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The Concept of the Human Being in Jewish Thought—Some Ethical Implications

by Rabbi Marc H. Tanenbaum

I Moral and Ethical Values and Ideals in Judaism

Neither the Bible nor Rabbinic Judaism has a word for 'ethics'. A small volume in the Mishnah often referred to as the 'Ethics of the Fathers', because it contains much ethical instruction, is entitled in Hebrew merely 'The Chapters of the Fathers'. Ethics is not conceived apart from religion, so that it is included in whatever expression the Bible and the Talmud use for religion. Ethics is part and parcel of 'the way of life' of Judaism.

That Jewish 'way of life' has its origins in the experience of the Divine Presence in the midst of the decisive events of the Exodus and of Sinai, events which have altered the entire course of human history. The children of Israel experienced the reality of the Lord of history through His involvement in their liberation from physical oppression, persecution, massacre, and injustices as 'slaves unto Pharaoh in Egypt'. To Pharaoh, who was worshipped as a divine emperor and who was the source of law, never its servant, the Israelite slaves were regarded as chattel, 'the untouchables' of ancient Egypt.

At Sinai, the Israelites had a transforming experience of Divine Revelation as moral will which was ratified by an everlasting Covenant. Henceforth, the Israelites are perceived by God to be 'a kingdom of priests and a holy nation'. What an extraordinary Divine-human scenario! Yesterday, they were slaves, the outcasts of history; now an entire people are stamped with the dignity of priesthood and holiness, and are set on the course of history with a messianic task of redemption in society and through history until the coming of the Kingdom.

Israel's religion, Prof David Flusser asserts, was a break-

through in human consciousness. The God of Israel initiated a new era in the history of mankind, introducing a new concept of justice—which is the central message of His revelation—an uncompromising moral law, and an original social order to be established paradigmatically in the Holy Land of Palestine (see *The Holy Year and Its Origins in the Jewish Jubilee Year*, by this writer, published by the Vatican Office for the Holy Year, 1975, Vatican City) conceived in this justice. This postulate of individual and social justice was not to be limited to Israel only. The Creator of the universe postulates this justice for all His human creatures; it was incumbent on all the peoples of the world.

The concept of justice which emerges from the Hebrew Bible is not just the regiment of mighty men—the Bible does not identify God on the side of Pharaoh and his *imperium*! It stresses that God cares for the poor and unprotected, for the orphan, the widow and the stranger. The basis of social justice was not to be external power and might, but the reverence of God and obedience to His moral will.

(A) *The Sacredness of Human Life*

To understand the idea of justice in Israel, we must bear in mind the Biblical teaching that the human being is created in the image of God, that each human life is sacred and of infinite worth. In consequence, a human being cannot be treated as a chattel, or an object to be disposed of for someone's programme or project or ideology, but must be treated as a personality. Every human being is the possessor of the right-to-life, dignity and honour, and the fruits of his or her labour.

Justice is respect for the personality of others and their inalienable rights, even as injustice is the most flagrant manifestation of disrespect for the personality of others. Judaism requires that human personality be respected in every human being—in the female prisoner of war, in the delinquent, even in the criminal condemned to death. The supreme importance of the human being in the economy of the Universe is expressed in this Rabbinic teaching: 'Man (the human being) was first created as a single individual to teach the lesson that whoever destroys one life, Scripture ascribes it to him as though he had destroyed a whole world; and whoever saves one life, Scripture ascribes it to him as though he had saved a whole world' (Sanhedrin 4:5).

However, justice is more than mere abstention from injuring

our fellow human beings. 'The work of justice is peace, and the effect thereof quietness and confidence forever' (Isaiah 32:17). It is a positive conception, and includes economic well-being, intellectual and spiritual growth, philanthropy, and every endeavour that will enable human beings to realize the highest and best in their natures.

The conditions for that self-realization require active efforts to bring about the final disappearance of injustice and oppression, which as represented in the Jewish High Holiday liturgy, are the goals of human history. 'And may all wickedness be consumed as a flame and may evil rule be removed from the earth', declare the Rosh Hashana prayers.

(B) *The Moral Duties of Tzedakah*

Nothing is more fundamental in Biblical and Rabbinic ethics than the moral obligation of *tzedakah*, a Hebrew term which means both 'charity' and 'to do justice'. The Rabbinic sages of the Talmud declared that 'Almsgiving—i.e., aiding the poor and feeding the hungry—weighs as heavily as all the other commandments of the Torah' (Talmud Baba Batra 9a).

In proclaiming the Jubilee year, which like the Ten Commandments was ascribed to divinely-inspired legislation revealed on Mount Sinai, the Bible ordained: 'And if your brother waxes poor, and his means fail with you, then you shall uphold him: as a stranger and a settler shall he live with you' (Leviticus 25:35). The Rabbis observe that the expression that 'Your brother may live with you' means that it is our personal and communal duty to see to it that our fellow human beings do not die of starvation. Though the person be a 'stranger' or 'an alien settler', he (or she) is to be included in the term 'your brother' and is to be treated in a brotherly and compassionate manner.

To underscore the supreme virtue of humanitarian aid to the needy in the hierarchy of Jewish moral and spiritual values, the Rabbinic sages regarded such compassionate care of man as an act worthy of association with Divinity itself: 'God says to Israel, "My sons whenever you give sustenance to the poor, I impute it to you as though you gave sustenance to me, for it says, 'Command the children of Israel...my bread for my sacrifices...shall ye observe unto me. Does, then, God eat and drink? No, but whenever you give food to the poor, God accounts it to you as if you gave food to Him'" (Numbers Rabbah XXVIII: 2).

The virtue of such care for the poor and hungry is depicted in

Jewish tradition as the salient attribute of the 'founding father' of Judaism, the Patriarch Abraham, who is called the archetype of the 'Pharisee of love'. In a midrashic commentary that begins with the phrases, 'Let your house be open; let the poor be members of your household. Let a man's house be open to the north and to the south, and to the east and to the west,' the Rabbis describe the humanitarianism of Abraham:

He went out and wandered about, and when he found wayfarers, he brought them to his house, and he gave wheaten bread to him whose wont it was *not* to eat wheaten bread, and so with meat and wine. And not only this, but he built large inns on the roads, and put food and drink within them, and all came and ate and drank and blessed God. Therefore, quiet of spirit was granted to him, and all that the mouth of man can ask for was found in his house [Abot de Rabbi Nathan, VII:17a,b].

Elsewhere the Talmud admonishes: 'He who has no pity upon his fellow creatures is assuredly not of the seed of Abraham our father' (Bezah 32b).

In Jewish communities, from Biblical times through the present, there was much free and generous giving of alms to all who asked—even to deceivers!—and there was also much systematic and careful relief through established institutions. Each Jewish community boasted of a *tamhui* (public kitchen) from which the poor received two meals daily. There was also the *kupah* (alms box) for the disbursement of benevolent funds on Sabbath eve to provide three meals for Sabbath (Mishnah Peah VIII: 7). Additional care was exercised in respect of the itinerant poor, who were provided with a loaf of bread which sufficed for two meals, and who were also entitled to the cost of lodging.

The Biblical laws of charity in Palestine relating to 'gleaning', the 'forgotten sheaf', and 'the corner of the field', implied the underlying idea that national territory belongs to the public as a whole. In accordance with Jewish law, landowners used to lay open fences surrounding their fields and vineyards, and during certain hours of the day, the needy were allowed to eat from the produce of the harvest. There was also a three-yearly allocation of *Maaser Ani* (poor man's tithe) from the threshing floor.

Thus, there arose the charitable traditions and institutions of the Jewish people which have remained a religious-communal characteristic ever since. These customs of charity, which were foreign to the pagan frame of mind of the Greeks and Romans, also had an abiding impact on the nature of the Christian 'caritas'.

(C) Peace and War.

And finally, the stability, as well as the happiness of a community, can only be assured when it rests upon a foundation of peace. In the absence of peace there can be neither prosperity nor well-being. 'Peace is equal in worth to everything', declare the Rabbis (Sifra), and they add: 'Beloved is peace since the benedictions only conclude with the hope of peace,' thus teaching that the blessings even of the High Priest are of no avail unless accompanied by peace (Numbers Rabbah 11:7).

While the Prophets of Israel and the Rabbis believed that God intended the nations to be at peace with one another, war was not prohibited. Jewish ethics would admit the duty to defend the higher values in human life by war if necessary. If Isaiah or Jeremiah had thought that yielding to the foreign invader would mean destruction to the religion or the people they valued, they would have urged resistance, with the same vigour that they demanded constantly the practice of righteousness in obedience to God's will. All the facts of Biblical and post-Biblical Judaism taken together lead to the conclusion that the ethical judgement on war, according to Judaism, is that it must be eradicated to make human life conform to the Divine rule, that those guilty of causing it commit a crime against humanity and a sin against God. However, they are justified who, to defend the higher values in human life, resist, if necessary by war, an attack on them. The justification would extend to a nation's defence of its liberty. The spiritual values in the life of a nation, which include its historic distinctiveness, may justify it, when attacked or threatened, to engage in war to save its independent existence. (See Dr Israel Mattuck in his study, *Jewish Ethics*, particularly his chapter on 'The Judgement on War'.)

II Some Implications of Moral Values for the Current Human Condition

The deep concern for upholding and preserving the preciousness of human life and for building a just and peaceful world community has at no time in human history been more seriously threatened—in my judgement—than by the spread of violence and terrorism throughout the world accompanied by the staggering increase in international trade in arms and the insane proliferation of nuclear weapons.

The first volume of a comprehensive work on psychoanalytic theory written by the late Dr Erich Fromm is entitled, *The Anatomy*

of Human Destructiveness (Holt, Rinehart and Winston, 1973). Dr Fromm explains that he started with the study of aggression and destructiveness because, aside from being one of the fundamental theoretic problems in psychoanalysis, 'the wave of destruction engulfing the world makes it also one of the most practically relevant ones.' Noting that the preoccupation of professionals and the general public alike with the nature and causes of aggression is rather recent—dating in fact only to the middle of the 1960s—Dr Fromm asserts that 'one probable reason for this change was the fact that the level of violence and the fear of war had passed a certain threshold throughout the world.'

As noted in a 1973 study of 'Violence, Non-Violence and Struggle for Social Justice', prepared for the World Council of Churches, 'violence today has become demonic in its hold on human life. In the life of some nations and among many severely oppressed peoples, it seems more like an addiction than like rational behaviour.'

Amnesty International, reporting on its worldwide study of the use of torture by individuals and governments, came to the conclusion, 'torture can exist in any society', and indeed 'the practice of torture is becoming internationalized.' Although there are some exceptions, torture has been *standard* administrative practice in more than thirty countries and has occurred in more than sixty.

From the perspective of an economic historian in post-Vietnam, post-Watergate America, Robert L. Heilbroner, author of the book, *An Inquiry Into the Human Prospect*, writes pessimistically of the 'malaise of civilization'.

Social analysts report that ever since Hitler and the founding of the United Nations, more persons have been killed by massacre than by the traditional wars that have kept the world on edge. As Nathan Glazer has documented in his essay on 'The Universalization of Ethnicity' (*Encounter*, London, February 1975), 'an epidemic' of conflicts is taking place literally on every continent in which race, religion, region and nationality are involved, frequently resulting in practices of torture, mass aggression and in some cases, near-genocide.

Among informed observers of the international scene, a mood of pessimism, even despair, has emerged over the human prospect in the face of these assaults against human life. This *kulturpessimismus* is further compounded by a number of massive universal problems that show no signs of going away in the foreseeable future.

First, there is the enormous world refugee problem. A total of 12.6 million people were refugees from their homelands or displaced from their homes within their native countries ('internally displaced peoples') at the beginning of 1981. While in recent months the world's attention has been focused on the plight of Southeast Asians—the Vietnamese boat people, the Cambodians, the ethnic Chinese, among others—the most tragic, 'life-threatening' refugee problems today are to be found among the 6.3 million refugees and displaced persons on the African continent.

According to the '1981 World Refugee Survey' published by the United States Committee for Refugees (on whose Board of Directors I am privileged to serve), the worldwide refugee total dropped 3.4 million over the last year, because of the improving situation in Southeast Asia, where millions of Cambodians who were displaced by war and famine have returned to their farms. But in Africa, whose 53 countries number among the poorest in the world, the number of refugees and displaced persons jumped from 4 million to 6.3 million as a result of political turmoil, religious-ethnic-tribal conflicts, and a spreading catastrophic drought. Africa today has one refugee to every 75 people.

About a fourth of all Africa's refugees are in one country—Somalia. More than 1.5 million people have crossed the borders of this small country (with an original population of 3.6 million) seeking refuge from the war between Somalia and Ethiopia over possession of the arid Ogaden region. The land they are leaving, as well as other East African countries—Ethiopia, Djibouti, and Sudan—is in the grip of a persistent drought which has forced thousands of people to move for survival.

In this barren region of Northeast Africa, there are now some 3.9 million refugees and they represent one of the world's largest concentrations of suffering peoples. Except for the major international relief agencies and the Christian and Jewish refugee agencies who are involved in seeking to bring relief to these tragic human beings, the plight of the Somalian and other African refugees is virtually unknown to most people. Tens of thousands will surely die before the world wakes up and responds adequately in time to save their lives.

In Southeast Asia, there are still 700,000 Cambodian refugees in camps in Thailand and on the Thai-Cambodian border. In addition, the flight of Indochinese to other Asian countries persisted through 1980 and 1981. More than 160,000 refugees escaped from

Vietnam and Laos, among them an estimated 75,000 boat people. The flow from both countries continued at a rate exceeding 10,000 a month during the early months of 1981. (Since 1975, more than 1.6 million refugees survived their flight from Vietnam, Laos, and Cambodia. The number of those who died during the exodus is huge, probably in several hundreds of thousands, although there is no way to count them.)

It should be noted here that the response of Catholic, Protestant, Evangelical, and Jewish leaders and institutions to the Southeast Asia tragedy was one of the glorious chapters in the history of these religious bodies in this century. Since 1975, some 400,000 Southeast Asians have been resettled and rehabilitated in the United States alone, and 70 per cent of these human beings were sponsored, resettled and rehabilitated—restored to their human dignity—by such groups as Lutheran Relief Service, Catholic Relief Services, Church World Service, World Vision, and the American Jewish Joint Distribution Committee and the Hebrew Immigrant Aid Society.

That life-saving programme was a translation into human realities of the basic Biblical affirmations of the dignity of human life and love of neighbour that is inspiring in itself, but, equally important, is a paradigm for our future collaboration in seeking to humanize the conditions under which so many millions of fellow human beings are forced to exist, frequently through no fault of their own.

At this consultation in this city of Copenhagen, it should appropriately be acknowledged that Denmark, Norway, and Sweden rank among the top contributors to the United Nations efforts to help refugees, when measured on a per capita basis. (The United States accepted more refugees—677,000—than any other country but ranked fifth on a per capita basis. The USA also contributed more money than any other nation in refugee aid, but on a per capita basis ranked 12th in its financial contributions. Israel accepted one refugee for every 37 residents, and Malaysia, Australia and Canada also accepted more refugees per capita than the United States.)

In looking to our common work in this area of vital moral and human concern, we need to ponder our responsibilities for saving lives not only in Africa, but in Pakistan as well. Next to the Somalian refugees, the plight of 1.4 millions Afghani refugees who fled to Pakistan after the December 1979 Soviet intervention

represents one of the great tragedies of our time. To complete the picture of human tragedy, we should know of the magnitude of the world refugee situation: Asia and Oceania, 2 million; Africa, 6.3 million; Middle East, 3.5 million; Latin America, 240,000; Europe, 350,000.

Second, there is the world hunger and population problem, which is, of course, also part of the refugee complex of problems. Despite the recent heroic efforts to provide massive food supplies—in which Christian and Jewish institutions also played a leading role both morally and practically—some 800 million people in Asia, Africa and Latin America continue to starve or suffer from severe malnutrition. It is estimated that several million people will die from hunger during the coming year in the developing countries.

The world's present economic condition, Robert Heilbroner writes, resembles an immense train, in which a few passengers, mainly in the advanced capitalist countries, ride in first-class coaches in conditions of comfort unimaginable to the enormously greater numbers crammed into cattle cars that make up the bulk of the train's carriages.

For Western civilization with its liberal, humanitarian ideals and for peoples with our unambiguous Jewish and Christian ethical heritages to temporize in the face of the greatest moral challenge in the last decades of the twentieth century is to risk the betrayal of everything morally meaningful that we profess to stand for. What is at stake in the way we respond during the coming months and years to this unparalleled world famine is our capacity to arrest the cycle of dehumanization and callousness to suffering that is abroad in the world, ultimately affecting all peoples. We need to set into motion forces of caring and compassion that are the singular qualities without which an emergent interdependent—and peaceful—world cannot be sustained.

The Christian and Jewish communities, I believe, in concert with other cultural forces in our societies, can make a distinctive contribution, namely, the definition and articulation of a new 'Ethic of Scarcity' for peoples in our Western (and other) societies. The Western nations, in particular, have been blessed since their founding with what appeared to be almost limitless natural resources and raw materials. We seem to have been living on a set of unexamined assumptions that constitute an 'Ethic of Abundance' which has rationalized and justified endless consumption, self-indulgence,

and permissive hedonism. The waste at our business and social functions—conferences, conventions, weddings, confirmations, barmitzvahs, even funeral wakes—have verged on the scandalous, especially when seen against the background of the needs of the world's starving masses. We have in fact entered a new experience of growing scarcity of resources and energy supplies as a long-term permanent condition, and our nations require a definition of values and human priorities that will result in greater self-discipline, restraint, and a genuine motivation to share out of a more limited supply of the earth's goods.

Third, there is the arms race and the nuclear weapons proliferation.

Consider some representative data: In each of the 60 military conflicts since the end of World War II imported weapons were used almost exclusively, and those arms have brought not only violence and destruction but death to more than ten million people (The MIT Centre for International Studies).

In 1973, \$240 billion were spent to train, equip and maintain armed forces. The international trade in non-nuclear arms now tops \$18 billion annually—up from a mere \$300 million in 1952, and a jump of 550 per cent since 1950. In fiscal 1975, the United States sold \$9.5 billion supplies to 71 countries; \$600 million worth more was sold through commercial channels and another \$600 million worth was given away.

The Soviet Union is second in international arms sales—\$39 billion since 1950, \$5.5 billion in 1974. France is third with a sale of \$3 billion to 80 nations, and Britain follows with \$1.5 billion.

In 1973, Third World nations imported \$7.7 billion worth of arms. Impoverished India has doled out \$3 billion to the Soviet Union for arms in the past three years. Pakistan, scrimping to find \$250 million for a new fertilizer factory, spends at least that much on weapons annually.

Today there are 340 research reactors and 475 nuclear power plants in 46 nations, a number of which would permit production of atomic bombs as well as electricity. The International Atomic Energy Agency in Vienna, according to the *New York Times* of Nov. 2, 1975, predicts 'the installation of 356 nuclear generating stations in the Third World by 1990'.

Poor nations can be expected to obtain nuclear weapons as a by-product of the atomic power plants that many of them are now building or contemplating, and it is quite conceivable that some

may use these as instruments of blackmail to force the developed world to undertake a massive transfer of wealth to the poverty-stricken world.

Five arms control experts, writing in the Harvard magazine of November 1975, predict that some nuclear wars are likely to occur before this century's end as a direct result of bombs spreading around the world like an 'epidemic disease'. The proliferation of 'peaceful' nuclear power only aggravates the danger because as MIT Political Scientist George Rathjens (formerly of the US Arms Control and Disarmament Agency) writes, 'by the end of the century there will be several thousand reactors around the world, each producing enough material to build a weapon a week.'

The peril is compounded by the knowledge disclosed by Dr Theodore Taylor in his study *Nuclear Theft* that an atomic weapon would not be impossible for a guerilla-group to construct with just over 13 pounds of plutonium. It is believed that more than 4,000 pounds of Plutonium were shipped in the United States last year and nobody knows exactly how much of that material was lost in transit or production.

I fully appreciate, and support in many ways, the argument made by Dr Paul Nitze that 'the United States take positive steps to maintain strategic stability and high-quality deterrence' as a means of assuring that the Soviet Union or an enemy is deterred from believing he could profit from seeking a nuclear-war-winning capability or effectively use pressure tactics to get their way in a crisis situation (*Foreign Affairs*, January 1976). Nor am I unmindful of the need and possibilities of controlling the defence budget through judicious pruning of waste (Barry M. Blechman and Edward R. Fried, 'Controlling the Defence Budget', *Foreign Affairs*, January 1976).

Given the 'absolutely catastrophic nature of nuclear war', we must ask whether our Government and its allies have done enough to restrict their sales of nuclear reactors to unstable countries and to countries of uncertain political persuasion. Andrei Sakharov has proposed the creation of an international committee to investigate all nations, forbidding all bombs. The late Senator Hubert Humphrey introduced a bill calling for Congress to share systematically in shaping policies guiding arms exports. We sincerely trust that Congress will help America finally to develop a rational approach to arms sales as well as to the intensification of universal disarmament measures. The very survival of the human family depends on such

measures taken vigorously here and in concert with other nations.

III Some Implications for Christians and Jews

What are the implications of these facts for Christians and Jews today?

It is evident that we live in an age of violence and of terror. There is not a continent on the globe that is not despoiled by terror and violence; by barbarism and by a growing callousness to human suffering and pain and threat to human existence. At the centre of the human crisis is the fundamental depreciation of the meaning and value of human life. In theological terms, the Biblical affirmation that each human life is created in the sacred image of God and is therefore of ultimate worth and preciousness is being battered from every side.

It is my conviction that this erosion in the belief in the sanctity of human life is one of the decisive black legacies bequeathed by Nazi Germany to mankind. By and large, with rare exception, the overwhelming majority of citizens of the Western world, and their dominant institutions have avoided confronting the magnitude of evil incarnate in the Nazi Holocaust, and have therefore failed to learn how to cope with forces and structures of dehumanization that are being replicated in many parts of the globe.

The Nazi campaign against the Jewish people was unique and in many ways unprecedented. Yet the Nazi trauma must not be seen as 'a Jewish obsession', for the fateful meaning of the Holocaust is of ultimate importance to the future capacity of mankind to understand itself and to acquire the resources to cope with the challenges to its survival. (See the discussion of Max Weber's 'secularization, disenchantment of the world, and rationalization' as root causes for undermining all moral norms in a bureaucratized society in my *Religious Values in an Age of Violence*, pp. 46-52.)

Bleak as are the prospects for countering these forces of dehumanization in the world, 'we need not complete the task', as Rabbi Tarphon admonished, 'but neither are we free to desist therefrom'. In concert, if we are to learn from the Nazi Holocaust and not be doomed to allow its repetition, we must attempt at the very least the following:

First, Christians and Jews should engage in a massive, concerted effort to establish a 'new humanism' on a global basis that seeks to restore the Biblical value of the infinite worth and preciousness of each human life that must be appreciated as an end

itself and never as an object of somebody else's project, programme, ideology, or revolution.

Second, Christians and Jews must help engender a national and international attitude of scorn and contempt for those who use violence or who advocate the use of violence. We must work to deromanticize all appeals to use violence and terrorism as a means of liberation or of institutionalized oppression, since from a moral standpoint no ends can justify such anti-human means.

Third, Christians and Jews must work to curtail the resort to inflammatory propaganda, especially from international forums which have psychological impact on an international scale. As Prof Gordon Allport of Harvard University demonstrated in his monumental study, *The Nature of Prejudice*, there is an inevitable progression from 'verbal aggression to violence, from rumour to riot, from gossip to genocide.'

Fourth, Christians and Jews must work toward educational development and communication among peoples to reduce the abrasive effects of 'differences'. Differences, as we have learned in the pluralistic experiences of the Western world, can be a source of enrichment rather than a threat.

Fifth, Christians and Jews should engage in an urgent and sustained intellectual and educational effort to elaborate a theology and ideology of pluralism which presupposes the right of each religious, racial, and ethnic group to define itself in its own terms and to be accepted unconditionally by its own self-definition. Group narcissism, as Dr Erich Fromm observes, arouses intense hostility between groups, and 'is one of the most important sources of human aggression'. In helping establish a pluralistic world-view, Christians and Jews have a decisive contribution to make to the building of the ideological foundations without which a stable world community cannot come into being.

Sixth, Christians and Jews should work toward making the economy of each nation as self-sufficient and stable as possible in the sense of not perpetually requiring relief support. Inextricably linked with such an effort is the control of the arms race on an international scale, and a rational re-ordering of priorities that allows for adequate defence and yet at the same time reallocates some of the billions wasted on arms that should be applied to the crying needs of the hungry, the diseased and the homeless.

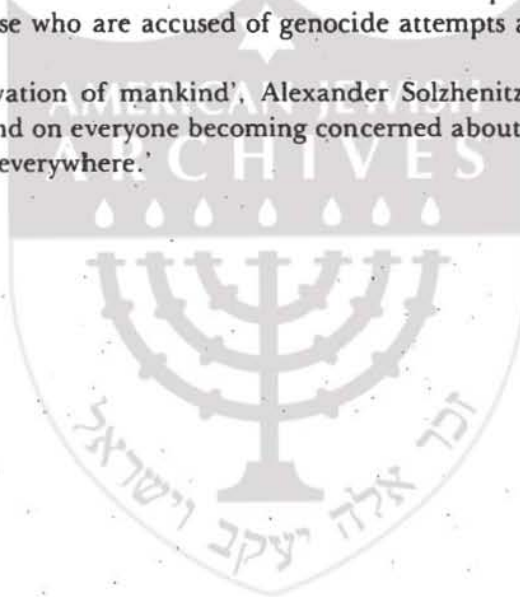
Central in such efforts must be the pressing need to raise human consciousness in an effective international effort to halt the

irrational proliferation of nuclear weaponry and to bring about serious sustained actions for universal simultaneous disarmament. There is no higher priority for human survival at this moment in human history.

And finally, Christians and Jews need to recognize the fundamental interdependence of all human rights and collaborate vigorously to assure that every nation—East and West, North and South—implement fully their commitments to the Universal Declaration on Human Rights.

In particular, Christians and Jews should work for the completion of the judicial instrumentalities called for by Article 6 of the Genocide convention in the form of an international penal tribunal for trying those who are accused of genocide attempts anywhere in the world.

'The salvation of mankind', Alexander Solzhenitzyn reminds us, 'will depend on everyone becoming concerned about the welfare of everybody everywhere.'





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