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DR. LITTEL'S 'STUDY LEAVE'
TO COVER 'HOLOCAUST' EVENTS

CHRIST. JEW. REL.

By Religious News Service (12-21-72)

PHILADELPHIA (RNS) -- Dr. Franklin H. Littell, professor of religion at Temple University here, is planning a study leave to work on a project on "The Churches and the Holocaust" next year.

He will be working in Israel and Germany during the Spring and Summer with both Christian and Jewish scholars.

The United Methodist clergyman plans to work at the Yad Vashem memorial in Israel during the first quarter of the year with a team of students from the Institute of Contemporary Jewry at Hebrew University.

In Germany, he will continue work on an oral history project that he helped develop during the past two years. Dr. Littell was the chief Protestant advisor to the United States High Commissioner for Germany in the years immediately after World War II.

Commenting on the study project, Dr. Littell said: "Much work has been done on the Jewish victims who were, of course, the primary target of the Nazi machine. But what about these 'Christians of silence?' What was the relationship between them and the Jewish victims? Did they realize that they were sharing a common fate grounded in basic community of interest?"

In recent years, he said, German and Dutch scholars have shown a growing awareness of the connection of recent events in Jewish history with the experience of "those Christians who in spite of temptation and pressure stayed faithful during the Nazi Third Reich."

According to Dr. Littell: "The Holocaust raises the credibility question for Christianity. If for no other reason, the Holocaust is the major negative event in recent Christian history. The Jewish people has moved from Auschwitz (crucifixion) to Israel (resurrection).

"The Christian Churches, not having yet faced honestly their own complicity in the master crime of anti-Semitism, are marked by crisis and confusion."

WCC-JEWISH AGENCIES HOLD
FIRST JOINT CONSULTATION

By Religious News Service (12-18-72)

CHRIST. JEW. REL.

GENEVA (RNS) -- The International Jewish Committee on Interreligious Consultations and the World Council of Churches held their first joint consultation on Jewish-Christian relations here.

Participants focused on the theme of Jewish and Christian perspectives on the quest for world community. And they exchanged views on such issues as violence, racism in southern Africa, human rights in the Soviet Union, Middle East conflict and the Bible and social justice.

They agreed to hold continuing discussions and to share the findings of the consultation with a wider audience.

Co-chairmen for the four-day consultation (Dec. 11-14) were Anglican Archbishop George Appleton of Jerusalem and Professor Zwi Werblowsky of the Hebrew University of Jerusalem.

Papers were presented by Aaron Tolen of Yaounde, Cameroon; Professor Uri Tal of Tel Aviv University; Prof. Rudolf Weth of the University of Tübingen, Germany; Prof. Shemaryahu Talmon of Hebrew University, Jerusalem; Dean Krister Stendahl of the Harvard Divinity School; Dr. Norman Lamm of Yeshiva University, New York; Prof. Robert Martin-Ashard of the University of Geneva, and Prof. Andre Dumas of Paris.

The group was also addressed at the opening session by Dr. Philip Potter, WCC general secretary.

The joint steering committee of the WCC and the International Jewish Committee includes the following WCC representatives:

Archbishop Appleton, the Rev. Clement Barbey, assistant to the WCC general secretary; Dr. Elfan Rees, consultant to the Commission of the Churches on International Affairs; Dr. Stanley J. Samartha, director for Dialogue with Men of Living Faiths and Ideologies; the Rev. John Snoek, Executive secretary of the Commission of the Churches and the Jewish People, and Dr. Lukas Vischer, director of the Faith and Order secretariat.

Jewish representatives include Prof. Werblowsky; Rabbi Balfour Brickner, director of interfaith activities of the Union of American Hebrew Congregations; Dr. Joseph L. Lichten, Anti-Defamation League of B'nai B'rith; Dr. Gerhart M. Riegner, secretary general of the World Jewish Congress; Rabbi Henry Siegnan, executive vice-president of the Synagogue Council of America, and Rabbi Marc Tanenbaum, national interreligious affairs director of the American Jewish Committee.

U.S. JEWISH LEADER LECTURES
BEFORE WORLD COUNCIL GROUP

Christ - Jew Rel.

By Religious News Service (12-15-72)

BOSSEY, Switzerland (RNS) -- An American Jewish leader appealed to the international religious community here to "demythologize" religious and other group stereotypes.

In a series of four lectures given at the Graduate School of Ecumenical Studies of the World Council of Churches, Rabbi Marc H. Tanenbaum, national interreligious affairs director of the American Jewish Committee, urged that the scholars in his audience "take seriously the responsibility of demythologizing the variety of negative, distorted, and often hostile group images that abound in the world today."

He added, "The overcoming systematically of the myths and stereotypes that many Westerners hold of the Eastern world, and vice versa, and that Jews, Christians, Muslims, Buddhists, Hindus, Confucianists and others frequently hold about one another with fantastic tenacity is an essential precondition to the building of a harmonious world community."

Rabbi Tanenbaum, who was introduced by Professor Nikos A. Nissiotis of Athens, director of the WCC graduate institute, as "the foreign minister of the Jewish community in the United States," is co-secretary of a joint Vatican-International Jewish Consultative Committee and of a similar liaison group with the World Council of Churches.

One hundred and fifty scholars came to Switzerland from such countries as Indonesia, Kenya, India, Nigeria, and Japan to attend the sessions.

Emphasizing the international nature of the gathering, Rabbi Tanenbaum declared that religious and racial stereotypes "are, at their deepest levels, blasphemous against the God of Israel who is the God of all the nations, for man is the only true symbol of God in the world. We meet God's presence through honoring the dignity of our fellow person, and in our mutual caring for one another."

Thus, he concluded, "anti-Semitism, racism, anti-Catholicism, anti-Waspsism, anti-Muslimism, anti-Buddhism, anti-Hinduism, anti-any individual or any group is in actual reality a blasphemous assault against God's presence which is revealed and experienced in relationship between all members of the human family, the people of God."

In another lecture, in which he described the role of Judaism in American life and in the world community, Rabbi Tanenbaum said: "In the quest for both the substance and the symbolization of such unity in diversity, Judaism has a distinctive and fundamental contribution to make in collaboration with Christianity, Islam, and the high religions and cultures of the human family."

U.S. Catholics Largely Indifferent To Holocaust, Theologian Asserts

NEW YORK (JTA)--A Catholic theologian has asserted that the Holocaust has not been a major stimulus for a change in Catholic-Jewish relations and that American Catholics have not "grappled in any profound or extensive fashion with the implications of this monstrosity." Rev. John T. Pawlikowski of the Catholic Theological Union in Chicago added that the reason stems from a theological attitude which "looks upon the church as a holy and spotless institution incapable of any major moral defects." He presented those views in a special background paper prepared for a "national reassessment" conference called by the Synagogue Council of America to examine developments in inter-religious relations since World War II. The conference was attended by Jewish scholars and theologians meeting "to examine critically the assumptions that underlie Jewish programs and policies in this area."

AMERICAN JEWISH

In a parallel paper, the Rev. William Harter, a consultant to the commission on faith and order of the National Council of Churches, said that the heavy emphasis in Jewish-Christian relations over the last 25 years on communication with Christian "leaders" should give way to a new emphasis on the local situation. He declared that "the primary action" was at "the most local and decentralized levels," where pictures and images of those who subscribe to other religions are being developed, and where alliances and coalitions that face community problems are formed. Rabbi Jacob Agus of Baltimore, a Conservative scholar, stressed the "non-emergency" character of Jewish-Christian relations. He said that Jews have "for too long" been satisfied with a "fire-engine approach" of putting out "the fires of hate wherever and whenever they arise." He said "we need the fire-prevention and city-planning approach. Fortunately, a good beginning has been made, especially in college and seminary courses."

Rabbi Walter Wurzburger of Far Rockaway, N.Y., the conference chairman, cited the establishment of Israel, the Six-Day War, the growing disillusionment with Western culture and its dominant secularism and technology and the emergency of various "mystery cults" designed to satisfy "the quest for transcendence." He said these were "epoch-making events which have radically transformed the spiritual climate of the Jewish world." Accordingly, he said "it would be the height of folly if we were to proceed in the Jewish-Christian encounter on the basis of assumptions made over 25 years ago and which have not been subject to critical reexamination and thorough scrutiny during the entire period." Milton Himmelfarb of Commentary magazine, said that Jews and Israel had become "the enemy" for both "the Christian left" and "the secular left." He contended that the great problem for Jews today in Jewish-Christian relations was that "there are fewer Christians and more gentiles, i.e., pagans."

INSTITUTE IN ISRAEL SPURRING
WORK ON ECUMENICAL UNDERSTANDING

Christ. - Jew

By Religious News Service (9-12-72)

COLLEGEVILLE, Minn. (RNS) -- "This is one of the most important ventures in ecumenical understanding in the world today."

A Benedictine priest, the Rev. Godfrey Diekmann, O.S.B., thus described the Ecumenical Institute for Advanced Theological Study in Israel, which was financed by a Minnesota philanthropist, I.A. O'Shaughnessy.

Father Diekmann was one of the first group of 15 Fellows -- Roman Catholics, Anglicans, Orthodox and Protestants -- invited to spend eight months at the institute, which will be dedicated Sept. 24.

Located on a hill midway between Jerusalem and Bethlehem, the institute was originally to be in Jordan, but after the Six-Day War the 35-acre site became a part of Israel.

This fact has greatly facilitated relations with Jewish scholars who lecture to members of the institute, Father Diekmann said in an interview on his return to St. John's Abbey here.

Father Diekmann said the institute is "a direct result of the Second Vatican Council" and an audience Pope Paul had with the Protestant observers at the Council. One of the observers, Oscar Cullman of Switzerland, expressed hope that Catholic and non-Catholic scholars might pursue theology on a common basis.

Plans for the study center were announced in 1964 after the Pope had conferred in the Holy Land with the late Ecumenical Patriarch Athenagoras. Later that year, the Pope met with Mr. O'Shaughnessy and Father Theodore Hesburgh, C.S.C., president of Notre Dame University, under whose direction the institute is operated.

Mr. O'Shaughnessy, a St. Paul oil magnate, is giving \$4 million for the institute. Facilities costing about \$2 million have been erected thus far.

Father Diekmann said the scholars live together and have a daily common prayer service with the result that "a real community" develops.

"You trust each other; you begin to listen differently as to what the other says when you are so closely knit together," he said.

Each scholar pursues his own particular research while at the institute. Father Diekmann's field covered the apostolic fathers in the period from the end of the First Century to the year 150.

Once a week, a Fellow reports on his research at a colloquium, receiving criticism and suggestions from the others.

The priest said the scholars had a number of "fabulous field trips," including one to Mount Sinai in Israel and another to Petra in Jordan.

Besides the 15 Fellows, the institute was host to a number of residents, including Father Thomas Wahl of St. John's University.

Other American scholars included Dr. Robert E. Cushman, retired dean of Duke Divinity School and Dean Sherman Johnson of the Episcopal Divinity School in Berkeley, Calif. Dr. Paul Minear of Yale Divinity School was the American vice-rector.

Father Diekmann said seven Benedictine monks of Montserrat in Spain have established a community at the institute to take care of the library there. Next year, it is hoped that two Orthodox monks from Rumania can join them.

(Meanwhile, in Jerusalem, it was announced that a \$100,000 theological library has been donated to the institute by the family of the late Robert Crown. Mr. Crown, Jewish, an American businessman and a Naval Reserve captain, was killed in an automobile accident near the institute site three years ago.

(The library is currently under the care of Benedictine monks from Montserrat, Spain, and has 20,000 volumes. Father Charles Sheedy, acting vice-rector, predicted that it will eventually increase to 100,000 volumes, which would make it the largest theological library in Jerusalem.)

BAPTIST RADIO 'SPOTS' DEFINE JEWISH
HIGH HOLY DAYS IN CHRISTIAN TERMS

CHRIST - JEW

By Religious News Service (8-1-72)

FORT WORTH, Tex. (RNS) -- A series of one-minute "spot" announcements interpreting three Jewish high holy days in Christian terms has been produced for radio use by the Southern Baptist Radio and Television Commission.

They discuss the Rosh Hashana, Yom Kippur, and Succoth observances -- all observed in September -- and explain how they are fulfilled for Christians in the life and works of Jesus.

Dr. Paul M. Stevens, the Commission's executive director, suggested that "these spot announcements are an ideal way to assist broadcasters in focusing attention on a large segment of their communities, our Jewish friends." He noted also that "this is another opportunity to tell the news of Jesus to those who would not ordinarily hear it."

Each "spot" announcement contains readings from the Old Testament portion of The Living Bible.

The "spot" on Yom Kippur describes it as "a day devoted to fasting and prayer," and adds, "Yom Kippur is fulfilled for the Christian in the great high priestly sacrifice of Jesus Christ, who was sent by God to make atonement for the sins of the world."

Each announcement is identified as "a Southern Baptist presentation."

CHRISTIAN-JEWISH DIALOGUES

PLANNED AFTER CONFERENCE

CHRISTIAN - Jew

By Religious News Service (7-20-72)

LITTLE SWITZERLAND, N.C. (RNS) -- Christian-Jewish dialogues involving lay members of both faiths may result from a gathering of more than 50 Jewish and Christian educators here.

The six-day seminar was jointly sponsored by the Anti-Defamation League of B'nai B'rith and the Southern Baptist Home Mission Board's Department of Inter-faith Witness.

Christian participants included members of the Roman Catholic Church, Reformed Church of America, Church of the Brethren, United Methodist Church, Church of God of Prophecy, Episcopal Church, and American, Canadian, and Irish Presbyterians.

A series of Jewish-Baptist lay conferences has been projected for this Fall in Atlanta as one outcome of the gathering here.

Ira Craft, a layman from Columbia, S.C., suggested that such a meeting could have positive results for all concerned. "If 15 or 20 Jewish and Christian couples could meet together, it would establish the kind of environment where I could go up to any rabbi in my community and tell him what Christ means in my life without him feeling I was trying to convert him," Mr. Craft said.

Rabbi Solomon S. Bernards, national director of interreligious cooperation for the Anti-Defamation League, felt that the educators' conference was a success.

"We did not gloss over any differences, but accepted each other while very clearly delineating the things in our own respective positions," he recalled. "At the same time, we created great insight into one another's tradition so that in our teaching, preaching, and educating we can be much fairer to each other."

In the area of education, Rabbi Bernards commented: "We have discovered it is not sufficient for teachers to avoid the obvious misconceptions that have been a part of the heritage of Western culture. We must make a very conscious effort to build awareness of the Jewish community, its culture, and life style."

One of the Jewish participants in the education seminar, Rabbi Ivan Caine of Philadelphia, said that he has "resolved to read and study the New Testament in its setting. I will not be able to put this off any longer."

Rabbi Caine, who is chairman of the Department of Biblical Civilization at the Jewish Reconstructionist Rabbinical College in Philadelphia, cautioned, "If we ever get into the sin of treating today's criticism as gospel, then we are chaining ourselves into today's structure."

Interreligious worship services on Saturday and Sunday were highlights of the conference for many participants, according to M. Thomas Starkes of Atlanta, secretary of the SBC Home Mission Board's Department of Inter-faith Witness. "Years from now you will probably see results of this conference," he predicted, "for professors who participate will still be profiting from it."

JESUS DIDN'T RECEIVE A FAIR TRIAL,
LAWYER TELLS A COURT IN ISRAEL

CHRIST. - Jew R & I.

By Religious News Service (7-6-72)

JERUSALEM (RNS) -- The Israeli Supreme Court rejected a plea by a Jewish lawyer that it issue a decree proclaiming that Jesus Christ did not receive a fair trial.

Israeli Radio reported that attorney Yitshak David, who resides in the port city of Eilat, claimed before the high court that Christ acted like "any other spiritual leader" and that by declaring he was king of the Hebrews did not commit any crime.

Mr. David then asked the court to issue an order against itself to give a reason why it would not issue the decree he requested. That decree would have stated that Jesus Christ was not fairly tried when he appeared "before the Sanhedrin," the religious court.

After prolonged exchanges between Mr. David and the Israeli justices, the lawyer withdrew part of his submission which referred to the Sanhedrin, admitting that Christ was tried in a Roman court.

The Supreme Court then decided that Mr. David was not sure of what he wanted and rejected the entire plea.

Also Says There Is No Room for 'Non-Orthodox' Jews

CANDIDATE FOR ISRAEL CHIEF RABBI
OPPOSES DIALOGUE WITH CHRISTIANS

Christ. - Jew

By Religious News Service (7-6-72)

JERUSALEM (RNS) -- The chief rabbi of Tel Aviv, a candidate for the post of Chief Rabbi of Israel, has rejected strongly any religious dialogue between rabbis and Christian clergymen.

"We have had more than enough of such discussions in the Middle Ages," said Rabbi Shlomo Goren in a speech here. "We are not interested in influencing them (Christians), and we certainly don't want to be influenced by them."

He said the only possibility for dialogue with Christians is in the political realm -- aimed at convincing Christians to "atone for their past wrongs towards the Jews" by recognizing the rights of Jews.

The former chief chaplain of the Israeli army, who is seeking to replace the incumbent Chief Rabbi of Israel Isser Yehuda Unterman in elections next month, also maintained that there is no room for "non-Orthodox" Jewish bodies in Israel.

He called for an amendment to proposed legislation (which would recognize converts as Jews) to restrict conversion to those who accept Orthodox Jewish law -- the Halacha. This would exclude the immigration of converts by Reform rabbis.

Rabbi Goren also denounced a proposal which would allow civil marriages for those the rabbinate is not ready to marry because of Halachic restrictions. He said the Halacha enables rabbis -- if they try hard enough -- to find solutions for almost all hardship cases.

Speaking at a press luncheon in Jerusalem, Rabbi Goren answered what he said were provocative questions "planted" by his opponents, the supporters of Chief Rabbi Unterman.

LUTHERAN CHURCH 'ADOPTS' JEW
BARRED FROM REACHING ISRAEL

Christ - Jew Rel.

By Religious News Service (5-26-72)

WASHINGTON, D.C. (RNS) -- Luther Place Memorial church here, in cooperation with the Washington Committee for Soviet Jewry, is participating in a program to enable Soviet Jews to emigrate to Israel.

As a part of that effort, members of the church have undertaken a "Adopt-a-Prisoner" project, through which they have "adopted" a man in the Soviet Union currently serving a three-year sentence.

The aim of the "Adopt-a-Prisoner" program is to assist Jewish prisoners of conscience and their families in these specific ways:

- The sending of food and clothing parcels.
- Tree certificates for the Soviet Freedom Forest in Israel.
- Communications with assigned prisoners by overseas "calls" or mail.
- Contributions to the Hebrew book and record fund.
- Communicating concern to Congressmen, the Red Cross, the Russian Embassy, etc.

There are currently more than 40 prisoners of conscience in the Soviet Union, according to information supplied by Luther Place church. Their major crime is the desire to live as Jews in Israel. Most have been adopted by area synagogues, temples and professional groups.

Luther Place church has adopted Valerii Kuki, a 32-year-old engineer from Sverdlovsk, USSR. Accused of slandering Soviet internal and external policy and disseminating anti-Soviet literature, he was arrested on March 20, 1971, tried, and given a three-year prison sentence, the church was informed.

The Lutheran Church in America congregation has been taking the specific actions noted above on behalf of Mr. Kuki and his family. Mrs. Kuki, in a letter to Gary Maring, chairman of the congregation's social ministry committee, thanked the committee "for the concern it has displayed toward my family and my fellow citizens who are doomed to live in a foreign country and fight for human rights."

Writing from Israel, she said: "My husband, Valerii Kuki, is a Jew by birth and this explains his thinking and aspirations. Not adherent to any religion, yet he believes in God, the God of all mankind and of justice. Therefore, it was a great joy when I heard that the Christians like you not only devote their time strictly to religion, but as well seek human justice for their fellow men.

"I and my daughter are in the land which is destined by faith and history, and for us it is the greatest happiness because finally we were able to breathe which is incomparable to any other feeling. Our happiness is only darkened by not having our dearest one with us. But I believe that through the efforts of all my husband's friends and people like you the struggle will not fail...."

CHRIST. JEW
ARCHBISHOP IAKOVOS HONORED,
NIXON SENDS PRIMATE MESSAGE

By Religious News Service (5-19-72).

NEW YORK (RNS) -- Archbishop Iakovos, primate of the Greek Orthodox Archdiocese of North and South America, has been awarded the annual Brotherhood Award given by the Mount Neboh Congregation here in cooperation with the National Federation of Temple Brotherhods.

Actual presentation of the award was made by President Nixon's brother, Edward, who also read a letter to Archbishop Iakovos from the President.

"Your lifelong dedication to God and to the well-being of all men has earned you this distinction, and gives those of us who continue to admire your enlightened leadership the opportunity to congratulate you publicly and to applaud the good judgment of those who recognize your achievements," the letter said.

Also speaking at the service were Dr. Dan M. Potter, executive director of the Council of Churches of the City of New York; Msgr. Philip M. Mulcahy, vice chancellor of the Catholic Archdiocese of New York; Dr. John Coventry Smith, a president of the World Council of Churches, and Sylvan Lebow, executive director of the National Federation of Temple Brotherhods, an organization of men's groups in Reform synagogues.

Mr. Lebow, who had just returned from a visit to Israel, noted that the Greek Orthodox Church and the Federation both have "deep roots and interests in Israel." And he suggested that "we work together on a new project to advance better understanding between Arabs and Jews, and help pave the way to a lasting peace in the Middle East and the world."

In his response, Archbishop Iakovos stressed the need for a religious undergirding of work for brotherhood. "Eisenhower's good neighbor policy, Kennedy's peace corps, Nixon's quest for world peace -- all these are intended to erase suspicion, distrust, prejudice, hatred and antagonism from human relations," he said. "Short lived policies, however, do not result in a permanent state of brotherhood unless this imperative is dictated by the conscience of the believer and, in turn, his conscience by faith, purity and love."

The award was presented during the Mount Neboh Congregation's service of Shavuot (Pentecost), at which Jewish congregations mark the anniversary of the giving of the Law at Sinai. The service was led by Rabbi Philip Hiat of the Mount Neboh Congregation.

Previous recipients of the award have included the television personality, Ed Sullivan; the former Supreme Court Justice Arthur Goldberg, and Catholic Archbishop Fulton Sheen. Last year the honor went to Major General William Knowlton, superintendent of the U.S. Military Academy at West Point.

JOURNAL'S USE OF SARTRE QUOTE
ON THE JEWS RAPPED BY PRIEST

CHRIST. NEW L.L.

By Religious News Service (4-26-72)

TORONTO, Ont. (RNS) -- A Roman Catholic theologian, Father Gregory Baum, OSA, said here that it was "shocking" that the writings of French philosopher Jean-Paul Sartre were used in the United Church Observer to support the "scandalous" idea that Jews must invent anti-Semitism as a myth necessary for their survival.

Father Baum, professor of religious studies at the University of Toronto's St. Michael's college, in an ecumenical sermon at Eglinton United church, was critical of Dr. A. C. Forrest, the Observer editor.

Dr. Forrest, who has written strongly in support of Arab refugees in the Middle East, has charged that the Palestinian Arab side of the conflict isn't told very well in North America. He has been criticized by Jewish leaders and Israeli diplomatic and consular representatives.

Father Baum referred specifically to an article in the March issue of the Observer. Entitled "How Zionists Manipulate Your News," it was written by John Nicholls Booth, and contained quotations from Sartre.

The priest accused Dr. Forrest of accepting a "plainly anti-Semitic" article, "a one-sided, extremely unfavorable picture of Israel.

"Jean-Paul Sartre has written powerful refutations of anti-Semitism and while he may have spoken in a certain context of the defensiveness or over-defensiveness of Jews induced by their tragic history, it is shocking to see this honorable man used to support the idea that Jews must invent anti-Semitism as a myth necessary for their survival," Father Baum said.

Methodists Repudiate Past
Injustice to the Jews

CHRIST JEW REL

By Religious News Service (5-1-72)

ATLANTA (RNS) -- In a move believed unprecedented by an American Protestant denomination, the United Methodist Church's legislating unit went on record here as repudiating past Christian "injustice" to Jews.

The quadrennial General Conference said: "Jews in particular have been victims of systematic oppression and injustice more recurrently and barbarously than have Christians..."

"Christians must become aware of that history in which they have deeply alienated the Jews. They are obligated to examine their own implicit and explicit responsibility for the discrimination against and for organized extermination of Jews."

The conference called for "clear repentance" for persecution of Jews and opened the way for expanded Christian-Jewish dialogue.

A resolution on dialogue, in which the repudiation of persecution and anti-Semitism was contained, passed without debate in the closing hours of a two-week meeting.

It was sponsored by a Commission on Ecumenical Affairs and had earlier been warmly welcomed by top Jewish leaders.

According to the United Methodists, Christians and Jews can enter into meaningful dialogue on concerns of mutual interest without either violating their own theological beliefs.

Each group can recognize "common roots," the document adds.

Another section, in an apparent disclaimer of the concept that God punished the Jews because they rejected Jesus Christ, the resolution states that Christian-Jewish dialogue is not aimed at "religious or political conversion" or "proselytization."

The General Conference said the United Methodist Church shall "honestly and persistently" participate in conversations with Jews.

"Our intent includes commitment to their intrinsic worth and import for society," the declaration says. "It includes as well the Christian hope that the 'oneness given in Jesus Christ' may become an example of hope for the oneness of humanity."

On Christian ecumenical matters, the conference endorsed continued United Methodist participation in the National and World Council of Churches and in the Consultation on Church Union (COCU), a group of nine denominations exploring chances of eventual union.

Many petitions asking that the denomination withdraw from the World and National Councils were received by the General Conference. However, no delegate spoke against the memberships.

The conference decided it would publish a document citing the "many positive reasons" for participation in the Councils.

The Rev. Leroy Hodapp of Indiana said, "There is much misinformation spoken about the Councils and trouble is sometimes caused by groups trying to disrupt the Church."

"Such an idea is scandalous in the 20th Century after millions of Jews have been exterminated. And scandalous in a Christian paper that ought to be conscious of anti-Jewish trends present in Christian preaching.

"The anti-Semitic ideology is largely unconscious, and hence even those who call themselves Zionists will eventually reveal it in their words and gestures."

Reached at Lethbridge, Alta., Dr. Forrest said that if Father Baum "would read what I've read, he'd know I'm concerned about the welfare of Israel and I've consistently supported the United Nations and the World Council of Churches in their plea for a settlement that will be beneficial to both Palestine and Israel."

Dr. Forrest said he had in front of him a report dated March 22, 1972, of the U.N. commission on human rights. "It says... 'grave breaches of the Fourth Geneva Convention (guaranteeing safety of civilians in war areas) by Israel in the Occupied Territory (by Israeli forces since the Six-Day War of 1967) constitute war crimes and an affront to humanity.'"

"There are two sides to this situation and my view is that the Palestinian side isn't being told very well in our country. My experience is that when I try to tell it, or Dr. Ernest Howse (former United Church of Canada general council moderator) tries to tell it, they don't refute our arguments, they attack us personally."

In his sermon, Father Baum was also critical of Dr. Howse, who has defended Dr. Forrest against charges of hostility towards Jews. In the March issue of the Observer, Dr. Howse wrote that Dr. Forrest was trying to be objective when discussing the plight of Arab refugees, Father Baum said. But the stance of objectivity, the priest claimed, "enables him to look away" from ecumenical efforts to correct "the hostile and prejudiced views" handed down about the Jews by the Christian Church through the centuries.

"Everyone surely admires Dr. Forrest's solicitude for refugees," Father Baum said. "At the same time, he presents a one-sided, extremely unfavorable picture of Israel."

Dr. Howse told newsmen that Father Baum was obviously "ill-informed... I've been in the forefront of the movement for better relationships with Jews for years. I never thought he'd make such statements. I think I'll call him and ask him why."

In his sermon, Father Baum said Christians slandered the Jewish religion at the time of Jesus, presenting it as corrupt, materialistic, self-centered. "We tended to project the qualities of Jesus' opponents unto all Jews at that time, and later unto Judaism as a whole. We often disguised the fact that Jesus Himself was Jewish, that his mother and disciples were Jewish, that the entire early church in Jerusalem was Jewish..."

In his sermon, the priest said the Observer's editor had been "deeply moved by the human plight of Arab refugees, by the unwillingness of their guest nations to integrate them into social life... and by the reluctance of Israel to leave itself unprotected against groups of people who call for its total destruction. A Christian may, of course, be critical of the policies adopted by the State of Israel. There are divergent views on policies in Israel itself. But seeing the survival of Israel is gravely threatened today, and conscious of the ancient Christian death-wish toward the Jews, 'the blind, stiff-necked people of Israel,' the Christian will voice his critical views by adding, in the same sentence, an affirmation of Israel's right to live."

JEWISH SCHOLARS HIT WITHDRAWAL
FROM DIALOGUE ON ISRAELI ISSUE

CHRIST. JEW. REL

By Religious News Service (4-20-72)

GARDEN CITY, N.Y. (RNS) -- Two Jewish leaders have criticized what they see as a withdrawal of American Jews from interreligious dialogues because of some Christian attitudes on Israel at the same time that Christian laymen show an eagerness to learn about Judaism.

They spoke at a Christian-Jewish laymen's dialogue in the Episcopal Cathedral House here. Dr. Eugene Borowitz, professor of education and Jewish religious thought at Hebrew Union College-Jewish Institute of Religion, and Rabbi Balfour Brickner, director of interfaith activities of the Union of American Hebrew Congregations, said most American Jews are showing "isolationist and withdrawal" tendencies from involvement in issues other than those of specific concern to Jews.

According to Rabbi Borowitz: "The re-ghettoization of Jewish concern is less a sign of health and maturity than a desperate strategy to escape the positive challenge of a relatively open society."

He added: "To also say, because some anti-Semitism is still visible and more lurks beneath the surface, that there is not substantial goodwill to Jews and Judaism among Church leaders and laymen is to be blind to changes in Christianity since the holocaust."

Rabbi Brickner called attention to what he termed the "remarkable" response of Christianity to the plight of Soviet Jews.

Jews must recognize that "if conditions in the larger community and our society sour, American Jews and Judaism will equally suffer," he said.

Anti-Semitism in the Gospels was discussed by Dr. Pierson Parker, professor of New Testament Literature at General Theological Seminary (Episcopal), New York City. He told the audience that "most writers of the Gospel and Gospel sources were Jews who saw in Jesus the hope of Israel (the people)."

Although they were dismayed when their countrymen refused Jesus's leadership, Dr. Parker added, "these writers would have been astonished to hear themselves called anti-Semitic and chagrined that their writings should be so used by later Christians."

Bishop Jonathan Sherman of the Long Island Episcopal Diocese praised the seminar for "eliminating the misunderstanding and misuse of Christian documents in the broad area of Christian-Jewish relations." He said he hoped such exchanges between Episcopalians and Jews would continue to grow.

4-11-12
'THEOLOGICAL LEFT' CHARGED
WITH NURTURING ANTI-SEMITISM

WEDNESDAY, MARCH 22, 1972

Christ. Jew Rel.

By Dr. Bernhard E. Olson

Religious News Service Special Correspondent

DETROIT (RNS) -- A Protestant theologian, deeply involved in Jewish-Christian relations, has charged the Christian "theological left" with nurturing its own unique brand of anti-Semitism and a mentality that contributed to Hitler's destruction of the Jews.

In a speech largely devoted to a biting analysis of the role of "the biblicist and theological right" in the Holocaust, Dr. A. Roy Eckardt, chairman of the Department of Religion at Lehigh University, called upon scholars not "to underestimate the highly pervasive, contemporaneous anti-Semitism of the theological left."

Dr. Eckardt addressed the Third Annual Scholars Conference on the German Church Struggle and the Holocaust at Wayne State University on the topic, "The Churches, Anti-Semitism and the Holocaust."

Noting that the theological right consists of "Christian particularists" who "denounce Jews for their universalism," he stressed that "leftist Christian universalists denounce Jews for their particularism."

It is this rejection of Jewish particularity, he said, "including most especially today the right to political integrity" which joins the theological left to the right in a joint "death-wish for Jews."

In the first half of his address, Dr. Eckardt characterized the New Testament and its misuse as playing a central role in laying the foundation of the Holocaust.

But he questioned the popular view that those persons who reject the traditional "dogmas that inspire anti-Judaism and nurture Christian imperialism" will thereby reject anti-Semitism.

"It often happens," he said, "but it does not necessarily happen. Negativism toward Jews extends also to so-called liberal Christians."

Dr. Eckardt then quoted from two liberal scholars, Dr. Fred Gladstone Bratton and the Rev. John Nicholls Booth. He said, "Not accidentally, both are Unitarian Universalists."

Ironically, Dr. Bratton's book, *The Crime of Christendom*, which was written to combat anti-Semitism, was singled out by Dr. Eckardt as an instance of the anti-Jewish thrust of the Christian Left. He called it "a representative instance of the idealist-universalist heresy of Marcionite Protestantism, with its great antipathy to Jewish distinctiveness."

Dr. Bratton, he said, "strives to dissolve the Jewish particularist-universalist symbiosis into what he calls 'the Jewish dilemma.' His liberal-universalist ideology forces him to attack Jewish particularity. His self-styled 'challenge to Judaism' links him to the anti-Semites of the centuries: Jews are told they cannot 'represent a nation or a race' but only 'a cultural and religious community.'"

"Most revealingly," Dr. Eckardt charged, "Bratton contends that 'ethnic and cultural anti-Semitism...was originally provoked and continuously nourished by the orthodox Jewish dogma of uniqueness,'" thus making the victims basically responsible for their victimization.

Moreover, he said, "Bratton's demand upon Jews to give proper allegiance to essential American norms points to the hidden affinity between liberal-universalist nationalism and the primitivistic homogeneity of fascism.

"His ideal is the 'liberal Jew' who is 'no longer obsessed with the idea of uniqueness.' Jews must 'emphasize broad principles of living rather than particularistic beliefs.' We are reminded here of the Napoleonic insistence that 'emancipated' Jews be 'good' Frenchmen at the expense of their laic integrity."

Dr. Bratton's perspective, Dr. Eckardt said, leads to hostility to Israel. He quoted Dr. Bratton as saying that "the fanatical leaders of political Zionism have forced upon Jews everywhere the idea that they are a part of an ethnic, racial, and political entity." In sum, he said, "Bratton perpetuates the central Christian transgression: the perennial refusal to honor Jewish particularity, the right of the Jewish people simply to be themselves."

Of the Rev. John Nicholls Booth, pastor of a church in Gainesville, Fla., Dr. Eckardt said: "I have not seen in many months a more unabashed instance of pure, absolutely unreserved anti-Semitism than Booth's article 'How Zionists Manipulate Your News,' which appeared in the March 1972 *United Church Observer*, a Canadian publication edited by the Rev. A.C. Forrest."

He quoted some passages from the Booth article:

"Unable to challenge the truth of their territorial greed, maltreatment of refugees and defiance of UN resolutions, (the Zionists) have tried instead to silence their critics, keep them off platforms and out of newspapers, and discredit those who manage to be heard with the red herring cry of anti-Semitism.

"To a large extent they have succeeded. The world has not known the full Middle Eastern story because so many voices of conscience have been crushed into silence....

"Israeli intelligence, through B'nai B'rith's ADL, Zionist organizations, temples and rabbis penetrates every part of our nation."

"The consequence of his attack," concluded Dr. Eckardt, "can only be to give renewed credence to The Protocols of the Elders of Zion, which could not be a forgery after all, but must simply comprise an original, authentic description of the abiding Jewish program of world conspiracy, intimidation, control, and conquest."

At the opening banquet session of the conference, Dr. Max Kapustin, adjunct professor of Near East languages and literature at Wayne State University and an active participant in the Walker and Gertrude Cister Library project on the German church struggle and the holocaust, told delegates that the leaders of the Evangelical German resistance movement had, in interviews begun during the Summer of 1970, confessed that their own "great failure" lay in not addressing themselves to the plight of the Jews in their opposition to Hitler.

Dr. Kapustin too, expressed criticism of the Barmen Declaration of 1934 for speaking only to the plight of the pastors and not on behalf of Jews. "This is said," he added, "not forgetting the private interventions made by those persons high in the churches, as we well know, even to Hitler himself." Consequently, he said, "the resistance of the Evangelical Church yielded meager results."

The conference also heard papers from Dr. Uriel Tal, of Tel Aviv University, Prof. Beate Ruhm von Oppen of St. John's College, Annapolis, Md., Dr. Manfred Wölfson, of the University of Bonn, Dr. Eva Fleishner of The Grail, and Dr. Franklin H. Littell of Temple University.

As is widely recognized, the Second Vatican Council of the Roman Catholic Church took the most dramatic steps in Christian history to overcome anti-Semitism and pave the way for improving Christian-Jewish relations.

Dialogue between Jews and representatives of virtually every Christian group, including the various Protestant denominations, have become common. Official Protestant statements are now beginning to emerge.

Rabbi Brickner noted that until recently "Jews pursued Christians for better Jewish-Christian relations....Now, however, as Christian scholars lead Christianity into a greater awareness, if not discovery, of their own Judaic roots, Christians seem to be moving closer to Jews and Judaism."

He added that he feels this is happening at a time when the Jewish community is "tragically" and "mistakenly" continuing in a "withdrawal syndrome."

Rabbi Brickner said that "Jews would do well" to look at statements, such as that proposed for the United Methodists, "which expressly preclude conversionary intent and ought to realize that Christians are as interested in maintaining their own Christian particularity as Jews are interested in the preservation of their particularity."

Rabbi Tanenbaum noted that the proposed United Methodist statement contains "explicit acknowledgement of the rootedness of Christianity in Judaism, while affording respect for the fundamental differences of both faith traditions."

He said the document "reflects an unparalleled Methodist sensitivity" to critical issues in Jewish-Christian relations by rejecting syncretism, repudiating anti-Semitism, urging repentance over the Nazi holocaust, disavowing conversion and proselytism and seeking reconciliation between Jews, Christians and Muslims in the Middle East.

The American Jewish Committee official praised the "call for common approaches to helping build together human community" and for "the spelling out of concrete guidelines to translate these general principles into specific programs."

Rabbi Bernards voiced hope that the General Conference will adopt the statement "without undue evisceration." He added:

"The consequence of this forthright statement should be a Church-wide undertaking to institutionalize changes in its teachings and preaching ministry so that the interpretation of Scripture, church history, the liturgy and the Church's theology will undergo dynamic change.

"In this context conversations between Jews and United Methodists will have high significance for the future."

AVANT-GARDE METHODIST CHURCH
HAS A 'RABBI-IN-RESIDENCE'

By Religious News Service (3-8-72)

CHRIST JEW REL

SAN FRANCISCO (RNS) -- The "avant garde" Glide Memorial United Methodist church here has named a "rabbi-in-residence."

He is Rabbi Abraham L. Feinberg, 72, formerly of Holy Blossom Synagogue in Toronto. He is a noted anti-war spokesman, singer and writer.

The rabbi has been a volunteer in Glide's vast and innovative ministry for several months. After joining the staff, he may work primarily with senior citizens, according to the Rev. Edward L. Peet, one of Glide's ministers.

But, Mr. Peet added, "it's hard to say what he'll be doing. We just encourage him to do his own thing."

Rabbi Feinberg visited North Vietnam in 1967, met Ho Chi-minh and later wrote a book called "Hanoi Diary." He was once an opera singer, was known as the "Poet Prince of the Airwaves," and starred in a radio program during the Depression under the name "Anthony Frome."

Glide Memorial is involved in many specialized ministries. It is often a source of controversy in the United Methodist Church. The congregation has several ministers and is supported in large part by the Glide Foundation.

JEWISH LEADERS HAIL METHODIST
DRAFT CONDEMNING ANTI-SEMITISM

FRIDAY, MARCH 17, 1972

CHRIST JEW. REL
By Religious News Service (3-17-72)

NEW YORK (RNS) -- Three nationally prominent rabbis involved in interreligious affairs have hailed a draft United Methodist statement which would officially condemn anti-Semitism and call for a multi-dimensioned Christian-Jewish dialogue.

The document will come before the United Methodist Church's legislating General Conference in Atlanta in April. If approved, the action will represent a major, perhaps unprecedented, Protestant step in Christian-Jewish relations. The 10.5-million-member United Methodist Church forms the nations' second largest Protestant body.

Welcoming the draft statement were Rabbi Solomon Bernards of the Anti-Defamation League, B'nai B'rith; Rabbi Balfour Brickner of the Union of American Hebrew Congregations, and Rabbi Marc Tanenbaum of the American Jewish Committee. All are responsible for inter-religious affairs activities of their agencies.

"Such a statement is long overdue because not since the 1940s when there was protest against Nazi attacks on Jews has an American Protestant denomination taken a national and official position on Christian-Jewish relations and concerns," said Rabbi Bernards.

Rabbi Brickner saw the document as "beginning to do for Methodists what Vatican II did for Catholic-Jewish relations seven years ago."

Rabbi Tanenbaum said that the proposed statement "is an important contribution to the advancement of interreligious friendship and understanding. When seen together with the new set of social principles of the United Methodist Church which condemns anti-Semitism, the...document represents a major step forward in the growing commitment of this important Protestant denomination to taking seriously the relationships between Jews and Christians."

The United Methodist General Conference in April also will vote on revised social principles which, for the first time, condemn both overt and covert anti-Semitism.

The longer statement on Christian-Jewish relations would set plans for Christian-Jewish interaction. But it also contains significant comments on anti-Semitism.

To Rabbi Bernards, the crucial sentence is: "The persecution by Christians of Jews throughout centuries calls for clear repentance and resolve to repudiate past injustices and to seek its elimination in the present."

The proposed statement was prepared by the United Methodist Commission on Ecumenical Affairs headed by Bishop Paul A. Washburn of Minneapolis.

DIALOGUE WITH JEWS
URGED TO METHODISTS

Christ. - Jew Rel.

By Religious News Service (2-23-72)

NEW YORK (RNS) -- The United Methodist Church : approve plans for dialogue and other interreligious Jews.

"A Statement on Interreligious Dialogue: Jews come before the denomination's legislating General (for the first time.

The document was prepared by the United Method: on Ecumenical Affairs, headed by Bishop Paul A. Wash and released in New York.

A major purpose of the statement is to pave the official dialogue between United Methodists and Jew: Christians to acknowledge their responsibility for : Jews and to realize that Jews have been subjected to than Christians.

Delegates to the General Conference in Atlanta to consider a new set of "Social Principles" which Semitism.

The heart of the document on Christian-Jewish ("Declaration of Intent" setting forth a United Metho "honestly and persistently" participate in conversat

"A reduction of Jewish or Christian belief to a denominator of hardly distinguishable culture religi: this (dialogue) process," the statement says. "A ne our common roots, of our common potential for servic the benefits from mutual exploration and with the ki problems of world peace, commends itself to us."

Preceding the "Statement of Intent" are paragr and suggestions for dialogue. In a section on "Serv the proposed statement says:

"The sacredness of persons as God's creation is

"Christians must also become aware of that history which has deeply alienated the Jews. They are obliged to assume implicit and explicit responsibility for the past of the Church against and for organized extermination of Jews, as well as for the persecution by Christians of Jews throughout centuries. They must show clear repentance and resolve to repudiate past injustices and its elimination in the present."

In another place, the document notes that Christianity is currently complicated by "problems of scriptural interpretation, conditioned attitudes, and turbulent political struggles. The search for Jewish and Arab security and dignity in the present is a task of great importance."

Dialogue, the statement continues, means that Christians be informed about "all sides of the Middle East conflict and the implications there for peace and justice for all."

Yet possibilities for dialogue should not, the document says, blind Christians and Jews "to the fundamental and intractable theological problems to be faced." It adds:

"To commend the love of God in Jesus Christ through prayer and serving work is an ingredient of dialogue for Christians. Racism and Semitism (against Jew or Arab) represents a denial of the Christian claim and compromises our service of justice."

If adopted, the document would have United Methodist churches in dialogue with Jews in an ecumenical setting where prayer and response to Jewish initiatives in the absence of common interest.

Desired dialogue is described as non-defensive, mutual and many-sided. Visitations in churches and synagogues are recommended, along with "common prayer and other interfaith activities."

The "Declaration of Intent" says: "No one can predict the shape of the future. Openness to all major religions of the world is not excluded from the bond of understanding and peace between Jew and Christian. A key ingredient of a viable community of persons. In the practical issues of the moment, there are opportunities for dialogue."

WOMAN THEOLOGIAN SAYS CHRISTIANITY
HAS PERPETUATED OPPRESSION OF WOMEN

CHRIST JEW REL

By Religious News Service (1-8-73)

ST. PAUL, Minn. (RNS) -- Christian teachings have perpetuated the oppression of women and the hatred of Jews, a Catholic lay theologian said in two lectures at Luther Theological Seminary here.

Dr. Rosemary Bradford Ruether, a lecturer in Catholic studies at Harvard Divinity School, charged that Christian clergy have been "the most concerted foes" of women's liberation.

Biblical texts, especially writings by the Apostle Paul, "have been used continually as the bludgeon by which to beat women back into her traditional place," she said.

In a lecture on "The Anthropology of Misogyny," Dr. Ruether said the male awe and fear of female sexuality had much to do with the subordination of women.

"The ancient taboos and rituals of uncleanness were elaborated in Jewish law and from there passed into Christian canon law and continued to be transmitted in residual forms down to our own day," she said.

She said that some of the early church fathers regarded women as symbols of sin and primarily responsible for the fall of man.

Dr. Ruether denied that Christianity had elevated the position of women, saying that it actually lowered it relative to the considerable legal autonomy and property rights which women had won in later Roman law.

Dr. Ruether said Protestantism had restored a healthier balance toward marriage and sexuality, but added that its contribution toward liberating women "was, at best, ambivalent."

In her lecture on "Anti-Semitism and Christian Theology," Dr. Ruether said that anti-Semitism has developed from "theological anti-Judaism."

"Anti-Judaism develops in Christianity as the left hand of Christology," she explained. "To prove that Jesus is the Christ of the Jewish messianic promise demands, at the same time, a polemic against an on-going hermeneutical tradition which rejected this identification."

"This demanded a response from Christianity designed to prove that this Judaism which rejects Jesus' messianic status itself stands in a rejected status and so its teaching authority on this subject can be totally discredited..."

ECUMENICAL AGENCY FOR DIALOGUE
WITH U.S. JEWS IS ADVOCATED
CHRIST. JEW. REL

By Religious News Service (2-5-73)

NEW YORK (RNS) -- Formation of an ecumenical agency to foster Christian-Jewish dialogue in the U.S. was urged here by the board of directors of the United Church Board for World Ministries.

The proposed agency would be an American counterpart to the World Council of Churches' Committee on the Church and the Jewish People, according to the United Church of Christ board.

It would, as envisioned, complement but not duplicate existing interreligious programs, and would include evangelical Protestants, Roman Catholics and Unitarians, as well as mainline Protestant denominations.

In calling for such an agency, Dr. David M. Stowe, executive vice-president of the board, said "heightened uncertainty and even tension" currently marks Jewish-Christian relations in the U.S.

"The news media have carried a flock of resentful or suspicious Jewish reactions to Key 73's announced intention to 'confront every person in North America with the Gospel,'" Dr. Stowe said. "Such phenomena as 'Jews for Jesus' confirm Jewish fears that they are to be made the targets of a proselytizing campaign.

"These concerns about renewed Christian interest in evangelism are added to deep and lingering hurts springing from the wide-spread refusal of Christians to rally to the Israeli cause at the time of the Six Day War in 1967."

Dr. Stowe said Jewish questioning of Christian evangelism "raises crucial questions for the whole style and intent of our work around the world. If any effort to commend one's faith to a Jew is anti-Semitic, then is not such an approach to a Muslim anti-Arab or anti-Indonesian?"

He continued: "If the bad record of Christians with respect to Jews is a reason to avoid all Christian witness to them, then does not the bad record of Christian imperial powers similarly forbid mission to any of the Third World peoples who have suffered from Western colonialism and racism?

"We are committed to interfaith dialogue around the world...If we are incapable ourselves of participating in interfaith dialogue with the major non-Christian sector of our own society, with what integrity do we encourage Indian Christians to enter dialogue with Hindus or Japanese Christians with Buddhists?"

By encouraging dialogue, Dr. Stowe said, Christians will demonstrate "genuine interest in our Jewish friends, their concerns, hopes, anxieties and well-being in America and in the world."

RABBI SEES EVANGELICALS, JEWS DRAWN
TOGETHER THROUGH VIEWS OF ISRAEL

By Religious News Service (4-16-73)

CHRIST. JEW.

MINNEAPOLIS -- Evangelical Christians and Jews have been drawn closer together through their support of the State of Israel, which they see as an expression of Divine will, according to a Minneapolis rabbi.

Rabbi Arnold Goodman of Adath Jeshurun Synagogue (Conservative) commented on a service at First Covenant church here that marked the 25th anniversary of the establishment of the Israeli state.

Writing in the American Jewish World, published here, Rabbi Goodman said Evangelical Christians and Jews now agree -- but for different reasons -- that the Jewish return to Israel is "a prelude to the dawn of the Messianic era."

Rabbi Goodman was one of the speakers at the service, as was Dr. Arnold T. Olson, president of the Evangelical Free Church of America, who urged his Christian brethren to give unequivocal support to "the miracle of the State of Israel."

The service was sponsored jointly by the Greater Minneapolis Association of Evangelicals, the Minnesota Rabbinical Association and the Jewish Community Relations Council of Minnesota.

The offering was divided equally between two institutions on Mount Zion: the American Bible Institute and the Yeshiva Mt. Zion.

PROTESTANT DENOMINATIONS LAUNCH
'SHALOM CURRICULUM' PROJECT

~~CHRIST JEW REL~~
NEW YORK, May 21 (JTA)⁷³ Six major

Protestant denominations have launched a joint Christian educational development project known as the "Shalom Curriculum," which seeks to restore its learning and action programs to the traditional Biblical view of religion as a total way of life rather than simply as a private religious experience. The Protestant educators have sought the systematic collaboration of Jewish scholars to include Jewish thinking as a contribution to this program.

Dr. Edward A. Powers, general secretary of the Division of Christian Education of the United Church of Christ Board for Homeland Ministries, announced the project at a news conference held in conjunction with the 67th annual meeting of the American Jewish Committee. Dr. Powers, who is also chairman of the educational project, said the six Protestant denominations would sponsor a "Year of Shalom" in the 1973-74 school year, to begin at the congregational level in the United Church of Christ parishes and to be followed by similar programs in the other denominations. The program in the local parishes will concentrate on education, worship, families, and congregational life-style.

He explained that the religious education program, undertaken through the initiative of the United Church of Christ, sought "to enable a congregation to recover its Biblical roots by combining learning and action in order to become more adequately a community of Shalom, and to facilitate church members' becoming instruments of Shalom in the world at large."

A Decisive Turning Point

The Shalom curriculum committee, composed of Christian educators from the six Protestant denominations, held a consultation two months ago, which was co-sponsored by the Interreligious Affairs Department of the AJCommittee.

Dr. Powers expressed the hope that further collaboration with the AJCommittee and Jewish scholars would continue to enrich the Shalom curriculum project by introducing other teachings about Shalom from Jewish writings and history; a deeper concern for the meaning of Jerusalem as "the city of Shalom"; and a more effective interpretation of the meaning of the Holocaust as the supreme paradigm of evil toward which a Shalom community should direct its concern and opposition.

Commenting on the significance of this program, Rabbi Marc H. Tanenbaum, national Interreligious Affairs Director of the AJCommittee, said that "both symbolically and substantively, this religious education program, when implemented, may well mark a decisive turning point in the improvement of in-depth understanding and trust relationships between members of the Protestant and Jewish communities."

ISRAEL'S SIGNIFICANCE, WRITINGS OF LUTHER
SUGGESTED AS LUTHERAN-JEWISH TOPICS

CHRIST.-JEW REL.

By Religious News Service (5-31-73)

NEW YORK (RNS) -- An official of the Lutheran World Federation has suggested that future studies of Lutheran-Jewish relations should focus attention on the significance of the state of Israel and on Martin Luther's writings on the Jewish people.

Dr. Martin L. Kretzmann, head of the LWF Secretariat for the Church and Jewish People and a consultant to the Lutheran Church-Missouri Synod's Commission on Mission and Ministry, evaluated the recent LWF consultation on the Jewish community in a report issued here by the Lutheran Council in the USA.

He reported that although the gathering in Neuendettelsau, Germany, was primarily methodological, "we could not meet as Lutherans without a theological paper."

Pastor Reinhard Dobbert of Nuremberg presented a paper on election and justification to the 27 representatives from churches and groups in 10 countries, in which he discussed the problems that arise from the use of such terminology by both Jews and Lutherans.

A deep concern about the situation in the Holy Land was expressed at the Lutheran gathering, Dr. Kretzmann wrote, and "it was clear to all at the consultation that we can no longer confine our studies, as well as our conversations with Jewish people, to matter which might be called 'religious' or 'theological.'"

He asserted that "if our 'religious' concerns are not broad and deep enough to include that which touches the life of every one of our Jewish neighbors, the State of Israel, then there is really no basis or reason for discussing anything with them."

Another subject that usually comes up when Lutherans discuss relations with the Jewish community, Dr. Kretzmann noted, is "Luther and the Jews." He pointed out that "those who owe so much to the theological understanding of the man whose name they bear also bear a special burden because of what he wrote and said about the Jews at certain periods of his life."

Although Dr. Kretzmann commented that Luther's writings on the Jews "are there and we must live with them," he added, "It is helpful to recall the words of some Jewish friends to the effect that, just as we no longer charge the Jews of today with the death of Christ 2000 years ago, so they do not charge us with the words of Luther 450 years ago."

He pointed out that "the question is sometimes asked whether this work of studying the Jewish people and talking with them will never end," and added, "Although we as Christians cannot avoid the question and must engage in a struggle with it -- because we believe God Himself has placed it before us -- perhaps it has no answer this side of the counsels of God."

CHURCH RESOLUTION EXPRESSES
'REGRET' AT ELECTION OF JEWISH MAYOR

~~CHRIST JEW~~ JOHANNESBURG, June 6 (JTA) ~~73~~ A resolution of a local committee of the Dutch Reformed Church, which expressed regret at the election of a Jewish mayor in the small town of Odsendaalsrus in the Orange Free State, was the cause of much astonishment here.

The Mayor, Edel Cohen, a well-known businessman in the town and a member of the National Party, was elected by a predominantly Nationalist town council. Many church members have expressed resentment at their church committee's action and have called on Cohen to express their feelings and to assure him of their support.

Some reports said the resolution followed a sermon by the minister, Dominee D.H. Botes. Botes, however, denied that his sermon was directed against Cohen. He said that the sermon was a "normal" sermon dealing with the "historical" conflict between Christianity and Judaism.

The church committee, deploring "exaggerated" press reports of the incident, said their meeting was "a domestic matter which was never intended for publication." The committee stated that their resolution merely "regretted that a non-Christian had been elected leader of the town."

Watergate Provides Theme For Christianity Today

U. S. WARNED OF ITS 'LIP SERVICE'
TO JUDEO-CHRISTIAN ETHICS

CHRIST. JEW. REL.

By Religious News Service (6-12-73)

WASHINGTON, D.C. (RNS) -- A Fourth of July editorial in Christianity Today magazine declares that "while proclaiming certain ideas and adopting a tone of moral superiority, America has fallen prey to the same intrigues it deplores in 'banana republics' and police states."

The evangelical fortnightly considered the anniversary of national independence in the context of the Watergate scandal. Its editorial, called "The Christian as Patriot," appeared in the June 22 issue.

According to Christianity Today, the U.S. "can no longer point the finger at other nations that transgress against moral principles until it first acknowledges its own transgressions."

It maintained that much of the nation's "professed adherence to Judeo-Christian ethics" has been only lipservice that is an "insult to the God whose principles it has espoused." The editorial stated:

"The Christian citizen will not cease to love his country even when he must pronounce judgment upon it. But he must demand that the guilty be brought to justice, that the cancer be cut out of the body politic, and that the government of the nation be controlled by people of integrity whose actions do not belie their words.

"What also galls us is that some of the people involved in the Watergate affair have been educated in our best academic institutions and are members of churches and sects that hold high ethical principles. It teaches the lesson all too clearly that an educated miscreant is likely to be more dangerous than an uneducated one, and that education that neglects spiritual and moral priorities is bad education."

According to the magazine, the current situation in America confirms the conviction that "situation ethics" offers no bars to wrongdoing. Persons cannot act ethically until their "basically sinful natures" are changed by regeneration through faith in Christ.

"When such transformation is lacking, then professions of faith are not to be taken seriously, and worship services at the White House will be of no avail," the editorial said.

"At this Fourth of July season," it concluded, "the finest patriot should be the Christian who takes his faith seriously, who acknowledges his leaders' shortcomings, who judges the country fairly for what it is, and who works to make it what it ought to be under God."

CANADIAN COUNCIL, JEWS
PLAN WATERLOO DIALOGUE

Christ-Jew Rel.

By Religious News Service (6-14-73)

WATERLOO, Ont. (RNS) -- The Canadian Council of Churches' president, the Rev. Norman Berner, announced here that a dialogue between the Council and the Jews will begin shortly in Toronto.

A joint meeting, called at the invitation of the Canadian Jewish Congress will be held at Holy Blossom Temple after a luncheon. The CCC represents 11 Anglican, Orthodox and Protestant Churches, plus such related groups as the YM- and YWCA.

"It's part of an effort to make more contacts between Christians and Jews after the Jews' troubles with the United Church of Canada (a CCC member)," said Dr. Berner a Lutheran, who was interviewed during the annual meeting of Eastern Canada Synod of the Lutheran Church in America.

His reference was to the friction of recent years because of articles stressing the plight of Palestinian Arab refugees appearing in the United Church Observer. The magazine is edited by the Rev. A.C. Forrest.

In May, the UCC moderator, the Rt. Rev. N. Bruce McLeod, signed a pact with leaders of the Jewish B'nai B'rith organization in which the two organizations apologized to each other for conflict in comments on the Middle East situation.

CHRIST - Jew Rel.

CHRISTIAN STUDY GROUP DEFENDS ISRAEL

Statement Hailed By B'nai B'rith ADL

MERR. CURRY

NEW YORK, July 9 (JTA)²³—The B'nai B'rith's Anti-Defamation League has welcomed a statement by a group of leading Christian scholars denying that Israel's policy is one of belligerence and warning that "anti-Semitism is a Pandora's box from which spring out not only atrocities against Jews but also contempt for Christ."

The statement, by the 18-member Israel Study Group, asserts that Israel's sovereignty is valid "on moral and juridical grounds," that "Christian hostility and indifference" to Israel constitute "a major source of friction in contemporary Christian-Jewish relations," and that "the fierce persecution" of Jews by Christians has reflected "gross ignorance of Jewish history and religion."

Rabbi Solomon S. Bernards, director of ADL's Interreligious Cooperation Department, said the statement was "an exceptionally sensitive and insightful appreciation of Jewish faith, affirmation and self-understanding." The Israel Study Group, currently chaired by the Rev. John T. Pawlikowski, of the Catholic Theological Union, Chicago, was formed two years ago by the Commission on Faith and Order of the National Council of Churches and the Secretariat for Catholic-Jewish Relations. Its statement made several other points:

Even underground, as now, anti-Semitism is "a difficult virus to counterattack," having "a pervasiveness that infects our whole civilization." But fortunately "some Christian churches are working hard" to excise anti-Semitic references from liturgy and education.

Warns Jews May Be Made Scapegoats

Christianity "is rooted in the life of the People Israel," and "it is a tragedy of history that Jesus, our bond of unity with the Jews, has all too often become a symbol and source of division and bitterness because of human weakness and pride."

"Two religious traditions, not a single Judeo-Christian tradition, have shaped our culture," and "one's understanding of the spiritual nature of the human person remains incomplete without the other." Jewish worship and life are "authentic forms of service to the true God." The statement warned that if inflation and unemployment worsen or another depression sets in "we can be fairly sure that the radical right and/or the radical left will make Jews out to be the culprits."

METHODIST JOURNAL'S EDITORIAL
HITS CRITICISM OF 'SUPERSTAR'

CHRIST - New Rel.

By Religious News Service (7-16-73)

DALLAS (RNS) -- An editorial in a Protestant newspaper published here took issue with those who say the film version of "Jesus Christ, Superstar" is anti-Semitic.

The Rev. Judy Wiedman, associate editor of the United Methodist Reporter/Texas Methodist, a weekly with national distribution, particularly challenged a statement criticizing "Superstar" endorsed by nine national and 93 local Jewish community groups.

The statement was drafted by Gerald Strober, a Presbyterian on the staff of the American Jewish Committee.

It questions the film's presentation of First Century Jewish priests, treatment of Pilate (saying he is given too little responsibility for the death of Jesus), and the way the crowd at Jesus' trial clamors for crucifixion.

Mr. Strober maintained that the crowd scene promotes "collective Jewish guilt for the crucifixion."

In her reply, written for the July 20 issue of the newspaper, Ms. Weidman said, "If the priests are made to appear as the chief plotters against Jesus; if Pilate seems reluctant to get involved; if the mob calls out for Jesus' scalp, it's because that's the way the New Testament tells it.

"If those facts feed modern anti-Semitism, that's terribly unfortunate because mass blame is not the point and I don't believe it ever was.

"But modern interreligious goodwill notwithstanding, the fact remains that Jesus was an offense and a threat to the religious establishment of his day. And they eventually got him. What grew out of his death and resurrection is a faith which is honestly different from Judaism.

"That's not anti-Semitism; it's Christian history."

Earlier, the Christian Century, an ecumenical weekly published in Chicago, maintained that the film is not anti-Semitic. This issue did not come up in the review issued by the film unit of the U.S. Catholic Conference.

Anti-Semitism was not discussed in a "Superstar" review by the Rev. William Fore, head of the National Council of Churches film agency in the July-August issue of Film Information, published by the Council. Mr. Fore did not particularly like the film on other grounds.

However, Film Information carried a quite critical appraisal by Rabbi Marc Tanenbaum, national director of interreligious affairs for the American Jewish Committee.

Although she disagreed with those charging anti-Semitism, Ms. Weidman of the United Methodist Reporter found much to "mourn" in "Superstar." She did not like the "overplay" on the relationship between Jesus and Mary Magdalene and was offended by the weak image of Jesus."

8-1-73
CHRIST. JEW. REL

BBYO Conducts Survey of Gentiles on Jewish Issues

What does a large sample of the non-Jewish population of a typical, medium-sized Midwest community know and think about Jewish issues? A recent Midwest District 2 conference of the B'nai B'rith Youth Organization went into the streets and homes of Champaign, Ill., to find out. Covering over 1,000 respondents on issues concerning Israel, Soviet Jewry and the American Jewish community, the BBYOers and their adult advisors found considerable uncertainty, but a largely positive reception.

In relation to Israel, 50 percent of those responding felt the U. S. should continue its military support of Israel. Twenty-one percent felt that this should not be done. However, 29 percent was still uncertain. Almost 50 percent, however, did not think Israel should return territories captured in the June 1967 war; 27 percent were undecided or uncertain. There was far greater indecision in relation to whether or not Saudi Arabia would turn over to Egypt the jets sent from the United States (49 percent); 31 percent felt that Saudi Arabia would not do so.

There was less uncertainty about the basis for the problems in the Middle East (19 percent); the majority of those responding did not think the basis of the problem was "religious" in nature (51 percent). Thirty percent said that religion was the base of the problems.

From the survey results there seemed to be both a considerable lack of knowledge and uncertainty about the problems of Soviet Jewry. While 50 percent stated that Soviet Jewry was oppressed, 40 percent was not sure. A bare majority (51 percent) indicated that the Soviets were not allowing all Jews who applied to leave the country; 38 percent was undecided.

Almost two-thirds of those asked indicated that "all Jews from oppressed governments" should be allowed to immigrate to the United States. Also, almost 75 percent stated that the Jews were not "the only Americans who care about Soviet Jewry." Only 10 percent of the scattered Champaign non-Jewish sample thought the U. S. government should aid Soviet Jewry "not at all." A third thought the aid should come through withholding trade concessions (Jackson amendment and Mills-Vanik bill), while 57

percent thought this aid should come through other "diplomatic" means.

In relation to American Jewry, 26 percent of the sample was unsure, if anti-Semitism were widespread or not in the United States. Fifty-three percent thought anti-Semitism was not widespread. Sixty-two percent did not think the American Jewish community isolates itself; 22 percent felt this was the case.

Almost all the 200 young people, volunteer advisors and professional staff who participated found acceptance and interest in the survey. While there were no scientifically-controlled, random or stratified sampling, the survey areas were so laid out that the teams covered all major living areas of the city. The BBYO representatives attending the five-day conference at the University of Illinois were required to study materials on the various topics and on techniques of community action.

There were role-playing and simulated interview sessions, as well as presentations by Rabbi Robert Jacobs, Midwest Hillel director; James Klaber of the B'nai B'rith Anti-Defamation League, Philip Lerman, an Israeli, and representatives of the National Conference on Soviet Jewry and the Student Struggle for Soviet Jewry.

The survey was followed by a mass letter-writing campaign, following discussions of proper procedures in organizing such a campaign and preparing affective communications.

The goals of the community survey were not only to learn what a typical Midwest non-Jewish community thought about Jewish issues, but also were geared to the informal education and learning of both the young people and the non-Jewish community. The basic plans for the conference were formulated primarily by Stanley Harris, District 2 BBYO director with offices in St. Louis; Boris Feldman, South Bend, Ind.; Paula Sanders, Kansas City, Mo.; Scott Toback, Gary, Ind.; the youth workshop coordinators and pre-planners. Sue Frankle and Randy Lepon of Lorain, Ohio, were the overall conference youth coordinators. District 2 covers the Midwest states of Ohio, Indiana, Kentucky, Missouri, Kansas, Wyoming, Colorado and New Mexico.

STL. Jewish Light 8-1-73

AMERICAN UNIVERSITY PLANS
JEWISH STUDIES PROGRAM

By Religious News Service (3-6-73)

Christ. - Jew Rel.

WASHINGTON, D.C. (RNS) -- American University, a United Methodist institution here, is inaugurating the first Jewish studies program in the area leading to a bachelor's degree.

Harvey Lieber, acting director of the program, said the initiative for it did not come from the faculty or administration but from students, particularly a group called JEWS (Jewish Education Without Stalling). He said that "ethnic pride in your heritage" was a principal factor leading them to request the program, and that it seemed "like a natural" at American University where at least 40 per cent of the student body was Jewish.

The program is being financed by a two-year seed grant of \$100,000 from the Institute of Judaic Arts and Studies, which is led by a group of Washington community and business leaders. The university has promised to sustain the program after the initial two-year period.

American University already had a number of the courses to be included in the program, Mr. Lieber said, but "they were not tied together."

In addition to a dozen or more courses that will be offered in the program during the first year, students will be able to take courses offered by other members of the Washington Consortium of Universities.

Among the subjects of study will be modern Jewish philosophy, history of Zionism, government and politics of Israel, the role of education in American Jewish history and Hebrew language study.

Gershon Greenberg, a former professor of religion and philosophy at the University of Rochester, will be permanent director of the program.

NEW STATEMENT ON CHRISTIAN-JEWISH
RELATIONS IS PRODUCT OF 4-YEAR STUDY

THURSDAY, AUGUST 23, 1973

Christian - Jewish

By Religious News Service (8-23-73)

NEW YORK (RNS) -- A major new statement on Christian-Jewish relations, the product of a four-year effort by a study group including both Catholics and Protestants with a special interest in the field, declares that "in Christ the church shares in Israel's election without superseding it."

"The survival of the Jewish people, despite the barbaric persecutions and the cruel circumstances under which they were forced to live," the statement says, "is a sign of God's continuing fidelity to the people dear to him."

"For our spiritual legacy," it continues, "and for all that the Jews have done for the whole human race we Christians are grateful to God and to the people whom God has chosen as a special instrument of his kindness."

The traditional view of many Christians that the validity of Judaism ended with the coming of Christianity and that God's covenant with the Jews was dissolved when they failed to accept Jesus as the Messiah, the study group concluded, conflicts with New Testament teachings, particularly St. Paul's assertions in Romans 11.

The statement was prepared by the Faith and Order Study Group on Christian-Jewish Relations, convened in 1969 under the aegis of the National Council of Churches Commission on Faith and Order and with the cooperation of the Secretariat for Catholic-Jewish Relations of the National Conference of Catholic Bishops.

At a meeting of the NCC commission's executive committee, the statement was received for transmittal to appropriate groups for study and response. It has not yet been given any official endorsement, and is set forth as representing "a stage in a process leading, it is hoped, to a fuller theological statement." It has been published in the August issue of Ecumenical Trends, a monthly publication of the Graymoor Ecumenical Institute in Garrison, N.Y.

Along with its treatment of the theological relationship of Judaism and Christianity, the statement deals extensively with issues relating to the State of Israel.

"The validity of the State of Israel rests on moral and juridical grounds," the statement declares.

Though there is no consensus among Christians regarding the relations "between the chosen people and the territory comprising the present State of Israel," it continues, a connection is indicated by some biblical passages and therefore "Christians who see Israel as something more than a political state are not wrongly theologizing politics by understanding the existence of the Jewish state in theological terms."

As a state, Israel is open to "all the temptations of power," the study group acknowledged, and some critics call it "belligerently expansionistic."

"Visitors to Israel, however, can easily discover that the overriding concern of the majority of Israelis is peace, not more territory," the statement declares, adding that "Israel's anxiety about national defense" reflects "the anxiety of a people whose history has been a saga of frightful persecution, climaxed by the Holocaust of six million men, women and children

In regard to anti-Semitism in the United States, the statement says that although it is now "unfashionable," some recent studies show it to be on the rise, and that if severe economic problems should hit the country "we can be fairly sure that the radical Right and/or the radical Left will make Jews out to be the culprits."

Following the statement, the study group makes three recommendations to the churches:

-- New Testament passages that "might be interpreted as reflecting negatively on Jews and Judaism" should be handled with caution and sensitivity.

-- Christian preachers should "guard against any tendency" to portray Jews or Jewish groups from the New Testament as "negative models."

-- Christians should "respond with warmth and openness to the ways in which God is speaking and acting in and through Jewish life today."

"As a corollary," the third recommendation concludes, "we must prepare to speak and act forthrightly against all efforts to distort or to negate the status or/ Jewish life and experience. Jews are pilgrims with us, recipients of God's gracious love, sojourners on the way of salvation."

Members of the study group preparing the statement were:

Dr. Markus Barth, son of the noted theologian, Karl Barth, formerly a professor at Pittsburgh (United Presbyterian) Theological Seminary and now at the University of Basel; Dr. Roland de Corneille, an Anglican who serves as national director of the League for Human Rights of B'nai B'rith in Toronto; Dr. A. Roy Eckardt, a United Methodist on the faculty of Lehigh University in Bethlehem, Pa.; Father Edward H. Flannery, head of the Secretariat for Catholic-Jewish Relations of the NCCB; Dr. Robert T. Handy, an American Baptist on the faculty of the Union Theological Seminary in New York; Dr. Walter J. Harrelson, an American Baptist who is dean of the Divinity School at Vanderbilt University;

The Rev. William H. Harter, a United Presbyterian pastor in Margaretville, N.Y.; Dr. Frank H. Littell, a United Methodist who is director of graduate religious studies at Temple University in Philadelphia; Msgr. John M. Oesterreicher, director of the Institute of Judaean-Christian Studies at Seton Hall University in South Orange, N.J.; Dr. Bernhard E. Olson, a United Methodist who is director of interreligious affairs for the National Conference of Christians and Jews; Father John T. Pawlikowski, O.S.M., a professor at the Catholic Theological Union in Chicago; Abbot Leo Rudloff of the Benedictine Priory in Weston, Vt.;

Dr. J. Coert Rylaarsdam, a Reformed Church in America professor at Marquette University in Milwaukee; Father John B. Sheerin, C.S.P., an author and former editor of New Catholic World, monthly publication of the Paulist Fathers; Father Theodore Stylianopoulos, a professor at Holy Cross Greek Orthodox Seminary in Brookline, Mass.; Sister Rose Thering, O.P., a staff member at the Seton Hall Institute of Judaean-Christian Studies; Dr. John T. Townsend, an Episcopalian on the faculty of the Philadelphia (Episcopal) Divinity School, and Dr. Hans Eberhard von Waldow, a Lutheran (Lutheran Church in America) on the faculty of Pittsburgh Theological Seminary.

Consultation Of Churches And Jewish People Meets

RISE IN ANTI-SEMITISM
IN SOME AREAS IS NOTED

By Religious News Service (9-17-73)

CHRISTIAN-JEW RELATIONS

EDINBURGH (RNS) -- The Consultation of the Churches and the Jewish People, a unit of the World Council of Churches, reaffirmed opposition to anti-Semitism in biennial sessions here.

Members were disturbed to learn that anti-Semitism seems to be on the rise in some areas of the world. The consultation said it intended to do everything possible to combat this threat.

The meeting was chaired by Anglican-Archbishop George Appleton of Jerusalem, chairman of the World Council agency. Special theme studies covered the Old Testament, its use and understanding by both Jews and Christians. Papers were read by Jewish and Christian scholars.

As a result of reports on the possible increase of anti-Semitism, the consultation decided to restate and underscore its purposes, which were listed as follows:

-- To help Churches achieve a better understanding of Jews and Judaism and to stimulate discussion on issues which are fundamental to the relationship and witness to Jesus Christ in relation to the Jewish people.

-- To assist Churches, mission agencies and councils of churches to consult with one another and clarify their understanding of the nature and content of their witness to Christ in relation to the Jewish people.

-- To foster dialogue and reconciliation between Christians and Jews, to work together in the prevention of any form of racial or religious discrimination, and together with people of different faiths to promote social justice and peace.

-- To encourage the production and circulation of appropriate literature on Christian-Jewish relationships.

-- To urge the Churches to engage in biblical and theological study of the meaning of the history and experience of the Jewish people.

Members of the consultation were invited by the Jewish community in Glasgow to visit the Garnet Hill Synagogue and a home for the aging and to attend a reception given by its representative council.

The friendly relations between the Churches and the Jewish community in Scotland was seen as an example that could be emulated elsewhere.

NCC PRESIDENT ADDRESSES
CATHOLIC LAITY COUNCIL

Christ - Jew ME PR-CHRIST.

By Religious News Service (10-23-73)

NEW ORLEANS (RNS) -- Christians must be "instrumental in quieting the angry waves" threatening the survival of 20th Century humanity, the president of the National Council of Churches told the convention of the National Council of Catholic Laity here.

The Rev. W. Sterling Cary of New York City preached before 2,000 delegates. The United Church of Christ clergyman heads an organization made up of 31 Protestant and Orthodox Churches.

Creation's boat is "about to go down," he said, using imagery from a passage in Mark 4 when the Disciples of Jesus, caught in a storm at sea, cried out to the Lord, "Do you not care if we perish?"

"The wounded mountains, bearing the scars of strip mining, the polluted streams and smog filled atmosphere, the desolate forests stripped of their trees and wildlife and the threatened children of men..all of creation joins in the anguished cry, 'Do you not care if we perish?' he asked.

Mr. Cary discussed some of the most turbulent areas in the storm: South Africa, Mozambique, the Middle East, Chile, America's urban centers and the U.S. federal government.

Faith in the U.S. political system, he said, is being tested by daily revelation of "corruption in the highest places." Such corruption is being exposed not by the church but by a "much maligned press" which is more the voice of God in the situation than are the "people of God," according to Mr. Cary.

On the conflict in the Middle East, the National Council president said: "The promised land of Old Testament history today is brutally transformed. Instead of being a land of life, flowing with milk and honey, it is a land of death....

"God's children, Arab and Jew, have suddenly become the sons of Cain. This recent eruption of conflict and war cannot so dominate our concern that we lose sight of the yesterdays.... The lostness and wretchedness of dispossessed Arabs exiled by war from the homes of their childhood, living in refugee camps.... The anti-Semitism and its resultant threat to the tiny nation of Israel, surrounded by a sea of hostile nations but determined to survive."

He said the nations of West and East (the U.S. and the Soviet Union) have refused to press seriously for a solution to the trouble and the consequences of that failure is seen in the October fighting in the Mid-East.

Mr. Cary asked what the world's problems mean for faithfulness to God. He replied that one implication is that Churches may not limit their agendas to private morality.

The church, he said, must preach to the systems "perpetuating ancient injustice." Evangelism, he added, is the "struggle to humanize modern existence."

DOMESTIC SERVICE

-21-

TUESDAY, OCTOBER 23, 1973

NCC PRESIDENT ADDRESSES
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The church, he said, must preach to the systems "perpetuating ancient injustice." Evangelism, he added, is the "struggle to humanize modern existence."

It is not enough, he stated, for churches to advocate the reordering of national priorities when congregations of Christians and Jews in local communities remain wedded to priorities of the past.

Protestants, Roman Catholics and Jews, he said, conduct national dialogues, but at the neighborhood level contacts seldom go beyond "polite fellowship."

"Some of the people of God," he continued, "find it necessary to join political and secular organizations whose agendas focus on the world while religion often focuses on its own institutional survival."

"There's an outside world where people live in the midst of the storm on a boat that is about to go under," Mr. Cary concluded. "Religious institutions must have agendas which address the issues of peace, justice and liberation."

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STENDAHL SEES 'FRUSTRATED LOVE'
AS CHRISTIAN-JEWISH 'FACTOR'

CHRIST. JEW.

By Religious News Service (11-6-73)

WASHINGTON, D.C. (RNS) -- "Frustrated love" has been one of the factors of division between Christians and Jews throughout history, the dean of the Harvard Divinity School said here.

In the second annual King Christian X Memorial Lecture on Jewish-Christian Relations, given at Luther Place Memorial Lutheran church, Dr. Krister Stendahl cited this as one of four reasons for division.

Explaining his concept of "frustrated love," Dr. Stendahl related that Christian frustration about Jewish failure to respond to the Gospel turned to bitterness, which in turn developed into name calling, hatred, and pogroms. Jewish failure to respond to the Reformation, he said, led Martin Luther to "an anti-Semitism which is among the worst in Christian history."

The other three factors in Jewish-Christian separation, Dr. Stendahl commented, have been misuse of Christ's "ferocious critique" of certain aspects of the Judaism of His time, the concept of "Jewish guilt" in the crucifixion of Christ, and different understandings of the relationship between Law and Gospel.

According to Dr. Stendahl, Jesus' critiques of Judaism fell into "alien hands" and were used by gentiles (Christians) against the Jews after the church became predominantly gentile in composition.

As the story of Jesus was told and retold, he related, it was given an emphasis that "the more guilty are the Jews and the more benign is Pilate." Some contemporary examples of portrayals of this "Jewish guilt" are the Oberammergau Passion Play and "Jesus Christ Superstar," the Harvard Divinity School dean said.

With regard to Law vs. Gospel, Dr. Stendahl stated that Christians have had the misconception that Jews were slaves to legalism while Christians were free in the Gospel. He said that when he encounters Christians with such thinking, he asks them whether the Jews they know are strong advocates of law and order while the Christians are more inclined to be forgiving.

Looking to the future, the theologian predicted that the minority status of Christianity would become increasingly obvious in years ahead. He suggested that Christians might then learn from Jews how to survive as a minority religion.

Dr. Stendahl also said that he interprets certain passages in the writings of St. Paul to mean that Christ will eventually be the unifier of Jew and Christian, although he does not think it means that all Jews will become Christians.

On another aspect of prophecy, he held that it is "wrong and condescending for Christians to tell Jews how to read their Scriptures" concerning a physical Jewish homeland.

Following Dr. Stendahl's lecture, the Rev. John Steinbruck, pastor of the century-old Luther Place church, commented that the lecture had helped him to see that Christians and Jews should see themselves as members of the Family of God and stay in "loving communication" even though they do not agree on everything.

"It's like a creative tension within a family," Pastor Steinbruck said. "You love your family, but (disagreement) doesn't prohibit you from communicating intensively when something you believe in deeply (comes between you.)"

A native of Sweden, Dr. Stendahl was ordained a priest in the Church of Sweden. Since coming to the U.S., he has been a member of the Lutheran Church in America. He is a member of the World Union of Jewish Studies and a fellow of the Society for Religion in Higher Education.

The King Christian X Memorial Lectures are named in honor of the World War II ruler of Denmark, who led his people in saving virtually all Danish Jews from imprisonment and death during the Nazi occupation. Last year, the inaugural lecture was given by Dr. Samuel Sandmel, provost of Hebrew Union College in Cincinnati.

RABBI'S DAUGHTER LEAVES \$30,500
TO CHRISTIAN LIVING FOUNDATION

By Religious News Service (11-8-73)

CHRIST. JEW.

PAWLING, N.Y. (RNS) -- A \$30,500 bequest to the Foundation for Christian Living (FCL) here, the largest ever received in its more than 30 years, has come from the estate of a rabbi's daughter in Detroit.

Col. Oliver E. Porter, assistant executive director of the Foundation, announced that after several small bequests, the late Dorothy M. Hurwitz divided her estate equally between the FCL and the Jewish Home for the Aged in Detroit. The Foundation is an extension of the ministry of Dr. Norman Vincent Peale, and was founded by his wife, Ruth, to distribute copies of his sermons to persons requesting them.

According to Col. Porter, the Foundation has no records of any previous associations with Miss Hurwitz, who died May 16, 1971, at the age of 65. The daughter of the late Rabbi Ruben Hurwitz told her attorney that she wanted to leave bequests to Christian and Jewish organizations, and specifically named the FCL as a Christian group.

Miss Hurwitz's bequest "is being used to provide literature to those in hospitals, nursing homes, and confined to their own homes who cannot afford to buy inspirational reading materials," Col. Porter said.

CHRISTIAN SENSITIVITY TO JUDAISM
HELD KEY TO IMPROVED RELATIONS

CH R157. JEW. REL.

By Religious News Service (11-23-73)

HARTFORD, Conn. (RNS) -- Christian sensitivity to Judaism is essential for better Christian-Jewish relations, a Roman Catholic priest told Hartford area religious leaders.

Father John T. Pawlikowski, assistant professor of socio-political ethics at the Catholic Theological Union in Chicago, said specific actions are more important than "general calls for brotherhood."

He spoke at a conference on Christian-Jewish relations at Mt. St. Joseph Academy in West Hartford.

Superficial ecumenism, according to Father Pawlikowski, "deludes us into thinking we have real dialogue when we do not."

He called on Christian leaders to talk to their congregations about Judaism, dispel false beliefs about Judaism fostered by the New Testament and study theology from Jewish sources.

Roman Catholic priests must discuss "the Vatican's basic hostility to Zionism," Father Pawlikowski said, and explain the church anti-Semitism that has "been torn out of Christian textbooks."

Liberal Catholics are not as sympathetic toward Jewish problems as they once were, he added. "Jews are no longer classed by them as a persecuted minority."

One area that may never be resolved is the issue of intermarriage, Father Pawlikowski said. He suggested that Jews are generally much more strongly opposed to interreligious marriage than many Christians.

Jews fear "annihilation by assimilation," and Christians should "understand the basis of the Jewish opposition," the priest added.

LUTHERAN CONGREGATION SPENDS
CHRISTMAS HELPING SOVIET JEWRY

^{CHRIST JEW}
WASHINGTON, Dec. 25 (JTA) ²Members of a Lutheran congregation here are celebrating their Christmas by organizing support for Soviet Jewry. More than \$100 has been raised from a series of open house parties given by the Luther Place Memorial Church. The fund-raising drive is spearheaded by Pastor John Steinbruck, whose interest in the cause of Soviet Jewry is a long-standing one. For the past two years Pastor Steinbruck has participated regularly in the daily vigil at the Soviet Embassy.

He was instrumental in his congregation's adoption of a Soviet Jewish prisoner, Valery Kukui. Members of the congregation send letters to Kukui regularly and have attempted to get through to him by telephone several times. They have also planted a tree in his name in Israel. Pastor Steinbruck disclaims his motives for helping Soviet Jews are primarily altruistic. Involvement with this cause, he maintains, enables members of his congregation "to fulfill themselves as Christians, to be what they profess to be."

Pastor Steinbruck believes that the gospel provides not only a justification, but a mandate for aiding all oppressed people. This Christmas, the Pastor said, the issue of Soviet Jewry has given purpose to festivities of his congregation. "Next year," he says, "we hope to have more time to plan projects more carefully. But of course," he concluded, "I would rather hope that by then we won't have to."