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The Cardinals and the Bishops Depart: Reflection on the Vatican
Council, 1965.

#156

Sunday, December 5, 1965

THE CARDINALS AND BISHOPS DEPART

Reflections on Vatican Council

Rabbi Daniel Jeremy Silver

After three years of preparation, four years of debate, deliberations, the
Second Vatican Council will hold its concluding session ^{in Rome} this coming week.

Rarely has an Ecclestial conversation excited such world-wide interest. Much
that was claimed for it ^{HAS} in fact ~~has~~ not been achieved. Much that it achieved
has been overlooked. It is well for us to seek out this morning some perspective
on these meetings. Now ^When Pope John, late in 1958, conceived the plan of
this council, he dedicated it to the theme of *Aggiorna Mento*. Its focus
and its purpose was to be the renewal of Catholic practice, in Catholic
Institutions. Ardent and pious man, John was also a tough-minded realist. The
long half-century of service in the Catholic ministry had convinced him his church
was often most unresponsive to the needs of its people and equally often out of
step with the times. The church was, by tradition and by nature, aristocratic.
Aristocratic ceremonially, aristocratic politically, and by preference, aristocratic
in social teaching. Aristocratic in an age of sweeping social and political revolution. Men
disturbed by the distance between their needs and church teachings had turned in
increasing numbers in the past century to the more violent, bread and butter and
often anti-clerical gospels. John had seen one-half of Europe turned Communist
and he knew that in Latin America and South America the right wing preferences
of the church were losing their audience and acceptability in the left leaning
hemisphere of our globe. There were many problems which faced his church. It
was burdened with a Latin liturgy, a mass, which few understood - it was burdened
with a curriculum in the seminary and parochial schools which was out of touch
with the forward edge of our intellectual revolution. It was burdened with
teachings and catechisms which were formal, and taught methodically, dry and

seemingly irrelevant to the passions of the age. ^{within} Many ~~in~~ the church were frightened by the new worlds, ^{rolling} by the troubling, confusing, whirling ^{urban} world of man. And many presaw in all good will to isolate their people, to build Catholic Ghettos as it were. And the brightest of the Catholic, the most intellectual element, was in revolt to this parochialism. Many of the finest of the priests and bishops of the church were disturbed by the ready know ^{which} they received from the Roman Curia, the wide-spread beauracracy which controls the Vatican and the church, whenever they ~~proposed~~ proposed a program of spiritual renewal. The worker-priest program in France; the program for married deacons in the low countries; the idea of joint spiritual and theological exchange study and dialogue suggested by churchmen and by scholars of other denominations in Western Europe and in the United States. And no one who is not a Catholic can, or indeed ought, to judge the merits of the programs of ^{Aggiornamento} of renewal, which were devised and promulgated at the Vatican Council. All that we can say is that in many ways the Catholic church will present a new aspect to us when we visit at services, when we notice its institutions. When we go to a mass we may hear latin and english. When we go to a mass we may hear music far more modern than the Gregorian chant that is familiar to us. When we attend meetings and convocations in Catholic seminaries we will see that they are losing their rural and rustic and out-dated characteristics. We will see these seminaries placed within the academic centers of our land. Monastic disciplines will be revised. As the church seeks to use these spiritual men and women for community purpose. There will be an increased emphasis on publication of theological exploration, an attempt to find a new language with which they will wish to communicate the church's truths to its people and to the world. There will be a new interest in the Scripture. Perhaps a word of explanation is necessary here.

Normally we think, you and I, of the Scripture as a basis for all the Western Religions. ^{It} surprises us to be told that during the Middle Ages ~~there~~ was

a crime, a spiritual crime, for a Catholic to own a Bible, and it was a capital crime for a Catholic to translate the Bible into his language. The church was over the long centuries afraid that reading the scripture men might challenge the authority of the church, its traditions and its teachings on the basis that scripture did not conform to that which tradition taught and tradition taught that scripture assured the rightness of catholic teaching. But of recent years there has been great interest in the historical and ^{scholarly} ~~stylist~~ study of scripture. Catholic priests have begun to explore with other scholars, the archeology and the history and background of time, and the church seems willing now to undertake new interests, especially among its clergy, in the area of scriptural study. Finally, in all probability, we will see a great renewal of the ^{place} ~~use~~ of the layman in the work of the parish. Heretofore, the layman has been outside the authority of the church, outside the positions of responsibility. Rome said that he is to be granted certain positions of responsibility. Now everyone of the modern face faces the challenge of Aggiorna Menta. Each of us are faced with large amounts of religious disinterest, vast numbers of people are actually disavowant of their birth faith. How well the catholic program will succeed, whether it will rekindle the spiritual light in the hearts of the faithful, whether it will be able to staunch the outflow of catholics into other ideologies or into no ideology only time will tell. History will judge the Council. Aggiorna Menta was its sole purpose. This must be underscored. It was called to reform the practices and the institutions of the church, ^{to} ~~and~~ find a new vocabulary, new techniques of presentation. It was not called to reformulate the basic doctrines of the church. The Catholic believes that ^{his} ~~this~~ church controls what he calls a deposit of faith, a treasury of doctrine and teachings which must be passed on exactly and intact to each generation. Pope John made it clear in his opening speech to the ^{first} Vatican Council meeting that the fathers assembled were to concern themselves with forging a new vocabulary a symbol of right, ^{of} custom, ^{of} ~~for~~ liturgy, of music, they were not to concern themselves with a revision, a reform

of basic doctrines. He said ~~that~~ in October of 1962 to the assembled fathers, "the substance of the ancient doctrine of the deposit of faith is one thing and the way in which it is presented is another. Your task is to update the techniques of presentation."

Now there were many within the church and many without the church who refused to accept the pope on his own terms. They allowed their hopes to ~~arise~~ ^{RAISE} high, that the church in this council would indeed re-shape its basic teaching. ~~Where~~ ^I In the church there were many who hoped for a revision of the church's traditional teachings in the area of divorce, of birth-control, of the celibacy of the priesthood, of the issuance of indulgence, and of course, they were doomed to disappointment. Within the church and without the church, especially in the the Protestant community, there were many who hoped for a revision, a re-shaping of the ~~original~~ ^{TRADITIONAL} doctrines of the superiority of the catholic church, of the veneration of Mary, of the infallibility of the Pope in areas of faith and morals, and all of these areas which separate theologically and ideologically protestant and catholic, and these men too were doomed to disappointment. Indeed, if there is any single judgment now being made by those outside the establishment of the church on these four years of meeting, it is one of disappointment. Now the apology for the church will rightfully say that from its announcements the council seven years ago to its conclusion next week the church has been faithful in/ to its announced purpose. Adjournamenta. ~~THE REVISION OF INSTITUTIONS~~ The revision of institutions the revision of practices, and of course, this is true. But the church must recognize when Pope John convened this conference he added to the call a single word, ecumenical, and this ^{WORLD} opened Pandora's box. Men's hopes ran high, for they read into the word "ecumenical" the possibility of compromising the outstanding differences between Catholic and Christian, between the Roman Catholic church, the Eastern Orthodox and the Protestant, and waving together what again with Christendom calls "the mystic body of Christ", the unity of all believers.

When Pope John summoned this Ecumenical Council he was using the word "ecumenical" in its traditional sense. It means "world-wide," "general", universal." He was

dedicating the council to the traditional responsibility of the church to bring the teachings which it controls, its light, to the hearts of all men. From the very inception of the council Pope John made it clear that there was to be one flock under one shepherd. The Roman Catholic Church in no way was turning its back from the traditional responsibilities to missions and submission and the mission, the mission of bringing its traditions, its deposits of faith into the hearts and lives of all men. ^① Now, when Pope Paul spelled out clearly what Pope John had suggested, many felt that he had reneged on John's promise. Because John, ^{though he} ~~rarely~~ spoke of the traditional theological terms of the church, ^{he} had done so in a new way, ^{he} had extended to the new world the hand, of what he called brotherly understanding. John believed that although the Catholic church would in no way compromise its traditional theology it must change its techniques, its attitudes ^{STANOS} towards the rest of the world. The ~~yearage~~ of contempt, the ~~yearage~~ of denominational deformation, the ~~yearage~~ in which the church impuned the motives of men of other beliefs. This age was to be put ^{nuclear} beside. A world facing catastrophe was in no mood to maintain religious bickerings and religious barriers. More to the point, rather more selfishly ^{or} more narrowly, the more one impunes the motive ~~to~~ those whose views of Christ are different than one's own, the more one maintains the separation that chasm that divides between those whom the church chooses to call the "separated brothers" and the "mother church." Pope John symbolically expressed this concern with a new dimension of human understanding, by inviting to the Vatican council Protestant observers, by establishing within the Roman Curia a secretariat for Christian Unity and by encouraging the seminarians and scholars to maintain and engage in theological and scriptural discussion with scholars and theologians of other Christian ^{PERSUASIONS} ~~faiths~~. But the basic theology assumption, some might say arrogance, of the church remains. Pope Paul made this quite clear in his opening speech to the council which he inherited. ² Basically, the doctrines will remain the position of the church

these of the other Christians in the near future, let me read you briefly these paragraphs.

"The Council has a third object. One ⁱⁿ which the order of spiritual realities is most grave. It concerns the other Christians, those who believe in Christ, whom we cannot happily number among ourselves in the perfect unity of Christ, which only the Catholic church can offer them. This unity, objectively speaking, should be theirs by baptism. It is something which virtually, at least, they already desire. In recent movements of bodies of Christians separated from us show two things. The first is that the church of Christ is one alone, and therefore must be unique. The second is that this mystic and visible union cannot be attained except in identity of faith and by participation in the same sacraments and in the organic harmony of a single ecclesiastical direction. Even though this allows for a great variety of verbal expression, movements, lawful institutions and preference with regard to modes of action. The Council aims at complete and universal ecumenism ^{city}. This is at least what it desires, what it prays and prepares for. Today it does so ^{in the hope that} ~~and~~/tomorrow it may see the reality. This Council while calling its own, those sheep who belong to the fold of Christ in the fullest and truest sense, opens the door and calls out to, in anxious expectation, ^{of} to the many sheep in Christ who are not present in the unique fold. As a Council therefore of invitation, of expectation, of confidence, looking forward to a more widespread and fraternal participation in its authentic ecumenism ^{ci}. Protestants then, members of the Eastern Orthodox communions, who believe that there might be a partnership among equals, there might be some re-shaping

of church doctrine and of their own doctrine, ^{which} would permit all to join together for the ultimate human pursuits, and ultimate human purposes and aspirations, were doomed to disappointment. Many felt that Pope Paul had reneged on the promise of Pope John and it seems to be true that Pope Paul is a man of SAR NARROWER or more institutional perspective, and yet, in a basic sense, Pope Paul has in no way reversed the position of Pope John and the church holds out to the world not partnership but simply toleration. The church has yet to understand the ideal of religious relationship ~~xxxx~~ which was suggested and taught by Micah in the passage which I read to you this morning. "For let all the nations follow in the name of their Gods and we will follow in the name of the Lord, our God, for ever and ever." Respecting not only ^{our own} integrity we respect the integrity of all other peoples. We refuse to see ~~how~~ other religions ^{through} ~~to~~ our own theological ^{SPECTACLES} ~~skeptical~~ and ~~to~~ see them only as they play a part in our theological needs and aspirations and teachings. Would that the church ~~but~~ ^{might} understand more fully the scripture on which it claims to base its teaching.

Tuesday, at the concluding session of this Vatican Council, the church will promulgate a schema on religious liberty, which in its document would emphasize both the promise and the limitation of the current church position. On the one hand it will extend good will, brotherly interest, brotherly concern, on the other hand ^{it} will re-emphasize the responsibility of the church to teach, to bring all men to the truth, its mission and the rightness of missions. On the one hand it will eschew the coercive use by Catholic governments of interfering methods in the lives of those citizens who may not be catholic but who are their citizens. On the other, it re-emphasizes ~~the~~ again and again the slogan, theology, "one flock under one shepherd." What judgment shall be made of these teachings?

I choose to believe that neither excitement nor frustration, neither pleasure nor disappointment is a correct response to this Vatican Council. Only history will judge the meaning of these words. These are only words, empty

vessels into deeds must yet be poured. These are words which permit a hope, these are words which permit the hope that there will be renewed understanding, communal cooperation between clerics and the lay between all religious bodies, and on the other hand, if the will be lacking, these words can ossify and calcify, be vague, empty, meaningless. History will judge the virtue and the importance of this Vatican Council. For now, men of good will must simply reserve judgment. And it is for this reason that I refuse to join either ~~of~~ the legion of our excited brotherhoodniks, who are falling all over the local Catholic priests, because the church has finally coughed up a few words of good will towards Jews, on the other hand I refuse to join the pessimists and the neinsagers who notice the three difficult years of haggling and quibbling ~~in~~ which a few paragraphs about the Jews ~~XXXX~~ required before ^{they could be passed by} the Vatican Council ~~XXXX~~ and say here again are empty words, hopeless words, there is no promise in them. Only time will tell. Where the will of the Catholic church is towards cooperation, mutual~~ity~~, mutual respect and understanding, or whether its theological arrogance which remains written large in all of these documents will again take hold and turn the Church away from the road ^{which} its Popes seem to desire, in and upon itself and apart from the world.

Let me read you the few lines which the Vatican finally promulgated about its relationship with Jews.

"The Council searches into the mystery of the church and remembers the bond that spiritually ties the people of the New Testament to Abraham's stock. The Church acknowledges that according to God's saving design the beginnings of her faith and her election ^{patriarchs} are already found among the ~~patriarchs~~ of Moses and the prophets. She professes that all who would believe in Christ, Abraham's sons according to the faith, are included in Abraham's call.

The Church cannot forget that she received a revelation from the Old Testament through the people whom God ⁱⁿ ~~sent~~ his inevitable mercy concluded the ancient covenant. Indeed, the church believes that

his cross Christ reconciled Jews and Gentiles making both one in himself. The Church recalls that Christ and the Virgin Mary, the Apostles, as well as most of the early Disciples sprang from the Jewish people. Jerusalem did not recognize the time of her visitation, nor did the Jews for the most part, accept the Gospel. Indeed, many opposed its spreading. Nevertheless, God holds the Jews most dear for the sake of the fathers, his gift and call are irrevocable. In company with the prophets and with Paul, the Apostle, the Church awaits that day, known to God alone, in which all people who address the Lord in a single voice will serve him shoulder to shoulder. Since the spiritual patrimony common to Christians and Jews is so great the Council wants to foster and recommend a mutual knowledge and respect, which is ^{THE FRUIT} free, ^{biblical} above all, of theological studies as well as of fraternal dialogues. Although the Jewish authorities note, have followed their lead, ^{PRESSED} for the death of Christ, nevertheless, what happened to Christ in his passion cannot be attributed to all Jews without distinction, then alive, or to the Jews of today. Although the Church is a new people of God the Jews should not be presented as rejected by God or accursed as if this follows the Holy Scripture, ^{CAT} May they all see to it then that in ^{CAT} cathetical work or in preaching the word of God they do not teach anything that is inconsistent with the truth of the Gospel and with the spirit of Christ. Moreover the Church which rejects every persecution against any man, mindful of the common patrimony with the Jews, and ^{MOVED} ~~not~~ by political reasons but by the Gospel spiritual love, deplores hatred, persecutions, displays of anti-semitism directed against Jews at any time and by anyone. As the church has always held and holds now, Christ underwent his passion and death freely because of the sins of men and not of infinite love in order that all may reach salvation. It is, therefore, the burden of the church's preaching to proclaim the cross of Christ as a sign of God's all-embracing love and as the fountain from which every grace flows. We cannot call on God the father of all if we refuse to treat in a brotherly way any man created as he is in the image of God.

Man's relation to God the Father and his relation to men as brothers are so linked together as Scripture says, "He who does not love does not know God." The foundation is therefore removed from any theory that leads to practice that leads to discrimination between man and man, or people and people insofar as there is human dignity and the rights flowing FROM IT ARE concern^{ED}. The Church thus reproves as foreign to the MIND of Christ any discrimination against men, the harassment of them because of their race, color and condition of life and religion. On the contrary, the Council ardently implores the Christian faithful to maintain good fellowship among the nations, and, if possible, to live for their part, in peace with all men, so that they may truly be sons of the Father who is in Heaven.

Now the words are ^{UN}exceptional. There is a good deal of good will manifest in these terms, there is also implicit here an entire range of the medieval Catholic theology. It is theologically presumptuous, the truth, the right the light, the way. Were true understanding to occur Israel must disband, the synagogue must disappear and we must join in the One Universal Catholic Church. Under all this declaration, this schema, as they call it was debated not in terms of the integrity of other faiths but in terms of the theology of the Catholic Faith. But Augustine Cardinal , a man of impeccable understanding, sought to defend this schema which was largely his drafting. On the Council floor he put it this way. "It regulates" he said, "the relationships of the people of the Old Testament and Christians, and discusses the future of the Jew, according to Church doctrine." The future of the Jew according to church doctrine! I would have thought that we had the right to determine our own future according to Jewish doctrine, even as the Catholic Church has its right to determine its future according to its most sacred doctrine. And, I would remind you, if you are excited by these phrases, I remind you that according to Church doctrine the Jew is blind. Blinded by his rejection of the Christ, lo these centuries ago, ~~and~~ surgery must be performed ~~upon~~ upon our blindness to enlighten us to bring us to the

true light, and I remind you that as long as Catholic Doctrine maintains its present terms so long will there be missions and the mission. As long as there are missions and the mission, and there is a sense of superiority ^{hence} and of condescension on the one side, there cannot truly be dialogue and understanding on a religious, theological level. I choose to believe that the good will implicit in this doctrine will triumph, and I hasten to reassure the church that wherever the hand of understanding and of cooperation is offered it will be grasped, but I remind the church that the proof of these words as of any words is in the doing. There are empty vessels into which the ~~words~~ ^{proof, act must} be poured. And if they want the good will of the world, if they want the Jew to forget all the indignities of the centuries then let them silence and release the priests in the Argentine who encourage the neo-Facist Tacorara and anti-semitism. Let them silence the mission-concern priests in Near-East, Asia, in order to entice Arabs to their fold and encourage them in dreams of revenge against Israel. Let the Vatican, indeed, recognize the state of Israel for it is, after all, the statement of our integrity and Jewish will to live. And I wonder and I worry. I wonder and I worry what will be the price in time of good will towards the Jews? Will the Church suggest to our community relations people in time that their continued good will depends on our willingness to support, let us say, programs to supply the parochial schools out of the Public Treasury? Will the catechists in every diocese, will the priests in their pulpits and even the Pope in his pulpit on Good Friday ~~and Easter Sunday~~ remember not to use the loathed anti-semitic labels? so these are passed on from generation to generation. Will they be scrupulous to undo the damage of the centuries? The proof of the pudding is in the eating. Permit me this last word. I read fully the debate on this Jewish schema and it was an endless debate over three years time. In the PRELATES the Bishops had spoken on the floor of St. Paul's in Rome and spoke again and again of the need to adopt this schema in the spirit

of Christian compassion. I suggest to these Bishops that we have no need for ^(of)
Christian compassion. If brotherhood and ~~cooperation~~ ^{cooperation} between man is desirable
and is a requirement of being^a man, of being alive and sharing this globe is
that a requirement of Christian compassion? In these terms for Christian
compassion is christian arrogance. ~~Why~~ ^{Nor} is the requirement of Christian compassion
that the word deocise the anti-semitic teachings of ~~Christendom~~ ^{IMPLICIT IN THE}
Old Gospel teachings be erased from the mind of man. They ~~insist upon this~~ ^{EXIST THERE} because
of Christian arrogance. They must ^{be} ~~erase~~ ^{FOR} simply because ~~if~~ mankind ~~is~~ to live
together they must respect the truth. The truth is not ~~normal~~ ^{an element} to Christian
compassion. It is a basic element in the armory of mankind as it seeks to
forge justice and freedom and goodness in the world. Nor is it out of
Christian compassion that the Jew is to be allowed his future. The Jew is
to be allowed his future because his faith is his faith. A good faith and a
venerable faith. And a basic element of our faith is not our denial of ^{the} Christ
but ~~our~~ ^{our} acceptance of God ~~and Christ~~ ^{the} The denial of Christ is incidental
even as our denial of ^{the} Budah or the denial of Mohammed is incidental. It is
what we affirm and not what we deny by which we are to be judged. Judaism is
an ancient and venerable faith, which, in a very real sense has given to the
Western World its civilization and continues to give to the Western World its
true inspiration. I pray that church and synagogue may overcome the ^{lives} ~~wandering~~
theological anachronisms, the archaic doctrines which continue to disturb the
relationships between us. I pray that the will of churchmen which seem to be
symbolized and singled in Rome may prevail and that they will ^{MAKE} ~~lead~~ the church
to say, what it has not said lo these many centuries, the ultimate responsibilities
of men ^{ARE TO} ~~and~~ the ultimate ideals of men, the justice, and peace and freedom, decency
to responsibility, and that as long as men of good will pursue these goals ~~for~~ ^{they are}
united in humanity, they are united in decency, they are united in brotherliness
and it matters not one whip at what ~~shrine~~ ^{shrine} they do obeisance and to what God
they pray.

represents

The Catholic Church, my friends, ~~is~~ an old and venerable Church which has taught the world much and has much to teach man. The Synagogue represents an old and venerable faith which has taught the world much and has much to teach man. If we could only pray that the spirit ~~which~~ ^{which} ~~might~~ seem to infect this document, . the spirit which has been the spirit of the synagogue for 2900 years, since the age of Micah, may indeed imbue all the sons of man, be it Catholic, Protestant, Jew, and dare I say an Atheist? ^{that} ~~So~~ All men of good will ~~that may they~~ join together to fight the common danger of war, danger of overpopulation, danger of illiteracy, the danger of mob passion, danger of violence, danger of ~~greed~~ ^{degrading} of man and his aspirations.

(Hebrew -

Let all the nations go in the name of their God^s, and we will go in the name of our Lord, now and forever and forever. Amen.



From the Address of Rabbi Daniel Jeremy Silver

at The Temple

Sunday, December 5, 1965

"The Cardinals and Bishops Depart"

A Final Reflection on the Vatican Council

Both pleasure and disappointment are unwise reactions to the Vatican Council's statements on Religious Liberty and on the Jews. The measure of these statements will be taken as we walk together in these difficult times. (Will the preacher measure his words in the Good Friday sermon? Will the catechist avoid familiar and prejudiced explanations? Can we cooperate in scriptural study and community problems without theological bickering? Will priests who incite young Facist toughs in the Argentines and others who encourage Arab dreams of revenge be silenced? Unfortunately, the statements made at Rome intertwine theology and brotherhood. } There is good will manifest in these documents but also the traditional arrogance of missions and the dogmatic assumption that there is one truth and that one church dispenses that truth.

These are the same theological assumptions which have embittered religious relationships to these many centuries. Emphasized and narrowly construed they justify the old attitudes of disdain and old practices of calumny. I choose to believe that the will to decency manifest in these documents will overcome their theological pretentiousness, ^{I know that} and where the hand of friendship is extended for the common good of man it will be grasped. One can only pray that ideology will not cripple joint efforts at solving the problems of peace and of poverty which confront us all.

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renew in original*

One last word. In Rome the schema on the Jews was defended "As An Act of ^{new} Charity." We want no benefit of charity. Men cooperate because it is right for men to be united in the service of God. In Rome and in the public press the emphasis was on absolving Jews of some supposed guilt. We accept no presumption of guilt. Deicide is a Twentieth Century problem because Jews have been persecuted and slaughtered because of overly passionate Christian teaching. We accept no stigma nor inferiority for our rejection of Christ's teachings. Ours is a living, sound faith in God. As sound and as alive as any faith's faith. Indeed, if there is absolution to be given the shoe is on the other foot.

REPRESENTS
Catholicism represents an old and venerable faith which has much to teach man. Judaism is an old and venerable faith which has much to teach man. One can only pray that in the years ahead archaic theology will be subordinated to urgent need and that respecting every man's integrity, Jew and Catholic and Protestant and Atheist will unite to create decency on earth.

DANIEL JEREMY SILVER

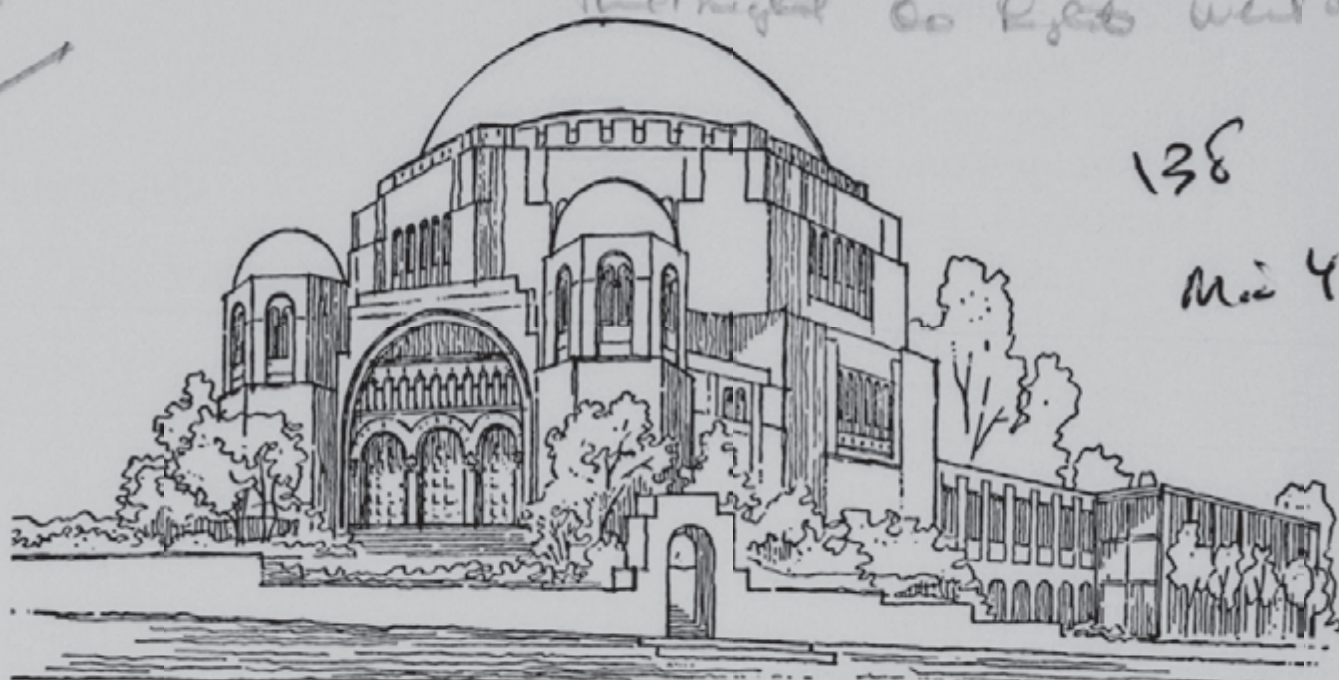
*It rest in the offender of God - as a matter of fact
is incidental to Christ*

THE TEMPLE

CLEVELAND, OHIO

December 5, 1965

Vol. LII No. 7



A SHOPPING LIST — FROM THE RABBI'S DESK

The holiday lights have been turned on. It is difficult to find the news columns among all the advertisements. Our materialistic civilization is in full bloom. Parents and grandparents and even the children are busy with their shopping lists. It is time for the annual reminder that love cannot be traded for and that we cannot repay the debts of family and friendship by gift-wrapping our feelings. To be sure, there is nothing evil or wrong with a gift. None of us outgrows the child's delight in unwrapping the unexpected. Yet I cannot forget the puzzled husband who protested to me as he sat across my desk, "but I remembered her every birthday and each of our anniversaries."

It was a meeting to set up an essay contest in the school. The rules agreed on, we began to discuss prizes. After each suggestion someone said, "most of the children have it." I do not know if this be the case but I do know that most of our youngsters have more than Caesar's son and that what we consider as moderate circumstance in any other generation would have been labeled affluence. Why then are so many so unhappy?

There is a blind spot in our civilization. We value possessions too much and the deeper moments of love too little. We wet the appetite of our children at too early an age. Acquiring becomes a conditioned reflex. We wear ourselves out to provide and are too worn out to enjoy the chatter of the youngsters or a quiet hour with our husband or wife.

What is it that really sustains the spirit? Pleasure in our work—pleasure in our family and friendship. Yet we choose the work which will earn the better living and we live no better for

it. We seek to secure for our loved ones the good things of the world and we have no time to love and be loved.

I have made up a Rabbi's shopping list. You can not pay for it on time only with time. For our children I suggest a weekly hour of patient listening—a regular evening at home so that we can get to know each other. For our wives, perhaps a few minutes each day to tell them of the joy they bring us and a few more minutes so that they can share in our labor and in our excitement. For our husbands, a word of encouragement, a word of love, children who have been disciplined and quieted for a family hour around the dinner table. For our parents a healthy dose of respect and attention and a willingness to make them a part of our lives. Judaism does not disparage the

good things of life. Judaism does insist that possessions cannot guarantee happiness and that love cannot be bought and paid for even on an installment plan.

Daniel Jeremy Silver

MUSIC FOR SUNDAY

Prelude: Sonata II	Paul Hindemith
Opening Psalm: Mah Tov	Lazar Weiner
Bor'chu	Lazar Weiner
Sh'ma	Lazar Weiner
V'ohavto	Lazar Weiner
Mi-Chomocho	Lazar Weiner
Tzur Yisroel	Lazar Weiner
Ovos	Lazar Weiner
K'dusha	Lazar Weiner
Amen	Lazar Weiner
Yihyu L'rotzon	Lazar Weiner
Hymn	
Anthem: Esa Enai (Psalm 121)	Paul Ban Chaim
Adoration:	
Olenu - Vaanachnu	from tradition, arranged by Morris Goldstein

SUNDAY MORNING SERVICE

December 5, 1965

10:30 o'clock

RABBI DANIEL JEREMY SILVER

will speak on

THE CARDINALS AND BISHOPS DEPART

A Final Reflection on the Vatican Council

FRIDAY EVENING SERVICES

5:30 to 6:10

SATURDAY MORNING SERVICES

11:00 to 12:00

The Temple

Rabbis:

DANIEL JEREMY SILVER

MILTON MATZ

LAWRENCE A. FORMAN

Staff:

MILDRED B. EISENBERG

Ass't. Director of Religious Education

LEO S. BAMBERGER

Executive Secretary

MIRIAM LEIKIND

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A. R. WILLARD

Organist and Choir Director Emeritus

DAVID GOODING

Director of Music

BERTRAM J. KROHNGOLD.....President

LEO W. NEUMARK.....Vice-President

MAX J. EISNER.....Vice-President

EDWARD D. FRIEDMAN.....Treasurer

SAMUEL GIVELBER.....Associate Treasurer

THIS SUNDAY

Mr. and Mrs. Irwin Duchon will be hosts for the Social Hall coffee hour preceding the worship service. Mr. Duchon is a member of the Board of Trustees.

ALTAR FLOWERS

Flowers which graced the chapel Friday, November 26, were contributed in memory of Annette C. Koblitz by her daughter-in-law Mrs. Joel M. Koblitz.

Flowers which grace the pulpit today, Sunday, December 5, were contributed in memory of Ann Frankel by her children, Mrs. Eleanor Skall and Morton Frankel, and grandchildren.

In Memoriam

The Temple notes with deep sorrow the passing of

DR. MAURICE B. GALVIN

BIRDIE LEVISON

STELLA SYCLE

and extends heartfelt sympathy to the members of the bereaved families.

THE MR. AND MRS. CLUB

CHILDREN'S CHANUKAH PARTY

Sunday, December 19, 1965 4-6 p.m.

Luntz Auditorium
and Social Hall

Songs, Dances and Excerpts
from
"Peter Pan"

The Heights Youth Theatre Group

Age limit: 3 to 7 years

Prizes - Refreshments

Chairmen: Ivan and Nanci Saunders
Clifford and Marilyn Sobel



THE TEMPLE RELIGIOUS SCHOOL

CHANUKAH CANDLES AND MENORAHS

Chanukah candles will be presented to all students in The Temple Religious School on Saturday and Sunday mornings, December 11 and 12. This gift is made possible annually through the generosity of the Sophie Auerbach Scholarship Fund.

A beautiful brass Menorah will again be given this year by The Temple Men's Club to each child newly enrolled in the School.

RELIGIOUS SCHOOL WINTER VACATION

There will be no midweek classes from December 21 through December 31, 1965. Midweek classes will resume on January 4, 1966. All Saturday and Sunday classes will remain in session as usual.

THE TEMPLE WOMEN'S ASSOCIATION

THE TEMPLE MEN'S CLUB

Sunday, December 26, 1965

8:30 p.m.

Luntz Auditorium
and Social Hall

"SHOW TIME"

Featuring



Cantor Saul Meisels

and

The Temple on the Heights Singing Group

Selections from:

"Funny Girl"

"The Roar of the Grease Paint, the Smell of the Crowd"

"Fiddler on the Roof"

Admission by membership card only

Social Hour Follows

Second Class Postage Paid at
Cleveland, Ohio

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UNIVERSITY CIRCLE AT SILVER PARK
CLEVELAND, OHIO 44106
SW 1-7755
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DATES TO REMEMBER

Saturday, December 4 — High School Theatre Party
Sunday, December 5 — Sunday Morning Services
Tuesday, December 7 — Temple Women's Association Tuesday Activities
Sunday, December 12 — Sunday Morning Services

THE TEMPLE LIBRARY is open Tuesday through Friday 9:00 a.m. to 5:30 p.m., Saturday 9:00 a.m. to 12:00 noon, and Sunday 9:00 a.m. to 10:30 and at the close of Sunday morning worship.

THE TEMPLE MUSEUM will be open on all occasions of organization meetings. Arrangments may be made to view the Museum by special appointment.

THE ABBA HILLEL SILVER MEMORIAL ARCHIVES are open Tuesday through Friday 9:00 a.m. to 5:30 p.m. and at the close of Sunday morning worship. Arrangements for records and tapes should be made directly with Miss Leikind.

TUESDAY ACTIVITIES SHOPS are stocked with gift items for every occasion. Shop at The Temple and support your Sisterhood. Call Mrs. Paul Goodman, YE 2-1725, or Mrs. Milton I. Shapero, GA 1-6049.

VATICAN DECLARATION ON THE JEWS

ROME, Oct. 17, (JTA) -- The full text of the declaration relating to Jews which was approved in the Ecumenical Council last Friday by an overwhelming majority of 1,763 to 250, and is now to be promulgated by Pope Paul VI as a decree of the Roman Catholic Church, reads as follows:

"The Council searches into the mystery of the Church and remembers the bond that spiritually ties the people of the New Testament to Abraham's stock.

"The Church acknowledges that according to God's saving design, the beginnings of her faith and her election are already found among the Patriarchs, Moses and the Prophets. She professes that all who believe in Christ -- Abraham's sons, according to the faith -- are included in Abraham's call. The Church cannot forget that she received the Revelation of the Old Testament through the people with whom God in His ineffable mercy concluded the ancient Covenant.

"Indeed, the Church believes that by His Cross, Christ reconciled Jews and Gentiles making both one in Himself.

"The Church recalls that Christ, the Virgin Mary, the Apostles, as well as most of the early Disciples, sprang from the Jewish people.

"Jerusalem did not recognize the time of her visitation, nor did the Jews, for the most part, accept the Gospel; indeed, many opposed its spreading.

"Nevertheless God holds the Jews most dear for the sake of the Fathers, His gift and call are irrevocable. In company with the Prophets and Paul the Apostle, the Church awaits that day, known to God alone, on which all peoples will address the Lord in a single voice and 'serve Him shoulder to shoulder.' Since the spiritual patrimony common to Christians and Jews is so great, the council wants to foster and recommend a mutual knowledge and respect which is the fruit, above all, of Biblical and theological studies as well as of fraternal dialogues.

No Guilt Attributed to Any Jews 'Then Alive' or Today

"Although the Jewish authorities and those who followed their lead pressed for the death of Christ, nevertheless what happened to Christ in His Passion cannot be attributed to all Jews without distinction, then alive, nor to the Jews of today.

"Although the Church is the new people of God, the Jews should not be presented as rejected by God or accursed, as if this follows from Holy Scriptures.

"May all see to it, then, that in catechetical work or in preaching the Word of God, they do not teach anything that is inconsistent with the truth of the Gospel and with the spirit of Christ.

"Moreover the Church, which rejects every persecution against any man, mindful of the common patrimony with the Jews and moved not by political reasons but by the Gospel's spiritual love, deplores hatred, persecutions, displays of anti-Semitism directed against Jews at any time and by anyone.

"As the Church has always held and holds now, Christ underwent His Passion and death freely, because of the sins of men and out of infinite love, in order that all may reach salvation. It is, therefore, the burden of the Church's preaching to proclaim the Cross of Christ as the sign of God's all-embracing love and as the fountain from which every grace flows.

Christian Scripture Seen Forbidding Discrimination

"We cannot call on God, the Father of all, if we refuse to treat in a brotherly way any man, created as he is in the image of God. Man's relation to God the Father and his relation to men his brothers are so linked together that Scripture says: 'He who does not love does not know God.'

"The foundation is therefore removed from any theory or practice that leads to discrimination between man and man or people and people, insofar as their human dignity and the rights flowing from it are concerned.

"The Church thus reproves, as foreign to the mind of Christ, any discrimination against men or harassment of them because of their race, color condition in life or religion. On the contrary, the council ardently implores the Christian faithful to 'maintain good fellowship among the nations' and, if possible, to live for their part in peace with all men, so that they may truly be sons of the Father who is in heaven."

WRHS



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THE JEW ACCORDING TO CHURCH
DOCTRINE

JOHN | THE SUBSTANCE OF THE ANCIENT DOCTRINE OF
THE DEPOSIT OF FAITH IS ONE THING — AND
THE WAY IN WHICH IT IS PRESENTED ANOTHER.

The Council has a third object, one which in the order of spiritual realities is most grave. This too was put before us by Pope John XXIII. It concerns "the other Christians"—those who believe in Christ but whom we cannot happily number among ourselves in the perfect unity of Christ which only the Catholic Church can offer them.

This unity, objectively speaking, should be theirs by baptism. It is something which, virtually at least, they already desire. For recent movements, at present in full development in bodies of Christians separated from us, show clearly two things. The first is that the Church of Christ is one alone and therefore must be united. At this mystic and visible union cannot be attained except in identity of faith, and by participation in the same sacraments and in the organic harmony of a single ecclesiastical direction, even though this allows for a great variety of verbal expressions, movements, lawful institutions, and preference with regard to modes of acting.

There can be no doubt about the attitude of the Council with regard to these great numbers of separated brethren and of the possibility of multiplicity in the unity of the Church. This too is one of the characteristics of the Council.

The Council aims at complete and universal ecumenicity. That is at least what it desires, what it prays and prepares for. Today it does so in hope that tomorrow it may see the reality. This Council, while calling and counting its own those sheep who belong to the fold of Christ in the fullest and truest sense, opens the door and calls out, too, in anxious expectation to the many sheep of Christ who are not present within the unique fold.

It is a Council, therefore, of invitation, of expectation, of confidence, looking forward toward a more widespread, more fraternal participation in its authentic ecumenicity.

We speak now to the representatives of the Christian denominations separated from the Catholic Church, who have nevertheless been invited to take part as observers in this solemn assembly. We greet them from our heart. We thank them

after 3 years of preparation + 4 years of deliberation the 2nd Volume
Council could not carry this week. Indeed, of course, the Council
convention itself was made several times. The Council however
was unfortunately, more and more aware of it - it had been a disaster.
More and more of a Council has been ~~unsuccessfully~~ unsuccessful.

When I was first concerned of the Council in 1955, he assigned
it the task of AGGIORNAMENTO - its original purpose was to
UP-DATE the practice and constitution of the Church. Indeed, I remember, I
was at the same time a recruit and as 1/2 century in the ministry had
taught him that in many cases his Church ^{was unrepresentative} of the people
and ^{had} ~~neglected~~ the values of those ~~unhappy~~ ^{just Church} times. The Church ~~remained~~
anatomical in ceremonial, published articles, + sound teaching in an age of
masses ambiguities. ~~Many~~ problems of men had found the Church helpless
church and men no great but they had turned to more realistic, human
values, + ultimately anti-church general in modern life the Church
had lost 1/2 of Europe to Communism and had found itself deeper
imprisoned by right wing criticism in a left turning future concern.

From Catholicism unleashed the human belonging
Catholicism was taught renewed + as a day developed
my best and other graciously unleashed
services was and I learned with the fruits of the unleashed revelation
There was a greater mental clarity in the Church which
gained of an understanding, unleashed revelation
to reach off the frustrated 7

Many a priest + bishop were restless when Church unleashed -
- to descriptions which used 'VU' quality to smell
only program of aggiornamento - as much as most renewed
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THE DEPOSIT OF FAITH IS ONE THING - AND THE
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~~into a~~ ~~state~~ ~~of~~ ~~being~~ ~~repeated~~ ~~until~~ ~~they~~ ~~are~~
filled with act & accomplishment. ~~Now~~ Now is the hour to
renew judgment!



already previous to that the unwritten constitution about the
Council rules & decisions are unwritten and not provided in the written
constitution?

Will the body make any decisions on the unwritten constitution
or on its amendment?

With regards to the unwritten constitution about the 24 year rule: and the unwritten
decisions on the Council's unwritten constitution to be made in the future - is it not that
impossible to be done "while the unwritten constitution has just been made of
decisions?" David then 20 year rule was not made in the future but in the past

just in the 1st century might have been suggested to Parliament that if
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