussed at a meeting at the committee's headquarters here last year with Augustin Cardinal Bea, head of the Secretariat for Promoting Christian Unity.

Also present at the meeting, Mr. Abram said, were faculty members of the Jewish Theological Seminary, a prominent Conservative institution, as well as leaders of other branches of Judaism.

Mr. Abram placed particular stress on his agency's interreligious program, which he said "arises out of the long-felt need to remove the basis of the false accusation against the Jewish people of collective responsibility for the Crucifixion which has been an underlying source of hostility to the Jew for almost two millenniums, resulting in untold suffering and martyrdom."

Mr. Abram also emphasized that the committee's work in the area of Catholic-Jewish relations had drawn upon "the expertise of scholars and leaders who have made important contributions to the cause of Christian-Jewish relations in various parts of the world."

Vat. - 2nd Ec. C. 1st sess
DR. GOLDMANN HOPES ECUMENICAL COUNCIL WILL CONDEMN ANTI-SEMITISM

JERUSALEM, July 13, (JTA) ⁶⁴ Hope that the forthcoming session of the Ecumenical Council, which opens in the Vatican September 14, will "voice clear and effective condemnation of anti-Semitism," was expressed here last night by Dr. Nahum Goldmann in the course of his address at the opening of the week-long world executive meeting of the World Jewish Congress. The meeting is attended by more than 100 leaders from nearly 30 countries.

At the same time, Dr. Goldmann, as president of the World Jewish Congress, expressed the opinion that "the Jews, as a people, should maintain a position of self-respect and dignity and should not try to raise the issue with too much intensity" at the Vatican. "The Catholic world," he said, "cannot be less interested than the Jews are in indicating that it no longer condones anti-Semitism and the persecution of Jews".

The session today discussed various aspects of Jewish life in various countries, including the situation of the Jews in the Soviet Union, Latin American countries and the threat of assimilation to American Jewry. Action by the World Jewish Congress to counter assimilation among Jews was urged by Bezalel Sherman, a member of the delegation from the United States. Mr. Sherman is a well known sociologist.

Possibility Seen for Contact with Jews in Communist Countries

Some delegates today saw the possibility that closer ties might be established between Jews in Eastern European countries and those in the West, when the session received a cabled greeting from Rabbi Moshe Rosen, chief rabbi of Rumania. Rabbi Rosen's message stated, on behalf of the Union of Jewish Communities of Rumania, of which he is chairman, that the Union wishes the Congress session "every success," sending greetings "to the Jewish people the world over and for the peace of the world."

Dr. S. Levenberg, of London, a leader of the WJC in Britain, told the session that "opportunities have now arisen for closer association with East European Jewry

AVOID PRESSURE ON COUNCIL
DRAFT, JEWISH GROUPS URGED

Vat. - 2nd Ec. C., Jews
By Religious News Service (7-14-64)

TEL AVIV (RNS) -- Dr. Nahum Goldmann, president of the World Jewish Congress, suggested here that Jews avoid pressing for adoption by the Vatican Council's third session of a declaration absolving Jews of collective guilt for the Crucifixion of Christ.

"Jews as a people should maintain a position of self-respect and dignity and not try to raise the issue with too much intensity," he told a Congress executive meeting.

A proposed document on Catholic-Jewish relations has received much attention because of rumors that it has been revised to eliminate the reference to Jews clearing them of the charge of deicide.

Dr. Goldmann said that while Jews "certainly would be glad" to see the Council adopt such a statement, the matter "should be left to the Church."

"The Catholic world," he said, "can't be less interested than the Jews are in indicating that it no longer condones anti-Semitism and the persecution of Jews."

Meanwhile a spokesman for the Congress denied charges that the organization had ever exerted "pressure" on the Vatican to adopt the statement.

Recently the American Jewish Committee in New York also denied there was any basis for objections raised by "some of our critics in the rabbinate" that it was entering into "areas of theology" in regard to the declaration on Catholic-Jewish relations.

The committee's statement followed the annual meeting of the Rabbinical Council of America at Fallsburgh, N.Y., during which leaders of the Orthodox body complained of "sundry representations" made to the Vatican by Jewish secular organizations concerning the draft on the Jews.

The Rabbinical Assembly (Conservative) also has opposed the use of "pressure" for adoption of the declaration.

^{VAT. EC. JEWS}
ARCHBISHOP OF MEXICO PLEDGES TO ACT AGAINST ANTI-SEMITIC LITERATURE

MEXICO CITY, July 14 (JTA) ⁶⁴Dr. Miguel Dario Miranda y Gomez, Catholic Archbishop of Mexico, today pledged to advocate a "pro-Jewish" position in the forthcoming session of the Ecumenical Council, to be opened at the Vatican on September 14.

The prelate also said he would do everything he could to help prevent the spread of anti-Semitic literature in this country. He made these promises after a very cordial conference, lasting an hour, with a delegation representing the Central Committee of Mexican Jewish Organizations. Attending the conference were Gregorio Shapiro, president of the committee; I. Z. Berebichez, secretary; Dr. S. Bibring and Leon Krachmalni.

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^{VAT. EC. JEWS}
CONSERVATIVES HIT USSR ANTI-SEMITISM; WELCOME VATICAN ACTION ON JEWS

MEXICO CITY, July 26 (JTA) ⁶⁴A resolution urging the Soviet Union to halt all discriminatory practices against Jews and Judaism was approved unanimously here this weekend at the closing session of the fifth convention of the World Council of Synagogues. The resolution also called on Soviet authorities to undertake vigorous educational efforts against anti-Semitism and all forms of religious discrimination in Russia.

Another resolution, adopted by the world group of Conservative Judaism, welcomed steps taken by Christian leaders toward elimination of bigotry and toward greater and more effective brotherhood throughout the world. The resolution expressed the hope that the draft declaration on Christian-Jewish relations, to come before the next session of the Ecumenical Council, would condemn the false charge of collective Jewish responsibility for the crucifixion of Christ.

^{VAT. EC. JEWS}
MEXICAN ARCHBISHOP SAYS CATHOLIC CHURCH WILL ABSOLVE JEWS OF DEICIDE

MEXICO CITY, July 28 (JTA) ⁶⁴The belief that the Catholic Church will soon issue a declaration absolving the Jewish people of the old charge of deicide, and stating that the Jews are not cursed because of the crucifixion of Jesus, was expressed here by Archbishop Sergio Mendez Arceo at a press conference he held at his diocesan headquarters at Cuernavaca. "Both the Pope and the majority of the Catholic bishops want such a declaration," he stated.

Dr. Mendez Arceo is known in Mexico as a friend of the Jewish people and of Israel. His statement on the Church's forthcoming declaration was featured widely in the leading Mexican newspapers.

**VATICAN RADIO ASKS ALL RELIGIONS
TO UNITE IN DRIVE ON ATHEISM**

By Religious News Service (7-14-64)

VATICAN CITY (RNS) -- Vatican Radio, in an official commentary on the new Secretariat for Non-Christians, made a strong appeal to the world's religions to unite against the growth of atheism.

"The great battle of the contemporary world," it said, "is above all a spiritual and religious one. It is between atheism and materialism on the one side and the faith of God on the other."

In the same way that atheism "tends to form a single organization to destroy faith in God," the broadcast said, so should "those who believe in God and love Him seek the forming of a single front."

The station said that this front would not be a "political or military" one, but a "spiritual" front. "The battle of our times," it added, "is fought with the arms of the spirit so that the spiritual values so often mortified or concealed would acquire a new strength by way of a profound religious renewal."

This objective will be pursued by the Secretariat for Non-Christians, the broadcast continued, "through coordination of action, contacts and information in the spirit of loyalty and frankness."

The secretariat, the station said, "will respect the reciprocal position and climate of esteem and cordiality which serve to eliminate the atmosphere of suspicion that in the past has often troubled the relations between Christians and non-Christians."

Vatican Radio said the secretariat will aim at "reciprocal understanding, the getting closer and the collaboration between Christians and non-Christians along the grounds of esteem and reciprocal respect of persons and religious convictions."

The commentary recalled that the secretariat was established by Pope Paul VI on May 17, the Feast of the Pentecost, "to serve as a means of arrival at the ideal in respectful dialogue among all those who still believe in God and adore Him."

In setting up the group, the broadcast stated, the Pope sought to "give a clear demonstration of the Church's catholic dimensions which, at this ecumenical time, not only fasten the interior bonds of understanding, friendship and brotherly collaboration, but also seek outside for a dialogue and meetings with all men of goodwill."

Answering the question, "What is it that moves the present day Church to these contacts with non-Christians?" the station said:

"Above all it is the desire for reciprocal knowledge and then the desire for a cordial collaboration for the defense and development of the ideal and religious life which today is threatened by materialism."

"The Church desires to present herself to non-Christians with her true real face and to make herself known as she is. She has suffered in the past and also suffers today because many ignore her true nature, and misrepresent her aims, which are not of the temporal order nor do they lead to give her wealth and power."

(more)

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"But at the same time the Church desires to know the spiritual values of other religions. Although retaining the fact that she is the only true religion, she does not intend to affirm by this that everything in non-Christian religions is erratic.

"There is in them, in fact, authentically religious truths and values -- the fruit of the action of God exercised always upon those in which He has etched the natural law."

The broadcast concluded with the hope that the secretariat will be received as "favorably" by non-Christians as it was by Christians. Head of the secretariat is Paolo Cardinal Marella, Archpriest of St. Peter's Basilica.

The secretariat parallels the Vatican Secretariat for Promoting Christian Unity, headed by Augustin Cardinal Bea, S.J.

VATICAN TO SPEED COUNCIL DEBATES

New Rules Issued to Limit Unscheduled Speeches

By ROBERT C. DOTY

Special to The New York Times

ROME, July 17 — The Vatican announced today new rules of procedure for the fall session of the Ecumenical Council. The changes were apparently designed to accelerate the proceedings, probably at the cost of reducing the spontaneity of discussions.

The Secretariat for the Council disclosed that the revised texts of four schemata — drafts for Council action — and one declaration, on relations with Jews and other non-Christians, had been circulated to the more than 2,300 Council Fathers — the Cardinals, Bishops and Patriarchs of the church. The third session of the Council will convene in St. Peter's Basilica on Sept. 14.

The Vatican said the Council Fathers had received a letter explaining the order of debate from Msgr. Pericle Felici, Secretary General of the Council, tions.

Among the latter, the most notable were provisions that Council Fathers will be required to submit a summary of any proposed declaration to the Council five days in advance instead of three, and that unscheduled interventions — the proposal of new matters —

must be made with the support of 70 other delegates. In the 1962 and 1963 sessions such proposals could follow mere recognition by the presiding officer.

To reopen debate on a subject once it has been formally closed will also require 70 petitioners instead of five. Finally, the presiding officer will have the right to ask scheduled speakers who have presented summaries following similar lines of argument to choose one among them to speak for all.

These changes appeared certain to speed conciliar procedure by eliminating repetitious speeches. It seemed equally sure that they would make unscheduled spontaneous rebuttal arguments more difficult and less frequent.

The program outlined by Monsignor Felici calls for the Council to open with final discussion of Schema 1, "The Church," already debated and amended at the two other sessions. Two chapters have been added, one on the eschatological character of the church — its concern with ultimate and final things — and one on "the Blessed Virgin Mary, mother of God in the mystery of Christ and of the church."

This schema, with amendments, explanations and footnotes, now takes the form of a bound volume of 220 pages.

Discussion will follow on new chapters of the schema on "Pastoral Duties of Bishops," and amendments to the chapters already formulated will be taken.

Next will come debate on the declaration regarding the Jews and other non-Christians. This declaration was tentatively altered at the second session of

the Council last year, to consider Judaism simply as one of the great world religions that do not accept the divinity of Jesus Christ.

Some commentators expressed surprise at the implicit depreciation of the Judeo-Christian tie through the Old Testament.

At the first session of the Council a declaration was proposed that would have stated that the Jews bore no more guilt for the crucifixion of Christ than did the rest of mankind. This was dropped after prelates in Moslem countries objected that it might be taken as intervention on the side of Israel in the Israeli-Arab conflict.

The Council will next take up the schema on ecumenism — the aspiration toward unity of all Christians. The Council will also re-examine the redrafted schema on divine revelation, one of the most controversial matters presented at the first session.

Ecumenical Council, Vatican II, the first since 1870 and the 21st in the Roman Catholic Church's history, was convened in October, 1962, by Pope John XXIII, and sat until December that year. Pope Paul VI convened the second session on Sept. 29, 1963, and it lasted until Dec. 4. The coming session is scheduled to continue from Sept. 14 until Nov. 20.

Hometown to Fete Miller

LOCKPORT, N. Y., July 17 (UPI) — This upstate city is preparing a civic celebration to honor Representative William E. Miller, a native son, when he returns home Monday from the Republican National Convention. He is the party's Vice-Presidential candidate.

VAT EC JEW COMMONWEAL URGES FIRM VATICAN VIEW

N/ Commonweal, a weekly magazine edited by Roman Catholic laymen, declares in its current issue that it would be a "disaster" for the Vatican Ecumenical Council to weaken its proposed statement condemning anti-Semitism.

The magazine, in the lead editorial of the June 26 issue, notes that unofficial reports from Rome recently have said that a strong original statement was being softened.

The principal change, according to these reports, is the removal of a denial of the charge that Jews were responsible as a people for the killing of Jesus.

"For centuries millions of Catholics thought of the Jews as 'Christ-killers,'" the Commonwealth editorial states. "Many still do. Only the most solemn and clear-cut repudiation of this popular belief will serve to root it out once and for all. There can be no compromise with this debased tradition."

"Should it now turn out that, when the decisive step is needed, the Church lacked the courage and will to speak unequivocally, it is hard to see how any Jew could fully credit the Church's sincerity."

Vatican - Ec. C. 1963
ECUMENICAL COUNCIL AGENDA DEFINITELY LISTS DECLARATION ON JEWS

ROME, July 19 (JTA) -¹⁴ The next session of the Ecumenical Council, to open at the Vatican on September 14, will definitely have before it the proposed Catholic Church declaration "On Jews and Non-Christians," Msgr. Pericle Felici, secretary-general of the Council, announced here this weekend.

Revised texts of four drafts on various, proposed Council actions, plus the declaration dealing with Jews, have been circulated to the 2,300 Council fathers by Msgr. Felici. Accompanying the drafts was a letter from the secretary-general listing the order of debate, showing that the declaration will be the third item on the agenda.

The letter also set down a list of rules designed to speed up Council action and cutting down debate. One of the rules provided that reopening of debate, once discussion had been closed on any item, will require a petition bearing 70 signatures. Heretofore, debate could be reopened if requested by only five petitioners.

The New York Times reported from Rome that, in the revisions of Ecumenical Council procedures for the next session, there will be debate on the declaration regarding Jews and other non-Christians. According to the Times, this declaration was "tentatively altered" at the second session of the Vatican Council last year to "consider Judaism simply as one of the great world religions that do not accept the divinity of Jesus Christ." The Times reported that "some commentators expressed surprise at the implicit depreciation of the Judaeo-Christian tie through the Old Testament."

JESUIT ORGAN IN ROME OPTIMISTIC ON PRO-JEWISH DOCUMENT BY VATICAN

ROME, July 20 (JTA) ⁶⁴ Recent developments in the field of Catholic-Jewish relations were seen here today by Civitta Cattolica, the leading Jesuit publication, as having "ripened hope for some document which would definitely mean the end of equivocal exploitation of Christian themes for anti-Semitic purposes." Among the recent developments cited by the publication was the statement made by Pope Paul VI last May to leaders of the American Jewish Committee.

Civitta Cattolica's hope for the emergence of positive action in the field of Catholic-Jewish relations was made as part of a 20-page listing of various statements, documents and press reports dealing with the proposed Church declaration on relations with the Jewish people on the agenda of the Ecumenical Council's next session, scheduled to open September 14.

In an introductory note to the dossier, the publication cited a statement on Catholic-Jewish relations made by a prominent French journalist, Jacques Maduale, when the Ecumenical Council had just opened its first session, two years ago, to the effect that "nobody can foresee the Council's decisions, but there are strong reasons to hope they will be positive and that they will open an era of new relations between Jews and Christians."

"Two years later," commented Civitta Cattolica today, "one can think of Jacques Maduale's remark as still valid. We deem it useful, for documentation purposes only and without desiring in any way to interfere in a problem which is still under the Council's consideration, to assemble what the press has already said about this subject."

Meetings of Jewish Leaders with Vatican Personalities Cited

The Jesuit organ listed a number of meetings between prominent leaders of the Vatican, including the late Pope John XXIII. It recalled visits to Augustin Cardinal Bea by Dr. Nahum Goldmann, president of the World Jewish Congress, and by Label A. Katz, president of B'nai B'rith; and the "long memorandum" given Cardinal Bea in Rome by Dr. Goldmann and Mr. Katz. It noted that A. M. Sonnabend, late president of the American Jewish Committee, and Dr. Immanuel Jakobovitch, formerly chief rabbi of Ireland, had met on this subject with Francis Cardinal Spellman, while Mr. Katz had had an audience with Pope Paul VI recently.

The publication listed what it called "testimonials of approach" on Catholic-Jewish relations by a number of cardinals, including Cardinal Cushing of Boston. It refuted a statement by the Sunday Observer of London last year to the effect that "unfortunately, the Christian attitude against Jews stands still on the concept that the Jewish people collectively are responsible for Christ's death."

"On the contrary," stated Civitta Cattolica, "the opposite view, more balanced and more convincing reasoning, came from others." The publication noted that "some Jewish articles have stressed the Church's responsibility for Jewish suffering," but cited other Jewish sources "which give full credit for improvement of relations to Pope John XXIII and his successor."

Recalling Cardinal Bea's speech before the last session of the Ecumenical Council, when he introduced the proposed declaration on Catholic-Jewish relations, and the world-wide reactions to that address, the publication listed a number of favorable reactions, including statements by Cardinals Spellman and Cushing, stressing that these reactions had also been reported by the Vatican radio.

It also listed Jewish reactions, including some from Dr. Goldmann; Sir Barnett Janner, then president of the Board of Deputies of British Jews; Maurice Edelman, then president of the Anglo-Jewish Association; Italy's Chief Rabbi Elio Toaff; and Dr. Pitigliani, president of the Jewish Community of Rome.

In addition to listing those Jewish leaders "who were favorable" to Cardinal Bea's

address, the publication noted that there were other Jewish leaders "who remained indifferent, as well as those who found the declaration not far-reaching enough and others who feared that missionary intentions lay behind the declaration." Protestant reactions were also listed;

Speaks of Differences of Opinions Within American Jewry

Civitta Cattolica then referred to more recent developments on this issue, including reports that the original draft declaration on relations with Jews had been "watered down." It asserted that such rumors stemmed from the fact that the text of the proposed declaration had not been distributed to the Council Fathers last May. It also quoted a Vatican communique of June 13, 1964, announcing the formation of the Secretariat for Christian Unity. The Jesuit organ then significantly added: "It may be presumed that this communique should serve to allay some circles, particularly those of American Jews, who were prematurely alarmed, more than necessary perhaps, but not without grounds. It is, however, interesting to know that the sentiments of such Jewish groups are not universally shared among their coreligionists. Only recently, in the United States, more than one authoritative voice was heard from orthodox Jewry against the action of those who almost seem to implore the Catholic Church for an explicit declaration absolving the Jewish nation from the deicide accusation."

Among those Americans whose opinions were cited by Civitta Cattolica are Rabbi Leon Feuer, president of the Central Conference of American Rabbis, and Rabbi Arthur J. Lelyveld, of Cleveland, as well as the Rabbinical Council of America and other "recent Jewish opinion." The publication also cited the more recent answer to criticisms about intervention on the issue from the American Jewish Committee, which had stated that the main purpose of the draft declaration was the improvement of Catholic-Jewish relations.

REVISED COUNCIL PROCEDURE
TO SPEED DEBATES, VOTES

Vat. - 2nd Ec. C., 1962

By Religious News Service (7-20-64)

VATICAN CITY (RNS) -- The Vatican Council's rules of procedure have been revised for its forthcoming third session to speed up debate and voting, according to Archbishop Pericle Felici, the Council's general secretary.

He said the revised regulations have been sent to all the 2,300 Council Fathers expected at the session beginning Sept. 14, along with revised texts of four major schemata which call for debate on the Council floor before voting takes place.

These schemata, approved in their new form by the Council's Coordinating Commission are on the Church, Pastoral Duties of Bishops, Ecumenism and Divine Revelation. All have been discussed in previous sessions by the Council Fathers and have been amended.

The schema on the Church, which will be debated first, has had two chapters added. One is on the Blessed Virgin Mary, "mother of God in the ministry of Christ and of the Church," and the other on the eschatological character of the Church -- or its concern with ultimate things.

In connection with the schema on ecumenism, two statements will be debated separately. One deals with Catholic relations with the Jews and other non-Christians, and the other with religious freedom.

The Catholic-Jewish document has received much attention in recent months because of rumors that it has been revised since discussed at the previous session to eliminate a reference that would have cleared the Jews as a people of the charge of deicide.

Among the new rules of procedure are: Council Fathers must submit a summary of any proposed declaration they wish to make on the floor at least five days in advance, instead of three; new matters must have the support of at least 70 bishops before being presented to the Council in sessions; and the reopening of debate on a subject after it has been formally closed must also require 70 petitioners.

Other regulations stipulate that one or two bishops may speak on behalf of any number of Council Fathers (this was in effect at previous sessions), and that books and pamphlets dealing with matters under discussion may not be circulated at or near the Council.

Two other major schemata also are expected to be presented to the Council for detailed examination before the session ends on Nov. 20. These are on the Lay Apostolate and the Church in the Modern World.

VAT-2ND EC COUNCIL
CONCERN OVER FATE OF JEWISH DECREE AT ECUMENICAL COUNCIL REPORTED

MILWAUKEE, Aug. 11. (JTA) -- "Considerable concern and anxiety" of the fate of the Jewish decree scheduled to come before the forthcoming session of the Ecumenical Council--which opens on September 14 at the Vatican--is felt in the United States, a conference of Catholic teaching nuns held at Marquette University here was told by Rabbi Marc Tanenbaum, national director of the Interreligious Affairs Department of the American Jewish Committee.

Addressing the conference, Rabbi Tanenbaum said that such concern is especially expressed at Christian-Jewish meetings in this country dealing with Catholic-Jewish relations. "While it is reassuring to know that the Jewish declaration is definitely scheduled on the agenda of the third session," he said, "reports that the content and language of the decree have been significantly watered down here have left a terribly negative reaction, as much in American Christian quarters as in Jewish.

"Other reports that the decree contains a reference to the falsity of the concept of collective Jewish guilt for the murder of Jesus have been welcomed, but this is counterbalanced by the reported omission in the present version of the apparent strong condemnation of the deicide charge contained in the text introduced in the second session," the American Jewish Committee official stated.

"If this is true," Rabbi Tanenbaum added, "no one should be surprised if major segments of the Jewish community turns its back on this entire enterprise, terming this widely publicized, universally hailed effort to rectify the wrong of centuries as another failure of conscience of the Western world with regard to the Jews."

Growing Scepticism Among Jews Stressed; Shelving of Decree Feared

The American Jewish Committee official stressed that "the many American Bishops who have in the most fraternal ways sought to reassure Jewish leaders of their personal support of the Jewish decree in its strongest form, and who have expressed publicly and privately their optimism over the passage of the decree, need to be made aware of a growing skepticism among Jews."

From the newspaper reports and from other informed sources, he said, it appears that the Ecumenical Council "parliamentary" and voting procedure announced several weeks ago by the Council secretariat is such as to reduce the possibilities for open floor discussion of this, as well as other decrees, to a bare minimum.

"Given the experience of the closing days of the second session with regard to the Jewish decree which was introduced but withheld from a vote, many Jews are openly predicting a similar fate at the third session--the decree will be introduced, those opposed to it will find technical ways to postpone, to filibuster, and finally to shelve the decree into limbo," Rabbi Tanenbaum told the Conference of the Catholic Nuns.

"Those who oppose the decree, and especially those who are isolated from the realities of the non-Latin Hispanic world, do not begin to comprehend what severe damage such action would do to intergroup and interreligious solidarity, which is the foundation-stone of American democracy and the Western Alliance," he emphasized. "It will take literally generations of effort to overcome the divisive fallout in religious, cultural, social, and political relations that would inevitably ensue should the Jewish decree, and with it, the religious liberty decree, die at the third session," he pointed out.

GOLDA MEIR CHIDES LEADERS FOR SAYING U.S. JEWS WILL NOT COME TO ISRAEL

JERUSALEM, Aug. 11. (JTA) -- Mrs. Golda Meir, Israel's Foreign Minister, last night chided American Jewish leaders for propagating among the Jewish youth the idea that American Jews will not emigrate to Israel. "By preaching that American Jews will not come," she said, addressing the annual America-Israel "dialogue" conducted here by the American Jewish Congress, "you are educating the young generation to believe i

More than 700 persons attended the opening meeting of the "dialogue," held in the Hebrew University auditorium. In her address, Mrs. Meir referred to a statement made at the opening session by Dr. Joachim Prinz, president of the AJC, that there would be little emigration from the United States to Israel.

"One of the greatest tragedies of present Jewish life," she said, "is that Israel has failed to attract any considerable number of Jews from the free world." Noting that Dr. Prinz had said "we must face reality that there will be no transfer of American Jewry to Israel," the Foreign Minister stated she realized that American Jews were not coming here in masses, but she affirmed she could not understand "the instinctive reco whenever aliyah is mentioned."

Dr. Prinz said that Mrs. Meir's words "left me in a state of depression because I fully agree with criticism regarding American Jewry. It is the greatest tragedy in my life that I did not come to Israel (instead of to the United States). But taking the floor again, Mrs. Meir declared: "I cannot accept this surrender. Zionism was born as a revolt against reality."

Dr. Prinz, in his address, warned Israel's religious authorities that they cannot disregard the variety of Jewish religious life that has developed outside Israel. He cautioned that the idea of immigration to Israel would be "meaningless, unless the teachings of the rabbis outside Israel" were respected. "Since aliyah also means the transfer of families in a Jewish context," he said, "the authenticity of their Jewish way of life, including marriage and divorce, must be accepted."

Dr. Prinz, who is a rabbi in Newark, N.J., stressed the "mutual recognition and respect" accorded one another by the American Orthodox, Conservative and Reform branches of Judaism. "Even the most Orthodox circles in the United States," he declared, "understand now that ritual observance alone cannot define Judaism." He told the "dialogue" participants that Judaism must not shrink from participation in the solution of such problems as racial injustice and poverty."

SYRIAN GUNS FIRE SHELLS ON ISRAELI FIELD WORKERS FOR SECOND DAY

TEL AVIV, Aug. 11. (JTA) -- For the second successive day, Syrian guns today fire shells against Israeli tractors working in Israeli fields near the settlement of Haon, on the shore of Lake Tiberias.

Two attacks were carried out by the Syrians this morning, directing the ammunition from automatic weapons into the same field where two attacks took place yesterday morning. A spokesman for the Israeli Army here said there were no Israeli casualties in any of the four attacks, and declared that Israel did not return the Syrian fire.

Israel made another complaint about these attacks today to the United Nations Syrian-

VAT EL JEWS
JEVISH WAR VETERANS CONVENTION STRESSES HOPE ON ECUMENICAL COUNCIL

HOLLYWOOD, Fla., Aug. 12. (JTA) *68* The Jewish War Veterans of the U.S.A., meeting here for their 69th annual convention, in one of its first official orders of business, publicly commended Pope Paul VI for his "inspired leadership in all areas of human need without regard to religious affiliation."

Addressing the convention, Daniel Neal Heller, JWV national commander, expressed the hope that the third session of the Ecumenical Council, to be convened in Rome next month, will definitely discuss the proposed declaration on relations between the Catholic Church and Jews.

"It is both fitting and proper," Commander Heller said, "for Christians and Jews to encourage each other in finding ways toward greater understanding. The Church's efforts to root out from Christian ritual and teaching, the ancient charge of Jewish collective guilt for the death of Jesus have been important steps forward in opening up new doors to understanding between Christians and Jews."

**PRIEST URGES ARAB BISHOPS
TO BACK DRAFT ON JEWS**

VAT EL-JEWS
By Religious News Service (8-12-64)

LONDON (RNS) -- An American expert on Jewish-Christian relations has called on Arab Roman Catholic bishops to "give the world proof of their high purpose and sincere desire to further the ecumenical cause."

The challenge was made by Msgr. John M. Cesterreicher, director of Seton Hall University's Institute of Judeo-Christian Studies, Newark, N.J., in a letter to The Tablet here, British Catholic weekly, concerning the proposed draft declaration on Catholic-Jewish relations expected to be discussed by the Vatican Council's third session.

Commenting on a recent article on the declaration, appearing in The Tablet, Msgr. Cesterreicher wrote the editor:

"Your correspondent finds the opposition of Arab bishops to what he calls 'the partial exculpation of the Jews' reminiscent of the attitude of the 'opponents of the doctrine of papal infallibility at the First Vatican Council in 1870 -- they reject the motion as inopportune.'

"He speaks of their conviction that the planned pronouncement of the Council on the Jews 'will inevitably set alight a tremendous flagration of anti-Catholic and anti-Christian ill will.'"

While conceding that this fear of Arab bishops "is no doubt real and genuine" and "deserves our every sympathy," Msgr. Cesterreicher said:

"These bishops...could give the world proof of their high purpose and sincere desire to further the ecumenical cause by following in the footsteps of Pope John. Pope John purged the Roman liturgy of phrases easily misunderstood, phrases offensive to Jews or Moslems.

"Could the bishops of the Middle East not do likewise? Many antiphons of Holy Thursday in an otherwise great rite, for instance, resound with verses like: 'Pay (the Jews) back, O Lord, according to their actions because they did not understand thy condescension.'

"I venture to say that this hateful prayer does not breathe the air of the Gospel -- it has no place in Christian worship."

Recently the British Jewish Chronicle said in an article on the Catholic-Jewish statement that a "certain pessimism" has been noted in some Jewish and liberal Catholic circles in the country over the document.

It said these circles have questioned the "reasons why, and in which way, the document, conceived by Pope John, has reportedly been modified since his death to exclude any specific repudiation of the age-old expression of the Catholic Church that the 'deicide people' are condemned to perpetual punishment for their 'collective guilt.'"

The Chronicle added that "this pessimism, and an element of bitterness, are predicated on the belief that, should the rumors prove true, the reasons for the change will have been not theological but political."

CATHOLIC AUTHOR'S ACCUSATIONS

'BEA COMES TO GRIEF OVER JEWISH CHAPTER'

VAT EC Jc From RICHARD YAFFE

JEWISH CHRONICLE correspondent in New York

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

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

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



Pope Paul

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

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

'Intimate knowledge'

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

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

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

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

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

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

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

Political and theological

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

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

The second session began and,

Some cause for apprehension

From our Correspondent

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

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

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



Cardinal Bea

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

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

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

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

Careful phrasing

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

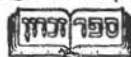
On November 13, Pope Paul decided that chapters IV and V could not be submitted to a vote, but the decision would not be announced "in those terms or in a sudden, brutal or shocking way." The reaction both of the Council "and of the waiting world" had to be taken into account. There "would have to be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

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

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

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

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



AUGUST 14, 1964—ELLUL 6, 5724

THE MUTED DIALOGUE

VAT EC JEWS

THE short but memorable reign of good Pope John brought great hopes to many men, and not only to Christians. For Jews it promised recognition on the part of the Catholics of their responsibilities for Jewish sufferings and of their duties for the future. This is of real and present import; antisemitism remains strong in many parts of the world, the Catholic world included. Teachings that the Jews were responsible for deicide still play their part in fanning anti-semitism.

The schema dealing with the Jews, presented to the second session of the Vatican Council last year, aroused considerable opposition inside the Catholic Church. This was neither surprising nor disheartening. No one supposed that one Pope, however illustrious, could change the whole Church overnight. What is disheartening, however, is that the enterprise now shows every sign of flagging. Is it really because of Arab opposition? Would it not make a mockery of the whole spiritual basis of the Ecumenical Council if Moslem Arabs were allowed to shape the Church's doctrine out of purely political considerations and forbid any mitigation of hatred towards the Jews? Is this to be the end of an enterprise initiated with such sincerity by Pope John?

Jews did not ask for this initiative by the Church, but gladly joined it when invited. Criticism from some Orthodox quarters in Anglo-Jewry that Jewish communal leaders 'oisted themselves on the Vatican are quite groundless. And whatever the fate of the schema elaborated and nurtured by Cardinal Bea, there is still ample room for dialogue, not only on matters affecting Jews but on questions relevant to all believers and all men. "The children, worthy of our affection and respect, of the Hebrew people . . ." have their contribution. But who is to make it?

Jewry has no Pope, but in the past there have usually been outstanding religious leaders whose prestige enabled them to act as spokesmen. In recent times we have failed to produce leaders equipped to meet the great Christian prelates, Catholic or Protestant, to

discuss the questions raised in Pope Paul's first Encyclical, matters of world import. This is not merely a reflection of the inward-looking rabbinical attitudes, of the belief that Jews should confine themselves to Jewish affairs. A true sage might live his whole life in the confines of a small town yet encompass the whole universe in his purview. The shortcoming stems primarily from the narrowness of the present preoccupations of Jewish religious leadership. Hence the vacuum which communal lay leadership has done its best to fill.

Pope Paul has discovered the weight of opposition inside his Church to innovation. His predecessor was convinced that the Church had more to lose from inertia than from change, but to implement this conviction is a complicated and laborious task. Though Arab opposition is widely canvassed as the reason for the abandonment of the proposed redefinition of the Church's attitude towards the Jews, no less significant is the opposition of conservatives inside the Church towards change in general.

The Catholic Church has a long history of power and of adaptation to the changing world. The growing power of Communism and the emergence of the Afro-Asian States to world political importance have convinced the Church's leadership that a new epoch of adjustment is necessary. It will, no doubt, experience changes in tempo and direction, meet with obstacles and checks, but there is every reason for believing that the drive set in motion by Pope John for closer human relationships between men of religion everywhere will eventually achieve consummation.

The Jewish community will watch this process with understanding, in the light of its own experiences. Resistance to change, motivated by the fear that all change is for the worst, is a characteristic of many Jewish communities in our own times. Nevertheless the conviction remains that the forces of the twentieth century will bring the necessary adaptation and progress in the Catholic Church and in Jewish religious life also.

RABBI SAYS FAITHS ARE NOT RELATED

VAT. EC. JEWS

Urges Each to Recognize the 'Individuality' of Others

8-16-64

By IRVING SPIEGEL

A distinguished Talmudic scholar has emphasized that interreligious cooperation and understanding among the major faiths can flourish in a democratic society only when there is a recognition of one another's "distinctiveness and individuality" as a religious community.

Rabbi Joseph B. Soloveitchik of Boston, acknowledged intellectual and spiritual leader of Orthodoxy in America and known the world over in Orthodox communities, discusses the theological and philosophical foundations underlying Jewish-Christian relationships in a special essay.

The essay will appear within the next two weeks in "Tradition," the official organ of the Rabbinical Council of America, influential Orthodox rabbinic group. Dr. Soloveitchik, professor of Talmud at Yeshiva University, is chairman of the Council's Halakhah Commission (religious law body).

While stressing that the different faiths, including Judaism, have a mutual interest in social problems and must cooperate in recommending action, Dr. Soloveitchik asserts that "our joint engagement in this kind of enterprise must not dull our sense of identity as a faith community."

Explains Position

"There is no contradiction," the noted scholar writes, "between coordinating our cultural activities with all men and at the same time confronting them as members of another faith community. The great encounter between God and man is a wholly personal affair incomprehensible to the outsider."

Rabbi Soloveitchik asserts that in order to "safeguard the individuality" of the Jewish faith community, it must be recognized in any confrontation with the Christian world that Jews form a "totally independent faith community."

"We do not revolve," he adds, "as a satellite in any orbit. Nor are we related to any other faith community as 'brethren' even though 'separated.'"

Rabbi Soloveitchik terms as "legitimate" the existence of a Judeo-Hellenistic-Christian tra-



DEFINES FORMULA:

The Rev. Dr. Joseph B. Soloveitchik, Talmudic scholar who is leader of Orthodox Judaism in U. S. He set forth formula for cooperation and understanding among religions in U. S.

dition within the framework of Western civilization from a cultural point of view.

However, the Orthodox leader declares that "when we shift the focus from the dimension of culture to that of faith—where total unconditional commitment and involvement are necessary—the whole idea of a tradition of faiths and the continuum of revealed doctrines which are by their very nature incommensurate and related to different frames of reference is utterly absurd."

In stressing the individuality of the religious character of the major faiths, Rabbi Soloveitchik appealed to Jewish leaders to "refrain from suggesting" to the Christian community "changes in its ritual or emendations of its texts."

"If the genuinely liberal dignitaries of the faith community," he writes, "deem such changes advisable, they will act in accordance with their convictions without any prompting on our part. It is not within our purview to advise or solicit."

Rabbi Soloveitchik's objections to any pressure for changes in Christian doctrines dealing with Jews was an indirect reference to the actions of certain Jewish groups that have been outspoken on the possible statement on Roman Catholic-Jewish relations that might be adopted at the Ecumenical Council in Rome.

Cardinal Confirms Rejection Of Council Statement on Jews

VAT. EC. JEWS
Ritter Declares Crucifixion

Is 'Unduly Emphasized' as

Anti-Semitic Factor

8-25-64

Special to The New York Times

ST. LOUIS, Aug. 24 — Joseph Elmer Cardinal Ritter confirmed today that the Ecumenical Council Vatican II had rejected for the time being a declaration that the Jews as a people bear no special responsibility for the killing of Jesus.

"From what I have observed," Cardinal Ritter said in an interview at his chancery office here, "the condemnation [of the charge] has not been retained."

He added that it was possible that it would be reinstated when the declaration was discussed by the Bishops of the Council.

The Christ-killing, or deicide, charge against the Jews holds them responsible for the crucifixion of Jesus. Many Jewish officials believe that this is at the root of much of the anti-Semitism in Christian lands.

Offered at First Session

In a declaration on the Jews, proposed during the first Council session, which was discussed briefly at the second session last fall, the deicide charge was treated specifically and its condemnation to all Catholics was urged.

Since then the declaration has been removed from the schema on ecumenism and revised. Informed sources said previously that the specific condemnation of deicide had been removed in the revision.

The declaration, which in its revised version will be treated as a separate document, will probably be discussed after the Council reconvenes in Rome Sept. 14.

Cardinal Ritter, who has spoken several times in the Council for the Roman Catholic Church's progressive wing, said he did not believe the Council would be "satisfied with a watered-down version" of the declaration.

Stress on Issue Opposed

He said he also believed that the deicide charge and the proposal to condemn it had been "unduly emphasized" by those working against anti-Semitism.

Much of the bitterness against the Jews, he said, could be attributed to "ignorance on the part of people who don't go to any church."

"We are all deicides, you know," the Cardinal remarked.

The Cardinal, who is 72 years old, has 500,000 Catholics under his care in the Archdiocese of St. Louis. From his spare, modern office in the white chancery building on Lindell Boulevard he



Associated Press
Cardinal Ritter

administers a growing parochial school system, a wide array of charities and a number of progressive lay movements.

In 1947, seven years before the Supreme Court decision outlawing school segregation on racial grounds, he desegregated the parochial schools in the archdiocese. He has worked vigorously to see that the church's declarations against racial discrimination went into effect at the parish level.

He is a leader in the liturgical movement, which seeks to broaden the role of public worship in the life of the church. It was by his authorization that the first English mass in the United States was celebrated here today. He will be the celebrant at the second one tomorrow morning.

NEW YORK, Aug. 23. (JTA) ⁶² Top-ranking leaders of the Zionist Organization of America today reaffirmed the "strictly non-partisan" stand of the organization and its "politically uncommitted" position in the current national election campaign. They emphasized that, while American Zionists as individuals exercise their rights as citizens and vote for candidates of their preference, the Zionist organization as such "neither support nor oppose either of the major parties."

This policy was set forth at the final session of a two-day meeting of the national executive council of the ZOA, its ruling body between annual conventions, at the Hotel Biltmore, by Dr. Max Nussbaum of Hollywood, Calif., president of the ZCA; and Dr. Emanuel Neumann, member of the American section of the Jewish Agency executive, and honorary president of the ZOA. Several hundred Zionist leaders from all parts of the country attended. Jacques Torczyner, of New York, chairman of the national executive council, presided. A guest speaker was Louis Pincus, treasurer of the Jewish Agency for Israel, now on a visit to this country.

Dr. Nussbaum, in his address, asserted that "from the very beginning of the struggle for the re-establishment of a Jewish State in Palestine, our cause has received the whole-hearted support of leaders of both major parties. Every president of the United States, from Woodrow Wilson to President Johnson, has publicly voiced approval of the establishment of a Jewish national homeland."

"Both Houses of the U. S. Congress, in joint resolutions adopted on several occasions, unanimously endorsed the cause of a Jewish State, and both the Democratic and Republican parties at their Conventions since 1944 incorporated a plank favoring the cause of a Jewish State in their platform. Thus, Israel has always had friends on both sides of the American political life. The American Zionist movement has always been non-partisan. Its vast membership is comprised of adherents of both parties and vote for the candidates of their choice."

Neumann Emphasizes Bipartisan Support; Nussbaum Comments on GOP Plank

Dr. Neumann, in his address, underscoring the adherence of the ZOA to its tradition of non-partisanship, further stressed that "as a Zionist organization, we are concerned specifically with nurturing American-Israel friendship."

He asserted that "it is well to bear in mind that friendship and support for Israel has long been the traditional policy of the United States, firmly based on bi-partisan support, and a wide consensus of American opinion." Dr. Neumann further said that, "as citizens, we have our preferences, and as citizens it is our duty to register our convictions; but as an organization we neither support nor oppose either of the major parties."

While Dr. Nussbaum expressed regret that for the first time since 1944 no direct reference to Israel was made in the Republican plank, the ZOA president also pointed out that the plank reaffirmed the pledge contained in the 1960 plank of the party. That plank committed the Republican Party to "continue to support the integrity and independence of all the states of that area including Israel and the Arab States."

He voiced the hope that "the leaders of the Republican Party, recognizing the comity of interest between America and Israel and that the security of Israel is interlinked with the future of democracy in the free world, will soon augment their plank with an official statement clarifying their position in an unequivocal manner that will demonstrate to the nation their traditional base of friendship toward Israel."

Torczyner Urges 'Dignity' on Ecumenical Council Issue

Mr. Torczyner, who presided, voiced gratification at what he called "a sobering attitude among American Jewry in relation to the forthcoming session of the Ecumenical Council in Rome." He pointed to the statements of religious leaders of two distinct denominations of American Jewry--Rabbi Leon Feuer, head of the Reform Rabbinate, and Rabbi Joseph Solovitchik, leader of Orthodox Jewry, who urged the adoption of "an attitude of dignity and reserve in regard to the relations between Jews and the Catholic Church." He heartily supported the viewpoint of these leaders that the responsibility for the elimination of anti-Semitism is the responsibility of the Catholic Church without "prodding" on the part of Jews.

He also charged that anti-Semitism is again on the upsurge in West Germany, asserting that officers of the West German army are using anti-Semitic invectives in the training of new recruits. He also urged the sending of a Zionist mission to Latin America, to meet with Latin American Jews on the problems of anti-Semitism in those countries.

I. S. Turover, of Washington, national convention chairman of the ZOA, announced the program for the forthcoming 67th annual convention of the organization, which will be held at the Hotel Willard in Washington, beginning October 1 through October 4. He announced that the convention will be addressed by outstanding leaders of both Democratic and Republican parties, as well as by distinguished leaders of the world Zionist movement and Israel.

VATICAN - JEWS
ARGENTINE ARCHBISHOP FAVORS ABSOLVING JEWS OF DEICIDE CHARGE

BUENOS AIRES, Aug. 24. (JTA) 64 Antonio Cardinal Caggiano, archbishop of Argentina, told a delegation of Argentine Jewish leaders here today that he will support the proposed Ecumenical Council declaration, absolving the Jews of the ancient charge of deicide, when the Council reconvenes at the Vatican next month.

Asserting that he favored improvement of relations between the Jewish people and the Catholic Church, Cardinal Caggiano said: "The guilt for Christ's death cannot be assigned solely to the Jewish people. Therefore it is unfair to call the Jews 'killers of God.' The archbishop left for Rome today to attend the Ecumenical Council.

VAT EC JEWS

ARGENTINE CARDINAL TO SUPPORT ITEM CLEARING JEWS OF BLAME

BUENOS AIRES, Aug. 25. (JTA) ⁶⁴ Antonio Cardinal Caggiano, the Catholic leader of Argentina, has pledged that he will support at the third Ecumenical Council session in Rome the declaration absolving the Jewish people of responsibility for the crucifixion of Christ.

Cardinal Caggiano gave the assurance in a statement to a delegation of Argentine Jewish leaders, shortly before he departed for Rome. He said that "the guilt for Christ's death cannot be assigned solely to the Jewish people, and therefore it is unfair to call the Jews 'killers of God.' " He added that he favored improving Jewish-Catholic relations.

NEW YORK, Aug. 25. (JTA) ⁶⁴ A leading American member of the Vatican's College of Cardinals has confirmed widespread reports which have held that a Catholic Church declaration absolving the Jewish people of special responsibility for the killing of Jesus has been rejected "for the time being," from inclusion on the agenda of the forthcoming Ecumenical session.

However, he said, he did not believe the Council, which will open the third session next September, will be satisfied with a "watered-down" declaration on relations between the Catholic Church and the Jewish people.

Joseph Elmer Cardinal Ritter, of St. Louis, in an interview in today's New York Times, noted that the planned condemnation of the ancient charge of deicide against the Jewish people "has not been retained, from what I have observed." He added that that condemnation might be reinstated when the subject is discussed by the Church fathers at the Ecumenical Council, which will open its third session on September 14.

Cardinal Ritter also said in the interview that he felt that the deicide charge, as well as the proposal to condemn it, had been "unduly emphasized" by forces fighting against anti-Semitism. Much of the bitterness against the Jews, he was quoted as saying, could be attributed "to ignorance on the part of people who don't go to any church." "We are all deicides," he added.

Slawson Sees Old Charge As Basic Source of Anti-Semitism

Dr. John Slawson, executive vice-president of the American Jewish Committee, commenting on the interview with Cardinal Ritter, told the Jewish Telegraphic Agency today:

"The deicide charge against the Jews, namely the collective responsibility of Jews for the death of Jesus, has been a basic source of anti-Semitism throughout the ages. Any weakening of the clause dealing with the rectification of this charge would be a disservice to the position of Jews throughout the world, and would constitute a negative factor in Catholic-Jewish relations.

"I am happy to read the Cardinal's observation to the effect that he did not believe the Council would be satisfied with a watered-down version of the declaration. I trust that the American Prelate will take a vigorous position on this matter."

Canadian Prelate Urges Ecumenical Council to Absolve Jewish People

TORONTO, Aug. 25. (JTA) -- James Cardinal McGuigan, the Archbishop of Toronto, today denounced Christians who regard Jews as responsible for the crucifixion of Christ, and expressed the hope that the next session of the Ecumenical Council would "settle all possible controversy on this point."

"If there ever was a stain on the conscience of the Christian, it must surely be our scandalously ambiguous attitude toward the Jew," the Cardinal said in a signed column in the Toronto Telegram. "Christians today are slow to realize that hatred of the Jew has been fostered in a certain type of facile theological reasoning that makes a Jew a Christ-killer, an accursed race rejected by God. It is both injustice and theologically inaccurate to say that blame must be placed on the Jews of Christ's time and even less on their descendants."

He added: "This basically un-Christian notion has existed too long in the unspoken level of many a Christian conscience. It is hoped that the second Vatican Council will end all possible controversy on this point in its coming session in September."

Cardinal McGuigan said that Christians must go farther and "must say that one of the greatest sins against Christ is the sin of anti-Semitism." "What is asked of Christians, therefore," he continued, "is something very logical and reasonable. The defense of the Jewish community, the fight for the rights and dignity of the Jew should be, without debate or question, the self-imposed task of the Christian."

Declaring the Christians "must take the lead in this endeavor," the Cardinal said that "the re-evaluation that this calls for must and can be done only within the framework of the essential faith of each denomination. This period of re-evaluation has already arrived in Canada, and it will and must spread. It will have far-reaching effects, for the fate of the Jews lies in the hands of the majority of which we Christians are a part."

MASS IN ENGLISH PLEASES CLERICS

VAT. ET. SEWS
Only Reservation Expressed
Concerns Its Translation
8-26-64

By PAUL L. MONTGOMERY

Special to The New York Times 27
ST. LOUIS, Aug. 25—Roman Catholic priests and laymen gathered here for the 25th annual Liturgical Week expressed satisfaction today with the new English mass.

The mass, which was celebrated for the first time in the United States yesterday, is expected to be the major influence in the church's liturgical renewal—a renewal that seeks to broaden the role of public worship in the life of the church.

Joseph E. Cardinal Ritter, who celebrated the second English mass this morning, said afterward that he had found "great enthusiasm" for the new celebration, which replaces about half the Latin text of the mass with an English version.

The new version is expected to be put into effect in the nation's Roman Catholic churches on Nov. 29, the first day of the ecclesiastical year. Cardinal Ritter authorized the inauguration of the mass here this week to mark the liturgical gathering, which has a registration of more than 12,000.

One Reservation Voiced

The one reservation expressed by some of the nuns, priests, bishops and laymen concerned the translation. They thought that the English text, while it succeeded in substituting plain language for the "thees" and "thous" of ecclesiastical talk, was a little rough in parts.

These objections are apparently on the way to being met. Archbishop John F. Dearden of Detroit, chairman of the United States Bishops Liturgy Commission, has said that the English text is "provisional and tentative" and will be revised.

Protestant observers, who were invited here for the celebration, also expressed satisfaction with the new mass. They were quick to note, too, that several Protestant hymns—including Martin Luther's "A Mighty Fortress Is Our God"—were used as the entrance and recessional songs of the mass celebrated here.

A Methodist minister said that hearing the music of the Protestant reformer made him feel "right at home." An Anglican priest said the Catholic celebration was fine but a little belated; his denomination, he said, has been celebrating the mass in English for 400 years.

At a news conference after his celebration of the mass today, Cardinal Ritter said he expected many laymen to be pleased with the English mass. But, he said, "many will not be pleased, at least until they have an opportunity to participate in it."

More English Predicted

The Cardinal, who is one of two United States Bishops assigned to the Vatican Commission on the Liturgy, said that "in time," possibly within five years, other parts of the mass would be said in English.

"And maybe," he said with a smile, "we'll all get interested in Latin after we get the English. It would be considered a mark of sophistication."

The Cardinal, a leader of the liberal forces at the council, repeated his statement made yesterday that a specific condemnation of the Christ-killing charge had been excised from the Vatican Council statement on the Jews.

This does not mean that the condemnation, which is part of the declaration dealing with relations between Catholics and Jews, will not be restored by the council, he said.

He said that the revised version of the declaration "implied" disapproval of the deicide charge, although the specific reference to it had been removed.

The deicide charge, which many officials believe is at the root of anti-Semitism, holds that the Jews are responsible as a people for the crucifixion of Jesus.

VAT. EC. JEW'S
CLEARING JEWS OF CHRIST KILLING ON VATICAN AGENDA, RITTER SAYS

ST. LOUIS, Aug. 26. (JTA) ⁶⁴ The third session of the Ecumenical Council being convened at the Vatican on September 14 will definitely have before it a schema affirming the concept that all humanity, and not the Jews alone, is responsible for the crucifixion of Jesus, it was ascertained here today at the chancery of Joseph Elmer Cardinal Ritter.

The term "deicide"--Christ-killing--has been dropped from the version of the schema now ready for debate by the Ecumenical Council, it was ascertained on the authority of Cardinal Ritter, but the concept is still on the Council's agenda. At a general press conference during National Liturgical Week, here, Cardinal Ritter said:

"To my knowledge, the word 'deicide' has been removed from the schema, but the meaning that the Jewish people are not guilty of deicide, is still implied in the schema. The schema is still under discussion. It is not final. It may be that when the Council resumes the word will be returned to the schema."

AJC Sees American Prelates 'Disappointed' Over Weakened Schema

NEW YORK, Aug. 26. (JTA) -- Some leaders of the Catholic Church hierarchy in this country are seriously "disappointed" over the text in the draft schema dealing with the "deicide" charges against the Jewish people, to be presented to the next session of the Ecumenical Council at the Vatican, a high spokesman for the American Jewish Committee declared here today.

Rabbi Marc Tanenbaum, national director of the interreligious affairs department of the American Jewish Committee, told the Jewish Telegraphic Agency:

"We are informed reliably that there is a specific reference to the role of the Jews in the crucifixion in the draft schema. But we are informed that the formulation is weak and indecisive, when contrasted with the language contained in the version introduced at the second session of the Ecumenical Council. Catholic prelates have expressed to us their serious disappointment over this text, and have indicated their determination to restore the decree to its more decisive form, in which the concept of the collective guilt of the Jews for the crucifixion will be rectified."

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PROTESTANTS EMPHASIZE COLLEGIALITY IN
ADVANCE LOOK AT COUNCIL'S THIRD SESSION

THURSDAY, AUGUST 27, 1964

By Claud D. Nelson
Religious News Service Special Correspondent

VAT EC JEWS
NEW YORK (RNS) -- One of the key questions being asked as the Second Vatican Council prepares to open its third session on Sept. 14 is how closely the Theological Commission will respond to the Council Fathers' "straw" vote last October 30 upholding episcopal collegiality. The Commission is to submit amendments to the schema on the Church drawn up on the basis of speeches at the second session.

There is much discussion as to what kind of statements the Council will issue on the Jews and on religious liberty, how vigorously the Council will push the movement of "aggiornamento" begun by Pope John XXIII and whether or not there will be a fourth session of Vatican II.

In a personally-conducted survey among some Americans present at one or both sessions of the Council -- six Roman Catholics and six Protestants -- this correspondent found one of the Protestants inclined to think that the new collegiality statement might follow only partially the bishops' votes on propositions submitted to them.

He was Dr. Albert C. Outler, a professor at Southern Methodist University's Perkins School of Theology, Dallas, Tex., who attended the Council's second session as a delegate-observer for the World Methodist Council.

However, he stressed that unless "a firm clear doctrine of collegiality" was adopted at the coming session, "the rest will largely go for naught, despite all the other useful and hopeful side-effects." And he added that, in this decision, the balance will be tipped by the action or inaction of the North American Council Fathers.

In brief, the bishops' vote supported the view that the body of bishops, united with the Pope, share by divine right the power to rule the Church.

Another Protestant queried by this writer was Dr. Robert McAfee Brown, professor at Stanford University, Palo Alto, Cal., who is a nationally known United Presbyterian theologian and was also an observer at the Vatican II's second session.

Dr. Brown, whose book, "Observer in Rome," a report on the Council which won wide general acclaim, replied by calling attention to what he had written in The Commonweal, a weekly edited by Catholic laymen, for which he contributes a column regularly, Endorsing in general what Dr. Outler had said, his comment was:

"Few things would be more ecumenically discouraging than a discovery next fall that certain forces had managed to dilute the decisive vote on the four questions down to some innocuous principle that would represent little more than a repetition of Vatican I."

(more)

While Dean Robert S. Cushman of Duke University Divinity School, Durham, N.C., was not among those approached by this writer, it is interesting to note an article of his in the September issue of Together in which he wrote:

"If the general principle of collegiality decisively voted last October is not sustained over the obstruction of such powerful conservatives as Cardinals Ottaviani, Siri and Ruffini, then Roman curialism and Latin Catholicism will have checked Pope John's effort to update the Church in its mission to the modern world. Let us pray!"

Other Protestants whose views were solicited were Dr. Douglas Horton, dean emeritus of Harvard Divinity School, a member of the United Church of Christ, who was an observer at the Vatican Council's first two sessions; Dr. Frederick C. Grant, former dean of Seabury-Western Theological Seminary (Protestant Episcopal) who was an observer at the first session; the Rev. William A. Norgren of the National Council of Churches, a guest observer at the second session; and Dr. Barry Garrett, who reported for the Baptist Press during the second session.

Catholics responding to the writer's requests for comments, either by direct statements or by referring to statements they had already published, were Bishop John J. Wright of Pittsburgh, a member of the Theological Commission; Bishop Ernest J. Primeau of Manchester, N.H.; Father John Sheerin, C.S.P., editor of The Catholic World, a member of the American Bishops' Press Panel at both sessions; Father Donald Campion, S.J., who covered the second session for America, national Catholic weekly; and two other Jesuits who served as Religious News Service special correspondents at the first and second sessions, respectively -- Father Robert A. Graham, an associate editor of America; and Father Edward Duff, of the College of the Holy Cross, Worcester, Mass.

On the subject of collegiality, Father Sheerin said the Council had already shown it was overwhelmingly in favor and the approved schema "will undoubtedly contain the principle that bishops share in the government of the Church by divine right. Father Campion pointed out that collegiality was in some degree already at work in the implementation of the decree on the Sacred Liturgy approved by the Council last year.

Father Duff had this to say: "The teaching of Vatican II on the Church represents a significant shift from the juridical concept of an authoritarian institution officered by clerics with the laity as the passive clientele, to the Biblical view of the Christian community, the People of God, a royal priesthood all, aided in its pilgrimage to its eternal destiny by the ministerial service of a special priesthood."

Bishop Wright, who publicly recognized the significance of the Council Fathers' October vote, commented on infallibility rather than on collegiality. Writing in the Texas Catholic Herald, he said:

"It is a principal task of Vatican Council II to set up the polarization needed around the body of the bishops other than, but in communion with, the Bishop of Rome. This means not that the papacy should be painted out of the picture or in any way 'cut down to size,' but that the rest of the picture must be painted in and the teaching powers and responsibilities of the bishops dispersed throughout the world must be put in proper, full perspective."

It is expected that the third session will begin with a discussion of the schema on the Church and that it will include new chapters on the Blessed Virgin Mary and the role of the bishops in both teaching and pastoral functions. The schema on ecumenism will be voted on, and statements on the Jews and on religious liberty (with, or separated from, ecumenism) will be discussed and put to a vote. Presumably the schema on the lay apostolate and the one on the Church in the modern world will be accepted as bases for discussion.

Bernard Cardinal Alfrink, Archbishop of Utrecht, has been quoted as saying he thinks the revised text on ecumenism, based on discussion at the last session, will be "very acceptable to our separated brethren." None of the Protestant or Catholic experts queried by this writer expressed any anxiety as to the treatment of the chapters on ecumenism as such. The discussion and amendments suggested during the second session seemed to Father Campion "quite consistent with the over-all spirit of the draft as it came from the Secretariat for Promoting Christian Unity."

All said they desired and expected a good statement on religious liberty -- "even though," in Dr. Garrett's words, "it is too much to expect the Vatican Council to come out with a Baptist position." Speaking of difficulties in some areas, he said: "Only action from the Vatican Council can move the Church off dead center in those areas."

Dr. Norgren said a statement on religious liberty was "absolutely essential if the Roman Catholic Church is to undertake its ecumenical responsibility fully, as well as provide an example of religious freedom to all the nations of the world."

Dr. Brown, in an "Open Letter to the American Bishops" in The Commonweal, stressed the importance of as strong a statement as possible and the need for vigorous advocacy of it by the Americans in the Council. He referred to "a residual Protestant fear that your stand in America for religious liberty was a-typical of Catholicism as a whole."

Two Catholic experts and three Protestants voiced concern regarding the final form of the proposed statement on the Jews.

Father Sheerin wrote: "I hope that if the reference absorbing the Jews of being a 'deicide people' has been removed, the bishops will reinsert it at the coming session. Most Jews want the reference retained in the schema, but some claim it is undesirable as Jews do not regard Christ as God."

Commented Father Duff: "A decent respect for the opinion of mankind requires that the reason impelling any change in the original Declaration on Anti-Semitism be aired frankly and freely... That statement exculpated the Jewish people explicitly of the alleged crime of 'deicide.'" If the new draft omits this point, the world will be shocked and will legitimately wonder at the reasons for any change."

Dr. Grant believes that the statement on the Jews will pass, though perhaps in modified form. "The reason will be, I think," he said, "the fear of some who live in Muslim countries lest a kind word to the Jews will be taken amiss by the Arabs. But surely the Church cannot retreat now. To fail to make such a statement would result in a worldwide vote of lack of confidence in the Council."

In Dr. Brown's opinion, any opposition to the statement on anti-Semitism would be inopportune. "It can only be remarked," he said, "that any statement by any Christian body disavowing notions of anti-Semitism as 'deicide' is already many hundreds of years late."

(more)

Two other questions on which the Catholic and Protestant experts were asked to comment were whether the "aggiornamento" initiated by Pope John would continue and whether there would be a fourth session of Vatican II.

Father Graham's contribution to the survey was chiefly devoted to the first question.

"Some ecumenists among Council commentators," he said, "detect signs of retrogression in recent developments, including the encyclical of Pope Paul VI. I do not share this negative view. There is no doubt in the mind of this outside viewer of Council trends that Vatican II will mark an historic turning point in the life and thinking of the Roman Catholic Church, with all that that means for the ecumenical movement. On the eve of the third session, I believe that the Council is still on the course set for it by the inspired Pope John XXIII."

Declaring that "predictions are always hazardous and usually wide of the mark," Father Graham added, however, that "it will not surprise me if many of the conclusions finally approved may seem to be masterpieces of compromise and ambiguity, full of nuances susceptible of various interpretations. This, it seems to me, is all one has a right to expect in view of the gravity of the topics discussed."

Father Duff said the third session will be "crucial in disclosing whether the momentum for the inner renewal of the Catholic Church is to continue or whether it is to be halted at its present stage while recent advances in self-understanding and reform are assimilated by the Catholic consciousness. Evidence would seem to support the second option."

Several of the others questioned were cautiously optimistic, believing that in the ongoing life of the Catholic Church continuing dialogue, internal and external, will be a perennial source of "aggiornamento."

Nine of the twelve felt sure that there will be, or must be, a fourth session of Vatican II -- although not perhaps in 1965. Two did not express themselves on the question. Dr. Grant said he expected the speeding up of Council procedure to result in final adjournment this year.

Father Campion said he thought that the new procedural regulations, and the effective labors of redrafting Commissions during the interim, would result in a much faster pace. But he doubted that schemata presented for the first time could be disposed of in the same session. Bishop Primeau agreed by saying that "the gestation period of a schema is two sessions."

Streamlined procedures, Bishop Primeau added, do not imply haste. He wrote that all the bishops "are interested in having a successful Council no matter the price in time, energy, sacrifice and money."

Bishop Wright wrote at length to the same effect in the Texas Catholic Herald, saying: "This Council...is facing questions titanic in their significance for the Church, for mankind, for civilization, for everything that matters...It would be tragic if a Council which has been the object of so many prayers, hopes and sacrifices were to be truncated or downgraded in any way."

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No less emphatic agreement was sounded by Dr. Brown, who stressed that "too much is at stake to hurry through this Council. Too many things have been initiated that must be given more depth, more sustaining power, before they are either consummated or forgotten... lost in the shuffle."

Dr. Outler said he regarded a fourth session as "literally unavoidable." The autumn of 1965, he declared, would be too early for the needed "period of assimilation to have done its work." Dr. Horton said he expected no tendency to hurry. "The Council Fathers in general," he stressed, "realize the importance of the meeting."

Among the matters still to be brought before the Council from the Commissions, the two most in the public mind in America are the schema on the lay apostolate and the one on the Presence of the Church in the Modern World. However, any pertinent reports or comments on these must come from Rome as the schemata come before the Council for discussion.