Preserving American Jewish History

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Jewish-Christian respect urged

By DON GIELAS

Changes in modern society demand that Christians and Jews respect their differences while cooperating in a new dialogue, say two leading members of the ecumenical movement.

Professor Rosemary Ruether and Rubbi Mare Tanenbaurm authorities on Jewish-Christian relations, made their call for cooperation at a symposium at the YM&WHA in Oakland last Sunday.

Dr. Ruether said the key to cooperation was "to forge an authentic concept of common identity. Rabbi Tanenbaum, echoing Dr. Ruether's comments, said "multiplicity (in the world) points to a many-sided conversation which is required. We will gain the capacity to listen and to speak. That is when one humanity will come into existence."

Dr. Ruether is on the faculty of the Howard School of Religion and the Yale Divinity School. She is also the author of several books. Rabbi Tanenbaum is national director of Interreligious Affairs for the American Jewish Committee.

Both speakers pointed out that a gap still exists between what is and what should be.

Dr. Ruether said the Jewish people particularly have felt the problems of the world. For a long time, she said, they were looked on as a people with "a black cloud of divine wrath over their

heads" because of their rejection of Christ as Savior.

Anti-semitism first found its roots in the Era of Enlightenment in Europe when particularism, which stressed a person or group's uniqueness, was regarded as "retarded," she said.

This concept soon gave birth to racism. Only those of French or German ancestry were considered a part of universal humanity, she said. "Once commanded to melt into the community, the Jew was now described as unmeltable," she said.

Dr. Ruether sees a similar development in America where "only those of Anglo-Saxon, Protestant backgrounds were able to fit. All others weren't capable of practicing democracy."

"We are only now recognizing the chauvinistic sense of the American melting pot. Everyone else is supposed to melt while the White, Anglo-Saxon, Protestant stays the same," she said.

Because of these situations, the Jewish people decided that they could survive only by establishing their identity in their own state, Dr. Ruether added.

"Israel is intended to be a Jewish state. Contrary to some Arab, new left, and Christian propaganda, it does not represent an imperialistic impulse on the part of the Jews. The impulse of Zionism is limited and non-

imperialistic. It seeks a small territory where Jewish identity can be enjoyed," she said.

These problems make it essential that Christians and Jews come to a new understanding and empathy in which the majority has to understand the experiences of others. Traditionally, the minority has been forced to take on the characteristics of the majority, she concluded.

The rabbi sees a planetization of the human family taking place because of modern conveniences that link the world. The world is becoming "a global city," he declared.

"It is particularly telling in the young people with their weak sense of nationalism. It is as if they were born natural citizens of the world." he said.

The change in modern society has caused an identity crisis and an identity search by all, Rabbi Tanenbaum said.

"Diversity and pluralism is the will of God," he went on, "and Christians and Jews will have to come to believe that. We all can help build a united human community which respects differences as a unit of human good."

The symposium was sponsored by the Jewish Studies Program of the University of Pittsburgh, graduate department of theology at Duquesne University, and the American Jewish Committee.



Robbi Tonenboum, Dr. Ruether discuss their specialty.

Ecumenical Forum Stresses Cooperation

By MIKE ANDERSON

suponents of ecumenism.

Speaking before 160 persons last night at the YM&Wild in Oakland, Rabbi Marc Tanenbaum an d Dr. Rosemary Ruether both emphasized the need for cooperation between Jews and Christians.

"We need to belt persons the light of the world.

That's why the Jewish community was the Jewish community was the Jewish community.

"We need to belp preserve the integrity of non-Christian religions," Rabbi Tanenbaum, aid. "We must resist the temptation to (relive past lajustices), and we must re-spect diversity and difference as a permanent good."

Refutes Arguments

Both speakers were quick to point out that what should be and what is are different.

Dr. Ruether outlined the traditional anti-Jew arguments used by Christians over the centuries and then explained why those statements should be inoperative.

"Caristian tradition regarded the Jews as people with a dark cloud over their heads they were the targets for resentinent of ell misfortunes which occurred in Christian society," she said.

Dr. Ruether is on the facul-

ty of the Yale Divinity School.

It is ironic, she said, that undamentalist Christians, known as the most anti-Semilic, were the first to take up and promote the call of Zlonism.

Before Christ can return, they interpret the Bible, the Jews must return to Israel, so fundamentalists began to "resem" the Jews for holding up the second coming. With friends like these who needs enamies?"

Respect Required.

Respect Required

Respect Required
America has not been a textbook definition of a metting
pot, Dr., Ruether said. "Everyone else was to melt white the
WASP (White Anglo-Saxon
Protestant) became the mold."
The key is recognizing all
people are results of God's
miversality, but at the same
time have their own uniqueness that must be respected,
abe concluded.

Rabbi Tanenbaum noted that our p l a not is becoming a "global city. Never before have respect religious differences, so much time and opportunity according to two leading authorists of ecumenism.

Speaking before 160

That's why the Jewish com-munity reacted so strongly to Key 78, last year's evan-gelism campaign which shad the theme. 'Calling the Con-tinent to Christ.' The theme left no room for Jews or any other non-Christian religion.

All people have to do is think, Rabbi Tanenbaum said. "In our capacity to hear and understand, to think and re-spond, can we attain unity in our diversity."

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The symposium, spansared by the Jewish Studies Program at the University of Pittsburgh, the Graduate Department of Theology at Dupartment of Inversity and the American Jewish Committee, was scheduled to end today.

IS THERE A RISE IN ANTI-CATHOLICISM?

Some Comments on Anti-Catholicism, Anti-Semitism, and Jewish-Christian Relations

AMERICAN IEWISH

A Paper Delivered by Rabbi Marc H. Tanenbaum, National Director of Interreligious Affairs of the American Jewish Committee before the National Executive Council of the American Jewish Committee at the Century Plaza Hotel, Los Angeles, California, October 25, 1974

IS THERE A RISE IN ANTI-CATHOLICISM?

EXCERPTS FROM TALK BY RABBI MARC H. TANENBAUM, NATIONAL INTERRELIGIOUS AFFAIRS DIRECTOR OF THE AMERICAN JEWISH COMMITTEE AT CENTURY PLAZA HOTEL, AJC NATIONAL EXECUTIVE COUNCIL MEETING, LOS ANGELES, CALIFORNIA

Is there a rise in anti-Catholicism? And if there is, what is its implication for Catholic-Jewish relations in the United States and abroad?

Those questions will startle many persons as strangely provocative, somewhat sensational, and perhaps even contrived. But no one who is in close touch with the Catholic community, especially its leadership and intellectual elite, and who takes Catholic-Jewish relationships seriously, can afford any longer to ignore these questions.

A compelling reason for facing up to the issue of anti-Catholicism is that it is not being raised by marginal individuals who are grasping for headlines, but is being articulated with increasing regularity and persistence by some of the most respected spokesmen of American Catholicism, many of whom have been and are among the closest friends and allies of the Jewish community supporting the critical issues on the Jewish agenda. Foremost among the Catholic leaders who have been expressing public armiety over the rise in anti-Catholicism as they view it are Father Theodore Hesburgh, Father Andrew Greeley, Michael Novak, Msgr. Geno Baroni and Father Virgil Blum, among others.

In an address last June before the National Catholic Press Association in Denver, Father Hesburgh said that "the Catholic "'to stir, community is beginning/to feel set upon, ignored, even badly used and unappreciated," and he served warning on other groups in American society that "Catholics had been pushed around long enough".

Of particular interest to the Jewish community is the manner in which Father Hesburgh formulated his grievance: "In the last year," Father Hesburgh declared, "Jews wanted two things: massive aid to Israel and a denial of trade to Russia until emigration was liberalized. They got both. Lest year Catholics wanted two things: some help for parochial schools and no liberalization of laws on abortion. They got neither." (The Long Island Catholic, June 20, 1974).

In large measure, Father Hesburgh was self-critical and blamed the Catholic pro-life forces for their ineffectiveness as "mindless and crude zealots" who "backed unworkable solutions...and called their opposition murderers," an uncivil way of carrying on "rational discussion of disagreements in a pluralistic democracy." Father Hesburgh also criticized Catholic ecclesiastical leadership for their failure to be "more highly politicized, more conscious of their inherent strength, less ready to be promised help by a president who, once he had their votes, hardly lifted a finger to help them or their two causes."

Perhaps more than any other Catholic spokesman, Father Andrew Greeley has been pressing the issue of anti-Catholicism to public consciousness. In his widely-syndicated column in the Catholic press, Father Greeley has been discussing this concern and its implications for Catholic-Jewish (as well as Catholic-Protestant) relations in articles written every two or three weeks between

last June and the present. The major themes that emerge out of the writings of Rev. Greeley and other Catholic spokesmen on this subject are as follows:

1 - Catholics resent being left out of American society.

"We are absent in the board rooms of major corporations and banks on the staffs and as trustees of the large foundations, and at the senior faculties and administrations of the large universities, and in the national media," writes Greeley.

That theme is repeated with some elaboration by Michael Novak in Commonweal (Sept. 20, 1974), who declares that "white ethnics...are being kept out of executive offices; positions on boards of directors; significant ownership in stocks, bonds and property; full professorships, research grants; expense account living, and effective voice in establishing the moral tone and national diversity of the American way of life. Economically and in moral symbolism, this is still too unvarying a white Protestant country. Both white ethnics and blacks are demanding to get in, not only into the powerful symbol system but also into full economic power and status. As long as these 'other Bostonians' are pitted against each other (ethnics versus blacks), the 'proper Bostonians' continue their unbroken hegemony."

2 - Catholics resent being made both the scapegoat and the fall guy for the country's problems that they didn't cause and having to pay for social injustices they did not create and from which they have not profited.

Greeley is critical of Catholic social activists for accepting the nativist stereotype of the Catholic ethnic as an Archie Bunker-bigot, and for turning against their own people in their concern for racial justice. Such concern for racial justice was quite proper, of course, he writes, but they forgot to question the stereotype ethnic as bigot and forgot that nativist discrimination against Catholics is every bit as evil as racism.

He adds that many of these activists see no problem when well-to-do Jewish and Protestant suburbanites establish social programs that affect the whools, the neighborhoods, the home values of Catholic ethnics (as well as lower middle class Jews and Protestants) while the suburbanites remain free of costs for the achievement of racial justice.

Greeley cites the case of a federal court that commands (validly enough) that there be public housing throughout the whole city of Chicago, but also decrees that there need not be public housing in the suburban districts where the lawyers and judges live.

Greeley comments, "If there was any complaint against this form of discrimination from the Catholic social activists I didn't hear it. If our property values go down it serves us right (which obviates any constructive thinking about the problem, like making some kind of property value insurance available, which might go a long way toward stabilizing changing neighborhoods). After all, we were the ones who brought the slaves to this country and imposed Jim Crow, weren't we?" (St. Louis Review, Sept. 13, 1974).

Substantial segments of the Catholic population are fed up with "quotas" and "affirmative action" (such as the deFunes case) because they discriminate against Catholics.

3 - Denigration of Catholic Life and Culture

Several Catholic writers have raised objections to the manner in which non-Catholic elites have persisted in defining Catholic culture and society in denigrating terms. Thus Michael Novak levels such a charge in his review of a book called, "The Other Bostonians," by Stephen Thernstrom (Harvard University Press, 1973). Writing in the September 20, 1974 issue of Commonweal, Novak says that "Thernstrom's chief contribution concerns ethnic variation, and his chief findings are not surprising," since "his viewpoint is affluent, white and Protestant throughout." Summarizing Thernstrom's findings Novak writes:

"British-American citizens have regularly been more economically successful than the Italians and the Irish, and neither language differential nor moral upbringing seems to account for the difference. Jews did as well as, or in some ways better, than, British-Americans. 'Catholics', he (Thernstrom) writes, 'were somewhat less dedicated to educational and occupational achievements for their sons than Protestants from the same class and educational backgrounds'."

Novak reacts in these words, "The tone and implicit inference in these chapters suggest that Catholics have been somehow, in those things that really count, less admirable, less culturally advanced." By way of defense of the Catholic community, Novak says, that "Catholic life in this country was for a long time one of the most comprehensive and successful 'resistance' movements, against the 'American way of life,' with 'the preaching in the Catholic parish against the Protestant ethic of success and the teaching in the parochial schools of values not marketable in mainstream

America'. He advocates that the Catholic community "deserves study in its own terms, not solely in terms of the dominant society."



Similar resentment against the denigration of the Catholic community is reflected in a review of the book, "Real Lace:

America's Irish Rich," by Stephen Birmingham (Harper & Row, 1973).

Written by Robert V. Remini, history professor at the University of Illinois in Chicago, in the September 27, 1974, issue of Commonweal, the reviewer declares that Birmingham's book is "a near disaster." He spells out his complaint:

"Whereas the social study of Jews (Our Crowd, Birmingham's earlier book which chronicled the lives of rich Jews in America) was rich with detail resulting from impressive research and pulsed with an abiding respect for the deportment and achievements of Jews, in Real Lace the author offers little of weight or substance...Mr. Birmingham is extremely condescending toward his subject. He seems at times to go out of his way to mock the pretensions, foolishness and behavior of these social-climbing Irish. He repeats the old clicke about how the rich Jews to concerts, opera, theater and ballet, buy paintings, and bequeath them to museums and universities, and purchase books, while the Irish Catholic (who it must not be forgotten is handsome, charming, witty and touched with the curse of drink) watches football on TV or indulges in high living, great houses and fast cars. 'Second only to the Church, and keeping the Faith, has been the importance of making money to American Irish families,' concludes the author. Maybe so, but this certainly does not add in any significant way to our understanding of the Irish experience in America."

Aside from this "literary evidence" for the growth of anti-Catholicism, Catholics of lesser prominence than the "spokesmen" group have begun to make public their recent experience with anti-Catholicism. Thus, a James G. Hanink writes in a letter to the editor of Commonweal (Sept. 20, 1974):

"One need only be pursuing graduate studies at a secular university to recognize the anti-Catholic sentiment is increasing. It's perfectly O.K. to be sure, if one was a Catholic, so long as one now has a healthy sense of humor about 'all that.'"

In the same "letters" column, the Rev. Virgil C. Blum, S. J., expresses his total agreement with Novak's proposal to come to grips with the problem of securing the equal rights of American minorities by organizing "to check and to chasten monolithic power" and "to make it pluralistic in practice" and "accountable to all groups in America."

An article in the <u>St. Louis Review</u> (Sept. 20, 1974) carries a headline that reads, "Fr. Blum's Catholic League Works to End Age-Old Anti-Catholicism." The article is an interview with Father Blum in his capacity as president of the Catholic League for Religious and Civil Rights, founded in Washington, D. C., in May 1973. The article reports:

"Recent United States Supreme Court decisions and certainly
the Missouri Supreme Court (which scuttled the Free Textbook
Act) clearly demonstrate, it seems to me, that the prevailing
philosophy in many parts of America today is anti-Catholicism."

Reporting on recent litigation carried out by his Catholic League, Rev. Blum said, "We compalled Xerox to cease the publication and distribution of a booklet entitled 'Population Control:

Whose Right to Live?' which was highly defamatory of Pope Paul and the Catholic Church...causing Xerox to approach the League for an out-of-court settlement."

The League also "confronted" the U. S. Department of Housing and Urban Development by sending a letter to the Secretary, James Lynn, "telling him forcefully and bluntly that it would sue HUD if the federal agency approved provisions for the founding of the Pontchartran New Town in New Orleans which prohibited parents from founding church-related schools in that subdivision...within days Secretary Lynn assured the Catholic League that he would not give final approval to the proposals...as long as it contained these discriminating provisions."

Father Blum also compares the organization of the Catholic community with that of the Jewish community, saying, "While the Jewish community in America has 25 interest groups whose sole purpose is to influence the public policy, the Catholic community has not one single group whose sole purpose is to influence public policy.

"I would say that Catholics are political pygmies, or, if you will, political eunuchs, with respect to issues that are of vital concern to their community." He added that the Catholic League will _ attempt "to prevail upon American Society to recognize the validity of the values and principles to which Catholics and other religious groups adhere."

Father Blum also opined the fact that the Catholic laity do not seek to influence the making of public policy on their own initiative "because they are accustomed to wait for the leadership of the clergy in all matters that touch religious and moral values." That is the thing we wald like to see changed in the Catholic League, he concluded.

Why this concern now over Anti-Catholicism?

How does one account for the recent surfacing of concern among these Catholic spokesmen?

First, there is now an apparent peaking of frustration among the most thoughtful and sensitive intelligences of the Catholic community over the turmoil that has taken place within the Church since Vatican Council II's aggiornamento. Father Greeley himself spells out that frustration in a remarkably candid description in his book, The New Agenda:

"American Catholicism is going through a period of emotional exhaustion. Powerful currents of excitement, hope, disappointment, anger, frustration and bitterness have swept the Church. Now our energies are spent.

"The American Catholicism in which I was raised and trained and which I served for almost two decades as a priest is dying. It had immense vitality and energy, marvelous organizational skills, and abundant if shallow creativity. It was marked by immense loyalty which still survives among the rank and file. But the elite of American Catholicism, both clerical and lay, have abandoned

it, and over the long haul no human organization can survive the apostasy of its elites. Immigrant American Catholicism, which mached its zenith in the years of a decade and a half after the end of World War II, lacked the leadership and the scholarship necessary to survive the crisis of the sixties...The stupidity of our leadership, the senseless stridency of our intelligentsia, and the loss of nerve of our clergy and religious destroyed a cultural form that could have easily survived and been transformed with only moderate amounts of intelligence, skill, prudency and imagination.

"The immigrant Church is dead... A new form of American Catholicism will emerge at some time in the future, incorporating much of the good that was in the immigrant Church and many of its people." (page 42).

Second, the defeat of the two priority issues on the national Catholic agenda--namely, abortion and aid to parochial schools--was frustrating in itself, but seems to have elicited a heightened emotional response because these became symbolic, as Novak suggested, of a rejection of "an effective Catholic voice in establishing the moral tone and national diversity of the American way of life."

These defeats seemed to ratify that "this is still too unvarying a white Protestant country." (Novak)

Only by recognizing the symbolic importance of abortion and aid to parocnial schools as Catholic indices of their status in America can one begin to understand the emotions of anger and frustration that have begun to surface in this emerging discussion of anti-Catholicism. The facts of the situation might normally not call forth such intense feeling, for on a more prosaic level of actual political achievement the Catholic community appears to have had some measure of real success. Indeed, a "right-to-life" supporter, Edward Pfingston of Flossmoor, Illinois, in a letter published in the Sept. 21, 1974, issue of America Magazine flatly claims that "Right-to-Life" tactics were, in fact, a huge success. In 1972, before the Supreme Court decision--attempts to

liberalize abortion laws were defeated by the state legislature of 41 out of 42 states. Only in Florida did revision succeed.

"Abortion on demand exists in this country because of seven men of the Supreme Court. The small but extremely effective 'right to life' movement would have won in the legislature," Pfingston concludes.

The fact that the Supreme Court, the highest tribunal of the land, made no place for the moral theological claims of the Catholic Church led Father Greeley to characterize their rejection as an act of outright "anti-Catholic bigotry."

It is quite possible that the sense of frustration and rejection was intensified as a result of the World Population

Conference's adoption by 136 nations of a declaration on population control in Rumania in early September. The Vatican delegation was the only group that found it impossible to sign the declaration.

With regard to aid to parochial schools, there is also data to suggest that the Catholic Church has not suffered as complete a defeat as some of the Catholic spokesmen would claim. Thus, a survey of the present state of Catholic education reported by the National Catholic News Service (Sept. 3, 1974) states:

"Catholic education officials around the United States find enrollment declines continuing to diminish, or even reverse, and morale high among faculty, students and parents as the new school year opens.

"Many of the officials also said that, although they are determined to seek additional federal and state aid, they realize that there is little likelihood that great amounts of government aid will be given. That realization has led to greater financial accountability and responsibility."

Archbishop William D. Borders of Baltimore, chairman of the U. S. Catholic Conference's education committee, is quoted in the survey as saying, "I think that there are still some possibilities of state and federal aid. Auxiliary services (transportion, textbooks, educational materials) will be broadened much more." Dr. Edward R. D'Alessio, director of the U. S. Catholic Conference Division of Elementary and Secondary Education, emphasized that "what the Supreme Court has said has not in any way cut off any existing federal aid programs.

"Each school," he added, "should take a serious look at existing federal programs and explore its eligibilities for participation in those programs."

The survey concludes that "The determination among the Catholic school community, officials, teachers and parents, to keep the schools going, with or without more government aid, was repeatedly expressed," and that "morale across the board is very good."

Third, it is quite possible that the raising publicly of the issue of anti-Catholicism has become the considered technique by which a group of Catholic intellectuals plan to try to reorganize Catholic institutional life in order to meet more effectively the civic and communal needs of the American Catholic community. If that is the case, Jews and Protestants need to be turned in to such a development for it would have important practical consequences in ecumenical and Jewish-Christian relationships, and for the society at large.

The assumption that such a major intra-Catholic organizational change may be in the offing is based on a careful reading of statements by these key Catholic spokesmen. Thus, Father Hesburgh is quoted as saying that he looks forward to "leadership emerging in the American Church that is more decentralized, more collegial, less official...Leaders will learn increasingly that to lead in the Church they will need for their personal credibility more than the simple fact of being appointed to an office by a distant authority. They will often have to establish personal credibility after their appointment by the continual moral stature of their lives, action and judgments." (The Long Island Catholic, June 20, 1974).

Father Greeley is less philosophical and more direct:
"Until recently the Church as an organization has provided not only
ecclesiastical leadership (which is proper and which I support)
but also communal and civic leadership. The failure of the church
leadership to make any dent in the nativist opposition to Catholic
schools and its total lack of awareness that quotas and affirmative action (such as in the defunis case) are quite evidently
discriminatory against Catholics are disgraceful. Its utter
silence on the scapegoating of the ethnics as racists and hawks,

and more recently its lack of concern about a Jewish group assuming the right to interpret Catholic values for the rest of society show that the ecclesiocrats are quite incapable of providing us with the kind of wise leadership we need. Small wonder we lose every time. But perhaps it's just as well, maybe it is more clear now that as far as civic and communal matters go, we are much better off doing it ourselves." (St. Louis Review, Sept. 13, 1974).

In this statement, and in several similar expressions,

Father Greeley seems to be advocating a proposal of potentially great significance, namely, the organization of a new Catholic populist movement to promote the civic and communal interests of Catholic people, but outside of ecclesiastical structures.

"We do not have a network of voluntary organizations like the Jews and Protestants do, or like the blacks have acquired more recently," he writes, adding that "there is no Catholic defense organization to speak out in outrage" against the abuses and defamations suffered by the Catholic community. (St. Louis Review, Sept. 13, 1974).

In addition to proposing the organization of an extrahierarchical, voluntary movement of Catholics, Father Greeley
seems also to suggest that he has a candidate to lead such a
movement, namely, the Rev. Theodore Hesburgh, president of the
University of Notre Dame and former Chairman of the U. S. Commission
on Chil Rights:

"...There is probably no other American today besides Father Hesburgh who is not a bishop and who can claim to speak with any authenticity to and for 50 million American Catholics--and for

that matter even for ten million American Catholics. The non-Catholics in this country are more likely to listen to Hesburgh than they are to any of the four cardinals, but after him, who? The regrettable answer is no one." (Long Island Catholic, June 20, 1974).



4 - Resentment against Protestants and Jews

The most interesting reaction to his raising the issue of anti-Catholicism, Father Greeley wrote, came from many Protestants and Jews, some of them highly placed members of the academic elite. In substance what they said was, thank heavens you finally brought this subject out into the open. We have found anti-Catholicism offensive and disgusting for years, and it's high time that someone did something about it.

To which Greeley replies, "Fine fellas, and where have you been? You have stood idly by while anti-Catholic bigotry excluded us from power centers in the upper realms of American life; while Catholics were discriminated against in elite universities (especially in the social sciences) and while Catholic ethnics are blamed for most of the problems facing the country. Now when a Catholic blows the whistle on this sort of thing, you write him a confidential letter. In the meantime you have campaigned vigorously against real anti-Semitism and racism. Now you expect me to feel good all over because you applaud discreetly when a Protestant and a Jew are called nativist bigots for the first time. Thanks a lot." (Catholic Bulletin, Aug. 23, 1974).

ANTI-CATHOLICISM AND CATHOLIC-JEWISH RELATIONS

At first blush, many members of the Jewish community undoubtedly will be surprised by the very assertion that anti-Catholicism is on the rise. That widespread consternation has to do with the question of how one defines "anti-Catholicism." Like the conventional definition of anti-Semitism, if anti-Catholicism means "hatred of Catholic people simply because they are Catholics," then this entire discussion would take on a hollow ring for most Jews. While I have not come across recent scientific data that would confirm or invalidate the charges about this form of anti-Catholicism, I think it is safe to generalize that in the experience of the majority of American Jews anti-Catholicism -- defined as hatred, prejudice against, or suspicion of American Catholic people as a group -- is unquestionably at a lower ebb today than at any time in American history or in the history of Jewish-Christian relations. Of course, there is still a residue of bigotry among some Jews -- and among some Protestants -- as there is among some Catholics, but those pockets of intransigeance that refuse to come to terms with the changes brought by Vatican Council II in Catholic identity hardly justify the claims of resurgent anti-Catholicism.

If the term anti-Catholicism is being used to categorize the defeat of Catholic positions on such issues as abortion and

parochial aid, then it would seem logical to state that the term is being used so loosely as to empty it of any real meaning. This use of the term recalls the recent discussion of the confusion over "anti-Semitism" and "anti-Zionism." On one level, it is certainly valid to say that Zionism is primarily a matter of national liberation, and therefore is essentially a political issue. To be anti-Zionist should logically in no way suggest that one is anti-Semitic. There are some committed Jews who, after all, are anti-Zionist and who differ with political positions of Zionist leadership. Thus, analogically, it should be conceivable that one differs with Catholic positions without necessarily being or becoming anti-Catholic.

And yet the analogy with Zionism compels a deeper analysis that would require a larger measure of understanding and empathy with Catholic spokesmen who claim that defeat of these Catholic positions inexorably leads to some form of anti-Catholicism. The central thesis of classical Zionism is that it is a movement constituted to restore the group identity of the Jewish people in a way that will enable them to live out freely and fully the values of Judaism in a Jewish homeland thus assuring the maximum possibility of their survival and creative continuity as a religious-ethnic community. To deny the Jews the possibility of that religious-ethnic self-perpetuation is in fact to stand in opposition to Jewish self-determination in its own terms. That denial to Jews of the right to their particularity is certainly

a form of anti-Semitism. (There are, of course, more blatant forms of anti-Zionist propaganda which leave no doubt that anti-Zionism has become the new code word for masked anti-Semitism.

See article by Prof. Alan Davies, Anti-Zionism Is the New Hut-Semitism, Christian Century).

In like manner, the perpetuation of the Catholic community's religious—ethnic identity is dependent in a fundamental way on its capacity to educate its children and youth in the traditions and values of its inherited faith. (The same proposition applies to American Judaism, particularly its Orthodox branch which sets high standards for maximum education in traditional Judaism as the guarantee of Jewish religious survival). One may differ with Catholic authorities as to the legality of using public funds to subsidize directly sectarian education, but to do so in a way that is insensitive to the seriousness of the education crisis for Catholic survival is in fact to manifest moral callousness to committed Catholic people and their vital needs.

It is for that reason that the American Jewish Committee has sought to break with the automatic, mechanical "nyets" to every Catholic claim for a fair hearing of Catholic positions, especially in the area of aid-to-parochial schools. While remaining steadfast in its adherence to the separation of church-and-state principle as the cornerstone of religious liberty, the American Jewish Committee has rejected confrontation tactics with Catholics, Orthodox Jews, and others and has instead sought to explore every

creative alternative possible for bringing some measure of financial relief to hard-pressed parents of children in private schools, even as we have advocated vigorous support of the public school system. Thus, the AJCommittee has established task forces that have probed the possibilities of providing federal and state aid, consistent with the First Amendment, through tax credits, voucher plans, dual enrollment and shared time. Position papers on each of these alternatives disclose how seriously this commitment to accommodation and mutual help has been pursued. From this perspective, the sweeping charge of Father Greeley about Jews as "nativist bigots" (Catholic Bulletin, August 23, 1974) would have to be rejected as unfair.

Similarly, we have recognized that beneath the strident polemics around the abortion issue there is the fundamental moral and spiritual issue in which Jews have as much a stake as Catholics, and others, namely, reverence for all human life. There are, of course, technical theological questions -- such as, when life actually begins -- which finds a diversity of views among the branches of Judaism as among Catholics and certainly among Protestants. In order to try to increase the possibilities of understanding and perhaps even to find common ground around the keystone Biblical concept of reverence for life, I have taken several initiatives with Catholic bishops and other Catholic spokesmen to convene a high-level seminar of Catholic, Protestant, and Jewish theologians and clergy to study together the

religious and philosophical assumptions of our respective faiths in relation to abortion and other right-to-life issues. While there was initial interest, regrettably and for some inexplicable reasons, there have been no takers for such a dialogue thus far. This refusal creates a clearcut quandary which needs clarification: some of these Catholic officials complain that they are unable to get a fair hearing in non-Catholic America for the Catholic position on right-to-life issues and yet inexplicably have failed to accept good-faith offers for interreligious dialogue that might well lead to such a fair hearing and shared understanding. At times, one gets an impression that some Catholics prefer to hoard these positions as "pure" Catholic views. But if that is the case, one cannot have it both ways. And under these circumstances, to wield a brush that condemns Protestants and Jews as "nativist bigots" is in fact to be guilty of smear-tactics. If one is genuinely interested in building bridges of understanding around such critical questions as abortion, the way of dialogue will have to be tried as a far more promising option in pluralist America than the dead-end of controntation and name-calling.

The question of creating new Catholic structures to defend and protect Catholic religious and civil liberties is a major issue, but it is obviously an internal Catholic issue. It is for Catholics themselves to organize as they best see fit and necessary, and any Jewish comment would be nothing less than a presumption

that would deserve the back of Greeley's (and anybody else's) hand just as any Catholic effort to reorganize the distinctive Jewish mode of communal organization in a Catholic-style hierarchical or ecclesiastical model would be unacceptable to American Jewry.

Suffice it to say, that the Jewish community would identify wholeheartedly -- as it has in the past -- with the program of Catholic religious and ethnic groups to combat any acts of denigration and scapegoating of Catholicism and the Catholic people. There would be virtually universal Jewish support for Catholic efforts to gain entry into every area of America's business, cultural, professional, and social life from which Catholics have been excluded. Such Jewish support would derive first and foremost from the moral and ethical principles of Judaism which obligate committed Jews to seek equality, justice, and dignity for our fellow men and women. Our historic experience with the same kind of exclusion from many of the same positions in American life, and at the hands of many of the same monopoly-wielders, impels us to recognize the interdependence of our struggle with Catholics and other minority groups in seeking to realize firstclass citizenship for every person.

Every Jewish civic and communal group that I know of stands ready to share our experiences and knowledge with Catholic neighbors in how to develop effective strategies to break down the barriers of "executive suite" and social discrimination, as well as to combat defamation of Catholic people. Responsible Catholic leaders need only to invite our collaboration to see how real is our good-faith to be of assistance and to join in common cause.

In reviewing all the discussions about anti-Catholicism, the bottom line that requires frank discussion that is still to be faced has to do with a new troublesome aspect of the way the issues are being framed and conceptualized. While Jews respect both the need and the right of Catholic leaders to "blow the whistle" on anti-Catholicism, there is developing a tendency in much of the writing quoted here on the subject to make "the Jews" both a foil and a stalking horse. That is both troublesome and also potentially dangerous, and it better be faced before the genii of anti-Semitism gets out of the bottle, in a way that can become non-returnable.

On one level, it is a nice compliment to read Catholic writers and spokesmen consistently refer to the record of Jewish success and achievement in America. To find that "dream" image of Jewish winners (with which some 850,000 Jewish poor and elderly would find difficulty identifying) placed side by side with Catholic ethnic "losers" can not only lead to an impetus for envy and resentment toward Jews, but can lead as well in less disciplined hands to a conclusion that somehow Jewish success has been bought at the expense of Catholic failure. That this is more than my paranoia or idle speculation can be seen in the way an elitist discussion of Jews and Catholics in politics is treated by a lesser light who has difficulty translating academic theories into bar-room wisdom literature without in fact ending up in anti-

Jewish invective.

Obviously trying to plug into the Catholic elitist discussion of anti-Catholicism, a Jim Miller writes an article in the August 29 issue of the <u>Brooklyn Catholic Tablet</u> on "September and the Catholic Vote." Writing on the eve of the primary vote in the New York campaign which pitted Howard Samuels, the Jew, against Hugh Carey, the Catholic, as Democratic candidates for governor, Miller declares that "Jewish militancy and a heavy Jewish vote in the primaries are responsible for the Democratic Party's being on the verge of permanently purging Catholics from running for statewide office." And to strengthen his point, Mr. Miller adds that "Congressman Hugh Carey is an Irish Catholic with 12 kids and there is a prejudice against politicians like that."

As it turns out, the one genuine surprise of the primary was that Hugh Carey outscored Howard Samuels among Jewish voters by a heavy plurality. Mr. Carey won some 34% of the Jewish vote for the state of New York, and carried by 60% the vote in the four heavily Jewish assembly districts of New York. I have yet to see any statement from Mr. Miller that seeks to overcome the contradiction between his theories and the persuasive facts of the election results. In the meantime, Jewish representatives can only worry over how this blatant manipulation of the fear of anti-Catholicism supposedly waged by Jews can perversely be transformed into anti-Semitism against Jews. Such a possibility the Synagogue

Fathers could have had in mind in potentia when they asserted in their Ethics, "Wise men, be guarded in your words!"

Beyond that, the suggestion that there is an equivalency between the Jewish issues of Israel and Soviet Jewry and the Catholic issues of abortion and parochial schools leads to moral confusion and false expectations, with a growing implication of the possibility of trade-offs and quid-pro-quos. The best response that repudiates such an approach was expressed by the Apostolic Delegate, Archbishop Jean Jadot, who in a significant address before the American Jewish Committee on October 17, 1974 declared:

"First, the basis of our dialogue must be our shared spiritual patrimony. It cannot rely on a policy of reciprocity that would demand a pairing of issues which are to be traded off on a one-to-one basis. Dialogue is open-ended, not programmed for results. The starting point is respect and the end-product, mutual understanding.

"Second, the questions of abortion and aid to private schools should be subjected to a fuller, deeper and more open dialogue.

"Many of the difficulties of an intergroup nature that arise from these questions can, I believe, be attributed not to a failure of dialogue, but to a lack of it. The fact that difficulties and tensions have arisen is an indication of the gap that exists between our respective communities and the professionals who represent these communities in formal dialogues. It is absolutely

necessary to narrow and eliminate this gap.

"What is the future of Jewish-Christian relations? Because of the present tensions, some have become pessimistic. I cannot share that view. The success of our dialogues over the last nine years is the reason for my optimism.

"I do not wish to overvalue dialogue or see it as a panacea for all our ills. It can be esteemed, nonetheless, as a precious instrument of rationality and good faith in the relations between our two communities. Any success that we have in handling controversial problems today will lead to greater Jewish-Christian understanding and cooperation in the future. The present tensions, if we face them with courage, may well turn out to be the occasion for a giant step towards the goal that we have set for ourselves.

"The chief obstacle on this path is not hostility, as it may have been in the past. Today, it is perhaps a fear of one another. It is also apathy. The great dangers are that we do not have enough trust in one another, and that we are tempted to ignore one another.

"Yet, the remedy is simple: step up our efforts, our dialogue. It is my hope that the impetus in this direction will come from both the Jewish and the Christian communities. Dialogue is no longer a luxury, but a necessity. Jews and Christians should set an example for the whole human family - an example of fraternal understanding and love."

Many Forget-Jesus Was a Jew

Following is the second article in a five-part series on the ties binding. Christians and Jews.

By Tracy Early
NEW YORK (NANA)—
In the days of Nazi Germany, so a story goes, a
decree was read at church
one Sunday ordering that
anyone of Jewish ancestry

must leave.

And it is said that as a few members got up and moved toward the door, the others were startled to see that the figure on the crucifix over the altar came down and also left the church.

That Jesus was a Jew stands as such an obvious truth that many people never stop to think about it. Who thinks of Mary as a Jewish mother?

And because many Christians have not thought about the implications of this, it has sometimes been possible for them to imagine they could honor Jesus and attack the Jews at the same time.

Christians see in Jesus universal qualities that make it possible for people of every ethnic group to unite with him. But he was , also unmistakably Jewish, and since the experience of the church under the Nazis, Christian leaders have become increasingly aware that any

Kids' Hospital Party Planned

The third annual Gillette. Children's Hospital party will be held at 2 p.m. Saturday at the Bonanza Steak House, 9070 Lyndale Ave. S., Bloom-

ington.

Easter bunnies and clowns will be joined by sports personalities and representatives of the St. Paul Winter Carnival in entertaining children from the hospital. The party is sponsored by the Great Bear Merchants Association, composed of businesses located in the Great Bear Shopping Center at 90th Street and Lyndale Avenue S. in Bloomington.

anti-Semitism must eventually strike at Jesus.

Many Christians, therefore, have laid increased
emphasis on the Jewishness of Jesus, stressing
that he was not merely a
Jew in some peripheral or
incidental sense, but that
his total life was lived as
a Jew.

From his birth and circumcision, with the attendant ceremonies required of the Jewish firstborn, until his death, with the mocking title "King of the Jews" on his cross, Jesus lived a totally Jewish life.

He remained a Jew of the Holy Land itself, furthermore, orienting himself to the temple and other aspects of national Jewish life, and never traveled to other parts of the Roman Empire where diaspora Jews like Philo often mingled Judaism with Greco-Roman culture.

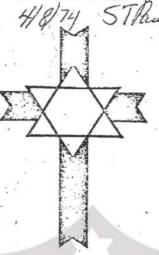
As a teacher and leader of a band of disciples, Jesus came into severe conflict with other Jewish teachers and authorities over interpretation of Jewish law. But he never broke with the faith of his people.

"Think not I have come to abolish the law and the prophets," he declared. "Rather I have come to fulfill."

Rather than trying to minimize this aspect, the Gospels prominently include numerous marks of the distinctive Jewishness of Jesus. At the age of 12, he is taken to the temple in Jerusalem and gets so engrossed there in asking questions of the teachers that he does not leave with Mary and Joseph, and they fear he has become lost.

Jesus habitually attended synagogue services, where his mind would have been immersed in the Jewish tradition. And the inauguration of his public ministry came at the Nazareth synagogue where he read a passage from the Jewish prophet Isaiah and took it as a description of his own ministry.

Though Jesus presented.



a new interpretation of the Jewish law, and a new way of viewing the tradition of the distribution of the hebrew Scriptures.

When he set forth the two great commandments — the love of God and the love of neighbor — he was quoting verses from the Jewish Torah, the first five books of Moses.

To form the nucleus of his new community he chose 12 apostles — all Jews, of course — corresponding to the 12 tribes of Israel. He taught his new community in terms drawn from the Jewish tradition.

And at the end, during the agonies of the cruci-

fixion, his mind went as by habit to Jewish Scriptures. Two of the Seven Last Words from the cross are direct quotations from the Psalms—"My God, my God, why hast thou forsaken me?" and "Into Thy hands I commit my spirit."

The fact that the Christian community revolves around a man who was physically, culturally and religiously a Jew means that Judaism and Christianity are permanently tied together, and cannot be separated, however either side might wish for a divorce.

Christianity is necessarily related to Judaism in a way it connot be to other religions. And growing awareness of this has brought, among other results, a deep rethinking within Christianity about the appropriateness of the proselytizing efforts that have long been a bone of contention.

Occasionally, Jews decide to become Christians, even as Christians occasionally convert to Judaism. But even the Jews converted to Christianity increasingly emphasize that they are still Jews, and often they continue to observe Jewish

holidays and other traditions.

Though the issue of proselytization continues to disturb Jewish-Christian relations to some extent, some Jews believe this is no longer a serious problem and that the more important consideration is the common effort of Jews and Christians to maintain religious faith in a world often so hostile to it.

After some Jews criticized a 1973 Christian evangelistic campaign called Key '73, Rabbi Henry Siegman of the Synagogue Council of Ameriwarned that Jews would be damaged more if. Christians, gave up, such. religious emphases and adopted liberal policies foster that would secularism.

"For every Jew who converts to Christianity because of the persuasiveness or the deceptiveness of a Christian evangelist," he said, "there are probably at least a hundred who are lost to Judaism because of the indifference and hostility to religion that are bred by the pervasive secularism of modern life."

Next: Passover and the Last Supper.

[start] AMERICAN JEWISH Original documents



Many Seders Slated In Christian Churches

By Tracy Early

North American
Newspaper Alliance

NEW YORK — Word that a rabbi is going to conduct a seder here during Passover will not sound like news to most people. But they may be surprised to hear that a rabbi will conduct a seder at the Pitth Avenue Presbyterian Church.

Marc Tanenhaum, interreligious affairs director
for the American Jewish
Committee, will take a
group of Christians
through the Passover riual, explaining both its significance to Jews and its
connections with the
Christian rite of the Last
Supper.

THOUGH THE holding of such a demonstration seder in a Christian church remains unusual, it is becoming more common. Dozens of seders are now being held to give Chirstians a better understanding of Judaism, Tanenbaum reports.

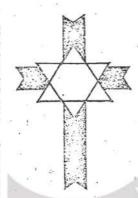
This year is especially suitable for emphasizing the connections between Judaism and Christianity because the days of the Jewish Passover and the Christian Holy Week coincide exactly.

BEGINNING today, with a seder the previous evening in accordance with the Jewish custom of counting days from sunset to sunset, Passover extends for seven days properly, although outside Israel Orthodox Jews extend it to eight days, making Sunday, April 14, the concluding day this year.

Holy Week, too, is being observed this year from today, Palm Sunday, through April 14. Easter. IN A FURTHER coinci-

IN A FURTHER coincidence, the Easter celebration of the Orthodox churches, which can be as much as five weeks later than the Western Easter, falls on the same Sunday this year.

A growing awareness of the many ties between Judaism and Christianity has been one of the notable features of recent ecumenical development. Christians are becoming more aware of their Jewish heritage; Jews are becoming more aware that in its spread throughout the world. Christianity has been proclaiming faith in the God of Abraham



Rarely do Christians and Jews consider the ties that bind them, only those issues which divide them. This is especially true around Easter and Passover, holy celebrations which this year coincide. This is the first of a five-part series exploring the bonds between Judaism and Christianity.

Judaism of the time of Jesus. In criticizing the elements of Judaism at this period, many Christians have tended to forget that it nurtured the piety of Mary and Joseph, as well as that of other New Testament figures honored in Christian tradition.

ANOTHER IMPOR-TANT factor in the changing climate has been the decision of several individuals to dedicate a significant part of their energies to working directly on Jewish - Christian relations. Studying the horror of the holocaust, they concluded that it was due in large measure to centuries of theological instruction downgrading Judaism and that this must be reversed.

Among U.S. Catholics prominent in this effort are such priests as John Pawlikowski of the Catholic Theological Union in Chicago and John Oester-reicher, himself of Jewish descent, of Seton Hall University.

Another priest is Edward Flannery, who directs a national Catholic office for Jewish relations under a committee of bishops headed by Francis' Mugavero of Brooklyn.

JOINING IN this movement are such Protestants as Bernhard Olsen of the National Conference of Christians and Jews, Franklin Littell of Temple University, A. Roy Eckardts of Lenigh University and David Hunter of the

The Vatican and the World Council of Churches have set up offices for Jewish relations, and in this country the National Council of Churches is currently establishing such an office.

Active in Jewish - Christian relations from the Jewish side are such rabbis as Tanenbaum, Balfour Brickner of the Union of American Hebrew Congregations and Solomon Bernards of the Anti-Defamation League.

THESE DEVELOP-MENTS do not mean Jewish - Christian tensions are now a thing of the past. Hostilities still erupt from differing attitudes some Christians express toward the state of Israel, and ethnic tensions in citis tike New York often find the Jewish community on one side and some church groups on the other.

Nonetheless, Jews and Christians are talking with each other and exploring their agreements and differences in a way that is unprecedented in the 19 centuries since Christianity and Judasm parted company to walk their separate paths.

In Monday's Pioneer Press: The Jewishness of Jesus. concluding day this year.

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dence, the Easter celebration of the Orthodox churches, which can be as much as five weeks later than the Western Easter, falls on the same Sunday this year.

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THE JEWISH heritage of Christianity has always been well-known—even elementary and obvious—to anyone who looked at Christian origins and thought about the matter. But somehow in past centuries many people have not thought about it, and emphasis has been placed on differences between the two religions.

Today, the focus is shiftIng to the continuities and
the need for developing
better understanding.
"Since the spiritual patrimony common to Christians and Jews is so
great," said the Vatican
II Declaration on the
Jews, "this sacred synod
wishes to foster and recommend that mutual understanding and respect
which is the fruit above
all of biblical and theological studies, and of brotherly dialogues."

IN MODERN biblical studies, scholars have taught Christians to see the Hebrew Scriptures, incorporated in the Christian Bible as the Old Testament, not merely as a book of preparation and predictions serving as background for the New Testament, but as literature with a religious message in its own right.

A generation of Christian clergymen have learned from the teaching and writing of Christian scholars like James Muilenberg, now retired from Union Theological Seminary in New York, that the Old Testament can become vivid, exciting and challenging in a personal way.

Also important has been the work of New Testament scholars like W. D. Davies of Duke University in teaching a greater appreciation for the rabbinic

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'Good Friday' Rough for Jews

Following is the fourth article in a five-part series on the fies that unite Christians and Jews.

By Tracy Early

NEW YORK (NANA) —
For Jews living in Christian countries since the days of Constantine, when Christianity became the official religion of the Roman Empire, it has been hard to see anything good in Good Friday.

For Christians, the name was a theological paradox: It was the dark day when Jesus was crucified but at the same time the day that brought salvation to the whole world.

A quite different paradox existed for Jews, however. Although in Christian teaching Good Friday was supposed to be the day when God's love was shown in its deepest way, it often became the time when Christian preachers stirred up anti-Semitism most vociferously. Instead of teaching

what is the correct Christian doctrine, that a Christian should see his own sin as the reason for Jesus' death, the preacher talked about Jews as Christ-killers and directed the congregation's emotions against contemporary Jews, a social minority made to serve as a scapegoat for whatever

time.

The Gospels are clear that although Jesus had his enemies among the Jews, it was the Roman governor Pontius Pilate and the Roman soldiers who actually carried out the crucifixion.

may have been disturbing

the community at the

But no preacher on Good Friday ever tried to stir up hostility toward Italians of his own generation for that. Good Friday sermons, however, often became an occasion for lashing out at Jews in a way that made no distinctions between the guilt some of them may have had in the first century and the obvious fact that those of later centuries were no more guilty than Christians themselves.

Historically, the flames of anti-Semitism have been fanned with the charge, sometimes called decide, that Jews collectively are guilty of killing the divine Son of God. This teaching has been officially repudiated by Vatican II and by the World Council of Churches and other Christian bodies.

The total story of Jesus.
Christians increasingly
-realize, took place inside
a Jewish context, and the
tensions that developed
between him and other
members of his society

were the same as a prophetic personality arouses in any society.

Since the earliest Christians, including all the apostles, were Jews, the conflict evident in the New Testament with its critique of "the Jews" has to be understood as a fam-

See Good Friday, Page 2



At. P. P. 4/10/74

Good Friday: History Bad

Continued from Page 1

ily fight. This was forgotten in later centuries, however, when the church included very few Jews.

"The Gospels picture Jesus as a sharp critic of his own people," writes Dean Krister Stendahl of the Harvard Divinity School. "In so doing, he does what the prophets of old and the Pharisees and Essenes of his own time had been doing just as sharply within the Jewish community. But somehow something becomes very different when these very same words are read in the Gentile Christian community as statements about the Jews and against the Jews."

Instead of talking about Jewish blame for the crucifixion, Christian scholars today are emphasizing that the church needs to go to Jewish tradition for deeper understanding of the categories used by New Testament writers in portraying the ministry of Jesus.

For example, the concept that Jesus was the lamb of God is related to a specific Jewish background. John's Gospel reports that at the beginning of Jesus" ministry, John the Baptist called him the lamb of God, a statement that became a central part of the Christian liturgy and is familiar to many people from musical settings of the Agnus Dei (lamb of God).

Also, in telling the crucifixion story, John's Gospel reports that toward the end of the day the soldiers broke the legs of the two thieves crucified on either side of Jesus, but did not break his legs because he was already

This detail is important to John because he sees in it a fulfillment of the Old Testament passage about the Passover lamb, in which it is specified that the lamb must not have any broken bones. For religious purposes, the sacrificial animal had to be one with zero defects.

So today, when a Christian wants to know the meaning of such terminology as the lamb of God, he must begin with the significance of the Jewish Passover and the way blood from a lamb was used to avert the killing of the firstborn suffered by

the Egyptians in the 10th plague.

Other Christian interpretations of Good Friday are expressed in categories taken from Yom Kippur, the Jewish Day of Atonement, which occurs in the fall.

And terms applied to Jesus like prophet, high priest, lord or Son of God, though often found in pagan religion as well, find their primary meaning in the Jewish background.

Even use of the name Jesus Christ necessarily takes Christians into the world of Judaism. Though it may appear that Jesus Christ is a first and last name like John Smith, actually Christ is a title, the Greek form for the Jewish word Messiah.

And Christians cannot even pronounce the name of Jesus without referring to the distinctively Jewish name for God, Jehovah or Yahweh, since Jesus means Jehovah saves — and is also a reference to the Messiah.

There is a well-known rhyme that goes:

How odd. Of God To choose The Jews.

Today, an increasing number of people would agree with the answer: How odd of God to

Choose the Jews,
But not so odd as those

who choose
A Jewish God and reject
the Jews

the Jews. Next: The New Israel.

Easter to Christians Like Exodus to Jews

Following is the fifth and final article on the ties that bind Christians and Jews.

By Tracy Early

NEW YORK (NANA) However the events of Easter are understood, Christians generally agree that the church could not have existed without it.

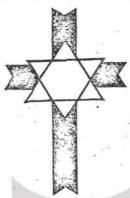
After the death of Jesus, his band of followers were thrown into gloom and began drifting back to their former way of life. But the Easter news that he was alive again meant the new movement that could continue.

For Christians, Easter is like a new Exodus creating a new Israel. At Passover, eating bitter heros as part of the seder meal, Jews remember the despondency of their time in bondage, but primarily they celebrate the Exodus deliverance that resulted in their establishment as a nation.

"He has brought us forth from slavery to freedom, from sorrow to joy, from mourning to festive day, from darkness to a great light and from subjection to redemp-tion," says the Passover Haggadah in words that also express what Easter means to Christians.

The first Easter established the church as a permanent community, and particularly with the impetus provided by its most noted convert, Paul, who described himself as a Hebrew of the Hebrews, it quickly spread all over the Mediterranean world.

From the New Testa-ment, it is apparent that tensions rapidly developed between the Jews leading this new movement and the Jews who rejected it. Despite the tensions, however, adherents of the new way did not break with the Israel-ite tradition. Both sides a cce pted the tradition stemming from Abraham and coming down through Moses. David and the prophets. The conflict was over how the tradition



ine group led by u. apostles — in cluding Paul, the former Pharisee said Jesus was the promised Messiah and that the community of Israel could not be broadened to include any Gen-tiles willing to accept him.

The opposing group in-sisted on maintaining such Jewish traditions as circumcision and Sabbath observance as they had been received, and said only one who brought perfect justice to the world could be recognized as the Messiah. As time passed, the separation hardened.

In the religious polemics of the intervening centuries, Christian apologists have often offended Jews by speaking of Judaism as a dead religion that was superseded and rendered invalid by the

coming of Christianity.

But this is changing. In a message warmly welcomed by Jews, the French Catholic bishops last year declared that Judaism should be viewed "not as a relic of a venerable and completed past, but as a living reality through the ages." Other Christian bodies

have stressed that theological disagreement over the acceptance of Jesus as the Messiah should not be presented in such a way as to provide support for anti-Semitism. "Supposed theological or biblical bases for anti-Semitism are to be examined and repudiated," said a 1971 statement of the Lutheran Council in the United States.

tative the States, Archbishop Jean Jadot, recently told a to Jadot, recently told a Jewish audience that the fight against anti-Semi-tism "merits our constant vigilance and should retain a first priority on our common agenda."

Numerous Christian statements of recent years have repudiated such oft-repeated notions as that the long centuries of Jewish dispersal and suffering were God's pun-ishment, or that Jews shared a collective guilt for the crucifixion and had been cursed by God as a race.

From this new proach, Judaism is understood sometimes as the mother who continues to have her own life even after the child has grown. Or sometimes Christianity and Judaism are seen as something like sisters who both in their different ways are continuing the ancient religion of the He-

brew people. "Slowly but surely, a new confessing church is emerging after Ausch-witz," says Michael Ryan of Drew University. "It is a confessing church in full dialogue with Jews as coinheritors of a spiritual legacy."

In the first century, the new Christian community emerged with a conviction that the faith of Israel could be disengaged from such externals as the temple in Jerusalem, the priesthood and the animal sacrifices. In this way, Christians believed, it would be possible to have a new Israel that was not

And the papal represen- limited to the Jewish eth-United nic group but would be a p Jean universal religion including all people of faith.

However, in the same century when Christianity was making the separa-tion from the temple, priesthood and sacrifices on principle, Judaism was making it as a result of the Roman destruction of the temple and ending of the priesthood and sacrifices.

The rabbis then reconstituted Judaism in a way that made it too a religion independent of those elements, and in a sense the religion of a new Israel.

The scattering of Jews all over the world in the diaspora, furthermore, made Judaism in a sense a universal religion, so that there have been Sephardic Jews and Ashken-azi Jews, Chinese Jews and English Jews, Rus-sian Jews and black Jews Jews sharing virtually

every national culture. But for the average person, the connection of the two religious communities calling themselves by the name of Israel is perhaps most easily seen in worship. The Jews who formed the first Christian congregations continued to gather as in the synagogues for weekly reading and exposition of the Scriptures and prayer, holding their meetings not on the sabbath, however, but on Sunday to commemorate the resurrection.

Reading and exposition Hebrew Scriptures, along with the New Testament, remain a signifi-cant part of Christian worship. But the connec-tion is likewise seen in even some minor details.

If some Christian worshipper of the 20th century, gets exuberant and shouts "Hallelujah," he is speaking Hebrew. And if he wants to give his personal affirmation to what has been said, whether he comes forth with a dignicomes forth with a dignified "Ah-men" or an old-fashion ed Baptist "A-men," like Sidney Poitier in "Lilies of the Field," again he is speaking like a

descendant of Abraham.
"We are all Semites,"
Pope Pius XII once reminded Christians.



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Following is the third article in a five-part series on the ties that bind Judaism and Christianity. splendid ritual.

By Tracy Early

NEW YORK (NANA) --On the Thursday of Holy Week. Maundy Thursday. thousands of Christian congregations are reminded each year of how Jesus at the Last Supper instituted a new rite that has become central to the worship of his disciples.

An increasing number of these congregations are now being made aware that this rite takes its basic elements from the Jewish Passover ritual known as the seder.

In Christian tradition. the rite inaugurated by Jesus on the last night of his life has been known by various names - The Lord's Supper, Holy Communion. the Eucharist and others. In some churches, it is carried out in stark simplicity, while in others it is accompanied by elaborate and

But in essence it consists of the elementary acts of eating bread and drinking wine, common human acts that have been widely employed as symbols in various religious traditions.

A past generation of scholars sometimes sought to place the roots of the Christian communion service in some of the pagan cults of Greece and Rome, where the symbolism of bread and wine was also known.

Today, scholars are more inclined to recognize that although some influences , doubtless came from those sources, it is . unnecessary to look for the background elsewhere when the Gospels so clearly show the rite coming out of the Jewish Passov-

The famous Upper Room was the place Jesus and his disciples gathered the night before his crucifixion to observe the Passover, the spring festival that to the Jews was a commemoration of their miraculous deliverance from bondage.

The fact that Easter is a "movable feast," one that falls on different dates from year to year rather than on the same day every year like Christmas, derives from this connection with Passover.

The Jewish calendar is tied to the moon and Passover is set for the full moon, the 14th day of the Hebrew month Nisan, So its date on the secular calendar varies.

In the early centuries of Christianity, church leaders decided they needed to do their own calendar calculations and so did not follow the Jewish calendar exactly.

Nonetheless, the church preserved a basic relationship by dating Easter according to the moon, establishing the rule that it would fall on the Sunday after the first full moon following the spring equinox.

But Passover and the communion rite instituted by Jesus on Maundy Thursday save ties other than those provided by the calendar.

At the Passover seder, the eating of unleavened bread, known as matzos. and the drinking of wine. four cups plus a symbolic one for the prophet Elijah, are central elements in the ritual.

It was logical, therefore, that after Jesus had the Passover meal with his disciples, he gave them bread-and wine to eat and drink as a way of cementing their union with him.

Both the seder and the

communion service, furthermore, are rites centering on memory of historical events and seeking to make these events become present reality.

In the Passover ritual, called the Haggadah. Jews focus on planting the memory of the deliverance from Egypt in the

See Last Supper, Page 2.



ast Supper: Rites Linked

Continued from Page 1 minds of the new generation. The youngest child present asks the question, Why is this night different from all other nights?"

The ceremony gives him the answers, but alsomakes clear to him that more is involved than a history lesson. "In every generation, one ought to regard himself as though

he had personally come out of Egypt," the Haggadah says.

. In the Christian church. which learned from its Jewish heritage the importance of memory, each believer is reminded that what Jesus gave his disciples on Maundy Thursday was for him. So the church continually repeats the words spoken by Jesus in inaugurating the rite, "This do in remembrance of me."

At the same time, both Passover and the Christian communion service are forward-looking rites. The concluding line of the

Passover ritual is "Next year in Jerusalem," a statement whose meaning goes beyond the literal sense to express hope for the coming of the Messianic era for which they constantly pray.

In parallel fashion. Christians celebrate communion with the faith that the Messiah they are remembering will return. So the rite is observed, the New Testament says, "till He comes."

Another important parallel is indicated when Jews place on the seder table a bone to remind them of the lambs that were killed for Passover until the destruction of the temple in 70 A.D. - and still are killed by the small community of Samaritans.

The connection of the Christian communion service with the Passover lamb is something that Christians see particularly exemplified in the events of Good Friday.

Next: The Lamb of God.

CENTER FOR CHRISTIAN VISITORS TO ISRAEL

Background

The systematic, well financed Arab and pro-Arab propaganda campaign designed to undermine critical, U. S. Christian moral, political and economic support of Israel has become an increasingly serious problem for Israelis and American Jewry. The growing energy problem and its propaganda manipulation by Arab governments and their supporters point to an increasingly greater need to consolidate and strengthen support for Israel's position.

Believing that the false impressions created by such propaganda can be corrected through first-hand observations and experiences and that communication between Christian visitors and Israeli citizens can contribute to peace and reconciliation between all people of the Middle East, the American Jewish Committee established the Center for Christian Visitors to Israel.

Program

The Center, a collaborative effort of AJC's Jerusalem office, its National Interreligious Affairs Department, staff in 28 area offices and all chapters throughout the U. S., is seeking to stimulate increasingly larger numbers of influential Christian religious and institutional leaders, prominent white and black Christian spokesmen and opinion-making personalities, professionals in the medical, educational and social welfare fields; representatives of labor and the business community to visit Israel on individual itineraries prepared in accordance with their expressed needs and interests. The Christian community's opportunities to see Israel's problems and achievements first hand have been strikingly inadequate. Most Christian visitors are on rigidly structured pilgrimage type itineraries which stress "Bible sites" and ignore almost completely the people and land of Israel today.

During its first two years the Center served leaders of all religious denominations, races and ethnic backgrounds — churchmen, media specialists, academics and administrators on individual or group visits to Israel. It arranged special itineraries, meaningful dialogues for the Christian visitors with prominent Jewish, Moslem and Christian Israelis and other residents of the area and provided opportunities through meetings, institutes, workshops and interviews to experience the diverse aspects of the country's religious, academic, economic, political and social life. Local briefing sessions are held prior to departure with debriefing meetings and follow up on their return for constructive utilization of visitors in a broad program of interpretation, community education and public relations.

ELMER L. WINTER, President .

RICHARD MAASS, Chairman, Board of Governors
MAYNARD I. WISHNER, Chairman, National Executive Council
MORRIS H. BERGREEN, Treasurer
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LEWIS S. GROSSMAN, Detroit; EMERY E. KLINEMAN, New York; ARNOLD H. UNGERMAN, Tulsa

Groups served by the Center have included 24 leading Baptist journalists and editors; the "Journey for Peace Symposium" involving major Protestant and Catholic leaders (each representing constituencies numbering several millions of people); and two Graymoor Ecumenical Institute study tours on "Reconciliation in an Area of Conflict". Prominent individuals such as Congressman Robert L. Drinan of Mass., the first Catholic priest to be elected to the U. S. Congress and Father Malcolm Boyd, author and Episcopal priest who reaches a large American audience especially on campus, also participated. Concrete results of Father Drinan's visit were reflected in his active advocacy in Congress of the speedy passage of the Soviet Jewish Refugee Assistance Act of 1972, economic aid for Israel after the Yom Kippur War, his numerous speeches and articles. Positive changes in attitudes have been noted on the part of other visitors in press reports and articles, speeches in churches, on radio, TV, and cassettes. A few of the representative articles appearing in the religious press are attached. For the first time these visitors had contacts with specific individuals on matters of high priority concern to the Christian World Community - the situation of the Arab Refugees, Jerusalem, the conditions of Arab-Christians, Arab-Israel reconciliation, etc, - - contacts which provided objective discussions with key authorities on important issues.

The Center has been helpful in assuring that important Christian journalists, including editors of THE NEW YORK TIMES and of the CHRISTIAN CENTURY, get a balanced picture of Israel when they visit, and have reason to believe that AJC efforts were rewarded by a tangible improvement in the reporting that followed.

Recently, a successful first tour was held for Christian college students - a group from Moravian College led by Dr. Mary Faith Carson of Moravian's Religion Department. Last year's successful Baptist editors' tour is being broadened this year to include prominent laymen and textbook specialists. Another important effort is an Israel-African Moshav Study tour to be led by a prominent Ford Foundation official with leaders of the black cooperative movement in the Southern states. This tour is the result of the visit of Dr. Bryant George, a black minister who had visited Israel to study the mode of operation of the kibbutzim and the moshavim, which resulted in a report to the Ford Foundation on ways to reorganize the black rural cooperatives to enable them to be more successful. Plans are also in preparation for a tour in the summer of 1974 highlighting the development of new towns for a group of New Town specialists interested in applying Israeli experiences to similar housing in the United States.

The American Jewish Committee conceived this program as a specialized service for a selective audience of Christian leaders and leadership groups. The response has stimulated an enlarged program designed to offer modestly priced package tours for the wider Christian community. The Christian VIP Tours of Israel offer special assistance to Christian clergy and laymen, professional groups and individuals, who want to see more of Israel than is generally included in traditional "Holy Land" tours. AJC is not subsidizing the tours but arranging facilities to enable interested Christians to have a comprehensive experience in Israel at moderate costs. This program offers a variety of tours tailored to the interests and backgrounds of the tour participants and includes visits to holy

places of all faiths, meetings with Israeli Arabs, Christians and Jews and specialists in various fields.

A National Advisory Board has been formed for the Christian VIP Tours of Israel under the Chairmanship of Father Charles Angell, former editor of THE LAMP and now director of the Graymoor Ecumenical Center in Garrison, N.Y. Other outstanding individuals serve on the Board. (See attached list)

Early inquiries with regard to the VIP tours indicate an interest in the program on the part of Christian leadership and professional people - teachers, doctors, lawyers, social workers, labor leaders, businessmen. If the established pattern of the individualized tours of the past two years is indicative, these new groups will return from Israel with understanding for and commitment to Israel's survival.

Funding

The Center's experience with servicing at least one delegation a month to Israel on specially arranged itineraries has been an effective instrument in demonstrating the Committee's particular capacity to perform a unique service in making allies for Israel and for countering Arab propaganda through friendly advocates of Jewish and Israeli interests.

The Committee has projected a two-year budget to carry out the Center's broadened activities (copy attached) and is seeking grants for this purpose.

CHRISTIAN VIP TOURS TO ISRAEL

National Advisory Board

Father Charles Angell, director, Graymoor Ecumenical Center, Garrison, N.Y., CHAIRMAN Hon. Robert Drinan, member of the House of Representatives of U. S.

Father Edward Flannery, Secretariat for Catholic Jewish Relations National Conference of Catholic Bishops

- Ms. Velma Hill, Vice-President, United Federation of Teachers
- Dr. Ursula (Mrs. Reinhold) Niebhur
- Dr. Arnold Olson, President, Evangelical Free Church of America
- Dr. Jaroslav Pelikan, Yale University
- Dr. Rosemary Reuther, Dean, Howard University
- Ms. Gertrude Samuels, THE NEW YORK TIMES

Rabbi Emanuel Rackman

Sr. Margaret Ellen Traxler, National Catholic Conference for Interracial Justice Leonard Woodcock, President, United Automobile Workers

Roy Wilkins, Executive Director, NAACP

CENTER FOR CHRISTIAN VISITORS TO ISRAEL

Budget

	1974	1975
Staff:		
Coordinator, U. S. Coordinator, Jerusalem Secretary, U. S. Secretary, Jerusalem Fringe Benefits	\$15,000 7,000 6,500 3,500 3,200	\$16,000 7,500 7,000 3,750 3,425
Promotional Materials for specialized groups, i.e. rural cooperatives, college youth, social welfare, health, educational professionals:	5,000	S 6,500
Staff Travel	2,500	3,000
Promotion & Advertising	7,500	8,000
Office Expenses, Supplies, Postage, Telephone, etc.	1,500 51,700	1,800 56,975
Contingency Fund at 5%	2,580	2,850
. 25	\$54,280	\$59,825

NATIONAL CONSULTATION, BLACK-JEWISH RELATIONS, FISK UNIVERSITY

The Problem

For most of the past fifty years, American Blacks and Jews considered themselves natural allies within a general liberal coalition whose goals included overcoming barriers to equal opportunity in education, employment and housing. Not only did Jews give financial support to organizations such as the National Association for the Advancement of Colored People and the Urban League, but Jewish religious and communal leadership joined freely in the civil rights struggle. Opinion polls at this time indicated that Blacks believed Jews to be more favorably disposed to them than other groups. Both communities took their stand, along with a variety of church, labor and youth groups, under the banner of "brotherhood."

Beginning in the mid-60's, however, the automatic assumption of common cause between Blacks and Jews was challenged within both communities, as specific areas of competition and occasionally, confrontation, came to light. As American Blacks became increasingly urbanized and moved into the civil service professions in the larger cities, they frequently found the higher categories and supervisory positions occupied by Jews who had moved into these same areas during the Depression and had advanced through the merit system -- particularly in areas such as teaching, social work and Post Office management.

While supporting affirmative action programs to recruit and provide specialized training for disadvantaged minorities, Jews generally opposed "quotas" -- a concept which has been detrimental to them historically and which would be devastating to their participation in American life. Within the Black community, however, some voices began to call for an end to the merit system and the imposition of numerical quotas in various educational and professional categories.

Black-Jewish relations in the United States have been complicated too by the growing impact of Islam among American Blacks, their perception of Arabs as racial brethren, an increasing hostility toward Israel and a growing acceptance of the charge, fostered by some "Third World" nations, that Israel is a racist state and a colonialist intruder in the Middle East.

Obviously, not all of the Black-White tensions in the United States are Black-Jewish tensions. In housing, in certain trade unions, particularly those with a tradition of "ethnic succession" — where membership, training and jobs are handed down from father to son — Blacks encounter much more hostility and resistance from other ethnic groups than they have encountered from Jews. But Black-Jewish tensions are particularly critical because of the special vulner-ability of each group. It is clear that a direct Black-Jewish clash in America would be a disaster for both communities, and for the country as a whole, especially in our major urban centers. Such a clash would benefit only the forces of hatred and bigotry. A serious and systematic program is needed to help forestall such a collision between two of America's most important minority groups, to advance and deepen the dialogue that presently exists between them and to confront the mythologies that threaten their cooperation toward mutually shared goals.

In a series of informal meetings held between the staffs of the various Black communal organizations and the American Jewish Committee over the past year, Fisk University and the Committee have become aware of the extent to which attitudes within both groups are based on inadequate perceptions of each other, sometimes on mythologies. Blacks frequently perceive Jews as securely within the American establishment, with unlimited access to power. Jews frequently feel themselves to be a highly vulnerable minority. Jews may be overly apprehensive about the extent and depth of anti-Semitism within the Black community; Blacks sometimes tend to discount it entirely. These misperceptions require serious, sustained and scholarly attention attention for these meetings only touched upon the historical, political and social relationships between the two communities with no reference to the religious or theological dimension.

The Proposal AMERICAN EWISH

Despite these problems, the American Jewish Committee has maintained an ongoing relationship of trust and mutual confidence with much of the leadership - political, educators, press, clergy -- of the Black community. Black and Jewish community leaders are equally convinced that it is critical at this time to mount an in-depth exploration of the historical, sociological and religious ties between the two groups to deal with the relevant misconceptions each has of the other.

Fisk University in Nashville and the AJC are co-sponsoring a national consultation on Black-Jewish Relations to be held at Fisk University June 9th thru June 12th 1974. Prof. C. Eric Lincoln, noted Black sociologist of Fisk University, writer and lecturer on the subject of religion and minority groups relations, and Rabbi Marc H. Tanenbaum, National Interreligious Affairs Director of the Committee, a leading figure in interreligious and interracial relations, will serve as co-chairmen.

The Fisk University Conference will trace the relationships between Blacks and Jews from the historical perspective, beginning with Biblical times and moving to the American colonial experience, the Civil War period, Reconstruction and the emerging issues of the 20th Century with special emphasis on the post-World War II period and the present issues of agreement and disagreement today - quotas, affirmative action, the meaning of Israel, impact of Islam on the Black community, the meaning of the Third World for Blacks and Jews. It will bring together church and organizational leadership, academicians, seminarians, graduate students, etc. and conclude with a program for future action. A copy of the tentative program is attached. To our knowledge, this is the first major systematic effort to seek to understand contemporary problems in the perspective of historical and theological forces from which present relationships spring.

By providing a sound foundation of scholarship, the Fisk University Consultation offers the opportunity to deal with the existing mythologies in each community. A number of specific action programs have been developed to depolarize tensions between the two communities and would include:

- Publication of the papers and discussions of the Fisk Conference in a popular edition for use by academicians, clergy, communal leadership at universities, community centers, seminaries, public and private schools and in the preparation of radio and television programs and press articles.
- Programming of highlights of the film to be taken of the Fisk Conference on public and commercial television as well as in schools, universities, churches, synagogues.
- Preparation and wide distribution of a "popular" pamphlet on the History of the Blacks and Jews in America dealing with the many misconceptions held by both Blacks and Jews about that history, current problems and program for the future. The pamphlet will serve as a text in public and private secondary schools; in religion related and ethnic educational programs as well as for general educational purposes, special radio and television documentaries.
- Build coalitions of Blacks and Jews civic, religious, academic, professional business and labor leadership - thereby creating the machinery needed to develop joint action programs for fuller and fairer employment, education and housing.
- Conduct joint regional training seminars on Black-Jewish relations for local Black and Jewish community and professional leadership (teachers, clergy, social workers, etc.) using the insights and published materials growing out of the Fisk University Conference.

NATIONAL CONSULTATION ON BLACK-JEWISH RELATIONS

FISK UNIVERSITY, NASHVILLE, TENN.

June 9th - 12th 1974

June 9th

Dr. James R. Lawson

4:00 P.M.

Welcome: President of Fisk University

Opening Statements by Co-Chairmen:

THE RATIONALE FOR A BLACK-JEWISH CONSULTATION

Prof. C. Eric Lincoln Rabbi Marc H. Tanenbaum

8:00 P.M.

BLACKS AND JEWS IN HISTORIC INTERACTION: The Biblical/ African Experience (A discussion of the Jewish experience in Africa, interaction of Palestine and Africa, historical and anthropological materials, etc.)

A Black Perspective:

Prof. Charles Copher, Prof. of Old Testament, Interdenominational Seminary, Atlanta, Ga. or Dr. John H. Clarke

A Jewish Perspective:

Prof. Cyrus Gordon, Brandeis University or Prof. Moshe Greenberg or Prof. Shemaryahu

Talmon, Hebrew University

General Discussion.

This will be an open session for the

community-at-large.

June 10th

9:30 A.M.

BLACKS IN JEWISH RELIGIOUS THOUGHT AND EXPERIENCE: Prof. Robert
Gordis, Jewish Theological Seminary,
New York, N.Y.

JEWS AND JUDAISM IN BLACK THEOLOGY: Dr. James Cone, Union Theological Seminary, New York, N.Y.

General Discussion

12:30 P.M. Luncheon: Congressman Andrew Young or Mayor Maynard Jackson

2:00 P.M. BLACK-JEWISH RELATIONS IN EARLY AMERICAN HISTORY: A Discussion of Colonial Period, early Republic, Civil War 5:00 P.M. up to World War II.

2:00 P.M. A Jewish Perspective: Dr. Bertram Korn, American Jewish to Historical Society.

to 5:00 P.M.

(continued) A Black Perspective: Dr. Benjamin Quarles, Boston University,

Mass.

General Discussion

6:00 P.M. Dinner

8:00 P.M. Panel on Black-Jewish Relations (To include youth representatives)

to

10:00 P.M.

June 11th

9:30 A.M. BLACK-JEWISH RELATIONS SINCE WORLD WAR II: The Civil Rights

Struggle; Legislative, Economic Aspects,

etc.

A Black Perspective: Dr. Charles Hamilton, Columbia University,

New York, N.Y.

A Jewish Perspective: Prof. Irving Howe, Hunter College, New York,

N.Y. or Arnold Aronson, Leadership Conference

for Civil Rights

12:30 P.M. Luncheon - Prominent Jewish Leader To Be Invited

2:00 P.M. Dialogue Groups

+0

5:00 P.M.

6:00 P.M. Dinner

8:00 P.M. THE ISSUES TODAY: A Discussion of Quotas, Affirmative Action,

Racism, Anti-Semitism, Israel, Islam, Black

Muslims, The Third World.

A Black Perspective: Dr. Gayrard Wilmore, Boston University, Mass.

A Jewish Perspective: Bertram H. Gold, Executive Vice President,

American Jewish Committee, New York, N.Y.

June 12th

9:30 A.M. PROSPECTUS, BLACK-JEWISH RELATIONS

A Black Perspective: Dr. Adelaide Hill, Boston University, Mass.

A Jewish Perspective: Gus Tyler, Assistant President, ILGWU

General Discussion: Program Implications

12:30 P.M. Closing Luncheon: Hon. Thomas Bradley, Mayor of Los Angeles

Hon. Abraham Beame, Mayor of New York City

PROPOSED BUDGET

BLACK-JEWISH RELATIONS

		* - * * * * * * * * * * * * * * * * * *	YEAR		YEAR
Fisk Universit	y Consultation			1 (e)	
Sec	ordinator (Part-Time) retary (Part-Time) nge Benefits	\$ 3,000. 1,500. 450.	E S		±:
	Total:	4,950			
Preparation of Travel & Accom Food - 50 Part	mmissioned: Materials: modation (35 participants)	6,000. 1,500. 9,625. 700.	<i>#</i>		
consultation -	f 12 - 90 min. tapes: Travel & Expenses s (Includes Postage, Telephone)	1,200. 750.			
3	Total:	\$25,225.			
Indirect Costs	- at 15%	3,775.	9		j#
То	tal, Fisk U Consultation:	\$29,000.	\$29,000.		***

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		* * * * * * * * * * * * * * * * * * * *		
		FIRST YEAR	SECOND YEAR	if (2)
	IMPLEMENTATION			
	Staff: Coordinator (Part-Time) Secretarial (Part-Time) Fringe Benefits	\$ 3,500. 2,000. 550.	\$ 6,000. 3,000. 900.	
† p	Total Staff: CAN JEWISH	6,050.	9,900.	· ·
	Publication, 5,000 copies of Papers and Proceedings in Popular edition, distribution and handling:	6,250.	2,000.	[40]
	Pamphlet, History of the Jews & Blacks in America, 25,000 copies, preparation, distribution & handling:	15,000.	5,000.	# E9
4	Materials for Joint Action Programs:	10,000.	30,000.	
*	25 Minute Black and White Film of Consultation, filming, editing, copies & distribution:	20,000.	3,000.	
	Supplies (includes Telephone, Postage)	2,500.	6,000.	*
	Total, implementation:	59,800.	55,900.	
	Indirect Costs at 15%	8,970.	8,385.	
	Total: Implementation	68,770.	64,285.	9

Dear Marc:

I preached in a synagogue service for the first time last night, and again had an altogether fascinating experience in the interaction with people.

A man came up afterwards (when I stood in the line with the Rabbi, greeting people) and said: "I have a public apology to make to you. When I heard that you were speaking, someone urged me to come and hear you—but I said that I didn't want to. I'm sorry, but I do not like Gentiles. I just don't like them. I don't trust them. I apologize, because I am glad that I heard you. You are special, very special. Do you understand what I'm saying? Are you angry with me for not liking Gentiles?" And so a discussion began.

The students really gathered around, and we talked until they were locking up the synagogue (11:30 p. m.) and turned the lights out—flashing them as a reminder—and it was time to leave.

One student pressed me: "Do you believe that the Jews are the Chosen People? What does that mean to you?" Another: "Do you feel that Jews are 'different'? 'Unusual'? You have Jewish friends. Are they in any way different from your pother friends?"

I have been invited to a summer camp to spend several days with Jewish youth and talk about such questions 'in depth.'

Another man: "The early Christians approached Jesus in a Jewish way. Why did this change, do you suppose? He didn't think ke was founding a new religion. But what happened later?"

All in all, a fascinating chapter in the our book. For the evening raised many, many kinds of questions. Indeed, on the way home, I was explaining to a dewish family the Biblical basis for the right of Jews to live in Israel. They did not see the Biblical basis, only an historical one, and they tended to reject the latter. Their son in high school grasped what I was talking about.

Well, I am off to Houston tomorrow.

All my best wishes,

Malulm.

Malcolm Boyd

San Kas / Kupu

NATIONAL CONSULTATION ON BLACK-JEWISH RELATIONS

FISK UNIVERSITY, NASHVILLE, TENNESSEE

June 9 - 12, 1974

Sunday June 9th

4:00 PM

Welcome: Dr. James R. Lawson

President of Fisk University

Opening Statements by Co-Chairmen:

THE RATIONALE FOR A BLACK-JEWISH CONSULTATION

Professor C. Eric Lincoln Rabbi Marc H. Tanenbaum

8:00 PM

Chairman: Professor Wilson Q. Welch, Jr.

BLACKS AND JEWS IN HISTORIC INTERACTION: Biblical/African Experience (A discussion of the Jewish experience in Africa, interaction of Palestine and Africa, historical and anthropological materials, etc.)

A Black Perspective:

Professor Charles Copher, Professor of Old Testament, Interdenominational Seminary, Atlanta, Georgia

Respondent:

Prof. Lou Silbornan, Vanderlit

A Jewish Perspective: Professor Moshe Greenberg or

Professor Shemaryahu Talmon, Hebrew University or Professor Norman Golb or Professor Ellis

Rivkin.

Respondent: Dr. Yosef ben-Jochannan

General Discussion:

This will be an open session for the community-at-large.

4618 Group 10471

Monday June 10th

9:30 AM

Chairman:

549-5968 (h)

BLACKS IN JEWISH RELIGIOUS THOUGHT AND EXPERIENCE Professor Robert Gordis, Jewish Theological Seminary New York, N. Y. or (William Braude) or Irving Greenber or Jacob Neusner or Jakob Petuchowski or Nahum Sarna or Seymour Siegel or Lou Silberman 401-751-

Respondent: Dr. Robert C. Williams 3739

JR- 250+88

JEWS AND JUDAISM IN BLACK THEOLOGY

Dr. James Cone, Union Theological Seminary, New York,

Respondent: Martin Rozenberg or David Silverman

General Discussion

12:30 PM

Congressman Andrew Young or Mayor Maynard Luncheon:

Jackson

2:00 PM

Dr. Benjamin Quarles Chairman:

to 5:00 PM

BLACK-JEWISH RELATIONS IN AMERICAN HISTORY: A Discussion of Colonial Period, early Republic, Civil War through World War II.

A Jewish Perspective: Dr. Bertram Korn, American Jewish Historical Society and Hebrew Union College Jewish Institute of Religion

Respondent:

JR- 250

A Black Perspective: Dr. Oscar Williams

Respondent: James Rudin or Abraham Karp (where

General Discussion

Dinner

6:00 PM

8:00 PM to

10:00 PM

Panel on Black-Jewish Relations (To include youth representatives) or Entertainment - Black and Jewish Leonard Dinnerstein or Daniel Elazar or Michael Meyer or Paul Ritterband or Steven Windmueller

Navni Franklin,

Tuesday June 11th 9:30 AM

Chairman:

ISSUES TODAY: Civil Rights Struggle; Legislative, Economic Aspects, etc.

A Black Perspective: Dr. Samuel DuBois Cook

Respondent:

Respondent:

A Jewish Perspective: Silverman

Bertrau H.

12:30 PM

Luncheon - Prominent Jewish Leader To Be Invited

2:00 PM to

ISSUES TODAY: International Implications. cussion of Quotas, Affirmative Action, Racism, Anti-Semitism, Israel, Islam, Black Muslims, The Third

World.

Nothbelier 8411 (2)

A Black Perspective: Dr. John Hendrik Clarke

Respondent: Leonard Fein, or Earl Raab, or S. M. Lipset

A Jewish Perspective:

Howard M. Sachar

Respondent:

caaca -

6:00 PM

Dinner

8:00 PM

Panel Discussion

Wednesday June 12th

9:30 A.M.

Chairman:

low Athen place

PROSPECTUS: BLACK-JEWISH RELATIONS

A Black Perspective: Dr. John Morsell, NAACP

Respondent:

Best Gold

A Jewish Perspective: \ Gus Tyler, \Assistant President,

Respondent: Dr. Charles Long, University of Chicago

General Discussion: Program Implications

12:30 PM C

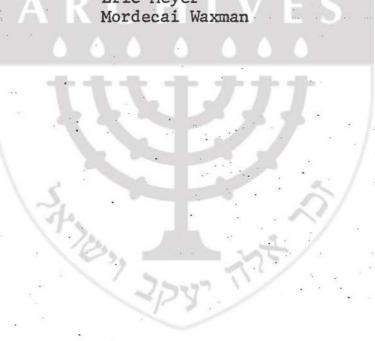
Closing Luncheon: The Honorable Thomas Bradley

Mayor of Los Angeles, California

The Honorable Abraham Beame Mayor of New York City, New York

Additional possible participants:

Randy Falk
Robert Kahn
Eric Meyer
Mordecai Waxman



THE AMERICAN JEWISH COMMITTEE

165 East 56 Street, New York, N.Y. 10022 — PLaza 1-4000, Ext. 260

DATE: Jan. 17, 1974

TO: M. Tanenbaum

FOR YOUT INFORMATION

Mrs. Hanna F. Desser Director Latin American Affairs



THE AMERICAN JEWISH COMMITTEE

date January 4, 1974

to Hanna F. Desser

from Buenos Aires Office

subject Jesus Christ Superstar Film kept off Buenos Aires' screens

You will certainly remember that the controversial rock-opera Jesus Christ Superstar was prevented from being staged here in May, 1973, when the down-town theater where it was due to come in, was destroyed by arson committed by a group of unidentified armed men who stormed the place during a rehearsal (See our report of May, 15th).

You may be interested to know that some other terrorist group -perhaps of the same trend- has just stricken again when the film version of <u>Jesus</u> Christ was due to appear on the screens of Buenos Aires. Bombs were hurled at two of the three cinemas where this film had been scheduled to appear. There were serious damages and two policemen were reported wounded. The police removed another bomb from the third cinema before it went off. Besides, an attempt to burn out the premises of the film's distribution company in B.A. was checked on time.

A hand-written anti-Semitic leaflet undersigned by a group which calls itself "Patria Nacionalista" (Nationalist Fatherland), was found in one of the cinemas under attack. It reads as follows: "'Patria Nacionalista' asks all the Argentines who pray in Spanish, all our brethren in Christ and in the Fatherland, to reject... (a clipping of the film opening's ad follows here)... because it is nothing but a rough offense of the Jews to our God, our country and our people. Besides taking advantage of us economically, the Jews, enemies of mankind, keep on offending us. Argentines: Let us stop this infamy! Join in the fight of 'Patria Nacionalista'."

The style of this leaflet reflects very closely that of the slogans spread abroad by the radical-rightist and stubbornly anti-Semitic hard-hearted pre-Council Catholic groups of all times.

As seen, just as the <u>Jesus Christ</u> play on the stage, the film has also been driven away from Buenos Aires' audiences by this new kind of banditry. We should recall that very recently a film on Hitler (see our report of Dec. 20th) was likewise banished from the screen by fire-bombs thrown in by a right-wing and anti-Semitic group.

As a matter of fact, all the three mentioned cinemas cancelled their plans to show <u>Jesus Christ</u>, at least for the time being. Arrangements to bring the film to other main towns were also temporarily revoked.

It is worthwhile mentioning that the film not only had been passed by the official censors -who only requested that "Superstar" should be removed from the title, perhaps on grounds that it could be injurious for the figure of Jesus and hurt Catholic feelings-, but had been even approved by the local Roman Catholic hierarchy.

Press reviews and radio & TV commentaries reacted unanimously and sharply condemning this outrage as one more attack against freedom of expression—which they closely related to the wave of terror action and guerrilla raids still prevailing in our country.

The local influential morning-daily La Opinión, in commenting on the attack and the finding of the leaflet, said that the people involved in the arson attempt against the premises of the distribution company -obviously to destroy the copies of the film stored there- may have connections with the group mentioned in the first paragraph of this memo.

Although the film has been termed in some spheres as anti-Semitic (by the Jews) and in other circles as racist (because Judas is played by a black man), now the ultra-rightist wing seems to call it the product of a "Jewish plot", La Opinión concluded.

All the best.

NATIONAL CONFERENCE OF CATHOLIC BISHOPS BISHOPS' COMMITTEE FOR ECUMENICAL AND INTERRELIGIOUS AFFAIRS SECRETARIAT FOR CATHOLIC JEWISH RELATIONS

1312 MASSACHUSETTS AVENUE, NORTHWEST WASHINGTON, D. C. 20005 202 659-6857

December 31, 1974

Rabbi Marc H. Tanenbaum, Director Dept. of Interreligious Affairs American Jewish Committee 165 East 56th St. New York, NY 10022

Dear Marc:

In case you haven't got a copy of the final version of the long delayed document, here is one. No doubt we will be talking about it again at the Liaison meeting in Rome next week. It was agreed, you remember, at Antwerp that we recommend the present document on its merits despite the excision of the reference to Israel. I assume we still agree to this. I would like to have your opinion of course.

Sincerely,

Edward H. Flannery

EHF: lw Encls. This long-delayed document on Catholic-Jewish relations was worth waiting for. Intended as an implementation of the Vatican II Statement on the Jewish People (Nostra Aetate, 4), it goes well beyond that statement. In may ways it may be seen as the fruit of the dialogue between Christians and Jews that has taken place since the Council.

In clear and firm terms it repudiates not only antiSemitism but also that anti-Judaism which characterized so
much of traditional Christian thinking about Jews and Judaism.

It recognizes the richness and ongoing vitality of Judaism.

In this way it solidifies the basis for genuine dialogue between
the Church and the Synagogue.

It is well known in this country that a previous draft of the present document existed from which certain excisions were made. As regrettable as some of them may be, they should not prevent a just evaluation of this final version on its own merits. The important thing now is that this implementation of the conciliar document be fully implemented itself. It gives us much to do in the years to come and should, hopefully, give a new and strong impetus to the promotion of Catholic-Jewish understanding and cooperation in our dioceses.

[start] AMERICAN JEWISH Original documents



GUIDELINES AND SUGGESTIONS FOR IMPLEMENTING THE CONCILIAR DECLARATION "NOSTRA AETATE" (n. 4)

The Declaration Nostra Aetate, issued by the Second Vatican Council on 28 October 1965, "on the relationship of the Church to non-Christian religions" (n. 4), marks an important milestone in the history of Jewish-Christian relations.

Moreover, the step taken by the Council finds its historical setting in circumstances deeply affected by the memory of the persecution and massacre of Jews which took place in Europe just before and during the Second World War.

Although Christianity sprang from Judaism, taking from it certain essential elements of its faith and divine cult, the gap dividing them was deepened more and more, to such an extent that Christian and Jew hardly knew each other.

After two thousand years, too often marked by mutual ignorance and frequent confrontation, the Declaration Nostra Aetate provides an opportunity to open or to continue a dialogue with a view to better mutual understanding. Over the past nine years, many steps in this direction have been taken in various countries. As a result, it is easier to distinguish the conditions under which a new relationship between Jews and Christians may be worked out and developed. This seems the right moment to propose, following the guidelines of the Council, some concrete suggestions born of experience, hoping that they will help to bring into actual existence in the life of the Church the intentions expressed in the conciliar document.

While referring the reader back to this document, we may simply restate here that the spiritual bonds and historical links binding the Church to Judaism condemn (as opposed to the very spirit of Christianity)

all forms of anti-semitism and discrimination, which in any case the dignity of the human person alone would suffice to condemn. Further still, these links and relationships render obligatory a better mutual understanding and renewed mutual esteem. On the practical level in particular, Christians must therefore strive to acquire a better knowledge of the basic components of the religious tradition of Judaism; they must strive to learn by what essential traits the Jews define themselves in the light of their own religious experience.

With due respect for such matters of principle, we simply propose some first practical applications in different essential areas of the Church's life, with a view to launching or developing sound relations between Catholics and their Jewish brothers.

AMERICAN DIALOGUE E S

To tell the truth, such relations as there have been between Jew and Christian have scarcely ever risen above the level of monologue. From now on, real dialogue must be established.

Dialogue presupposes that each side wishes to know the other, and wishes to increase and deepen its knowledge of the other. It constitutes a particularly suitable means of favouring a better mutual knowledge and, especially in the case of dialogue between Jews and Christians, of probing the riches of one's own tradition. Dialogue demands respect for the other as he is; above all, respect for his faith and his religious convictions.

In virtue of her divine mission, and her very nature, the Church must preach Jesus Christ to the world (Ad Gentes, 2). Lest the witness of Catholics to Jesus Christ should give offence to Jews, they must take care to live and spread their Christian faith while maintaining the strictest respect for religious liberty in line with the teaching of the Second Vatican Council (Declaration Dignitatis Humanae). They will likewise strive to understand the difficulties which arise for the Jewish soul—rightly imbued with an extremely high, pure notion of the divine transcendence—when faced with the mystery of the incarnate Word.

While it is true that a widespread air of suspicion, inspired by an unfortunate past, is still dominant in this particular area, Christians,

for their part, will be able to see to what extent the responsibility is theirs and deduce practical conclusions for the future.

In addition to friendly talks, competent people will be encouraged to meet and to study together the many problems deriving from the fundamental convictions of Judaism and of Christianity. In order not to hurt (even involuntarily) those taking part, it will be vital to guarantee, not only tact, but a great openness of spirit and diffidence with respect to one's own prejudices.

In whatever circumstances as shall prove possible and mutually acceptable, one might encourage a common meeting in the presence of God, in prayer and silent meditation, a highly efficacious way of finding that humility, that openness of heart and mind, necessary prerequisites for a deep knowledge of oneself and of others. In particular, that will be done in connection with great causes such as the struggle for peace and justice.

A.R. C. H.II. E.S.

The existing links between the Christian liturgy and the Jewish liturgy will be borne in mind. The idea of a living community in the service of God, and in the service of men for the love of God, such as it is realized in the liturgy, is just as characteristic of the Jewish liturgy as it is of the Christian one. To improve Jewish-Christian relations, it is important to take cognizance of those common elements of the liturgical life (formulas, feasts, rites, etc.) in which the Bible holds an essential place.

An effort will be made to acquire a better understanding of whatever in the Old Testament retains its own perpetual value (cf. *Dei Verbum*, 14-15), since that has not been cancelled by the later interpretation of the New Testament. Rather, the New Testament brings out the full meaning of the Old, while both Old and New illumine and explain each other (cf. *ibid.*, 16). This is all the more important since liturgical reform is now bringing the text of the Old Testament ever more frequently to the attention of Christians.

When commenting on biblical texts, emphasis will be laid on the continuity of our faith with that of the earlier Covenant, in the perspective

of the promises, without minimizing those elements of Christianity which are original. We believe that those promises were fulfilled with the first coming of Christ. But it is none the less true that we still await their perfect fulfilment in his glorious return at the end of time.

With respect to liturgical readings, care will be taken to see that homilies based on them will not distort their meaning, especially when it is a question of passages which seem to show the Jewish people as such in an unfavourable light. Efforts will be made so to instruct the Christian people that they will understand the true interpretation of all the texts and their meaning for the contemporary believer.

Commissions entrusted with the task of liturgical translation will pay particular attention to the way in which they express those phrases and passages which Christians, if not well informed, might misunderstand because of prejudice. Obviously, one cannot alter the text of the Bible. The point is that, with a version destined for liturgical use, there should be an overriding preoccupation to bring out explicitly the meaning of a text, while taking scriptural studies into account.

The preceding remarks also apply to introductions to biblical readings, to the Prayer of the Faithful, and to commentaries printed in missals used by the laity.

III. TEACHING AND EDUCATION

Although there is still a great deal of work to be done, a better understanding of Judaism itself and its relationship to Christianity has been achieved in recent years thanks to the teaching of the Church, the study and research of scholars, as also to the beginning of dialogue. In this respect, the following facts deserve to be recalled.

- It is the same God, "inspirer and author of the books of both

^{&#}x27;Thus the formula "the Jews", in St. John, sometimes according to the context means "the leaders of the Jews", or "the adversaries of Jesus", terms which express better the thought of the evangelist and avoid appearing to arraign the Jewish people as such. Another example is the use of the words "pharisee" and "pharisaism" which have taken on a largely pejorative meaning.

Testaments," (Dei Verhum, 16), who speaks both in the old and new Covenants.

- Judaism in the time of Christ and the Apostles was a complex reality, embracing many different trends, many spiritual, religious, social and cultural values.
- The Old Testament and the Jewish tradition founded upon it must not be set against the New Testament in such a way that the former seems to constitute a religion of only justice, fear and legalism, with no appeal to the love of God and neighbour (cf. Deut. 6:5, Lev. 19:18, Matt. 22:34-40).
- Jesus was born of the Jewish people, as were his Apostles and a large number of his first disciples. When he revealed himself as the Messiah and Son of God (cf. Matt. 16:16), the bearer of the new Gospel message, he did so as the fulfilment and perfection of the earlier Revelation. And, although his teaching had a profoundly new character. Christ, nevertheless, in many instances, took his stand on the teaching of the Old Testament. The New Testament is profoundly marked by its relation to the Old. As the Second Vatican Council declared: "God, the inspirer and author of the books of both Testaments, wisely arranged that the New Testament be hidden in the Old and the Old be made manifest in the New" (*Dei Verbum*, 16). Jesus also used teaching methods similar to those employed by the rabbis of his time.
- With regard to the trial and death of Jesus, the Council recalled that "what happened in his passion cannot be blamed upon all the Jews then living, without distinction, nor upon the Jews of today" (Nostra Aetate, 4).
- The history of Judaism did not end with the destruction of Jerusalem, but rather went on to develop a religious tradition. And, although we believe that the importance and meaning of that tradition were deeply affected by the coming of Christ, it is still nonetheless rich in religious values.
- With the prophets and the apostle Paul, "the Church awaits the day, known to God alone, on which all peoples will address the Lord in a single voice and 'serve him with one accord' (Soph. 3:9)" (Nostra Aetate, 4).

Information concerning these questions is important at all levels of Christian instruction and education. Among sources of information, special attention should be paid to the following:

- -- catechisms and religious textbooks
- history books
- the mass-media (press, radio, cinema, television).

The effective use of these means presupposes the thorough formation of instructors and educators in training schools, seminaries and universities.

Research into the problems bearing on Judaism and Jewish-Christian relations will be encouraged among specialists, particularly in the fields of exegesis, theology, history and sociology. Higher institutions of Catholic research, in association if possible with other similar Christian institutions and experts, are invited to contribute to the solution of such problems. Wherever possible, chairs of Jewish studies will be created, and collaboration with Jewish scholars encouraged.

IV

JOINT SOCIAL ACTION

Jewish and Christian tradition, founded on the Word of God, is aware of the value of the human person, the image of God. Love of the same God must show itself in effective action for the good of mankind. In the spirit of the prophets, Jews and Christians will work willingly together, seeking social justice and peace at every level—local, national and international.

At the same time, such collaboration can do much to foster mutual understanding and esteem.

CONCLUSION

The Second Vatican Council has pointed out the path to follow in promoting deep fellowship between Jews and Christians. But there is still a long road ahead.

The problem of Jewish-Christian relations concerns the Church as such, since it is when "pondering her own mystery" that she encounters

the mystery of Israel. Therefore, even in areas where no Jewish communities exist, this remains an important problem. There is also an ecumenical aspect to the question: the very return of Christians to the sources and origins of their faith, grafted on to the earlier Covenant, helps the search for unity in Christ, the cornerstone.

In this field, the bishops will know what best to do on the pastoral level, within the general disciplinary framework of the Church and in line with the common teaching of her magisterium. For example, they will create some suitable commissions or secretariats on a national or regional level, or appoint some competent person to promote the implementation of the conciliar directives and the suggestions made above.

On 22 October 1974, the Holy Father instituted for the universal Church this Commission for Religious Relations with the Jews, joined to the Secretariat for Promoting Christian Unity. This special Commission, created to encourage and foster religious relations between Jews and Catholics—and to do so eventually in collaboration with other Christians—will be, within the limits of its competence, at the service of all interested organizations, providing information for them, and helping them to pursue their task in conformity with the instructions of the Holy See.

The Commission wishes to develop this collaboration in order to implement, correctly and effectively, the express intentions of the Council.

Given at Rome, 1 December 1974.

JOHANNES Card. WILLEBRANDS
President of the Commission

Pierre-Marie de Contenson, O.P. Secretary

[end]

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THE AMERICAN JEWISH COMMITTEE

date September 23rd, 1974.

to Marc Tanenbaum

from M. Bernard Resnikoff

subject

I thought you would like to see the enclosed tear sheetsof Colbi's article on Jewish-Christian relations which will appear in the next annual of Encyclopaedia Judaica.

If you have any reactions, I would be pleased to receive them. With best wishes on the New Year.

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considerable opposition from those who felt that a military parade was not an appropriate centerpiece for the country's 25th anniversary celebrations.

During the Yom Kippur War Jerusalem was free of incident, despite the large Arab population in and around the city. However, the city suffered more than its proportional share of losses on the battlefronts. The troops which bore the brunt of the Egyptian attack on the Suez Canal strongpoints were mostly a Jerusalem reserve unit. Over 200 Jerusalemites were killed, captured, or missing in action during the fighting.

As the Geneva Peace Conference began its deliberations in December, the question of Jerusalem's political future appeared certain to become a focus of international debate.

JEWISH-CHRISTIAN RELATIONS (see Y.B. 73, 284). As in previous years Jewish-Christian relations during 1973 were not confined to a purely theological confrontation. Political considerations, and especially the attitude of the Christian Churches towards the State of Israel, undoubtedly influenced the religious dialogue between Christians and Jews.

The influence of the political factor was and is particularly evident in the case of the Roman Catholic Church, owing to the fact that it is both a worldwide religion and a sovereign state, albeit a state sui generis.

On the purely religious level, the positive attitude toward Judaism which was embodied in the Jewish document issued by the Second Vatican Council continued during 1973—at least in certain sectors of the Catholic Church. The implementation of the Vatican Council's decision concerning Judaism was entrusted to the Secretariat for promoting Christian unity, headed by Cardinal Willebrands. A special office within the Secretariat maintains contact with representatives of Judaism.

At a preliminary Catholic-Jewish consultation held in Rome in December 1970, the recommendation was made that an annual meeting of an international Catholic-Jewish Liaison Committee should take place with the purpose of fostering mutual understanding between the two faiths and encouraging exchanges of information and cooperation in areas of common concern and responsibility.

The second annual meeting of the Liaison Committee was held from December 18 to December 20, 1972, in Marseilles. Its five Catholic members were appointed by Cardinal Willebrands, with the approval of Pope *Paul VI, from among clergymen specializing in Jewish contacts. The six Jewish members represented the International Jewish Committee on Interreligious Consultations, a body made up of leading figures from the following Jewish organizations: the *Union of American Hebrew Congregations: the *World Jewish Congress: the Anti-Defamation League of *B'nai B'rith: the *Synagogue Council of America: the *American Jewish Committee: and the Jewish Council for Interreligious Consultations in Israel.

The Liaison Committee discussed preliminary papers on "Religious Community, People, and Land in the Jewish and Christian Traditions," prepared by Catholic and Jewish scholars. It was agreed that their work be continued and completed and their findings and recommendations submitted at the next meeting of the Liaison Committee.

An important part of the three-day meeting consisted of an exchange of information and views from a religious perspective on issues of concern to both faiths, including:

1) Activities in the area of justice, peace and development undertaken by the Jewish Committee and the Catholic Church, respectively.

- 2) The position of Catholics and Jews in the U.S.S.R.
- 3) The recrudescence of anti-Semitism in various parts
 - 4) The problem of terrorism.
- The possible implications of certain forms of evangelization, particularly in the U.S.
 - 6) Religious developments in Israel.
- Jewish scholarly research and the historiography of Christianity.

The Liaison Committee expressed its concern at the growing manifestations of anti-Semitism in various parts of the world and agreed to seek appropriate ways to cope with the problem.

The discussions took place in an atmosphere of frankness and cordiality and were seen by both delegations as an important contribution to better mutual understanding.

The third annual meeting of the Liaison Committee was held in Antwerp (Belgium) from December 4 to December 6, 1973, at which two papers on "People, Nation and Land," were read by Jewish and Catholic experts. The Committee also decided to initiate research on the moral and spiritual basis of human rights and religious liberty, according to the two respective religious traditions.

Among the subjects examined from a religious point of view was the situation in the Middle East and its consequences in connection with Jewish-Christian relations: cooperation between Catholic and Jewish organizations, within the framework of the United Nations, regarding human rights and religious liberty, particularly the project of a declaration on the 'elimination of all forms of religious intolerance': the position of the Christians in Israel and the proselytizing activity carried out by certain missionary groups in that country: the position of the Jews in the U.S.S.R.; and the recrudescense of anti-Semitism and concerted action aimed at combating it.

Osservatore Romano, the newspaper of the Vatican, noted that the discussions took place in a cordial and friendly atmosphere and that both delegations considered them a great step forward toward mutual understanding and cooperation.

On the religious level, another positive development was the Declaration of the French Episcopal Committee for Relations with Judaism. headed by Mgr. Elchinger, the bishop of Strasbourg. The Delaration, which was published on the eve of Passover 1973, first mentioned the fact that the very-existence of the Jewish people, in spite of the persecutions it had suffe throughout its history. was a challenge to the Christian conscience. Furthermore, the French bishops' Declaration refers to the document Nostra aetate, promulgated by the Second Vatican Council. which includes a chapter on the Jewish people. Referring to the text of the Vatican Council, the Declaration recalls the Jewish roots from which the Church has been nurtured. It also emphasizes that the attitude adopted by the Vatican Council should be considered a beginning rather than an end. and goes on to assert that Judaism is a living reality for all time and not an obsolete religion. Furthermore, it condemns all unjust and defamatory methods of presenting the image of the Jew, and stigmatizes with particular insistence the epithet "deicide" as applied to the Jew. Most important are the references to the ingathering of the Jewish people in the Land of the Bible and the statement that the conscience of mankind cannot deny the Jewish people, which has undergone so many vicissitudes in the course of its history, the right and the means for its own political existence among the nations. In conclusion, the promotion of mutual respect and understanding between Christians and Jews is recommended, and the hope is expressed that adherents of both faiths will cast aside their old antagonism and turn to their Father in one and the same movement of hope, which will betoken a promise for the entire globe.

Despite the fact that this statement of the French bishops took care to adopt a purely religious line and avoid any political overtones, it gave rise to vehement protests from the Arab ambassadors accredited to Paris and to the Holy See. Strong criticism was also voiced by ecclesiastical circles, which tried to disguise their opposition—prompted by wholly political considerations—under the cloak of purely theological arguments. This was the case with the four Catholic archbishops representing the Uniate churches in Damascus, as well as with nine Catholic bishops from North Africa.

Theological objections were also raised by the French Cardinal Danielou, as well as by the Jesuit Father Jean Aucagne whose feelings were expressed in a venomous article published in the French journal. Informations Catholiques Internationales. Official Vatican quarters, however, maintained their traditionally prudent line, refraining from repudiating, or approving, the Declaration of the French Episcopal Committee. Criticism was, however, voiced by Osservatore Romano, the semi-official newspaper of the Vatican, which published an article on "The Relationship between the Two Testaments and the Problem of Judaism" by Father A. Feuillet, a member of the International Committee on Theology.

The Declaration of the French Episcopal Committee for Relations with Judaism provides further evidence of the existence of two trends within the Roman Catholic Church, one conservative and the other liberal. During the Vatican Council debates, the conservative elements tried to undermine any efforts directed toward a more positive approach to Judaism.

The predominantly political aspects of the Christian-Jewish relationship were evident on the occasion of the private audience granted on January 15, 1973, by Pope Paul VI to Israel's prime minister, Mrs. Golda Meir.

Although there are no formal diplomatic relations between the Vatican and the State of Israel, de facto relations have steadily improved during recent years and high-ranking Israel officials, including foreign ministers, have met Pope Paul VI, his two predecessors, and dignitaries of the Vatican Secretariat. The meeting between the Israel prime minister and the Pope, which lasted over an hour, can be defined as a highly significant event and has been described even by prominent Church personalities as a "de facto" recognition of Israel by the Vatican. After this meeting, a joint statement was released which noted that the situation in the Middle East had been discussed.



Figure 1. Golda Meir's historic meeting with Pope Paul VI at the Vatican, January, 1973. (Courtesy Israel Ministry for Foreign Affairs)



Figure 2. Foreign Minister, Abba Eban attending a meeting of the World Council of Churches together with the recently appointed secretary general, Dr. Philip Potter (third from right) Geneva, January, 1973. (Photo John Taylor, W.C.C. Geneva)

Furthermore, it was reported that the Pope had referred during the meeting both to the sufferings of the Jewish people and to his humanitarian concern for the plight of the Arab refugees. The pontiff also expressed his concern regarding a solution to the problem of the status of the holy places and the maintenance of Jerusalem's universal character.

The prime minister of Israel underlined her country's desire for a peaceful solution of the Middle East conflict. She mentioned the dangers of terrorism and raised the problem of the persecution to which Jewish communities in certain countries were subjected. At the conclusion of the meeting, the Pope thanked the prime minister for the care which the Government of Israel was bestowing on the holy places, and took leave of her with the Hebrew farewell, "Shalom."

Israel's press had just reacted very favorably to this encounter when a verbal communication to the press by Professor Alessandrini, chief editor of Osservatore Romano, sought to minimize the importance of the meeting itself. His aim was to appease the anger of the Arabs and to satisfy the anti-Israel views of certain ultra-conservative ecclesiastics. Despite this attempt to belittle the importance of the encounter, it can be considered a milestone in Christian-Jewish relations. Deprived of the current emotional elements, both positive and negative, the meeting will in the future be referred to as an "historic event."

Like the Vatican, the World Council of Churches is a center of paramount importance and influence in matters which go beyond the purely spiritual. This federation of autonomous church organizations, which has its seat in Geneva, embraces a majority of the Protestant churches, the Anglican Church, the Orthodox Autocephalous Churches, and the Monophysite Churches. Within its framework there is a special office dealing with relations with the Jewish people.

Dr. Philip Potter, a Methodist pastor and a native of Jamaica, was recently appointed as the W.C.C.'s new secretary-general. Shortly after his appointment, on January 29, 1973. Israel's foreign minister, Abba Eban, called on Dr. Potter at his office in Geneva. Matters of common interest were discussed. In this context it should be mentioned, that, on January 4, 1973, during a break at a meeting held by the W.C.C. in Bangkok, Dr. Potter spoke out in support of the Palestinian refugees during an impromptu press conference. The secretary-general criticized the U.S. for sponsoring an anti-terrorist resolution at the UN which, he said, ignored the motives behind the Arab resort to terrorism.

A consultation devoted to Jewish-Christian relations,

co-sponsored by the W.C.C. and the Jewish Council for Interreligious Consultations, was held in Geneva on December 11-14, 1972. The W.C.C. was represented by several of its leading officials, headed by the Anglican archbishop of Jerusalem, Dr. George Appleton, who is chairman of the Commission on the Churches and the Jewish People. The International Jewish Council was composed of representatives of the same bodies which met with the Catholic delegation.

The principal theme of the meeting was "The Quest for World Community: Jewish and Christian Perspectives," Through the presentation of a series of papers by Christian and Jewish scholars, and extensive discussions in a spirit of friendship, an effort was made to clarify common as well as divergent concepts and approaches to the organization of the world community as "a community of communities."

The consultation likewise provided the opportunity for an exchange of views on a number of current issues confronting both groups and their respective constituencies. These included the problem of violence; racism in Southern Africa; human rights in the Soviet Union; the Middle East conflict; the Bible and social justice; and Christian-Jewish cooperation in relation to international organizations for the advancement of human rights. At the consultation it was agreed that such contacts be continued and that plans be made for continuing the discussion in order to define and remove barriers to understanding. An agreement was also reached to share the findings of the consultation with wider audiences.

During the first half of 1973, the problem of Christian missionary activity, which from time to time agitates public opinion in Israel, suddenly became more acute because of the appearance on the Israel scene of the Jews for Jesus movement. Jewish religious quarters strongly requested anti-missionary legislation. In Government circles also, criticism was voiced against proselytism through material inducements or in the case of minors.

Aware of the prevailing mood, representatives of the local Protestant churches asked for a meeting with the minister of Religious Affairs and expressed concern about their future activity in Israel. They received an assurance that there was no intention to pass special legislation curtailing missionary activity. Despite these assurances, Protestant bodies abroad expressed concern about the possibility that their work in Israel would be prohibited and several inquiries were addressed to government officials requesting a clarification of the matter.

During the whole of 1973, ambassadors of Arab countries accredited to the Vatican, when presenting their credentials to the Pope, and on other occasions, never failed to include in their speeches some allusion to the tragic situation in the Holy Land and the need to preserve the sanctity of the holy places.

Similar concern was voiced by heads of churches residing in countries hostile to Israel when they visited church leaders abroad; such tactics were adopted by the Coptic Orthodox patriarch of Egypt, Shenouda, when he paid a visit to the Pope. The Greek Catholic patriarch of Antioch, Maximos V. Hakim, likewise used the opportunity of a fund-raising campaign in Canada to air the problem of Jerusalem and the holy places, falsely and maliciously accusing Israel of preventing Christian Arabs from visiting their shrines in Israel. Similarly, Patriarch Pimen of Moscow and All Russia made a reference to the situation in the Middle East in his reply to Pope Paul VI on March 9, 1973, on the occasion of the Day of Peace. He stated that, in his opinion, a solution to the Middle East conflict must be based on the Security Council resolution of November 22, 1967.

In addition to the important Church bodies sponsored by the Vatican and by the World Council of Churches whose task it is to improve relations with Judaism, there are in various European countries and in America local organizations interested in fostering good relations between Christians and Jews and in combating anti-Semitism. Most of these societies were established during the tragic years of the Nazi period, when certain honorable individuals, shocked by the terrible consequences of anti-Semitism, felt it was necessary to prevent it by seeking out its roots. Church figures, both Catholic and Protestant, were mainly active in such organizations. Their commendable work was carried out through meetings, addresses to governments, and special publications. Among these societies mention should be made of the Council of Christians and Jews in Great Britain, which publishes the quarterly Common Ground, the German Council for Jewish-Christian Cooperation, which has branches in many towns in Germany and publishes the bi-monthly magazine Emmah ("Vaith"); the Jewish-Christian Brotherhood in France, which publishes the bulletin Amitie: the Christian-Jewish Fraternity of Brazil, which publishes Encontro; and the Action against Anti-Semitism in Austria. In the U.S. there is a National Conference of Christians and Jews; which has 200 branches and a considerable budget at its disposal.

Recently, several of these societies found it useful to hold joint consultations in order to broaden their activities and influence in view of the recrudescence of anti-Semitism in many parts of the world.

An international meeting of Christian-Jewish organizations in several countries was held on May 22-24, 1973, in Vienna, Representatives of societies active in Austria, France, Germany, Belgium, Holland, Italy, Luxembourg, Switzerland, Great Britain, the U.S., and Israel were present. A representative of the W.C.C. also took part in the discussions, and Cardinal Koenig of Vienna received the delegates at his residence.

The reappearance of anti-Semitism and the means of fighting it constitued one of the main topics discussed. Events reflecting Christian-Jewish relations in the various countries were also discussed, namely, the Declaration of the French bishops and the encounter between Israel's foreign minister, Abba Eban, and Dr. Potter, secretary-general of the W.C.C. The plight of the Jews in Arab countries and Soviet Jewish emigration also appeared on the agenda.

The resolutions adopted included a decision to publish a bulletin on the activities of the International Consultative Committee of Organizations for Christian-Jewish Cooperation, representing the various national Christian-Jewish bodies, and the holding of another meeting in 1974.

[S.P.C.]

JEWISH LEGION (see 10:69). A definitive history of the Jewish Legion has now been published in Hebrew by Yigal Elam, under the title Ha-Gedudim ha-Ivri'im be-Milhemet ha-Olam ha-Rishonah (1973).

JUDENRAT (see 10:407). The historiography of the *Hotocaust has produced two extreme views regarding the role of the Judenraete ("Jewish Councils"). One view sees them as an instrument of collaboration in the Nazi policy of extermination. The other view regards them as a continuation of the Jewish communal structure of the pre-World War II period which contributed greatly to the continued existence and functioning of Jewish communal life during the Holocaust.

Both of these views stem from inadequate information