



THE JACOB RADER MARCUS CENTER OF THE
AMERICAN JEWISH ARCHIVES

Preserving American Jewish History

MS-603: Rabbi Marc H. Tanenbaum Collection, 1945-1992.

Series C: Interreligious Activities. 1952-1992

Box 15, Folder 4, Christian teachings about Jews, 1961-1963.

File J. Hershey
NCCM

October 30, 1961

Rabbi Marc H. Tanenbaum, Director
Interreligious Affairs Department
The American Jewish Committee
165 East 56th Street
New York 22, N. Y.

Dear Marc:

I was most impressed by your thoughtful letter to Bishop McNulty and, of course, Mr. Caplan's letter to Archbishop Alter. It is this kind of response to our efforts that will help build the bridge that is so necessary these days and also give us the encouragement to continue in this kind of program.

I would like very much to join you in exploring the possibilities for the future. I am not sure when I will next be in New York but will let you know. In the meantime, if you should happen to be in Washington let's try and get together here.

Sincerely yours,

Martin H. Work
Executive Director

Religion In Suburbia

What Laymen Expect Of Bishops



A SENSE OF MISSION: "The Church cannot shut herself up, inactive, in the privacy of her churches and thus neglect the mission entrusted to her by Divine Providence, the mission to form man in his fullness and so ceaselessly to collaborate in building the solid basis for society." James J. Lamb of River Edge, national director of the Association for International Development, ponders the late Pope Pius XII's statement to Cardinals on the mission of the Church. (The Record photograph.)

Lamb Hopes Council Will Emphasize Total Mission Of The Church

(One in a series of articles on persons, places, and things affecting the religious life of Bergen and Rockland Counties.)

By WILMA SUPIK
(Religion Editor)

"I have every reason to believe that the coming ecumenical council will fan into a powerful blaze the slow-burning embers of a new spirit for a new age."

TIME FOR ACTION

Speaking is James J. Lamb of River Edge, one of the nation's most apostolic laymen.

We asked Jim, national director of the Association for International Development, what he—as a layman—expects of the Second Vatican Council, announced on Christmas Day by Pope John XXIII. The Council, to convene in Rome sometime in 1962, will probably consider the faith of the Church, the government of clergy and laity, the sacraments, the liturgy, the Eastern churches, the missions, the lay apostolate, and Christian unity.

"In a period of history when overwhelming problems lead millions into despair, fantasy, or Godless solutions, signs everywhere show us that the Holy Spirit wishes us to know this is the time of breathtaking opportunity," Jim says.

The 1962 Council, at which some 3,000 Catholic Bishops and other prelates will get together, will be the first since 1869 and only the twenty-first in Christian history.

A LIVING PARISH

From the layman's point of view, Jim hopes the Council will focus the attention of the entire world on the total mission of the Church—the Church laboring and sacrificing for the spiritual and physical welfare of every man.

"It is now that the ecumenical council must awaken Christians everywhere, inspiring them to unlimited giving of self—the people of God moving through time and effecting a holy mission," he says.

Jim is hopeful of discussion and action in these areas:

- 1.—The parish.
- 2.—The liturgy.
- 3.—Roles of religious and laity.
- 4.—Education.
- 5.—World service.

Jim hopes the Council will promote the parish not as a self-contained unit, but as a mission cell, concerned for and reaching out to energize every person and every institution.

"Overflowing into the whole world, the parish must be seen as a dynamic and vital part of the Body of Christ," he says.

"There can be no exclusive preoccupation with educating the children and administering the sacraments to the parents. The parish must function so as to produce Christian adults, that is, people instructed and motivated to achieve a Christian society—concerned about all its

members—and a climate in which all people can recognize God in his creation."

Secondly, Jim hopes the Council will prescribe, not merely further encourage, greater participation of the laity in the mass, including considerable use of the vernacular.

"Since the liturgy is the center and source of the Church's worship, the people of God must gather together with their ministers in ways that will more fully praise God and inspire them to an active realization of their mission," he explains.

"In particular, as the mass is the central act of worship for Catholics, it must become a living, dynamic force in their lives," he emphasizes.

"Whereas mass attendance is now largely an act of obedience and reverence, it must become a powerful means for genuine worship, formation, commitment, and growth," he says.

"The mass must inspire, teach, and send forth Christian dedicated to the service of the Church and mankind. It must level ghetto walls and sublimate efforts at selfish, private sanctity."

THE SLEEPING GIANT

Thirdly, Jim hopes the Bishops of the world will more clearly define the roles of the religious and of the laity. The priest, he says, is especially prepared and empowered to teach and sanctify men, and the layman, to erect and redeem society.

"Here in the United States the sleeping giant—the laity—gropes to fulfill its mission," he says.

"There is, for instance, desperate need for priests to form enlightened and dedicated adult Christians. Priests are overburdened, and spiritual directors are hard to come by.

"Yet thousands of men called and formed as priests find themselves teaching physics and mathematics, managing diocesan newspapers, tied down with business aspects of parish responsibilities and the like.

"Given the proper formation and inspiration, thousands of laymen could assume roles that a properly lay, and priests could be freed to labor in tune with their vocations and the desperate needs of our times."

SENSE OF MISSION

Fourthly, Jim hopes the Council will force Catholics to take a still deeper look at education. Students, he says, must be allowed to choose their skills, professions, and state of life because they believe them to be important as a result of their commitment to Christian values, not to the values of Madison Avenue.

Catholic-school graduates must go into the world with a dedication to living, creating, and redeeming, according to God's plan, he stresses.

"Our young people must see their lives as a wonderful challenge—a personal mission in a life of meaningful purpose," he says. "They must see family life as a



MISSION-CONSCIOUS: Pope John XXIII, spiritual leader of a half billion Roman Catholics, this week convoked the Second Vatican Council for 1962, stressing the urgency of bringing the energies of the Gospel to the modern world. More than 3,000 Bishops and other priests will gather in Rome for what should be the most publicized ecumenical council in history.

glorious commission, not an isolated unit, but a special community established for a mutually rewarding and holy end, within the framework of the human family."

ONE MISSION

Lastly, Jim hopes the Council will expand and capitalize on the great vision and the principles of "Mater Et Magistra", Pope John's encyclical on social justice, exhorting Christians to see their proper role of sharing prayer, material resources, and personal talents all over the world.

"In these years when mankind is passing through times of great anguish, Catholics must perceive the new and developing countries as part of one mission, one responsibility," he says.

"Atheistic Marxism must be recognized for the evil challenge it is, but the practice of the fundamental virtues of justice and love serve as the primary motivation for active concern."

PETER AND PAUL

Jim Lamb's expectations for the Second Vatican Council can be summed up in the phrase "A new spirit for a new age."

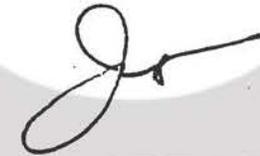
He hopes the Bishops of the Church, gathered together with the Holy Father, Pope John, with the Holy Spirit in their midst, will offer a great vision and concrete measures that will move Christians to show the world the Church as St. Paul knew the Church, and that this in turn will accelerate the current movement of greater understanding, good will, and co-operation among all Christians.

"Surely," Jim concludes, "we have every reason to have great and heroic hopes, for never has the Church been led by a Pontiff who more fully exemplifies the total mission of the Church—who reaches out great, loving arms of strength, compassion, and purity to all men, all the sons of God."

THE AMERICAN JEWISH COMMITTEE

Institute of Human Relations • 165 East 56 Street, New York 22, N. Y. • Plaza 1-4000

date January 3, 1962
to Rabbi Marc Tanenbaum
from Ira Gissen
subject Ecumenical Council



AMERICAN JEWISH
ARCHIVES

In connection with your work regarding the forthcoming Ecumenical Council I believe the enclosed article, which appeared in my local newspaper, will be of interest to you. It presents the views of James J. Lamb who is a resident of my home town and is National Director of the Association for International Development.

THE BROOKLYN JEWISH CENTER

667-691 EASTERN PARKWAY

BROOKLYN 13, NEW YORK

ISRAEL H. LEVINTHAL, D.H.L., D.D., D.J.T.
RABBI

February 8, 1961

Secretary
American Jewish Committee
386 - 4th Avenue
New York, N. Y.

Dear Sir:

I think you will be interested in the letter that I published in the enclosed "Brooklyn Jewish Center Bulletin" on page 3.

As I mentioned there, to date I still have not received a reply from the Dean.

Perhaps you too dealt with the matter. If you did, I would be glad to hear from you.

With sincere greetings,

Faithfully yours,

Israel H. Levintal
ISRAEL H. LEVINTHAL

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J. H.

IS ANTI-SEMITISM INHERENT IN CHRISTIANITY?

(Letter by Dr. Howard A. Johnson, Canon Theologian of the Cathedral of St. John Divine)

I n t r o d u c t o r y N o t e: August 25, 1958 The New York Times reported a sermon on the significance of the Holy Communion by Dr. Johnson. He was quoted as having declared: "There is nothing sad or mournful about the remembrance of Christ's death." This sentence prompted me to write Dr. Johnson to ask what his Church taught on the role of the Jews in the death of Jesus. I added that I could not understand how the Church could claim the death of Jesus on the cross as God's preordained way of bringing salvation to man, and, at the same time, to brand it as the most heinous crime for which Jews are to bear the guilt for all time. Dr. Johnson replied at once in a most gracious letter, which seems to me to be a very significant statement on the subject of Christianity's responsibility in anti-Semitism. The recent rash of swastika-smearing and concomitant anti-Semitic manifestations in so many countries, including the United States, makes Dr. Johnson's letter a most valuable contribution to the ensuing discussion.

Joshua Hochstein

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THE CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
Cathedral Heights, New York 25, New York

The Rev. Howard A. Johnson, D. D.
Canon Theologian

August 28, 1958.

My dear Mr. Hochstein:

I very much appreciate your letter of August 26th and the spirit in which it is written.

One of the things of which Episcopalians are most ashamed is the indisputable fact that the Christian Church over the centuries has unconsciously (and, sometimes, alas, even consciously) contributed to the evil phenomenon of anti-Semitism because of the way the Christian doctrine of the Atonement has been presented. For this reason you will find most well-instructed Christians doing everything in their power to combat anti-Semitism on all levels, and also laboring to see to it that the meaning of the Cross is taught in such ways that it can no longer give rise to prejudice against Jews. This we regard as a paramount duty in order, if possible, to make up for the harm that was done. . . .

I want to share with you some remarks made by a great teacher of mine when, after lecturing on the theology of the Apostle Paul, he was asked a question about the Church's attitude toward the Jews. The material I am about to offer you is somewhat rough in its form of expression. Dr. Mollegen, who is Professor of New Testament at the Virginia Theological Seminary, was speaking extemporaneously and his remarks were taken down by tape recorder and were not subsequently edited. What Professor Mollegen has to say will, I think, show you how well aware Anglicans are of the problem and what the general mind of Anglicanism is in reacting to it. Unfortunately, the exact form of the question was not recorded, but the answer is nonetheless luminous. . . .

We face the fact the very teaching and promulgation of Christianity seems to provide an occasion for anti-Semitism. I could tell you some very ugly stories about that, and I will tell you one which is ugly enough. A friend of mine, a bishop, preached not long ago the three-hour Good Friday service in his own cathedral church. He is well-known as a great preacher and exponent of the Christian religion, and he is nationally, if not internationally, known as a champion of social justice; there is no man in the American Church who is freer from anti-Semitism than he. At the end of the service (which he himself had preached), a man leaving the cathedral was heard saying: "If I could just get my hands on a Jew at this moment..!"

This is something we should be aware of. In a community nearby where I live, one of my friends, a young Jewish mother, told me that the simple relating of the Easter story by her six-year old daughter's public school teacher, combined with the singing of Easter hymns in the school, had brought the child (this was her first year in school) home to ask: "Mother, are we Jews?" When the answer was "Yes", the little girl broke into stormy tears and begged: "Let's not be Jews." "Why?" asked the mother, "Because they crucified that lovely man Jesus", was the answer.

Now, we ought to be aware of the fact that the very teaching and promulgation of Christianity can submit itself to this use. It is therefore very important--very important--that we be straight on our theology of the Crucifixion. This theology might be put this way: the Jew was involved in the Crucifixion of Jesus in exactly the way that you and I are involved in every social injustice that occurs in our time. If you regard the execution of Sacco and Vanzetti as a great social crime, as I happen to do, we are involved in that. That's the first point.

Secondly, remember that it was the official and coercive power of the Roman Empire which actually executed Jesus; the Jew was involved to the extent that he was, not as Jew but as a man. It wasn't his Jewishness that crucified Christ; it's the position of the whole New Testament and of all the depth-points in Christian theology--the really great theologians--that the Jew was the highest religious development of mankind. Therefore it was only among the Jews that God could really precipitate the issue between man and Himself. Only because they were so highly developed religiously were they close enough to God to crucify the embodied life of God.

If one will think of what happened to St. Paul in Athens, and ask oneself what would have happened to Jesus if he had been born in Athens, one will realize that the Crucifixion would have been impossible. Because when St. Paul preached in Athens, the people listened, and they said: "This is an interesting new philosophy. We are happy to listen to the traveling Stoic Lecturers; we will submit ourselves to lectures on Platonism, or Aristotelianism, or almost anything. This is an interesting new thing; come back and we'll talk about it some time." Jesus would have been ignored, relatively speaking, in Greek culture; he would not have been significant or important. That is, it was only among the Jews, as Jesus emerged against the background of the great prophetic religion, that God was able to precipitate the problem--that He was able to confront the highest reach of religiously developed mankind.

The Christian always understands (this is part of justification by faith and not by works) that we always approach the Almighty God as being organic and indigenous parts of a world which crucified Christ. Therefore one cannot live in the presence of Almighty God, except in so far as we imposed this Cross on the life of God, because for us the Divine Forgiveness supports and maintains us only when we are profound enough to grasp the fact that you and I and no living mortal can ever be good enough to escape participation in the Crucifixion of Christ. Our very access to God is through this attitude, and through the activity on God's part which reaches through our Crucifixion of Christ and grasps us with a forgiving love, the measure of which is in the passion of Christ.

We have really penetrated to the real depth-level of Christianity only when we know the meaning of the Christian doctrine of the Atonement, when we understand what the New Testament and the Prayer Book speak of when they say that we are saved only by the death or the blood of Christ. This is the only way that I know of to understand Christianity in such a way as to be at one and the same time faithful to its profundity and also free from its implications of anti-Semitism--by coming alongside of the Jew as fellow-crucifiers of Christ, and finding our new relationship to God from that point, not in superiority to the Jew but as recipients of the Divine Forgiveness which the Jews have not yet understood and have not yet received.

If anti-Semitism were based truly on personality, it would never be anti-Semitism. You would just say, "There are some people I don't like." But there seem to be some traits that some individuals find objectionable and identify with racial traits--that is, sociological-racial traits. No, I don't think you can ever say that anti-Semitism is purely a personal thing, or purely an economic thing. One has to be fair, I think, and say that Hitler understood anti-Semitism much better than the liberal conscience in the modern world, because Hitler knew that he had two great foes which he had to destroy at their very root before he could destroy Western Civilization. Those two foes were Judaism and Christianity.

Part of the challenge of the Jew and part, but no means the sole reason, of the hatred aroused by the Jew is because he is the incarnation of social righteousness—he is the Law. I ask you to go across the country and look into every single community in the United States, and find out who are the people who are taking the most zealous, heroic, and self-sacrificial action in the championship of social justice in this nation. And I'll bet you you'll find two Jews for every Gentile Christian. Read Arthur Koestler's Thieves in the Night if you want the essence of the Jewish dilemma and the Jewish nature. They are portrayed, I think very profoundly.

I have tried to explain all this in a longish sermon. It is doubtless presumptuous of me to inflict it on you, but I am enclosing a copy, for you have shown such a sensitive and intelligent interest in the whole realm.

Finally: those who in the name of Christ would call the crucifixion "an unforgivable Jewish crime" only show how far they are from having the mind of Christ who, while we drove the nails, prayed, "Father, forgive them, for they know not what they do."

There is no slightest trace of a "spirit of controversy" in your letter. Neither is there in mine. Would that all discussions between people of differing religions could be carried on in so irenic a manner!

Yours very sincerely,

Howard A. Johnson.

X X X X X

C o m m e n t: (1) Dr. Johnson's letter is a frank and noble avowal of the problem. It is a forthright statement and acknowledgement of the responsibility of the Church for anti-Semitic indoctrination in the course of its doctrinal teaching and preaching.

(2) My purpose in reproducing Dr. Johnson's letter at this time (February, 1960) is by no means theological polemics, for which I have no competence. I believe that this statement by a Christian scholar and theologian of authoritative position is most helpful in understanding the problem of anti-Semitism, which has so often been described as "a Christian problem."

(3) It seems to me that basic to this problem is the need of the Church to validate its theology through its reinterpretation of the Hebrew Scriptures. This has compelled the Church, from the New Testament down to current theological writings, to denigrate Judaism and its validity even for Jews.

(3) In the specific case of the deicide charge against the Jews, the Church, it seems to me, struggles with a dilemma of its own—the dilemma of co-existence within itself of Judaism and paganism. From the latter the Church chose to borrow the concept of a god who is born, dies, and is resurrected. Against this compromise with the pagan world it made a successful bid for, the Jewishness within Christianity has always rebelled. The death of its god was shifted to the shoulders of the Jewish People as the unforgivable crime.

(4) The prospect of a solution is dim, since the problem is placed by Christian theologians where Jewish action cannot reach it. No inter-faith program can be expected to modify the doctrines of the Church. Furthermore, as Dr. Mollegen states in the quotation from his lecture cited by Dr. Johnson, the only conceivable way to salvation is through the blood and death of Jesus. I doubt very much that the suggestion he makes that Jews be viewed as co-crucifiers with Christians will make much of an impression on the Christian masses. Their cry of "Christ-killer" is still reserved for Jews only with plenty of malice aforethought.

(5) How little the masses may be expected to accept Dr. Mollegen's interpretation of the Jewish role in the death of Jesus is easy to estimate from the fact that a distinguished Anglican scholar only recently repeated the "Christ-killer" cry in a book otherwise highly praised for erudition. The book is "Educational Ideals in the Ancient World" by Dr. William Barclay. It was reviewed in THE JEWISH CHRONICLE (London) for February 5, 1960, under the heading "Virulent Prejudice" by a very noted Anglican scholar, the Rev. Dr. James Parkes, known for his works on Judaism.

Dr. Parkes writes: "Everything which I have said about it is favorable and, I honestly believe, deserved. But here is the rub. In this book as in the well-known New Testament commentaries of the same author, there is the same feature: suddenly and unexpectedly there will break into the text a remark, not of a somewhat hostile character to the Jews, but of such virulently pathological anti-Semitism that the reader is just knocked backwards. In this book it occurs on page 47: 'It would be easy to make much of the fact that the higher it (i.e. Jewish education) went, and the more developed it became, the more it went lost in the minutiae of the Law, until it issued in that terrible legalism which crucified Jesus Christ.' "

(6) The problem involved in the "very teaching and promulgation of Christianity", as Professor Mollegen puts it, was pointed up recently (NEW YORK TIMES, Jan. 18, 1960) by Dr. John C. Bennett, Dean of Faculty at Union Theological Seminary, N.Y. According to the Times article, Dr. Bennett "charged yesterday that 'image and suggestions' in some Protestant Sunday school lesson materials stimulated anti-Jewish prejudices. The Protestant leader said that even when there was little explicit anti-Judaism among Christians, there was a religious conditioning 'which prepares them for a negative attitude toward Jews'.....He gave as one example the 'misuse of the Crucifixion story', when it is implied 'that all Jews--even contemporary Jews--share responsibility for the crucifixion of Christ'."

(7) The instances cited by Dr. Parkes and Dr. Bennett are only two single items in a long history. Malcom Hay, noted Catholic historian, has given the subject full and ample treatment, on the basis of Church sources and documentation, in his remarkable book "The Foot of Pride" (Beacon Press, 1950). The introduction is by the leading Catholic layman, the late Thomas Sugrue.

(8) In view of the above evidence of the doctrinal source of Christian anti-Semitism, there is a very serious question about the validity and value of the so-called interfaith programs which Jews support financially in such a disproportionate share. The entire concept of this activity is questionable. Can any amount of Jewish funds "educate" Christians away from their doctrinal beliefs? Even if that were conceivable, does anyone really believe there are enough Jewish funds to achieve that?

(9) What Prof. Mollegen, Dr. Johnson, Dr. Bennett, and Dr. Parkes tell us about the nature of Christian anti-Semitism also casts a great deal of doubt on the validity of all the "sociologized" explanations of and solutions for anti-Semitism that Jewish defense agencies are so fond of spending sorely needed communal funds on.

(10) It would seem to me that the Hillel Foundations and the newly-created Jewish Culture Foundation of the Council of Jewish Federations & Welfare Funds represent much better and worthier causes on which funds now wasted on inter-faithing could be spent with greater returns. Jewish students on the campuses of all colleges and universities, who haven't received much beyond the perfunctory "Bar-mitzvah" training, imbibe Christian anti-Semitic images of the Jew from the literature and history they study. All of the Western literatures they get to know better than Hebrew or Yiddish literature (of which most Jewish youth know nothing at all) present the Jew in the anti-Semitic image nourished by Christian doctrine. Even the dictionaries of the Western languages are replete with denigration of the Jew. Only recently, France was stirred by a scandal of dictionary anti-Semitism in the case of the celebrated Petit Larousse and the other publications of this famous firm. The Board of Education of Paris banned them from the schools! These dictionaries were exposed as containing anti-Semitically slanted biographical notes about men like Léon Blum, etc., in addition to anti-Semitic definitions for "Jew", etc.

(11) Every Jew contributing to any type of "inter-faith" program by any Jewish organization should revise his thinking in the light of Dr. Johnson's letter--or start to give the matter some thought.

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nccit

October 9, 1961

Mr. Mathew Ahmann, Executive Director
National Catholic Conference
for Interracial Justice
21 W. Superior Street
Chicago 10, Illinois

Dear Mr. Ahmann:

Pursuant to Dr. John Clawson's recent letter to you, the enclosed press release has been sent out to the English-Jewish press throughout the country.

Copies have also been forwarded to the regional area directors of the American Jewish Committee with specific suggestions for follow-up in cooperation with your local Catholic Interracial Councils.

On your next visit to New York City, I hope it will be possible for us to meet in order to discuss areas of common interest. Warmest regards.

faithfully,

Rabbi Marc H. Tanenbaum, Director
Interreligious Affairs Department

MHT:fb
Encl.

B.C. D.D

J.S.
w/ce { Father Cronin
al { Mary Higgins
Harold Swanson

NEWS

THE AMERICAN JEWISH COMMITTEE
INSTITUTE OF HUMAN RELATIONS
165 East 56 Street • New York 22, N. Y. • Plaza 1-4000

Washington Office: 1012 14th Street, N.W. • Wash. 5, D. C. • District 7-3204
European Headquarters: 30 Rue la Boetie • Paris 8, France
South American Headquarters: Libertad 773 • Buenos Aires, Argentina

◀ **This is the American Jewish Committee:**

- ◀ Founded in 1906.
- ◀ Pioneer American organization combating bigotry, protecting the civil and religious rights of Jews here and abroad, and advancing the cause of human rights everywhere.
- ◀ Chapters and units in more than 50 principal cities; members in more than 550 American communities.

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FOR RELEASE ON RECEIPT

New York...The American Jewish Committee today hailed a resolution by a leading Catholic organization which urged Roman Catholics "to work for the complete removal of anti-Semitic prejudice where it exists in ourselves and our nation."

The resolution adopted by the National Catholic Conference for Interracial Justice, at its recent convention in Detroit, stressed that the revelations at the Eichmann trial have not been "related sufficiently to our own responsibilities as Catholics and Americans" to eradicate anti-Semitism.

The resolution scored the "evil of anti-Semitism wherever and whenever it occurs, subtle and violent, in small things as in large." It urged all Catholics "never to forget the towering infamy to which the small things of this kind of hate, have grown in other lands in our own lifetimes."

Dr. John Slawson, American Jewish Committee Executive Vice-President, praised the Catholic agency for its recognition of this tie between non-violent anti-Semitism and Nazi-like persecution.

The Committee also took note of another section of the resolution which urged greater cooperation between Catholic Interracial Councils and Jewish organizations, including visits of Jewish speakers to Catholic high schools, and exchange visits to churches and synagogues. Welcoming this suggestion, the AJC stressed that whatever has been done in this area in the past "certainly requires greater augmentation" in these difficult times.

Dr. Slawson indicated that the regional offices of the AJC would be called upon to cooperate with local Catholic Interracial Councils in implementing the resolution. The Catholic Council's

National Executive Director, Mathew Ahmann of Chicago, replied that such cooperation might "raise the question (of combating anti-Semitism) fruitfully and get something accomplished."

At the invitation of the National Catholic Conference for Interracial Justice, the American Jewish Committee was represented at the Detroit Conference by its Director of Interreligious Affairs, Rabbi Marc H. Tanenbaum.

Following is the full text of the resolution adopted by the Catholic Conference for Interracial Justice:

Anti-Semitism

The trial of Adolf Eichmann, with its evocation of the gruesome story of the Nazi years, has stirred minds and imaginations, but we do not believe that it has been related sufficiently to our own responsibilities as Catholics and as Americans to work for the complete removal of anti-Semitic prejudice where it exists in ourselves and in our nation. In countless ways we indicate we are mired in the age-old perversity of anti-Semitism.

We let pass the numberless jibes, nasty generalizations, and crude stereotypes mocking the people God chose from all eternity to be His chosen ones, to bear to the whole earth the Desired of the Nations. Should there be any doubt that our offenses against Jews are not purely verbal, we have the memory of violence against American synagogues.

Our Holy Father, Pope John XXIII, has given us a pointed example. He has erased from the Church's books words capable of a painful interpretation by the Jewish people. "I am Joseph, your brother," Pope John has said to Jews. We cannot be less to the Jews who are our neighbors, our co-workers, our fellow-citizens.

The fact that many Catholics profess love for their Saviour and for His Holy Mother, yet can find it so easy to harbor feelings of unreasoning prejudice against the Jews, is truly a frightful scandal.

BE IT RESOLVED that the National Catholic Conference for Interracial Justice denounces this evil of anti-Semitism wherever and whenever it occurs, subtle and violent, in small things as in large. We urge our Councils and all our fellow Catholics never to forget the towering infamy to which the small things of this kind of hate have grown in other-lands in our own lifetimes. We urge them to work vigorously and unceasingly for the elimination of discriminatory practices against our Jewish neighbors in our own land.

BE IT RESOLVED that we urge our Councils to work with Jewish organizations in projects for the common good of our communities and of our nation, especially projects that will work toward the clear exposition of our separate beliefs and our American histories, as calm and courteous conversation in such areas is a real and valuable means of making our pluralistic society one in which mutual respect for the beliefs of others will truly be the standard.

BE IT RESOLVED that we record here our sincere gratitude to national and local Jewish service organizations which have over the years extended the hand of friendship and cooperation to our various Catholic Interracial Councils and to our Conference.

BE IT RESOLVED that we urge our Councils to make a special effort to keep the Jewish organizations in their communities advised of Catholic news and publications of special interest in the context of Jewish-Catholic relations.

BE IT RESOLVED that we suggest the practice of the Paschal Supper during Holy Week, the re-enacting in a New Testament setting of our Lord's Last Supper, as a most impressive way of reminding Catholics of their own deep spiritual roots in all that led up, through the Old Testament, to that Supper. As so many of these Old Testament customs are made present to us yet today by our Jewish neighbors, the proper presentation of the Paschal Supper can be an experience of rare value.

BE IT RESOLVED that we urge our member Councils to arrange visits of local Jewish spokesmen to our Catholic eighth grade and high school students, to answer questions and explain Jewish beliefs.

BE IT RESOLVED that we urge our Councils to arrange visits to Jewish synagogues for Catholic adults and young persons, and visits to Catholic churches for Jewish persons.

BE IT RESOLVED that we urge our Councils and all our fellow Catholics above all to pray for the peace that only Christ can bring... in this area as in all others. Let us ask Him for peace... and the grace to follow the path His Vicar has so clearly laid out.

No. 75
AJ-42, 2n
10/5/61



PRESS RELEASE
World Council of Churches
Vigyan Bhavan
New Delhi, India

(Tel. New Delhi 34651)

Press Release No. 52

FOR IMMEDIATE RELEASE
Sunday, Dec. 3, 1961

**WCC RENEWS ITS PLEA
AGAINST ANTI-SEMITISM**

(New Delhi) - Members churches of the World Council of Churches were urged here tonight "to do all in their power to resist every form of anti-semitism."

Delegates to the WCC's Third Assembly reaffirmed a resolution on anti-semitism which the World Council adopted in 1948 because, it said, "situations continue to exist in which Jews are subject to discrimination and even persecution."

The Assembly counseled the member churches that the historic events which led to the Crucifixion should not be so presented in Christian teaching "as to fasten upon the Jewish people of today responsibilities which belong to our corporate humanity and not to one race or community."

"Jews were the first to accept Jesus and Jews are not the only ones who do not yet recognize him," the statement said.

The resolution passed by the World Council at its constituting assembly at Amsterdam, the Netherlands, in 1948, called upon its member churches "to denounce anti-semitism, no matter what its origin, as absolutely irreconcilable with the profession and practice of the Christian faith."

"Anti-semitism is sin against God and man," it said. "Only as we give convincing evidence to our Jewish neighbors that we seek for them the common rights and dignities which God wills for His children, can we come to such a meeting with them as would make it possible to share with them the best which God has given us in Christ."

In commenting upon the purpose of the resolution, WCC General Secretary Willem A. Visser 't Hooft stressed that it did not attempt to deal with the theological question of the relation of the Jews to Christianity but was merely an attempt to condemn anti-semitism in simple language.

In another action, the Assembly reiterated an invitation to non-member churches to join the World Council, providing they were willing to accept its Basis of membership and purposes. It asked for further contacts with non-member churches to dispel misunderstandings, to discuss theological issues and to further "participation in such activities as may appear to be mutually desirable."

(more)

The Assembly recorded its pleasure at the presence of observers from a number of churches, including the Roman Catholic Church, at the meeting and laid upon "the hearts and consciences of all the member churches the importance of constant prayer for their Christian brethren in every part of the world."

In another reference to the Roman Catholic Church, the committee report welcomed "the closer contacts that have been established with certain Roman Catholic theologians and other Roman Catholic churchmen specifically concerned with Christian unity" and hoped that "they will develop fruitfully in the future."

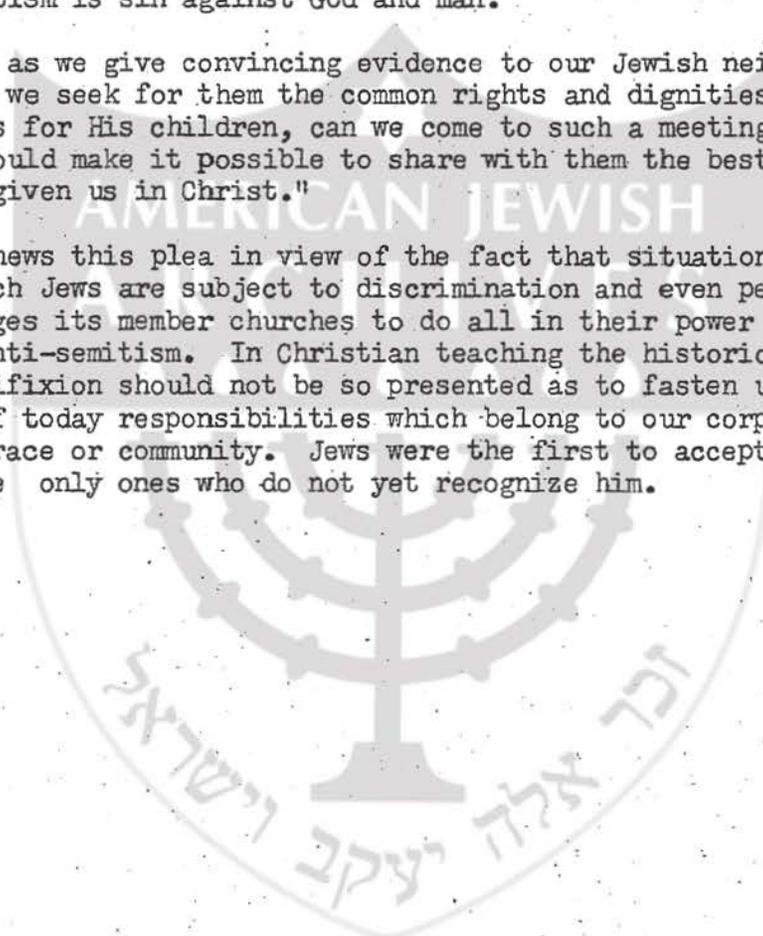


The Third Assembly recalls the following words which were addressed to the churches by the First Assembly of the World Council of Churches in 1948:

"We call upon all the churches we represent to denounce anti-semitism, no matter what its origin, as absolutely irreconcilable with the profession and practice of the Christian faith. Anti-semitism is sin against God and man.

"Only as we give convincing evidence to our Jewish neighbours that we seek for them the common rights and dignities which God wills for His children, can we come to such a meeting with them as would make it possible to share with them the best which God has given us in Christ."

The Assembly renews this plea in view of the fact that situations continue to exist in which Jews are subject to discrimination and even persecution. The Assembly urges its member churches to do all in their power to resist every form of anti-semitism. In Christian teaching the historic events which led to the Crucifixion should not be so presented as to fasten upon the Jewish people of today responsibilities which belong to our corporate humanity and not to one race or community. Jews were the first to accept Jesus and Jews are not the only ones who do not yet recognize him.



WCC DENOUNCES ANTI-SEMITISM AS SIN

MONDAY, DECEMBER 4, 1961

By Religious News Service (12-4-61)

NEW DELHI, India (RNS) -- Members of the World Council of Churches were urged by the WCC's Third Assembly here to "do all in their power to resist every form of anti-Semitism."

In a unanimously approved resolution the assembly denounced anti-Semitism as a "sin against God and man." Similar stands were taken by the two previous World Council assemblies in 1948 and 1954.

The assembly reaffirmed this position "in view of the fact that situations continue to exist in which Jews are subject to discrimination and even persecution."

"In Christian teaching the historic events which led to the crucifixion should not be so presented as to fasten upon the Jewish people today responsibilities which belong to our corporate humanity and not to one race or community," the resolution said.

"The Jews were the first to accept Jesus, and Jews are not the only ones who do not yet recognize him," it continued.

A motion sponsored by delegates from Switzerland which would have included a reference to Jews as "God's chosen people" was withdrawn after Dr. W.A. Visser 't Hooft, WCC secretary general, said there is not yet a consensus within the World Council on the place of Jews in Christian theology.

The assembly action came after Dr. John C. Bennett, of Union Theological Seminary in New York, warned that "it would be a disaster" if the assembly spoke with "an uncertain voice" on anti-Semitism.

"Anti-Semitism is a special responsibility of the churches," Dr. Bennett said, "because for centuries Christian teachings and Christian symbols have been wrongly used against the Jews."

"This cannot be taken as merely a race problem," he said. "We are dealing with a deposit of centuries of religious feeling against the Jews."

A warning against including in the resolution any reference to the state of Israel was voiced by Father Makary El Souriany, a delegate from the Coptic Orthodox Church of Egypt.

DRAFT STATEMENT TO VATICAN

CONFIDENTIAL

Not for publication in any form

(The following statement is a mere first draft. It has not been seen or approved by any official body. Its purpose is only to provide a basis for discussion. It is an attempt to embody the proposals, and respect the reservations, which have been made at discussions in various bodies.)

This document would either be accompanied by a letter of transmittal, or an introductory paragraph, which would refer to the representative quality of the signatures.)

It is a melancholy reflection on the nature of human progress that for centuries the Jews in many lands of Christian and European civilization have been the victims of prejudice and persecution. Anti-Semitism has taken many forms, ranging from social and legal discrimination to outright massacre; and it achieved its greatest triumph in the unspeakable horrors of the Nazi regime, which annihilated a third of the Jewish population of the world.

But the destruction of the Nazi system, and the condemnation by the international community of the perversion of state powers on which it was based, left untouched the seed of which its racial and religious persecutions were the monstrous fruit. Anti-Semitism continues, both in public agitation and through clandestine organization, to affront the teachings of the great religions and the rights of human personality.

In the recent past a wave of anti-Semitic incidents swept across forty countries and struck hundreds of cities and towns as though in response to a single impulse. It is profoundly disturbing that the majority of these incidents were not traced to their authors. Nor do we derive any comfort from the claim of some public authorities that many of those apprehended were young people.

What is for us, as it must be for the Christian world, a source of deep distress is that, with few exceptions, these incidents occurred in European countries or overseas countries of European settlement in which Christianity is or has been a major formative influence. For the existence of this tragic paradox there are doubtless historical reasons about the definition of which there are differing opinions; but we venture to express the conviction that in the contemporary world wherever anti-Semitism is a threat to the Jewish community it is equally and at the same time a challenge to the Church.

We are deeply convinced that the time has come for a sustained effort to master this evil on the part of all those who believe in the inalienability of human rights, and we believe this to be a special obligation of those who hold that they are of divine origin.

The belief in the common origin, the common right and the common destiny of all mankind is of the substance of our faith. We seek to safeguard the rights and dignity of Jews not because they are Jews but because they are human. We ask for them neither privilege nor special treatment. We adhere without reservation to the United Nations doctrine that full enjoyment of human rights is the prerogative of all the children of men, irrespective of race, creed, sex or language. The struggle against Anti-Semitism is for us part of the struggle for the emancipation of all mankind.

If we address ourselves to the Catholic Church on the Jewish question in particular, it is because there are references to the Jews and their place in history in its liturgical literature, in the catechisms in many of their forms and in certain commemorative practices, as well as in educational and devotional manuals in wide use. It is unfortunately not to be denied that the ignorant or malicious may misunderstand or distort and exploit such references to foment hatred of others and promote causes in patent conflict with the teaching of the Church on the brotherhood of men. We venture to draw particular attention to the commemorative repetition, in spite of repeated papal condemnations of such charges, of allegations of ritual murder and similar crimes. That such practices cannot promote the cause of human understanding seems in our respectful submission to be evident.

The work of a number of eminent Catholic scholars, who have examined the problems of human relationships of particular concern to us in this field, has been followed with deep appreciation by Jewish leaders. The value of their labors has been demonstrated by changes which in some countries have been made in the texts of catechisms and educational and devotional manuals.

We have above all been moved and inspired by the historic decisions taken in recent years by His Holiness, Pope John XXIII, to remove from the liturgy certain phrases which have been open to misconception and have given rise to misunderstanding. We salute this great act of spiritual leadership, inspired by a wisdom and humanity which have evoked our deepest respect and gratitude. And we see in it an answer to the unspoken appeal of many Jewish generations divined by a rare insight and love of humanity.

Encouraged by this historic initiative, and by many acts of understanding on the part of His Holiness, we turn to the Church with a respectful appeal that she should take such measures as may seem appropriate to alert those who harken to her voice, both within and outside her ranks, to the great dangers, both spiritual and social, which are inherent in racism and all those doctrines which incite to hatred and result in the infliction of suffering on defenseless human beings.

It is not for us to make specific or detailed proposals on matters which fall exclusively within the competence of the authorities of the Church. But we are confident that Catholic scholarship will find the appropriate ways to deal with the problems to which we have ventured to do no more than refer in general terms.

"Have we not all our Father? Hath not one God created us?" The challenge of the Prophet lays upon all of us the most solemn obligations. The differences which separate us are real and important; it were foolish to overlook and underrate them. But they cannot nullify the commandment to love our neighbour. We are confident that the Church, as she moves forward to meet the problems of an age of change and trial, will be foremost among the influences striving for mutual respect between Christian and Jew and, indeed, between man and man.

From: Richard Cohen,
Public Relations Director
927 - 15th St., N.W.
Washington, D.C.
REpublic 7 - 0399

For Release
Friday, October 20

WASHINGTON, Oct. 19 -- The president of the American Jewish Congress tonight hailed the action of Catholic and Protestant church leaders in seeking to eliminate the religious basis of anti-Semitism as marking a "new and heartening departure in Christian-Jewish relations."

Rabbi Joachim Prinz of Newark, N.J., said in an address here that the Jewish community was "deeply gratified" by the "searching re-examination of Christian teachings about Jews" now being undertaken by church leaders here and abroad.

"The recognition by Christian leaders that Christian tradition has its own share of responsibility for anti-Semitism, and that the horrors of Nazism as recited during the trial of Adolf Eichmann are the culmination of anti-Jewish prejudice, is a turning point in the relationship between the Christian world and the Jewish people," Dr. Prinz declared.

Urges U.S. Ratify Genocide Convention

In his address at a conference of Washington leaders of the American Jewish Congress in the Shoreham Hotel, Dr. Prinz called for U.S. government action "to match the response of the Christian church to the revelations of the Eichmann trial" through ratification of the international genocide convention, which outlaws the destruction of national, racial, religious and ethnic groups.

Noting that U.S. action on ratification has been delayed since 1948, when the treaty was unanimously adopted in the United Nations General Assembly, Dr. Prinz declared that American support is "necessary to give significance and strength to the genocide convention

MORE

as a symbol and a pledge that mass murder of the kind perpetrated by the Nazi regime will never again be permitted by the international community."

Sees 'Profound Reappraisal' of Christian Teachings

Dr. Prinz, a former rabbi of Berlin who was expelled from Germany during the Hitler regime, listed five actions by Catholic and Protestant leaders in the U.S. and abroad which he said were the beginnings of a "profound reappraisal of Christian teachings in terms of removing the negative stereotype of the Jew." They were:

1) Elimination of the phrase "perfidious Jew" from the Catholic liturgy of Good Friday, by decree of Pope John XXIII. Dr. Prinz said this action, which took place in 1958, marked a new approach in revising offending portions of Catholic liturgy.

2) The covering last week -- on orders of the Vatican -- of medieval anti-Jewish descriptions of pictures of a "ritual murder" in the Catholic church at Deggendorf, Germany, to which thousands of Catholics make pilgrimages annually. Dr. Prinz noted that the Catholic diocese in nearby Regensburg had also confiscated a book published by a Benedictine father in 1960 in which the alleged 14th century ritual murder was presented as fact.

3) The statement adopted last month by the National Conference for Interracial Justice calling on Catholics "to work for the complete removal of anti-Semitic prejudice where it exists in ourselves and our nation." Dr. Prinz said the position adopted by the Catholic lay group was "particularly significant" in its recognition that there is a relationship between polite anti-Semitism and the horrors of Nazism. The AJCongress leader quoted the Catholic statement on the trial of Adolf Eichmann:

"The trial of Adolf Eichmann, with its evocation of the gruesome story of the Nazi years, has stirred minds and imaginations, but we do not believe that it has been related sufficiently to our own responsibilities as Catholics and as Americans to work for the complete removal of anti-Semitic prejudice where it exists in ourselves and in our nation. In countless ways we indicate we are mired in the age-old perversity of anti-Semitism."

4) The steps taken by major denominational church bodies in Germany during the Eichmann trial to seek to understand and accept their guilt for having supported the Nazi regime. Dr. Prinz, who preached in his old congregation in Berlin last summer and consulted with

German governmental and church officials, said that prominent religious leaders in Germany were participating actively in seeking to establish a new basis of understanding between Christians and Jews.

5) The participation of leading Protestant theologians and Catholic spokesmen in the American publication by the National Conference of Christians and Jews of a study by the French historian, Jules Isaac, entitled, "Has Anti-Semitism Roots in Christianity?" Dr. Prinz said that wide study of this work, which analyzes the effect of Christian teachings about Jews on the development and growth of anti-Jewish prejudice, is already going on among major Protestant figures in the churches and seminaries. The American Jewish Congress leader noted that the American edition of the study contained introductions by Richard Cardinal Cushing, Catholic Archbishop of Boston, and Dr. Bernhard E. Olson, director of the Union Theological Seminary's project in intergroup aspects of Protestant curricula.

Dr. Prinz quoted from Dr. Olson's introductory essay, which stated that "Hitler's pogrom was but the crown and pinnacle of a long history of hatred toward the Jew, participated in (if not initiated) by those whose duty it was to teach their children the truths of Christianity!"

U.S. Failure to Ratify Genocide Convention Hit

Calling for "prompt action" by the U.S. Senate early in the next session of Congress in ratifying the genocide convention, Dr. Prinz declared:

"The trial of Adolf Eichmann has served to expose the rudimentary condition of international law and the lack of effective international means of preventing and punishing even such crimes as mass murder.

"As Americans, we must bear a special responsibility for this. Our country's failure thus far to associate itself with the international community in ratifying the Convention -- in contrast with the U.S.S.R., which did sign it -- has exposed the United States to Communist allegations of insincerity, has embarrassed our friends abroad who look to us for leadership in this area and has reduced the treaty's force as a guarantee of international action against the crime of genocide," the American Jewish Congress leader declared.

Daniel H. Shear, president of the National Capital Chapter of the American Jewish Congress, chaired the meeting.



AMERICAN JEWISH
ARCHIVES

For Release Monday, Nov. 6

Houston, Nov. 5...The executive head of a pioneer human relations agency warned here today that long range social science research is "imperative" to seek means of "immunizing Americans against the infectious spread of bigotry and group hostility."

Dr. John Slawson, Executive Vice President of the American Jewish Committee, said that the outbursts of bigotry and tension in this country, "though they require prudent special attention to contain them," are usually "sporadic and short-lived." However, he said the "basic concern" was the task of "reducing the receptivity to all kinds of demagoguery in the United States."

Dr. Slawson, an authority on intergroup relations, spoke at the Annual Dinner Meeting of the American Jewish Committee's Houston Chapter held at West Brook Country Club. (Here include local material.)

He termed the most challenging problem "in the broad spectrum of human relations activities -- the changing of attitudes

and behavior." In this connection, he declared:

"In seeking real changes in attitudes, insight and understanding are most effective: insight becomes a kind of built-in radar system -- the individual achieves an ability to detect the stereotype, the subtle racism, anti-Semitism, no matter how polite. Not only to detect, but to develop a strong aversion against bigotry in all forms. The individual is also aware of the insidious effect bigotry can have on him as a person."

Dr. Slawson cited three basic criteria for AJC research to change attitudes and actions:

1. The self-examination criterion which places the responsibility for change with those centrally concerned. An example of this type of research, Dr. Slawson said, was the religious education projects undertaken by major universities and schools of religion and religious training in cooperation with the Committee. "Through exhaustive research into hundreds of texts and lesson materials, the unfortunate images of other ethnic and religious groups began to emerge. It became clear that material did exist in religious educational texts which could produce divisive attitudes. Based on the extensive research results of these self study projects, conferences of religious writers, publishers and educators were held as part of the self-examination research technique," Dr. Slawson stated.

2. Research projects whose findings lend themselves to effective action. "Clearly we cannot afford to sponsor purely theoretical research which is shelved for any length of time. It must have a capacity for action and impact in the field investigated in terms of follow-up and result-producing possibilities."

Executive Suite

3. Pioneering breakthroughs which stimulate further investigation in specific fields is a third criterion of AJC social science research. He cited as an example the exhaustive research on the nature of prejudice. "Sixteen years ago the Committee initiated research on the nature of prejudice which ultimately led to the publication of the now classic, five volume Studies in Prejudice. Apart from revealing the nature of bigotry and establishing some of the dynamics of prejudice, it opened new vistas of research in the entire field. Concretely some 300 additional studies in universities throughout the country have grown out of this one research project. Good research can produce chain reaction effects."

Dr. Slawson underscored as most significant that long range research "while giving us the tools and insights to deal with sporadic emergency situations and incidents, furnishes us with approaches for developing attitudes that are congenial to productive, democratic society."

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COPY

THE AMERICAN JEWISH COMMITTEE

Institute of Human Relations

165 EAST 56TH STREET NEW YORK 22, N. Y.

PARIS OFFICE

30, rue la Boétie

Paris VIII

July 26, 1961

Memorandum

To: Mr. David Danzig

From: Z. Shuster

Subj: Protestant Church Assembly in Germany on
"Christians & Jews"

An important development in the area of Christian/Jewish relations in Germany took place at the last annual Evangelical Church Assembly in Berlin in the middle of July. About 40,000 Protestants gathered for this occasion, which is the highlight of Protestant life in Germany. The Assembly, or as it is traditionally called, the "Kirchentag," was divided into six working groups. One of these groups dealt with Christian/Jewish relations.

According to our German correspondent, about 10,000 persons attended the meetings of this group. This group held its meetings under the title, "Jews and Christians."

Our correspondent says that the crowd which attended these meetings responded with high enthusiasm to the papers presented and which stressed among others that "Christianity had not only failed to protect the Jews against Nazism, but that beginning with Luther German Christians had prepared the way for Nazi anti-Semitism."

Among leading members of the working group on this subject were Prof. Helmuth Gollwitzer of the University of Berlin, Hans-Joachim Kraus of Hamburg University, Propst Heinrich Grueber, Prof. Karl Kupisch, the Ministers Rudolf Pfisterer and Martin Stoehr, Helene Jakobs and Lily Simon. The Jewish members invited to these meetings were Ernst Ludwig Ehrlich (Basle), Eva Reichmann (London), Shalom Ben Chorin (Jerusalem), and Rabbi Raphael Geis (Dusseldorf). Our own correspondent, Dr. Sterling, also joined this group during the course of the proceedings. An important role in these meetings was also played by Prof. Dr. Dietrich Goldschmid who, as you recall, was one of the six educators who came to the US at our initiative.

At the recommendation of the leaders of the working group the Church Assembly voted the statement which is enclosed herewith.

It seems to me to be worthwhile to make the text of this statement known in Protestant religious circles in the United States.

cc: Dr. Slawson
Rabbi Tanenbaum
Dr. Segal

Enc.



Philadelphia Chapter
The American Jewish Committee
1508 Land Title Bldg.
Phila. 10, Penna.

8/8/61

Rabbi Marc Tanenbaum

Murray Friedman

~~None~~
~~Read + return~~
Judy

I am enclosing a copy of a story in the Pittsburgh Catholic of July 20, 1961, describing the NCCJ publication on anti-Semitism's roots in Christianity. This is a sympathetic article and certainly a far cry from some of the ugly material that appears editorially in this newspaper in connection with the Eichmann case.

Regards.

MF:s

cc: Judy Hershkopf ✓
Sam Kaminsky



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Reappraisal Asked Of Jewish Image

An appeal by a French historian for a reappraisal of the position of Jews in Christian education is made in a book published recently by the National Conference of Christians and Jews.

Entitled "Has Anti-Semitism Roots in Christianity?", the book was written by Professor Jules Isaac, honorary inspector general of French National Education, and is based on a lecture he delivered in 1959 at the Sorbonne.

In his general argument, Professor Isaac points out that both a "system of degradation" and a "teaching of contempt" for the Jew has marked Christian history. While aware that anti-Semitism is un-Christian and a perversion of Christian tradition, he sees nevertheless that Christianity is the "trunk" on which is grafted all other forms of anti-Semitism, including Nazi racialism.

He concludes that "in Christendom the Christian roots of anti-Semitism go deep, and they remain alive today." However, he believes a solution is available.

"I maintain," he insists, "that in this field it is possible to find an effective remedy for a detestable ill through the reappraisal of Christian education concerning Israel; and that this reappraisal—if it be possible, if it be necessary—should be made without delay. In any religious life there are times when an act of purification is called for and cannot be postponed."

In a preface to the book, Dr. Lewis Webster Jones, president of the National Conference, notes that Protestant and Catholic church leaders in Europe as in this country have "in recent years undertaken a searching examination of church school texts and are now writing new materials."

This remedial measure, he notes, represents but one aspect in the fight against anti-Semitism whose roots are deep in our culture.

"Social and political and economic factors," Dr. Jones adds, "contribute at least as much as mistaken religious teaching to this persistent psychological 'illness.' The influence, which doctrinally sound church teaching can have on the minds of the young, is evidently limited if the elders of a church support restrictive social clubs, or willingly sign restrictive housing covenants."

Richard Cardinal Cushing of Boston in a foreword declares that "our own generation has witnessed anti-Semitism in such aggravated forms as to elicit inquiry from every side as to its genesis and its present meaning."

In regard to Professor Isaac's proposals for eliminating anti-Semitism, Cardinal Cushing writes:

"Even if the Christian, because

of his own religious beliefs, rejects some of them, he must nonetheless recognize the author's right to seek everywhere for help against a recurrence of the tragedies of Jewish history. It has been well said that 'Israel is not a human problem; it is a divine mystery.' If we would all accept the special witness that Israel still bears to the religious history and postulates of Christianity and of Islam, all men of good will would be bound more closely to the common human task."

Dr. Bernard E. Olson, instructor and research associate in Christian Education, Union Theological Seminary, contributed an introductory essay for the book, which also contains a biography of Professor Isaac by Mrs. Claire Huchet Bishop, lecturer and author. The translation of the French scholar's work was by Dorothy and James Parkes.

In his introduction, Dr. Olson declares that Christians must take responsibility for the "unbelievable cruelty" of 20th Century anti-Semitism.

"Hitler's pogrom," Dr. Olson stresses, "was but the crown and pinnacle of a long history of hatred toward the Jew, participated in (if not initiated) by those whose duty it was to teach their children the truths of Christianity."

Dr. Olson notes a trend in official Protestant writing which provides "no sustenance to any anti-Semitic roots that may have implanted themselves in the pupil."

He also contends that the fight for the rights and dignity of the Jew should be the task of the Christian.

"Christians should take the lead in this endeavor and not leave it to Jews," he says. "The re-evaluation which Isaac calls for must and can be done only within the framework of the essential faith of each denomination. This period of re-evaluation has already arrived in America; it will spread; it will have far-reaching effects. For the fate of the Jew lies in the hands of these 'majorities' of which we Protestants are a part, and it is our teaching, our conduct, and our action that will be decisive."

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ECUMENISM

Levels: (1) Christian, (2) Jew, (3) rest of world

CATH-JEW
Historically
Present

Terrace - Bay Hearne
Biblical, Understanding

Rabbinic, Haggadic; Prophetic, Biblical categories
SEMINAR ON ECUMENISM

textbook studies

Deformation - Pope John - Protestant Jew
catechism, liturgy

Rev. Thomas F. Stransky,
Paulist Father

- deicide, anti-S, Rabbinic Cg. NT, living with Jewish community

PREFATORY REMARKS:

- ~~see~~ JEWISH CIVIC VIRTUE & CATH. DEVOTIONAL USA

- Increase confidence in individual
- Increase from clergy; good things from laymen

1. The purpose of this Seminar is to study suggestions for ecumenical work on the parochial and diocesan level. Because of the newness and complexity of ecumenism as part of the modern Church Renewal, this Seminar hopes only to share experiences, without too many pre-conceived plans for the Ideal Ecumenical Dioceses, and hopes, as a result of our discussions, to outline suggested experimental plans that can be thrashed out by discussion and action, in individual dioceses, under the direction of the Bishop and with the cooperation of competent leaders among the priests, laity, seminarians, and sisters. (Bishops are exhorted by the Instruction of the Holy Office (December 1949), "to make a special object of their care and attention this work of 'reunion' which is a particular charge and duty of the Church.")

2. Ecumenism and II Vatican Council. A Mixed-Commission (formed from members of the Theological Commission, the Commission for the Eastern Churches, and the Secretariat for Promoting Christian Unity) has prepared a draft on Ecumenism for the Council Fathers next fall. We cannot predict what the Council Fathers will decide, but at least we can say now:

-- the draft hopes to give clearer formulation and more positive direction to the whole Church in the formation of correct ecumenical attitudes and in the outlining of general norms for action.

-- the draft follows the explicit wish of the Holy Father for all of the Council drafts: it states only the more general principles, valid for the Universal Church, leaving particulars to the commissions to be set up after the Council.

We should not, then, remain in complete inactive suspense, in the hope that the Council Fathers will give us a perfectly detailed outline on ecumenical work for

St. Mary's parish and for Waga-Waga Diocese (And even after the Council, we hope that the ecclesial rule will hold: unity but not uniformity, especially in pastoral concerns).

GENERAL ORIENTATIONS:

1. Ecumenical work is the faithful service of the whole Church -- layman, sister, brother, priest, bishop and Pope -- in the face of a divided Christian family. By study and action, the whole Church tries to answer the question: What positive good does God expect from all Christians while we are divided, despite our divisions and because of our divisions? It is our ecumenical hope that if we all serve His will while we are divided, our service will result in that Christian Unity God wishes through the ways and means He wishes and gives, and when He wishes to give.

2. If in the past we considered implicitly that any Christian movement towards unity, any dynamism or change must be on the part of non-Catholic Christians and their communities, today we Catholics are frankly admitting that we also have much to change in ourselves and in the one true Church of Christ -- and to change precisely in order to be faithful to Christ's will for us and for His Church. Consequently:
 - a) Any authentic renewal within the Church, has an ecumenical dimension, for these renewals are helping to reveal more clearly Christ's stamp of Divine approval on His Bride the Church: a living appreciation of the Church as the continuation on earth of the glorious Christ -- each member, in various ways serving Christ, who, in the midst of His people, offers sacrifice, teaches, rules and gives witness; deeper concern for a Christ-centered spirituality; biblical and patristic revivals; liturgical movement, the missions, social action, catechetical movement, formation of seminarians and sisters, and the lay apostolate.

As preparation for ecumenical work, then, one must give true witness to His Church -- to think, feel and act with and in the Church of 1963. The Catholic does this

to be Catholic, not as a mere means to become "ecumenically prepared"; but in so doing, he will be so prepared. The Catholic literature one reads, how he prays the Mass and goes to confession, how he understands through reflective experience his married life, how articulate he is in expressing in word and act his Christian concern with the social, economic and civic problems on the international, national, and local communities -- all this shapes his ecumenical role, good or bad, whether he likes it or not, whether or not he is conscious of this role. In this sense, too, we can say that increased ecumenical work in a parish or diocese isn't achieved by the mere addition of new Catholic "ecumenical committees", but by a deeper appreciation of the roles of the already existing organizations in the apostolate of the Church, their unity of purpose and harmony of thinking and acting (CCM, CCD, CFM, CANA, Home and School, etc.).

b) We are asked to change our inexact, unchristian opinions and attitudes towards our separated brothers -- correcting many unfair, offense stereotypes of Protestants and their positions; listening to their valid criticisms of the human obstacles that obstruct the task of showing the Church to be what she is; a willingness to speak with them and to listen to them. Above all, we are beginning to appreciate, in a positive manner, the Christian values contained, in varying degrees, in the thought and life of separated Christians and which, within our separation, constitute a bond of unity.

There is abundant literature available to overcome the ignorance (yes, even in college and seminary graduates) of the history and theology, the actual beliefs and the shape and form of the religious life of those of other faiths. But valuable though the reading of these topics in all-Catholic discussion groups, etc., nothing can replace the living experience of meeting with non-Catholic Christians and of communicating with one another a sense of the shape and form, under God in faith, of what their beliefs and their lives are. Aside from individual, daily, person-to-person contacts, there can be meetings, interconfessional conversations or dialogues:

-- formal, official dialogue of professional theologians or experts;

-- informal, unofficial group conversations arising from Christian friendship.

In both types of meetings, the Catholic and Protestant-Orthodox party can agree on the following working-rules (paraphrasing Dr. Robert McAfee Brown, An American Dialogue, Doubleday, 1960, pp. 25-32):

- (1) Each party believes that all come together in sincerity and good faith. We must assume that on both sides there is a sincere desire to break down the walls of separation. We know that pettiness and suspicion do sometimes dominate our thoughts, but we owe each other confidence because the Holy Spirit breathes where He will and can break through even our prejudices.
- (2) Each party has to strive to present a clear exposition of his own faith, not polemically, in order to argue or argue down, or, apologetically, to win a debate -- to conceal evidence and use all the tricks and propagandists -- but to expose the faith as it is.
- (3) Each party must strive for a clear understanding of the faith of the others. This involves a willingness to interpret them in their best light, not in their worst, and to revise what was previously thought about the other's faith.
- (4) Each must accept responsibility for what his group has done or is doing to perpetuate division and misunderstanding.
- (5) Each must face up to issues which divide us as well as those we have in common, but we begin with an attempt to understand our common heritage in Christ.
- (6) The sole objective of the discussion is sheer personal growth in mutual understanding and charity. What can be done with such a discussion is up to God.

QUESTIONS AND SUGGESTIONS:

I. Meeting Other Christians for Study:

- a) Official, formal dialogues.
(Question of publicity and bishop's approval)
- A committee of theologians and lay experts in allied fields (e.g. law, family life, economics, politics, social problems). Utilize seminary, ministerial, university-college faculties.
 - Speakers' Bureau (priests, lay men and women, nuns), equipped to talk on ecumenical topics to Catholic and non-Catholic Christian groups.
 - "teams" of Catholic and Protestant speakers
 - occasional "reports" to seminarians and nuns and lay groups (esp. teachers)
 - Topics: direct theological and indirect (major sources of debate, where laymen especially needed: government aid to education, birth control, divorce, sterilization, censorship)
- b) Informal conversations.
(Question of publicity and bishop's approval)
- small discussion groups, meet once a month. (Jack Mannion's experiment)
 - occasionally use CFM, CCD, Legion of Mary groups for meetings
 - "Open Church" and "Open School" Days.

II. Working Together with Other Christians:

Purpose: To give Christian witness to what we hold in common, in religious concerns or in the general betterment of the human Family.

In relations between Catholics and non-Catholics in social and economic affairs, " . . . let the faithful be careful to be always consistent in their actions, so that they may never come to any compromise in matters of religion and morals. At the same time, however, let them be, and show themselves to be, animated by a spirit of understanding and detachment, and disposed to work loyally in the pursuit of objectives which are of their nature good, or conducive to good" (John XXIII, "Pacem in terris").

It is partly by working together with other Christians who have expressed more fully than we have done some aspects of lay responsibility that lay Catholics may be helped towards a deeper awareness of their particular role in the Church and in the world which the clergy and religious cannot fulfill by the very nature of their own functions in the Church.

-- Cooperative action in communal interests and projects: racial discrimination, housing, unemployment, care of the young, old and physically and mentally sick (irrespective of their religion or lack of it), school boards, community fund-raising efforts and community drives.

III. Praying Together with Other Christians:

Purpose: If we remain content just with social and practical collaboration, we miss that most important aspect of the Christian life -- that in which we as Christians are consciously turned towards God, in adoration and prayer.

Ruling: Although equal participation in public worship is forbidden, common recitation of the Lord's Prayer or some other approved by the Church is allowed (H. Office Instruction, 1949).

-- For discussion: Dutch Hierarchy Letter, THE ECUMENIST, December, 1962.

-- Use of Unity Octave Week, Pentecost Novena. Other occasions?

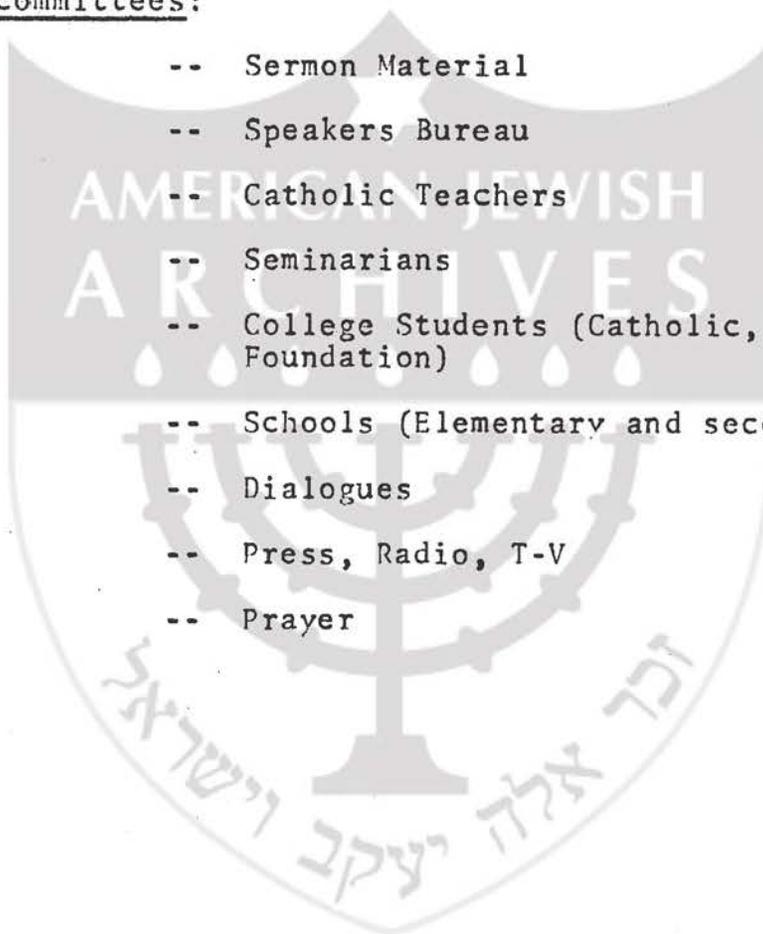
IV. An Example of a Diocesan Committee for Unity:

(Baltimore)

Committee: Priests, sisters, teachers (at various levels), lay apostolate leaders

Subcommittees:

- Sermon Material
- Speakers Bureau
- Catholic Teachers
- Seminarians
- College Students (Catholic, Newman Foundation)
- Schools (Elementary and secondary, CCD)
- Dialogues
- Press, Radio, T-V
- Prayer





THE AMERICAN JEWISH COMMITTEE

Paris Office: 30, Rue La Boetie, Paris 8, France • Elysees 69-11, 83-63 • Cable: Wishcom; Paris • Zachariah Shuster, European Director

April 1, 1963

MEMORANDUM

To: Marc Tanenbaum
From: Zachariah Shuster

Enclosed herewith is a translation of an article which appeared in the Osservatore Romano of March 9.

As you will see, this article is in the form of a review of a book called "Living Israel" which was published a short while ago in Turin.

This book -- the author of which is an Italian clergyman -- is written with great sympathy for Jews and Judaism. I was told in Rome that the passages on the Ecumenical Council and the hope expressed that the Council will come out with fundamental declarations in favor of Jews were read and approved by Cardinal Bea before publication.

Obviously, the review was written with some care, but it should be remembered that it is rather rare for the Osservatore Romano to publish even such mildly warm statements on Jews.

The book itself is certainly much more positive than the review would indicate.

Enclosure

cc: Dr. Slawson
Mr. Danzig
Dr. Segal

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TRANSLATION

From: L'Osservatore Romano

March 9, 1963.

THE DESTINY OF ISRAEL AND CHRISTIAN SPIRITUALITY

The divine election of the people of Israel constitutes for us Christians a mystery of faith. It can and must, therefore, have its place and its function in our spiritual life.

There have been traces of it in the Scriptures since God said to Abraham: "Leave your land, your relatives, and your father's home, for the land that I will show you; and I will make a great nation of you; I will bless you, and make your name so great it will be used for blessings. I will bless those who bless you, and anyone who curses you I will curse; through you shall all the families of the earth invoke blessings on one another." (Genesis 12, 1-3)

But what is the reason for this election? The quoted passage ends by saying "And through you will be blessed all the peoples of the world." These words probably hold the explanation: they are, in fact presented as a first proclamation that from the strain of Israel there will originate the Savior.

There is a precise relationship, therefore, between election and salvation. It was through a determined people that (God) the Father gave us Christ: now this people, from the day of its election up to the day it is absolved of doing its historical task, is and ought to be considered as a specific instrument for giving determination of universal salvation.

Our respect, rather, our love for the Israel of the ancient covenant must therefore be the same as that which we hold for all the great interventions of God in history, from the Creation to the Resurrection.

Is there anything left of the past greatness of Israel after its rejection of the divine Messiah? Writes St. Paul on this point: "They are dear to him because of their forefathers, for God does not change his mind about those to whom he gives his blessings or gives his call." (Romans 11, 28-29)

The religious relationship between Christianity and Biblical Judaism is undoubtedly easier to place than that between Christianity and post-Biblical Judaism.

Post-Biblical Judaism presents itself, in fact, in a rather singular position with regard to the mission of the Church. It represents a case by itself, distinct from that of the evangelization of pagan peoples, as well as that of re-union of the separate brothers: a separate situation upon which greater clarity must be sought.

And in the framework of such exigencies there appears in a fruitful way the book "Israele vivo" (Israel Alive) by Tommaso Federici, (Edizioni Missioni Consolata, Turin).

We are pleased to report here the dedication of this book, also because it represents an eloquent declaration on the conclusion of the work: "To Eugenio Zolli, who in the divine unity of the two Testaments has taught us to love Israel more knowingly."

And today to love Israel more knowingly is an integral part of the renewed ecumenical spirit.

Writes Tommaso Federici, in the footsteps of the teaching of St. Paul: "The will of (God) the Father concerning the Jews remains a mystery for us, which is only partly broken by the revealed hope that on a day known only to God they will reach unity with us."



June 5, 1963

Mr. Leon Paul
Leon Paul Associates
37-57 Warren Street
Jackson Heights 72, N.Y.

Dear Leon:

Thanks very much for your letter of May 31. It seems to me that the best information that can be obtained on the subject of this inquiry is with Dr. S. Anshil Fineberg, our Community Relations Consultant, who has been studying, speaking, and writing on this matter for many, many years.

Accordingly, I am referring your request to Dr. Fineberg and am asking him to be in touch with you at his earliest opportunity.

With best regards,

Cordially yours,

Isaiah Terman

IT:pw

cc: Dr. S. Anshil Fineberg
bc: Marc Tanenbaum

Leon Paul Associates

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May 31st 1963

Mr. Isaiah Terman
The American Jewish Committee
165 East 56th Street
New York 22, N. Y.

Dear Isaiah,

It was very good of you to send me two copies of the press release on the report on anti-Semitism. These will do just fine.

Yes, it has been a long time since we have exchanged a sholom -- and one of these days I'll be up for this personal exchange. Meanwhile, I wonder if you can help fill me in on some background of the AJC which you know so well.

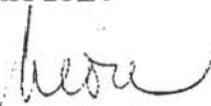
I'm doing some columns on "The Jews and Communism," showing a Catholic audience that what they have heard, or what they may believe about all Jews being Communists, or all Communists being Jews -- is a pure fiction.

I just did one column on the activities of the American Jewish League Against Communism, with a mention of the Jewish War Veterans who are actively anti-Communist.

Now I want to follow this up with facts about other Jewish organizations and their activities in exposing Communism for what it is. I want to mention the book: "The Profile of Communism" published by the ADL in 1951 among other things. Now what can I say about the anti-Communist activities or publications of the AJC? Any guidance or information you can give me on this would be deeply appreciated!

Till our personal encounter...

Sholom!


Leon Paul

Encl.

PS: Have you seen the enclosed?



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MOSAIC

The Jews and Christ

By LEON PAUL

What do Jews think of Christ today? What are their impressions of Him? How do they regard Him . . . ?

Much, of course, depends on each individual Jew's background, environment, education and also whether he is an Orthodox, Conservative, Reform or non-practicing Jew. And much will depend on the type of Christians these Jews have met . . . A Catholic, for instance, who uses the Holy Name as one of many swear words that pass his lips in anger, or frustration, in jokes or in filthy talk, is distorting the image a Jew is getting of Christ—and we can add, of the Church as well!

So in talking about what Jews think of Christ, we must ask ourselves: "What kind of Catholics have they been meeting?"

In general, however, many Reform Jews and even some non-practicing Jews, are beginning to see Christ as one of history's great men, a philosopher in the same class as Plato, Socrates, Aristotle—or as one of the world's great religious figures such as Buddha, Mohammed or Ghandi. Many are familiar with Christ's Sermon on the Mount, with some of His parables, His counsels to love our neighbor, and even our enemies, and things such as "give unto Caesar the things that are Caesar's and to God the things that are God's." Many know the Our Father. Those who read the New Testament—and more are doing so all the time—will accept the "great humanitarian ideals" of Christ and overlook whatever they cannot accept.

Many Conservative Jews also look upon Christ as a great man, even as a great Jew, but not as THE Messiah, and certainly not as God. But Orthodox Jews rarely talk about Christ and almost never mention His Name . . . There is a Great Silence about the One Who Claimed to be God. To the Orthodox, He is merely one of the many false messiahs who have appeared throughout Jewish history before and after His time—false messiahs who have misled and deceived the Jewish people and caused endless confusion and harm. In their evaluation of Jesus, Orthodox Jews are undoubtedly in good faith, for they are still waiting for the true messiah to come and pray for him daily. Only we know with what tragic hopelessness their waiting is filled . . .

In the files of the New York Public Library I found over 30 books on Jesus written by Jewish authors in English. There are many other books on Him in German, French, Dutch and other languages. Here are some of the English titles I saw:

The Jewish Attitude Toward Christ (1920); Jesus, the Crucified Jew (1929); As a Jew Sees Jesus (1931); The Jew and Jesus (1934); A Jewish View of Jesus (1940); Who Crucified Jesus? (1942); Jesus in the Jewish Tradition (1950); and — Moses and Jesus (1955).

I have just finished reading "Jesus of Nazareth, The Hidden Years," by Robert Aron (Morrow, NY 1962). Aron, a French historian and a Jew, does not accept the divinity of Jesus but his book is reverent, informative and respectful. The book was written because the persecutions of the Hitler era led Aron to re-examine his own Jewish religious origin and its apparent relationship with Christian tradition. Aron claims that Our Lord's familiarity with Jewish prayers and ritual formed the basis for the Our Father. He also says that "every one of the Beatitudes, which are perhaps the most important statement of Jesus' teaching, can be matched with a quotation from the Talmud."

Get your confessor's permission if necessary, and by all means read this book, for it will help you to better understand Our Lord's human background — and incidentally, the people from which He came. Henri Daniel Rops was enthralled with the book and called it "excellent!" Just remember that this is a Jewish author's thinking about Our Lord's humanity.

Regarding the question of the Jews and Christ, it might be interesting for us to ask ourselves these questions:

"What image of Christ have I been projecting to the Jews? By my words, by my actions, have I projected His tremendous love . . . His patience . . . His understanding of, and concern for sinners . . . His thoughtfulness of others . . . His mercy . . .

"Or have the Jews seen a distorted, ugly, disfigured image of Christ through me . . . ? Just how have I been projecting Christ to the Jews?" Think about it . . .

Jews and the Gospel

The Reverend Gregory Baum, OSA, says that he is a product of three generations of atheists. But the dedication of his book, "The Jews and the Gospel" (Newman Press, Westminster, Md) reads: "To my mother . . . who died . . . in the Berlin of 1943 . . . where extermination had been decreed . . . for all Jews."

Born in Berlin in 1923 of a Jewish family, he was educated in England and Canada; became a Catholic in 1946. "As happened so often with the Jews in Germany," he states, "I was brought up without any religion whatever. I called myself an agnostic. My conversion to the Church was from paganism, not Judaism."

Very interesting story how Father Baum came to write his book. He had been asked to give a series of talks on the relationship of the Catholic Church and the Jews. To prepare for these talks he read a number of books dealing with the Church-Synagogue relationship in both the religious and historical fields. Without realizing it, he picked up ideas of Christian writers whose attitude toward either the Jews or the Synagogue was sometimes incorrect.

"I repeated, without the slightest hesitation," he says, "the ancient stories that the Jews have been rejected and the Gentiles chosen, that the younger brother has been preferred to the older. Isaac to Ismael. Jacob to Esau, yes, and even Abel to Cain. The Jews, I then thought—and said in talks which I gave—are in the likeness of Cain, a people condemned for murder. There exists a whole procession of authors who defend such a statement. Without realizing the implications of remarks of this kind, and the impact they make on human relations, I repeated the long litany of theological legends with which the mystery of Israel has been surrounded in the literature of the centuries.

"But then," he tells us, "I came upon a book which shattered me: 'Jesus and Israel.' The author, Jules Isaac, is a brilliant French writer, by profession a historian, by vocation a humanist, and by origin a Jew. . . ."

It was in partial criticism of this great book of Jules Isaac that Father Baum wrote his "Jews and the Gospel." It will be a revelation to many! In the

introduction, an excerpt from an anti-Semitic sermon given by St. John Chrysostom is given which is so incredible that it will shock you to your roots! As will an incident from the life of St. Ambrose.

But these things, as shocking as they are, should be known; we should have no fear of the truth—As Pope Leo XIII said in his Brief on Historical Studies: "The first law of history is to assert nothing false and to have no fear of telling the truth."

Father Baum takes us, in his impressive book, through each of the four gospels, clarifying, explaining, bringing out valuable background on misunderstood passages. Part Two takes us through the brilliant epistles of St. Paul. In the introduction to this section, Father Baum gives a valuable, a beautifully clear insight into the highly original way of thinking of this particular apostle. The role of St. Paul, and his writings, are greatly misunderstood by most Jewish scholars, by the Jewish community—and even by some Christians.

A book like "The Jews and the Gospels" has been very much needed for these past few decades. In my opinion, it is one of the most important books published in this particular de-

cade — and perhaps in this century. Nothing like it has appeared in English before. Now, thanks to Father Baum's careful scholarship and research, many misunderstood passages of the gospels, and the epistles of St. Paul, can be clearly understood. I wish that I could send a copy to every seminary and college library. For anyone who wants to really understand the Jewish-Catholic picture — this book is an absolute must.

"The Jews and the Gospel" is one of 29 Catholic books listed on a supplementary reading list I have prepared for my courses on "The Church and Judasim." It also lists 18 Catholic pamphlets on Jewish-Catholic themes: scriptural, liturgical, theological, biographical, etc. There is also a list of 10 books by Jewish authors which I feel would be of value to students of my adult education courses.

If you think that this list of Judaeo-Catholic reading would be of some value to you, I will be happy to send you a copy. Simply send a stamped, self-addressed envelope to Mosaic, in care of The Long Island Catholic, P. O. Box 335, Rockville Centre, N. Y., and ask for "The J-C Reading List." Most of the books can be obtained in your public library.



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LEON PAUL ASSOCIATES
37-57 Warren St.
Jackson Heights 72, N.Y.

The Bishop and the Mezuzah

This is the fifth in a series of articles written for the Catholic Telegraph by Leon Paul, who has been engaged in the Judaeo-Catholic dialogue for many years.

When Bishop Michael Hyle of Wilmington, Del., moved into his new residence in that city, he found mezuzahs attached to the doorposts according to Jewish custom. The house was previously occupied by a Jewish family. If you ever visited the home of a Jewish friend you probably noticed the mezuzah attached to the right side of the doorpost as you entered. It may have been a plain metal or wooden tube about as long as a cigarette. It is attached at a slight angle. More modern and ornate mezuzahs are now being used made in Israel.

RELIGIOUS Jews going into or leaving their homes will touch the mezuzah with their fingertips and then place their fingertips to their lips in a light kiss while they pray: "May God watch over my going out and my coming in from this time forth and forevermore." If you look closely at the mezuzah you will see three Hebrew letters which say "Shaddai" — meaning "Almighty One."

Is the mezuzah a recent innovation among Jews? Is it a carry-over of a European custom? Actually, this little mezuzah goes back thousands of years! You can read about it in chapter six of the Book of Deuteronomy where Moses is talking to the Children of Israel: "These are the precepts, and the ceremonies and judgments which the Lord your God commanded that I should teach you, and that you should do them in the land into which you pass over to possess it."

"Hear, O Israel, the Lord our God is one Lord. Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole strength. And these words which I command thee this day, shall be in thy heart: And thou shalt tell them to thy children, and thou shalt meditate upon them sitting in thy house, and walking on thy journey, sleeping and rising. And thou shalt bind

them as a sign on thy hand, and they shall be and shall move between thy eyes. And thou shalt write them in the entry, and on the doors of thy house."

THAT'S what's written on the parchment rolled up tight inside the little mezuzah (which in Hebrew means "Doorpost") plus another short excerpt from the same book: Ch. xi: 13-21. So the mezuzah, you see, comes directly from God, through Moses, just like the Ten Commandments, the dietary laws, the feasts of Succos, Passover and Shovuous, and many other ancient traditions still observed by many Jews today — especially the Orthodox Jews.

I know a priest who teaches Hebrew and Sacred Scripture to seminarians. He is quite an authority on the Old Testament. In order to create a greater interest in Hebrew and the Old Testament on the part of these seminarians, this priest once contacted a Jewish organization with a request for 20 mezuzahs. When the Jews learned why he wanted them, they were glad to grant his request!

One of these mezuzahs found its way to this priest's rosary, attached to the same link as the crucifix. Odd? Some people may think so. But since priests carry the Psalms of David around with them all day, and since many portions of the Old Testament can be found in our missals and form a very important element of all our Masses — why should it be so odd to carry a portion of the Book of Deuteronomy attached to your rosary? After all, Chapter 20 of the Book of Exodus is taught in all our Catholic schools and forms the basis of our moral law—the Ten Commandments!

UNFORTUNATELY, some Catholics think that because something is Jewish — it is thereby forbidden. They have built a wall between whatever is Catholic — and everything Jewish. But there is no such wall of separation. Our Faith rests on a solid foundation of ancient Judaism! God Himself founded Judaism as the one, true, holy religion of the Old Testament. Abraham is in fact just as much the Father of Catholics as of Jews, as we are reminded in every Mass.

It was this holy religion of Israel that was fulfilled by the

Messiah and which continues, as it were, in and through the Catholic Church. Our Faith spans time from Abraham to Pope John XXIII with Christ as the divine Bridge between the Old Law and its fulfillment in the New. There is no conflict, no contradiction between ancient Judaism and modern Catholicism. The same God is the founder of both!

DURING the consecration of a Bishop, the Bishop-elect makes a promise to uphold the same divine authorship of both the Old and the New Testaments. You may have been wondering what Bishop Hyle of Wilmington did when he found the mezuzah on the doorpost of his new residence. Why — he decided to leave it there! And that is not inappropriate at all, I would say, since the Holy Family also had one on the doorpost of their home . . . and Matthew, Mark, Paul and John each had a mezuzah on the doorposts of their homes, and, come to think of it — the first Pope, because he was a Jew, had a Mezuzah on the doorpost of his home! No, it is not inappropriate at all for Bishop Hyle to leave the mezuzah on his doorpost . . .

Thank you, Bishop, for a lesson so greatly needed today!

Catholic Telegraph

For information about M O S A I C,

write to:

LEON PAUL ASSOCIATES
37-57 Warren St.
Jackson Heights 72, N.Y.