

# Appendix

## Address of Francis Cardinal Spellman Before Dinner of American Jewish Congress

### EXTENSION OF REMARKS OF

**HON. JAMES C. HEALEY**

OF NEW YORK

IN THE HOUSE OF REPRESENTATIVES

Thursday, May 7, 1964

Mr. HEALEY. Mr. Speaker, with permission to extend my remarks in the CONGRESSIONAL RECORD, I wish to call the attention of my colleagues in the Congress to a very timely and eloquent address delivered by His Eminence Francis Cardinal Spellman, archbishop of New York, before the annual dinner meeting of the American Jewish Congress, in New York City on Thursday, April 30, 1964. Cardinal Spellman was introduced by the Honorable Newton N. Minow, former Chairman of the Federal Communications Commission, and I would also like to include his very excellent and appropriate remarks:

#### INTRODUCTION OF CARDINAL SPELLMAN

(By Newton N. Minow)

Nineteen hundred and sixty-four is a time of first stirrings of new interchange between Jews and Catholics—an interchange that utilizes channels of feeling as well as channels of intellect—an interchange which will, we trust, take place with increasing frequency and increasing confidence all over the world. The late Pope John, who projected this spirit as a potent force in our time—and Pope Paul, who is pressing forward this historic work—have won the prayerful support of freemen everywhere. The leaders of the Roman Catholic Church in America, with Cardinal Spellman standing in first rank, have given the most vigorous support to this movement for change. Leading authorities have characterized his Eminence, Cardinal Spellman, as the most influential figure in world Catholicism, second only to the Pope. Those who live and work here in his parish need only look around us to see their achievements that have been accomplished by our Catholic brethren under the full guidance of Cardinal Spellman. We see a great network of religious and social institutions: churches, schools, hospitals, charitable and youth-serving agencies. They have enriched our community and they have enriched the Nation. They are contributing with the dedication, the loyalty, and the vigor of American Catholicism and to his able spokesmen and leaders whom we are privileged to have here with us this evening. As we all know, Cardinal Spellman is quite a traveler—from the North Pole to the South Pole, from Greenland to Korea—there is no corner of the world so far away that Cardinal Spellman will not travel to for the comfort and cheer of the American serviceman. Your Eminence, your trip from the chancellery to the New York Hilton this evening is much shorter than most of your journeys; however, the distance, measured not in miles, but in the progress of interfaith relations, is very great indeed. It is an extraordinary honor

for me to present the archbishop of New York, His Eminence Francis Cardinal Spellman.

#### ADDRESS OF FRANCIS CARDINAL SPELLMAN BEFORE THE AMERICAN-JEWISH COMMITTEE ANNUAL DINNER, APRIL 30, 1964

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

I myself feel greatly honored that you have invited me to give a brief address at your annual dinner. The invitation came originally from Mr. A. M. Sonnabend, who for 2 years served the committee selflessly and effectively as its president, and whose untimely death was, I know, felt deeply by all your members. My prayer is that his soul may rest in peace, and that the important work which meant so much to him will continue to prosper under your new president, Mr. Morris Abram.

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

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

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

Prejudice is mysterious and its roots are deeply buried. No rational being can fully understand it or comprehend all the reasons

behind it. But one thing I do know: prejudice can never be justified by the teachings of religion. Hatred can never be justified by those teachings. The founder of my faith gave one supreme commandment to all who would follow Him: "By this shall all men know that you are my disciples, if you have love for one another."

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

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

The question of responsibility for the crucifixion of Christ must be carefully stated and clearly understood. I am reminded of an incident which happened to a priest of my acquaintance when he was riding in a taxicab here 1 day last year. The cab drivers of New York, as everyone knows, are celebrated for their conversational talents. Not infrequently they emerge as homespun philosophers and this particular driver was even a sort of sidewalk theologian. Over his shoulder he said to the priest: "I understand that those bishops over in Rome are saying that everyone who ever lived is responsible for the death of Our Lord. Does that mean that the poor Indians who were hunting buffalo on the plains of America at the time were responsible? Why, they didn't even know it was happening. How could they be responsible?"

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

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

Anti-Semitism can never find a basis in the Catholic religion. Far from emphasizing the differences which divide Jews from Christians, our faith stresses our common origins and the ties which bind us together. In the early days of nazism, when the wave of anti-Semitism threatened to engulf Europe, Pope Pius XI stated clearly: "Abraham is our patriarch, our ancestor. Anti-Semitism is not compatible with this sublime reality. It is a movement in which we Christians cannot share. Spiritually we are Semites." I recall well quoting those words in my broadcast to the Hungarian leaders and their people in June of 1944, a broadcast which I made at the request of Pope Pius XII to protest

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the bloody persecution of Hungarian Jews. I reminded them that their action was "in direct contradiction of the Catholic faith," and I told them that "no one who hates can be a follower of the gentle Christ, and no man can love God and hate his brother."

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

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

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

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

### Persecution of Jews in Russia

#### EXTENSION OF REMARKS OF HON. J. CALEB BOGGS

OF DELAWARE

IN THE SENATE OF THE UNITED STATES

Monday, May 11, 1964

Mr. BOGGS. Mr. President, all freedom-loving people share a sense of outrage that in the Soviet Union the religious and cultural life of Jews is repressed.

Last September I joined with 63 of my colleagues in sponsoring Senate Resolution 204 which expresses the sense of the Senate "that persecution of any persons because of their religion by the Soviet Union be condemned."

The resolution calls upon the Soviet Union, "in the name of decency and humanity," to "cease executing persons for alleged economic offenses, and fully per-

mit the free exercise of religion and the pursuit of culture by Jews and all others within its borders."

A group of 88 clergymen and leaders in the religious life of Delaware recently sent a message to Premier Khrushchev demanding an end to persecution of Jews in Russia. The list of signatures includes 41 Protestants, 34 Catholics, and 13 Jews.

A news story in the Wilmington Evening Journal, entitled "Stop Persecution of Jews, 88 Here Tell Khrushchev," summarizes their protest, and I ask unanimous consent that it be printed in the Appendix of the Record.

There being no objection, the news story was ordered to be printed in the Record, as follows:

#### STOP PERSECUTION OF JEWS, 88 HERE TELL KHRUSHCHEV

A demand from Delaware that Premier Khrushchev end repression of Jewish religious and cultural life in Russia was forwarded to the Soviet Embassy in Washington yesterday.

It was signed by 88 religious leaders of northern Delaware. They also asked for an end to the Soviet Government's persisting enmity toward religion.

Among the 88 signers are the Catholic and Episcopal bishops and public leaders who are active in religious life.

The message to the chairman of the Central Committee of the Communist Party of the Soviet Union is sponsored by the Delaware unit of the American Jewish Committee and is similar to an appeal sent December 7, 1962, signed by 46 of the Nation's outstanding religious leaders.

The message was sent for forwarding to Ambassador Anatoly F. Dobrynin in Washington by Louis J. Finger, chairman of the State unit of AJC.

The message calls attention to the constitution of the U.S.S.R. which grants freedom of conscience. The message said persistent hostility to religion is, nevertheless, a matter of record. While most faiths are permitted the bare necessities such as seminaries and sacred literature, even these are denied Jews, it continued.

"Hard pressed as they are by blanket restraints," the message reads, "none of the other major religions of the Soviet people, neither the Orthodox, Armenian, Catholic, or Protestant churches, neither Buddhism nor Islam, have been subjected to the extraordinary disabilities inflicted on Judaism and its followers."

The only Jewish seminary in the nation is in Moscow and has only 4 students and was never permitted more than 20. Until it opened in 1956, the message continues, there were none for a generation and the few remaining synagogues are served by rabbis ordained more than 40 years ago. No Jewish Bible has been printed in 40 years and no articles for Jewish ritual can be produced and, in 1962, even the sale of unleavened bread, essential for Passover observance, was banned.

The teaching of Hebrew is forbidden, according to the statement, and the once-flourishing Yiddish schools, literature and theater have been stamped out even though a half million Jews declared Yiddish to be their mother tongue in the 1959 census. Much smaller ethnic or linguistic groups have schools, theaters, books, and newspapers in their own languages.

"These conditions conjure up memories of the anti-Semitic Stalin regime, which you yourself have denounced," the document reminds Khrushchev.

The message called the Chairman's attention to the United Nations Universal De-

claration of Human Rights and said "unless the Soviet Government conforms," it "forfeits the confidence of all peoples."

"By deeds alone, can your government confirm that the Soviet Union in truth upholds the rights of minorities and the equal dignity of man."

In addition to Catholic Bishop Michael W. Hyle and Episcopal Bishop J. Brooke Mosley, signers are:

Leon V. Anderson, the Reverend Roberto Balducelli, the Reverend James G. Birney, James B. Brooks, Charles A. Cary, the Reverend Gordon T. Charlton, Jr., Louis S. Cohen, Phillip Cohen, the Reverend John J. Conmy, Arthur G. Connolly, the Reverend Chas. J. Conway, Richard F. Corroon, and Phillip F. Crosland.

The Right Reverend Monsignor F. J. Desmond, the Reverend John H. Dewson, the Reverend Anthony F. DiMichele, Dominick Di Sabatino, Thomas B. Donahoe, the Reverend Edward A. Dougherty, the Reverend Henry Dreyer, Rabbi Herbert E. Drooz, William Duffy, president judge of superior court, the Reverend William F. Dunkle, Jr., the Right Reverend Roderick B. Dwyer, Samuel Eisenstat, president Jewish Federation of Delaware, Louis J. Finger, the Reverend Henri I. Foltz, Robert W. Frelick, Rabbi Leonard B. Gewirtz, and the Reverend Robert J. Gillespie.

Edward J. Goett, Maurice D. Goldstein, the Reverend George W. Goodley, Karl F. Green, the Very Reverend Lloyd E. Gressie, president, Wilmington Council of Churches, Frank A. Gunnip, Thomas H. Hogshead, the Reverend Paul F. Huber, the Reverend James Hughes, the Reverend Ellsworth Jackson, Jr., Harry Jacobs, E. Melvin Jewett, the Reverend Edmund F. Julien, Edward Kauffman, Robert F. Kelly, the Reverend A. H. Kleffman, Rabbi Jacob Kraft, Morris Leibowitz, and the Reverend Edward M. Leinbeiser.

Clement J. Lemon, the Reverend Thomas F. Luce, Jane du Pont Lunger, Stewart Lynch, judge of superior court, the Reverend Malcolm J. MacQueen, Adolph Markel, Jr., the Reverend Phillip U. Martin, the Right Reverend Monsignor Wm. J. McElwaine, the Reverend John J. McGee, the Reverend Henry A. Miller, the Reverend Paul R. Miller, the Reverend Ralph L. Minker, Jr., the Reverend Robert E. Mohr, Thomas W. Mulrooney, Frank J. Obara, the Reverend John L. O'Hear, Stewart E. Poole, W. Ellis Preston, Dr. Willard F. Preston, and the Reverend James B. Pritchard.

William F. Raskob, the Reverend Roy E. Raymond, the Reverend Roddey Reid, Jr., Harry J. Repman, the Reverend Percy F. Rex, Harry Rofel, Gilbert S. Scarborough, Jr., Collins J. Seitz, chancellor, Melvin A. Slawik, Edward B. Sledz, the Right Reverend Monsignor Joseph D. Sweney, David E. Treadwell, Sally K. Treadwell, the Reverend Gilbert F. Van Bever, Mrs. Winston J. Wayne, the Reverend Donald C. Wilson, and the Reverend Stuart G. Wysham.

### Remember Uncle Sam?

#### EXTENSION OF REMARKS OF HON. JACK WESTLAND

OF WASHINGTON

IN THE HOUSE OF REPRESENTATIVES

Monday, May 11, 1964

Mr. WESTLAND. Mr. Speaker, recently there appeared in an issue of the Republican Islander, official publication of the Island County Republican Central Committee in my district, a reprint of an article that reminds us of a time