

Preserving American Jewish History

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

- Series C: Interreligious Activities. 1952-1992
- Box 31, Folder 1, Jewish-Christian relations, 1976.



THE AMERICAN JEWISH COMMITTEE Institute of Human Relations, 165 E. 56 St., New York, N.Y. 10022, PLaza 1-4000

The American Jewish Committee, founded in 1906, is the pioneer human-relations agency in the United States. It protects the civil and religious rights of Jews here and abroad, and advances the cause of improved human relations for all people.

> MORTON YARMON, Director of Public Relations FOR RELEASE AFTER 1 P.M. TUESDAY, JAN. 20, 1976

BALTIMORE, Jan. 20....Lawrence Cardinal Shehan, former Archbishop of Baltimore, was honored here today by the American Jewish Committee for the focal role he played in encouraging Vatican Council II, ten years ago, to adopt the Declaration on Non-Christian Religions that repudiated anti-Semitism and absolved the Jewish people of the charge of deicide.

Dr. Morton K. Blaustein, well-known Baltimore industrialist, who is a national Vice President of the American Jewish Committee and a former Chairman of its Baltimore chapter, presented the Cardinal with the organization's National Interreligious Award -- an original lithograph by the noted artist Chaim Gross, bearing the Hebrew words "shalom" meaning "peace," and "emmet" meaning "truth."

Cardinal Shehan /Chairman of the American Catholic Bishops' Secretariat on Ecumenism and Interreligious Relations at the time of Vatican Council II, and led the American Catholic delegation in its advocacy of the declaration.

The tribute to the Cardinal was part of the program at an interreligious seminar titled "Vatican II: Ten Years Later -- What Remains To Be Done." It was held at the College of Notre Dame of Maryland, and was co-sponsored by the Baltimore Chapter of the American Jewish Committee, the Baltimore Jewish Council, and the Commission on

Ecumenical and Interreligious Affairs of the Archdiocese of Baltimore.

In making the presentation, Dr. Blaustein recalled the warm and close relationship that had existed between his father, the late Jacob Blaustein, outstanding statesman and Jewish leader, and Cardinal Shehan.

Elmer L. Winter, President; Richard Maass, Chairman, Board of Governors; Maynard I. Wishner, Chairman, National Executive Council; Theodore Ellenoff, Chairman, Board of Trustees Bertram H. Gold, Executive Vice President

Washington Office: 818 18th St., N.W., Washington, D.C. 20006 • European hq.: 30 Rue Ia Boetie, Paris, France 75008 • Israel hq.: 9 Ethiopia St., Jerusalem, Israel 95149 So. Amer. hq.: Bartolome Mitre 1943, Buenos Aires, Argentina • Brazil: Av. Rio Branco 18, s/1109, Rio de Janeiro • Mexico-Cent. Amer. hq.: Av. E. National 533, Mexico 5, D.F. CSAE 1707 "They saw eye to eye on the importance of the adoption of this declaration," he said. "They were in close and active communication throughout Vatican Council II, exchanging views about the various texts that were being considered during the three years of the Council."

Jacob Blaustein had been National President of the American Jewish Committee from 1949 to 1954. Among the many diplomatic roles he played during his lifetime of service to the United States government, as well as to the American Jewish community, were consultant to the American Delegation to the U.N. Organization Conference in San Francisco; delgate to the Tenth General Assembly of the U.N.; consultant to the State Department on International Business Problems; and a member of the Presidium and Senior Vice President of the Conference on Jewish Material Claims Against Germany. Shortly after his death in 1970, his family established, under the aegis of the AJC, the Jacob Blaustein Institute for the Advancement of Human Rights.

Dr. Blaustein commented especially about the extensive correspondence that had passed between his father and Cardinal Shehan.

"I don't think it is any exaggeration to say that their letters constitute an historic document in themselves of Vatican Council II," he said, and added:

"However, it was not only what they wrote in their letters, but the spirit they expressed that is really significant. Their letters manifest genuine friendship, deep personal respect and trust, indeed, love for one another. Their letters and their personal relationship were in themselves the model of the kind of brotherly friendship that the Vatican Declaration sought to bring about between all Christians and Jews."

The seminar was chaired by the Rev. Brian M. Rafferty, Chairman of the Archdiocesan Commission, who presented a greeting from Archbishop William D. Borders.

Other speakers included Rabbi JacobB. Agus of Beth El Congregation; the Rev. John Sheerin, C.S.P., of the Catholic-Jewish Relations Department of the Bishops' Committee; Rev. Joseph M. Connolly of St. Katherine of Sienna Parish, and Rabbi Marc H. Tanenbaum of the American Jewish Committee.

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THE AMERICAN JEWISH COMMIT



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January 9, 1976

Dr. Morton K. Blaustein 1 North Charles Baltimore, Maryland 21203

Dear Morton,

I was delighted to learn from Bert Gold that you will be able to accept our invitation to make the presentation of our award to His Eminence, Lawrence Cardinal Shehan, at our joint Catholic-Jewish Institute in Baltimore on January 20th.

As you may know, the purpose of our Institute is to mark the tenth anniversary of the adoption by Vatican Council II of its Declaration on Non-Christian Religions which repudiated anti-Semitism, rejected the deicide charge, and called for fraternal relations between Catholics and Jews.

In view of the extremely important role that your father played with Cardinal Shehan throughout the entire period of Vatican Council II from 1962 to 1965 in advancing the cause of this Declaration, we felt that it would be both symbolically and substantively important if you were to represent the American Jewish Committee in this presentation.

I have begun to go through the file of correspondence between your father and Cardinal Shehan and I must tell you that it continues to impress me as to its historic importance. Some day, I think we ought to consider the possibility of publishing that beautiful exchange of letters between the Cardinal and Jacob since it was such a central part of the process that led to the adoption of this historic document. We can talk about that later, if you would like.

If you so wish, I will be happy to prepare a draft text of remarks that you may want to consider in your presentation to Cardinal Shehan. In fact, there are some references in the correspondence between the Cardinal and your father that could appropriately be quoted by you as a way of indicating the cordiality and significance of their relationship.

In any case, I will be in touch with you during the coming week.

With warmest personal good wishes, I am,

MHT:RPR cc: Bert Gold

an C Rabbi Marc H. Tanenbaum National Director Interreligious Affairs

Cordially as ever,

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BERTRAM H. GOLD, Executive Vice-President

MORTON K. BLAUSTEIN

BLAUSTEIN BUILDING BALTIMORE, MD. 21203

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January 12, 1976

Mr. Bertram H. Gold Executive Vice President The American Jewish Committee 165 East 56th Street New York, New York 10022

Dear Bert:

With respect to my presentation of the AJC award to Cardinal Shehan on January 20, I will appreciate it if you and Marc can send me in the next day or two the background materials and a draft of what you think might be appropriate for me to say. Among the other effects of the pain in my hand are both a tremendous decrease in my efficiency together with a corresponding tremendous increase in fatigue, to the point where I am so tired so early in the day that I can hardly accomplish any work in the evenings. Thus, my only real opportunity to work on my little talk to Cardinal Shehan will be over this coming weekend.

What I would like to have, in addition to an initial suggested draft of my talk (which I understand from you on the telephone should be between three and five minutes) is as much background as you can send me about this particular Conference but, even more important, as much background as you can reasonably accumulate with regard to Cardinal Shehan's career, his accomplishments both within and beyond the Catholic Church, and some material concerning the precise nature of the work that he and my father did together, especially the work in connection with Vatican Council II in which, of course, Marc and some other AJC people were also involved. If you or Marc think of anything else which you feel might be helpful to me, I will be additionally appreciative, but I would at least like to have the items which I have just listed.

Thanks very much.

With warm regards,

Cordially,

MKB:pl

Morton K. Blaustein

cc: Mrs. Selma Hirsh Rabbi Marc H. Tanenbaum

NOTE: Dr. Blaustein dictated this letter over the telephone, and thus it is not signed by him personally.

Mr. Bertram H. Gold January 12, 1976 Page Two

P.S. In view of the uncertainty of the mails, I suggest that Anita do in this instance what Selma frequently did last year when we were trying to exchange material by mail very quickly in connection with the discussions pertaining to the possible merger with Congress. The procedure was that the original material (and any material of which there existed only one copy for me) be sent to my office by regular mail, and that a second copy of as much of the material as could be duplicated be sent to my home by Special Delivery (not airmail - - that often slows it down). Interestingly, although regular mail sometimes takes one day between Baltimore and New York and sometimes takes up to five days, on the perhaps six or eight. or more occasions when Selma would send me Special Delivery material to my home on a Friday afternoon, it would be in my mail box by mid-morning on Saturday.

ADDITIONAL MATERIAL FOR MORTON BLAUSTEIN

Lawrence Cardinal Shehan has been a central and enormously creative force in the entire Roman Catholic-Jewish encounter both in America and overseas as well. During the critical days of Vatican Council II he was the first Chairman of the American Catholic Bishops' Secretariat on Ecumenism and Interreligious Affairs. A native of Baltimore (March 18, 1898), he served with distinction in Washington and Baltimore churches before becoming the first Bishop of Bridgeport, Connecticut in 1953. Eight years later he returned to his home town as Archbishop and was proclaimed a Cardinal in February, 1965. Our honored guest is a graduate of St. Charles College and St. Marys Seminary, and is a Consultor to the Post-Conciliar Commission on Canon Law, and from 1969-1973 he served as President of the Permanent Committee for the International Eucharistic Congress.

The American Jewish Committee, while deeply aware of the Cardinal's magnificent leadership in many areas of human endeavor, focuses tonight upon his historic contribution to bettering relations between our two peoples.

The quality of the man whom we honor has been captured in an unlikely place: the Daybooks of the epic making Vatican Council II in Rome. Generally, the Daybooks are often dull and devoid of the passion and eloquence that was so evident in Rome. Not so with Cardinal Shehan. His powerful and reasoned arguments emerge clearly from the pages of the Daybooks, but on September 29, 1964 the Daybook wryly notes: "Among the speakers on the closing day of discussion of the Jewish declaration were three Americans, one of whom won applause when he declared he was yielding his right to speak because his points had been adequately covered by other speeches. He was Archbishop Lawrence J. Shehan of Baltimore.

In analyzing the vast correspondence between the Cardinal and Jacob Blaustein, one is immediately struck by the spirit of true friendship and respect that was so manifest between the two men. Theirs was a close and trusting relationship, a relationship that was to bear extraordinary fruit.

The Cardinal's leadership was especially decisive in two key areas at Vatican Council II: Catholic-Jewish relations and Religious Liberty. In a letter to Jacob Blaustein (April 10, 1964), Archbishop Shehan wrote: "I have firm personal hope and confident expectation that the Council will make a strong statement on Religious Liberty and will make a similar pronouncement on the relationship of the Church with the Jews. It is my hope that the Council will not only reiterate what recent Popes have said concerning the bond between the Church and ancient Israel, but will also enunciate clearly the bond of charity that should exist between Christian and Jew today, and will condemn all expressions and attitudes which can justly be regarded as offensive."

It is appropriate that the American Jewish Committee which

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has been so much a part of the Blaustein family should honor Lawrence Cardinal Shehan. What was only a "confident expectation" in 1964 is today a reality, and although Cardinal Shehan once "yielded" his right to speak, he was, of course, heard in Rome, in Baltimore, and throughout the world. The American Jewish Committee and the Blaustein family will not "yield" tonight in honoring Lawrence Cardinal Shehan.



January 28, 1976

His Excellency Archbishop William Borders Archdiocese of Baltimore 320 Cathedral Street Baltimore, Maryland 21203

My dear Archbishop Borders,

I was delighted to have had the privilege of, finally, meeting you in person.

I was very much impressed with the summary observations you made at the close of our seminar and that motivates me all the more to want to have an opportunity to come to know you better.

If you will be visibing New York City im the near future, I would be grateful if you would let me know if you had some time to be my guest at lumbh or at dinner. My present plans call for me to be in Baltimore around June 23rd. Perhaps we could tentatively keep that date for a meeting that is mutually convenient. But if an opportunity does lend itself beforehand, of course I would much prefer that.

Again, with warmest personal good wishes and my prayers for God's blessings over you, I am,

Cordially yours,

Rabbi Marc H. Tanenbaum National Director Interreligious Affairs

MAT:RPR

Enclosure

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Pact heeting

January 28, 1976

His Eminence Lawrence Cardinal Shehan Acchbishop of Baltimore 320 Cathedral Street Baltimore, Maryland 21203

My dear Cardinal Shehen,

In behalf of the American Jewish Committee and for myself personally, I wish to express our heartfelt appreciation for the warm sentiment that you expressed at our meeting in Baltimore last week.

Ever since Vatican Council II, I have wanted to find an appropriate occasion at which we could acknowledge the singular contribution that you made to the advancement of friendship and solidarity between the Catholic and Jewish peoples. I have a very warm impression that the meeting in Baltimore was just the right way in which we wanted to say "Thank you."

It gave me particular pleasure to see you in such good healthDand fine spirit. I hope that the good Lord will give you many good years of strength and digor and that we will have other occasions at which to great you and express our cordial friendship.

With warmest personal good wishes, I am,

Paithfully yours,

Rabbi Marc H. Tanenbaum Hational Director Interreligious Affairs

MHT:RPR

Enclosure ·

bcc: Bert Gold, Lois Rosenfield, Murray Friedman

MIAMI UNIVERSITY

COLLEGE OF ARTS AND SCIENCE . DEPARTMENT OF RELIGION

OXFORD, OHIO 45056

Telephone: 513, 529-5624

Sunday, 18 July, 1976

Rabb i Marc H. Tanenbaum National Director Interreligious Affairs American Jewish Committee

Dear Rabbi Tanenbaum:

back. I'm writing to thank you again for the materials you sent me several months which I havejust reread in preparation for my research trip to Jerusalem (26 July-29 August). As you may remember, I'm in the process now of trying to write a set of articles -- 2 religio-political overview of Jerusalem, past and present. Your own statements are very helpful tome; and if you have authored anything else on the subject, I should very much appreciating seeing them. The articles are intended for publication in The Christian Century, but eventually I hope to expand them into a book. My specific focus in this inquiry is the interviewing of religion and politics, the way in which every religious question is in fact a political question wiev and vice versa -- and to understand this inter mening is to understand why the Jerusalem is so inherently complex a xxxx reality, and further why the so-called 'Jerusalem Question' is, in conventional terms, insoluble. I recognize that you have done a good bit of thinking on this subject, and I should appreciate any sharing of your views. I have talked to a good many persons in and around Jerusalem in my two past trips, but I hardly know everybody I should kn ow, and therefore I would appreciate any r eferences to people who could give me insight on the subject of my inquiry. As I am leaving a week from today. I doubt that you can write to me if here if you have anything to suggest. But would you be so kind as to write to me c/o of Mishkenot Shananim, POB 3215, Jerusalem, where I will be a guest.

MIAMI UNIVERSITY

COLLEGE OF ARTS AND SCIENCE . DEPARTMENT OF RELIGION

OXFORD, OHIO 45056

Telephone: 513, 529-5624

You were kind enought to compliment me on some previous articles. I am taking the liberty of sending you some recent things, which I hope you will find of interest. You may also find interesting a first forthcoming article of mine (scheduled for the Aug L-11 Christian Century), entitled "Old Forms of Anti-Judaism in the New Book of Common Prayer", which is an analysis and assessment of the ancient'Reproaches' hymn in the m Roman Catholic Missal, and now a point of some controversey in the revised American Episcoplan liturgical service for Good Friday.

In your letter (March 19, 1975), you mention the possibility of meeting together with you and your colleagues should I be in the New York city area. As it happens, I have been invited to deliver one of the papers at the Conference on Elie Viesel and the Holocaust Universe, Sep 20 7-9, at the De Seversky Conf. Center at NY Instit. of Tech, in Old Westbury. I don't tomeet together. I now if you plan to attend this conference, but this would be a good opportunity I am staying either at the Conference Center or at the Fast Norwich Inn, if you wish to reach me, but I shall attempt to call you, in any event. The conference is a project of the ^National ⁶ewish ^Conf. Center.

My very best wishes,

Yours,

hours A. Inopula

Thomas A. Idinopulos

H. PAYNE BREAZEALE VICTOR A. SACHSE, JR. MAURICE J. WILSON HOPKINS P. BREAZEALE VICTOR A. SACHSE, III BORIS F. NAVRATIL FRANK P. SIMONEAUX GORDON A. PUGH JAMES E. TOUPS, JR. HENRY D. SALASSI, JR. JOHN B. NOLAND PAUL M. HEBERT, JR. VAN R. MAYHALL, JR.

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PAUL M. HEBERT COUNSEL

(504) 387-4000

April 29, 1976

The American Jewish Committee 165 East 56th Street New York, New York 10022

Gentlemen:

I enclose an article from the Morning Advocate, Baton Rouge, Louisiana, April 21, 1976, concerning the film entitled "Passover Plot", based upon the book by Dr. Hugh Schonfield of England.

My Merriam-Webster Unabridged Dictionary, Second Edition, defines "plot" as:

1. A small, or not large, area of ground, etc.

2. A ground plan, etc.

3. Any secret scheme ... usually evil.

4. The plan or main story of a literary composite.

Doubtless Dr. Schonfield used the fourth definition, but I think most of us, unless we are at a play, ascribe the third meaning. Dr. Schonfield's book in my opinion greatly enlarges Jesus as a man but clearly opposes the concept of his spiritual being. Whoever chooses to read the book learns more about the Bible and biblical times than he might otherwise know, but I think it is a great mistake to foist this upon the public through a moving picture where people do not have time to reflect upon and analyze the statements of the author in relation to the context of the whole book.

I do not know there is anything you can do about it but I wanted you to have this view.

Sincerely yours A.0 ictor

VAS/eb

Encl.

'Passover Plot' Expected to-Stir U.S. Controversy

By MARCUS ELIASON Associated Press Writer

JERUSALEM (AP) — An angry revolutionary with a keen sense of politics stages. his own execution to win martyrdom. He talks in street slang and dazles the populace with artful gimmicks that are taken for "miracles."

that are taken for "miracles." It's all part of "The Passover Plot," a new American film about Jesus Christ that is being shot in Israel.

"This is not a film about Jesus Christ," insists the producer. "It's a film about Yeshua, a Jew fighting the Roman occupation."

But the controversial content of themovie is nonetheless not to the liking of some believers, judging by the reactions of churches so far to "The Passover Plot."

The Lutheran Redeemer Church in Jerusalem, where Jesus' trial was to have been filmed, refused permission, informing the producer in a letter that "Our Lord Jesus never said the things you have in your script."

"That's the kind of problem we're often running into," said Wolf Schmidt, the producer. The movie is to be released in the United States on July 4 by Atlas Films Inc.

"The Passover Plot" is not just another telling of the greatest story ever told. In this version Jesus is neither a superstar nor a king of kings. He is a streetwise agitator dedicated to expelling the Romans and restoring Jewish morality, and he orchestrates his own crucifixion with the calculated aim of attaining martyrdom.

A group of Jerusalem clergymen, among them the Rev. William Gardiner Scott and The Rev. Lance Lambert of the Protestant Garden Tomb Church, issued a circular to reporters calling the film "a direct attak on Jesus Christ ... in such a way as to destroy the whole basis of the Christian faith." The circular said the result could be "destructive." The clergymen urged the Israeli government to ban filming because "the Passover Plot" will damage Israel's reputation as a guardian of holy places.

So far the producers say they have suffered no government interference. "Nobody could belive it is an attack on Christianity," says Schmidt. "It is simply another theory, a different point of view based on sources other than the gospels."

The film is based on the 1967 best seller of the same name, written by British scholar Hugh Schonfield, who spent 42years researching the life of Jesus toproduce some controversial conclusions.

Schonfield contends that Jesus ordered Judas to betray him, believing that only a dramatic crucifizion could win him immortality.

His miracles invariably had a rational explanation, Schonfield wrote. Thetriumphal entry into Jerusalem could never have happened, since the Romans would instantly have arrested Jesus, he said. And the Gospel accounts of the crucifizion did not fit the facts of this drawn out and vicious punishment. Jesus could not have died in one day, and therefore was in no position to "rise from the dead" on Easter Sunday, wrote Schonfield.

The script is ritten in modern day parlance — "we gotta get outa here." says Judas to Jesus — and the Son of God. Himself, played by New York actor Zalman King, is dressed and combed inthe scruffy street style of the time. The book tried to debunk miracles such as the restoration of sight to the blind beggar. Thus the film shows the beggar to be a thief feigning blindness to facilitate his filching. Jesus spits in his face, the surprised man-opens his eyes, and the disciples — portrayed somewhat like primitive publicity men — race about town proclaiming a miracle.

Producer Schmidt says he began looking for locations two years ago, starting in Israel. But the Israeli government was still reeling from the fiasco of "Jesus Christ Superstar," the pop musical which had been filmed here with lavish official ssistance only to turn out, in the eyes of many Israelis, to be an anti-Semitic film.

"The reception I received was frosty, to say the least," says Schmidt. "When I insisted my version was different, they replied, "Sure, that's what they told us about Superstar."

Next he tried Egypt, where there was much eagerness to help, but also concern that the local Christian church would be offended. Then he went to Turkey, but had to leave when the Cyprus war broke out.

Schmidt returned to Israel. The furor over Superstar had died down, but the misgivings lingered. Weeks after shooting began, the Israeli foreign ministry was still hesitating about whether to grant the production the status of Israeli Film, which would entitle it to substantial financial benefits.

"We could have shot the film in Utah," says director Michael Camp. "But it makes a tremendous difference working here; where it all actually happened. Something exudes from the soil, and actually affects the actors."

The big name stars in the \$2 million film are English actors Donald Pleasence (The Great Escape), who plays Pilate; Hugh Griffith ("Tom Jones") as the High Priest, and Harry Andres ("The Hil") as John the Baptist.

A Daily News Bulletin

STUDY SHOWS EFFORTS TO EQUATE ZIONISM WITH RACISM HAVE BACKFIRED AMONG CHRISTIAN GROUPS IN THE U.S.

WASHINGTON, May 12 (JTA)--Arab efforts to equate Zionism with racism have backfired sharply among Christian groups in the United States, according to a survey made public tonight by the American Jewish Committee.

Rabbi Marc H. Tanenbaum, national interreligious affairs director of the AJCommittee, speaking at a dinner of the organization's Interreligious Affairs Commission, prior to the formal opening tomorrow of AJCommittee's 70th annual meeting, said that the UN General Assembly resolution equating Zionism with racism "aroused Christian opinion as seldom before." This storm of criticism in America and in many parts of the world "has thus far proven to be counterproductive to the goals of Arab propaganda," he noted.

Analyzing the 74-page survey, conducted by Judith Banik, assistant director of the interreligious affairs department, Tanenbaum said: "Both the substance of the resolution and its adoption by the UN were widely denounced by Christian groups and leaders in the United States and abroad. Much of this response was immediate and spontaneous, and it came from every level of the organized Christian church community--from the leadership of the national Catholic, Protestant, Evangelical and Orthodox institutions, from regional and local church groups, and from individual clergy, academicians and religious journalists."

Miles Jaffe of Detroit, national chairman of the AJCommittee's Interreligious Affairs Commission, announced that the study would be used as the basis of Jewish-Christian dialogues in numerous regions throughout the United States.

Perceived As Anti-Semitic

Examination of the Christian reactions, according to the study, indicates that reaction to the UN resolution was independent of customary political attitudes on Middle East issues. Leaders of church groups often critical of Israel, as well as those friendly to Israel, denounced the UN action, perceiving it not only as anti-Israel and anti-Zionist, but as anti-Semitic.

One of the primary messages of the study, he continued, "is that the leadership and masses of the Christian world--Roman Catholic, Protestant, Evangelical, Greek Orthodox, Black churches--have understood the terrifying seriousness of the massive, systematic campaign of Arab leadership to try to dehumanize Israel and the Jewish people. The Christian condemnation of this Arab attack against the entire Jewish people has been one of the heartening demonstrations of understanding and human solidarity in the 20th century."

Tanenbaum noted that among those condemning the anti-Zionist resolution were Archbishop Joseph Bernadin, president of the National Conference of Catholic Bishops; Dr. Robert Moss, president of the United Church of Christ; Dr. Philip A. Potter, general secretary of the World Council of Churches; Jan Cardinal Willebrands, president of the Vatican's Secretariat for Promoting Christian Unity; as well as the National Catholic Conference for Interracial Justice.

Assurance Of Christian Support

This does not mean, Tanenbaum declared, "that Christian leaders, nor Jewish leaders for that matter, approve of every policy or political action of the Israel government."

The widespread response, he said, was an indication of the growth of communication between Christians and Jews in many parts of the United States. That communication, he stated, "provides no guarantees that the organized Jewish and Christian communities will see eye to eye on Israel or a host of other issues. But Christian responses to the UN resolution must surely reassure Jews of deep and widespread Christian support in the struggle against anti-Semitism."

The AJCommittee's annual meeting, which will continue through Sunday at the Washington Hilton Hotel, will be addressed tomorrow night by President Ford. The closing session will be a reception at the State Department where Secretary of State Henry A. Kissinger is expected to make a statement. The reception will be hosted by Joseph J. Sisco, Undersecretary of State for Political Affairs, and Alfred L. Atherton Jr., Assistant Secretary of State for Near Eastern and South Asian Affairs.

ISAAC KAPLAN DEAD AT 97

BUENOS AIRES, May 12 (JTA)--Isaac Kaplan, a pioneer in Jewish colonialization in Argentina and a veteran in the South American Zionist movement, has died at the age of 97. Born in Poland, Kaplan came to Argentina in 1906 and settled in the Entre Rios Province. He was an organizer of agricultural cooperatives and was editor of the Cooperator Colonialist from 1921-46.

Kaplan was a vice-president of the DAIA during its formative years, a former president of the Jewish National Fund of Argentina and the Argentine Zionist Federation. He was the author of several books, including one on the Jewish colonialization movement and one on Biblical commentary. Until a few weeks before his death he was still writing articles in Yiddish for Di Presse and in a Spanish journal about the cooperative movement.

JEWISH REPORTERS TO ATTEND EDITORIAL CONFERENCE IN THE USSR

ST. LOUIS, May 12 (JTA)--Members of the American Jewish Press Association will join with members of the Overseas Press Club of America and the Newswomen's Club of New York in the First Editorial Conference to the Soviet Union May 17 through May 25, it was announced by the AJPA.

AJPA members participating in the conference include Robert A. Cohn, editor of the St. Louis Jewish Light and AJPA president; Anne Shapiro, associate editor of the Kansas City Jewish Chronicle; Doris Sky of the Intermountain Jewish News of Denver; Sam Clevenson of the Albany Jewish World, and Jeanne and Joseph W. Samuels of the Jewish Herald-Voice of Houston. Frances Franks, executive secretary of the Jewish Federation of Greater Kansas City, will be a member of the Jewish delegation.

The conference will meet in Moscow three days, visit Kalinin and spend three days in Leningrad. The theme of the conference will be "Key elements towards further detente." The parley is coordinated and escorted by Simone Bassous, director of Editorial Conference International in New York City. Bassous also organized the first Editorial Conference to the Middle East two years ago.

NEW YORK (JTA)--Gov. Hugh Carey has issued a proclamation of solidarity with the Salute to Israel Parade to be held June 13 in New York.

JTA Daily News Bulletin

RABIN: POSSIBLE SYRIAN SHIFT IN ARAB WORLD COULD RESULT IN A CHANGED POSITION TOWARDS TALKS WITH ISRAEL By David Landau

JERUSALEM, May 12 (JTA)--Premier Yitzhak Rabin noted today that Syria might well be shifting significantly in the Arab world, partly as a result of its role in Lebanon, and said that this shift could result in a changed position towards talks with Israel, too. The Premier spoke in Tel Aviv at a meeting of the Labor Party's moshav division.

Commenting on reports of an impending Syrian-Egyptian rapprochement under Saudi Arabian auspices, Rabin said that if Saudia "or a moderate superpower" could bring Syria to adopt a positive position, together with Egypt, towards end-of-war talks with Israel, he would see in that "a most positive development." In fact, Rabin continued, this was virtually the only feasible scenario for diplomatic progress in the Mideast during 1976.

Rabin's remarks were seen by observers as especially significant in view of the many reports during recent weeks of Syrian-American-Israeli tacit collaboration over the Lebanese crisis. According to some of these reports, Syrian intervention was "cleared" with Israel through the U.S. in advance. Political observers in Israel and in the U.S. had wondered whether this collaboration might perhaps spark subsequent Israel-Syria interim settlement talks under American aegis.

There were also reports that President Hafez Assad of Syria had thrown out some positive hints on this subject to Sen. Jacob K. Javits (R.NY), who recently toured the area. But Israell and American sources tended to play down these reports, and to play down, too, speculation of possible Israel-Syrian talks as an outgrowth of the Lebanese diplomatic activities. Rabin warned again, as he did yesterday, that if the end-of-war initiative did not get off the ground this year there might well be a thorough re-examination of overall settlement prospects by the new Washington Administration next year.

HERZOG DENOUNCES SOVIET CLAIMS THAT ISRAEL IS PRACTICING 'RACIAL GENOCIDE' AGAINST WEST BANK ARABS By Yitzhak Rabi

UNITED NATIONS, May 12 (JTA)--Israeli Ambassador Chaim Herzog vigorously denounced Soviet accusations that Israel was practicing "racial genocide" against the Arabs on the West Bank. In a statement at the Security Council today he also chided the Soviet Union for complaining about the harassment of Soviet diplomats in New York while ignoring acts of terror perpetrated by the Palestine Liberation Organization in the Middle East.

But Herzog characterized as "shameful threats" the warning by Jewish Defense League founder Meir Kahane in Tel Aviv Monday that Jewish activists overseas would kidnap Russian diplomats. Referring to Kahane, Herzog said: "These shameful threats made by a small and irresponsible group must not be confused with the efforts of the Jewish people to ensure the freedom of Soviet Jewry." Herzog said the attitude of the Israeli government toward "a fringe group led by Rabbi Kahane was clearly stated" by Foreign Minister Yigal Allon who yesterday sharply condemned Kahane's threats.

The Israeli envoy spoke in reply to remarks by Soviet Ambassador Yakov Malik in the Security Council Monday in which he accused Israel of "genocide" and charged U.S. authorities and New York City officials of protecting and encouraging "terrorist Zionist groups" in recent attacks on Soviet diplomatic installations. Malik's charges against American authorities were dismissed as "baseless" by the U.S. delegate to the Security Council, W. Tapley Bennett, who nevertheless, condemned the attacks as "outrageous."

Charges Selectivity Of Complaints

Herzog accused Malik of selectivity in his complaints about acts or threats of terror. Referring to a bomb blast in the center of Jerusalem on the eve of Israel's Independence Day last week in which 33 persons were injured, including a Greek diplomat and his wife, Herzog said:

"I ask the distinguished delegate of the Soviet Union, how did you react? Did you condemn this indiscriminate act of violence against diplomats... or did you and most of your colleagues here vote to seat those who claimed credit for the act of terrorism?" Herzog's reference was to the PLO which claimed responsibility for the Jerusalem bombing.

With regard to the charge of "genocide" against Israel, Herzog observed that the Soviet Ambassador apparently got his information from the verbatim record of the current Security Council debate during which the Arab states lodged all manner of accusations against Israel. He noted that this was not a reliable or credible source and suggested that Malik verify the true facts from a Soviet delegation currently visiting Israel.

"This delegation from the Soviet Union which attended the annual memorial in the Red Army Forest in the Jerusalem hills commemorating the Allied victory over Nazi Germany will doubtless be able to apprise Ambassador Malik of the true state of affairs on the West Bank," Herzog said. He did not amplify the nature of the Soviet delegation.

Debate Termed Waste Of Time

Herzog reiterated his contention that the current Security Council debate on the West Bank situation is a futile waste of time. He noted that the debate which Egypt had urgently requested is "being dragged out" because the Egyptian delegate has no direction from his government. He said this was because the inter-Arab confrontation has not been resolved and therefore instructions are not arriving.

Herzog concluded by saying, "Until we, the representatives of the Arab governments and the representative of Israel, begin to sit down and negotiate across the table instead of maligning each other across the table in this purposeless manner, we shall never advance toward peace."

(In Jerusalem today, Foreign Minister Yigal Allon warned Egypt not to contravene the spirit of last September's Sinai accord by resuming political warfare against Israel. Allon assailed Egypt for moving the current Security Council debate on the West Bank which, he said, ran counter to the spirit of that agreement. He said he hoped Cairo's move was an aberration, not the beginning of a real shift.

(Allon remarked that Egyptian President Anwar Sadat was surely too much of a statesman to be led by PLO chieftain Yasir Arafat. It is ridiculous for the Security Council to take up this kind of debate while ignoring the daily carnage in Lebanon, Allon declared.)

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daily news bulletin

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Thursday, May 13, 1976

6 SUSPECTS HELD IN CONNECTION WITH BOMB EXPLOSION IN TEL AVIV CINEMA

TEL AVIV, May 12 (JTA)--Police are questioning six suspects in connection with the explosion of a small pipe bomb in a Tel Aviv movie house, Cinema I, last night. Three patrons were slightly injured by the blast and an usher was trampled in the stampede to leave the theater. All were treated and released from the hospital today.

Police described the device as a ten-centimeter pipe filled with explosives activated by an electric trigger attached to the pipe with adhesive tape. It was apparently small enough to escape detection by the civil defense wardens who search all persons entering movie theaters. The makeshift bomb was planted in the last row.

Terrorists Given Prison Sentences

Meanwhile, a military tribunal in Lod imposed a 22-year prison sentence on a convicted terrorist from Nablus, Louis Nafw Abdu, who was charged with attempting to plant a bomb at Ben Gurion Airport last July 18. An accomplice, Ahmed Ya Yish, will be sentenced next month. Abdu was allegedly recruited by El Fatah while studying at the Beirut University last year and underwent intensive training with fire arms and explosives. He smuggled explosives and detonators into Israel with the help of his father, a horse dealer, the tribunal said.

Another terrorist, Moustafa Mouhammed of the El Turkman tribe, was given a l2-year prison sentence by a military tribunal in Jenin yesterday. He was injured while preparing a bomb. A six-year prison term was imposed earlier on Mahmud Ghazlim of Yafiah village in Israel, who was allegedly recruited and trained by Mouhammed and served as his accomplice.

CONGRESS EXPECTED TO APPROVE FOREIGN AID AUTHORIZATION MEASURE

WASHINGTON, May 12 (JTA)--With some features of the foreign aid authorization measure that President Ford had cited as objectionable excluded in newly-prepared legislation by House and Senate committees, Congress is expected to approve next week a 27-month program totaling \$9.9 billion, of which almost half is earmarked for Israel.

The White House has not indicated how the President may ultimately regard the new bills adopted yesterday by the Senate Foreign Relations and the House International Relations Committees, but the fact that Republican members on both panels, close to the White House, accepted them was seen as a sign of Administration approval.

The new authorization bills incorporate the current fiscal year that ends June 30, the new fiscal year that begins Oct. 1 and the transitional quarter between them to take into account new governmental budgeting procedures. Both bills, as previously, include funding for the transitional quarter at the rate of 25 percent of the 1976 appropriation.

While Ford had indicated he would veto any additional funding in the 1976 bill through transitional quarter allowances, an appropriation bill never reached him. His veto last week was on the 1976 authorization measure.

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Final Enactment Expected In June

Congressional sources indicated that since the policy provisions in the new authorization bills have been softened to help accommodate Ford's views that Presidential authority on foreign affairs was being inhibited, he will go along on the funding formula.

Appropriation bills that will fund the programs outlined in the new authorization measures are expected to be completed by Congressional appropriations committees later this month for final enactment of the program sometime in mid-June.

KIBBUTZ MOVEMENT PLANS TO ESTABLISH 5 NEW SETTLEMENTS IN NEXT 2 YEARS

TEL AVIV, May 12 (JTA)--Kibbutz Hameuhad, the kibbutz movement of the Labor Party's Achdut Avoda faction, has announced plans to establish five new settlements during the next two years, two of them in the Jordan Valley. It also announced plans to recruit 1000 youths who have completed their military service for membership in old and newly established kibbutzim.

The settlement program includes two sites in Central Galilee and one on the Negev plateau. The movement's educational system will seek to absorb needy youths. The movement will also invest IL 80 million to expand kibbutz-based industries geared to production for export. That program will be discussed at the 20th annual convention of Kibbutz Hameuhad which opens at Kibbutz Shefayim next month.

Sources in the movement said there was a growing interest among veterans, young families and students to join the kibbutz framework. Last year, more than 1400 such persons joined the Kibbutz Hameuhad movement, including 400 new immigrants.

ANTI-ZIONIST MOVE BLOCKED

UNITED NATIONS, May 12 (JTA)--Israeli delegates at the UN said today that the Arabs suffered a "great defeat" yesterday when Black African delegates blocked a move by the Arabs to include statements equating Zionism with racism in two resolutions adopted by the United Nations Economic and Social Council (ECOSOC). The move by the African states indicated a widening rift between them and the Arabs.

The two resolutions, however, do contain anti-Zionist statements by implication. One endorsed all UN decisions "bearing on racism, racial discrimination, apartheid, decolonialization and self-determination" which in effect includes last year's General Assembly resolution equating Zionism with racism.

This is also true of the second resolution which, in approving a request from Ghana for funds for a conference on racism, said the meeting would take steps to secure the "full and universal implementation of United Nations decisions and resolutions on racism."

Algeria wanted to strengthen the connection between anti-Zionism and the two resolutions. But it was opposed at a private meeting by African nations who feared the anti-Zionist move would hamper efforts aimed at southern Africa, according to sources.

The two resolutions were adopted by a 40-1 vote with Canada casting the lone negative ballot. The U.S. did not participate and eight West European countries in the 54-member body abstained.

Canadian Ambassador Saul Rae said his country opposed racial discrimination and particularly the "iniquitous and demeaning system of apartheid." But, he said, that since Canada was committed to the original aim of the Decade Against Racism it "cannot and will not accept any attempts to forge a link between racism and Zionism." Syria led a move in the ECOSOC debate to link Israel and Zionism in the resolutions aimed at South Africa and Rhodesia.

JEWISH LEADERS BLAST AGNEW

NEW YORK, May 12 (JTA)--American Jewish leaders reacted sharply today to former Vice-President Spiro Agnew's attack on "Zionist influences in the U.S." and the American media and his charges of "Israeli imperialism" and "aggression." Agnew made his allegations during an interview on the nationally televised NBC "Today" show yesterday.

Mrs. Charlotte Jacobson, chairman of the American Section of the World Zionist Organization, noted that "a good deal of" Agnew's business activities since his resignation from the Vice-Presidency in 1973 has been "on behalf of those same Saudi Arabians he claimed "have been our very staunch friends over a period of 60 years.""

Mrs. Jacobson observed that "In view of Mr. Agnew's special relationship with Saudi Arabian interests, one can readily understand his comments on the lack of an 'even-handed' U.S. policy in the area, and even his echoing of Arab claims of Israel 'imperialism taking place in the world' whatever that means, and of Zionist 'influences' on the media."

Rabbi Alexander Schindler, chairman of the Conference of Presidents of Major American Jewish Organizations, said: "Spiro Agnew has disgraced himself once again with his despicable statement, so redolent of the venom and slander we have come to expect from the anti-Semitic lunatic fringe....But if most Americans will disregard Mr. Agnew's statement, considering its content and its source, there is new encouragement and hope for those hate mongers for whom "Zionist' is a code word for 'Jew' and who must today be dancing with delight over the latest and most notorious recruit to their ranks."

Shocking And Deplorable Statements

Benjamin R. Epstein, national director of the B'nai B'rith Anti-Defamation League characterized Agnew's remarks as "'irresponsible anti-Semitic statements maligning American Jews and the American press'' which "are shocking and deplorable and further discredit him." Epstein charged that Agnew was "parroting the Arab propaganda line" and observed that "this comes as no surprise in light of his activities in behalf of Arab petrodollar countries seeking to invest in the United States."

Rabbi Arthur Hertzberg, president of the American Jewish Congress, declared that "Mr. Agnew's statements on the Middle East are as accurate and as honest as his public record led the American people to expect. One wonders how much of his opinion derives from his reported lucrative association with Arab business interests." Dr. Joseph P. Sternstein, president of the Zionist Organization of America, said "It is a sad case of a discredited man who wishes to get even with the media who he feels harms him. He is so debased he is willing to stoop to anti-Semitic lies to achieve this." Herman Rosenbaum, president of the National Council of Young Israel, said Agnew's remarks were "a shameless display of the kind of ignorance which must always be viewed with concern. His statements indicated a severe misunderstanding of the nature of the American press and public opinion as well as of the Zionist cause."

BOYS TOWN JERUSALEM FETED By David Friedman

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NEW YORK, May 12 (JTA)--The need for Israel to develop as a Jewish State that combines the law of the Torah and modern technology was stressed last night at the 27th annual dinner of Boys Town Jerusalem. Dr. David W. Weiss, chairman of the department of immunology at the Lautenberg Center for General and Tumor Immunology at the Hebrew University, told the 1000 persons attending the dinner at the Americana Hotel that this is what Boys Town Jerusalem accomplishes since it provides both religious and secular studies as well as specialized scientific and technological training.

Dr. Weiss, whose son Hillel recently graduated from the industrial design center at Boys Town Jerusalem, said the Jewish people's only legitimate claim to Israel was the Torah. He criticized those who ignore the Torah as having no value in modern life and at the same time he criticized Torah scholars who lock themselves away in yeshivot excluding themselves from the modern world.

Stephen Shalom, general dinner chairman, explained that Boys Town Jerusalem was created to educate the poor and make them useful contributing members of Israeli society. He noted that two-thirds of the students are Sephardim.

Boys Town Jerusalem, which conducted its first classes in a refugee camp for a handful of students, now is located on a modern campus in the Bayit Vegan suburb of Jerusalem. The school has some 1200 students, ages 12-20, enrolled in junior and senior high school as well as a College of Applied Engineering and a Technical Teachers College. There are plans to expand the facility to take in 2000 students by 1980.

Ira Guilden, president of the American Friends of Boys Town Jerusalem, presented a sculpture by the artist, Chaim Gross, to Meshulam Riklis, chairman of the Rapid-American Corporation, who was the guest of honor at the dinner. Among those present were Rabbi Alexander S. Linchner, dean of Boys Town Jerusalem, who along with Guilden and Shalom's father, the late Isaac Shalom, helped found the school.

* * *

JERUSALEM (JTA)--Wages are rising in Israel but not quite fast enough to keep pace with rising prices, according to figures released Wednesday by the Central Bureau of Statistics. Average wages rose 36 percent last year while prices increased by 39 percent in the same period, according to the Bureau. In certain areas of employment, wages outran price hikes. The average increase in agricultural wages was 49 percent last year and in industry, 44 percent. But in the services sector, the average wage rise was only 28 percent, the Bureau reported.

a sensitive Middle-East topic Jewish-Catholic Dialogue Merican Jev

by JOSEPH L. RYAN, S.J.

Several years ago I was invited to speak at a luncheon before a group of American Jews, Catholics and Protestants - some clergymen, some businessmen - who used to meet regularly to explore the impact of the Arab-Israel conflict on local Jewish-Christian relations. The priest who introduced me explained with pride that, as a result of these sessions, the members had gotten to know one another well, in a spirit of openness and brotherhood that was remarkable.

I began on that note. I said I would presume on their interfaith maturity and would speak frankly - which I did. The discussion afterwards brought out an excellent exchange; most of the members responded with friendliness and interest. The very last member to comment was a Protestant minister. Nervous and self-conscious, he began by explaining that he had something to say but was hesitant to say it; he was afraid, he admitted timidly, that he would be considered anti-Semitic; but he would speak his mind anyway. And what was his threatening comment? Simply this, that although the group had been discussing the Arab-Israeli conflict, it struck him strange that they had never heard a Palestinian; and he

THE PRIEST - MAY 1976 - HUNTINGTON, INDIANA 23 thought they ought to! Then he sat down, obviously relieved to have gotten that off his mind.

I think it is clear that if a member of an interfaith group that prides itself on mutual understanding and friendship can make such a reasonable suggestion only with fear and trembling, then the group, admirable as it is, has hardly come into real maturity. From my experience, I conclude that, although conditions have been improving, this example has not been untypical. It illustrates well, I believe, the unhealthy situation in the U.S. regarding discussions on the Middle East involving Jews and Christians.

Further Recognition Sought

This reality must be kept in mind when one talks today about the Jewish-Christian dialogue moving into a discussion of two highly sensitive topics, namely, the link between Jews and the land, and the state of Israel. Calls for such discussion have been made by both Jews and Christians on the occasion of the recent Vatican "Guidlines for the Implementation of *Nostra Aetate* No. 4," issued in January 1975.

Thus, for example, Henry Siegman. Executive Vice President of the Synagogue Council of America and founder of the International Jewish Committee for Interreligious Consultations, stated recently: "The Catholic Church deserves to be criticized for its long-standing failure to establish full diplomatic relations with the Government of Israel." He also stated that the failure of the Guidelines "to deal with the theological dimension of the Jewish relationship to the land of Israel constitutes a serious omission" (Worldview. Dec. 1975, pp. 35, 36). Edi-

torializing about the Guidelines, Commonweal stated: "With others ... we share disappointment that the document did not address itself to Israel" (Jan. 31, 1975, pp. 347-8). William F. Allen in "Jewish-Relations: Christian Potential" speaks of the need of Jewish-Christian dialogue taking up the tie to the land and the state of Israel (The Priest. Feb. 1976, pp. 38-39). Gregory Baum has criticized the Guidelines on these two points and others (National Catholic Reporter, May 30, 1975, p. 20).

State of Israel - Link to the Land

These two topics, the state of Israel and the link between lews and the land, are distinct but related. Jewish attachment to the land is more generic and basic, while the state of Israel is one concrete, limited expression of it. Further, the land to which Jews have attachment is more than that territory within the pre-1967 borders of Israel. Obviously, too, these two topics are not merely religious or theoretical, but practical and political, with all the ramifications of any concrete political situation — and more!

Henry Siegman underlines the intertwining relationships. Vatican diplomatic recognition of Israel, he says, is clearly a *political* question, although failure to grant that recognition is undoubtedly influenced by theological. considerations. Conversely, he points out, the role that land occupies in Jewish thought and the unique religious significance attached to the land of Israel in Jewish theology are clearly a *religious* question, although it can and often does have political implications (Worldview, Dec. 1975, p. 35).

More than that, the political im-

plications are highly volatile, since they involve the Palestinian people and other Arabs; the Palestinians because they also have very strong claims to the land, the other Arab states because of Israel's historical relations with them. Precisely because of these political implications, any discussion of the topic is extremely delicate. In fact, any discussion by Christians and Jews ought to involve, in some way, the Arabs, especially the Christian Arabs, who are concerned. Although this fact is central and clear, it is not well understood and will be resisted. Jews would certainly acknowledge its validity if the situation were reversed, that is, if the Vatican were to begin discussions on the link which Palestinians have to the land, Jews would insist that they also must be heard.

U.S. Catholic bishops touched on the Jewish link to the land

Will Catholics recognize a tie to the land of all Jews (e.g., Jews in New York or Manchester) and, in a highly controversial setting, be silent about the right to that same land of Palestinians who were born there and who have undergone traumatic suffering precisely because their right to the land happened to be an obstacle to the claim of Jews coming in from abroad? Whether Catholics admit it or not, silence on Palestinian right to the land in this context would be saying something. Do Catholics wish this? In the light of the tremendous emphasis which

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Catholics in the last decades have placed on justice and peace, one would think not. And that, in my opinion, is why the Holy See has refused, despite all the pressures, even to appear to slight the rights of a suffering and much maligned people.

U.S. Bishops and the Link

In a pastoral statement approved, Nov. 20, 1975, the U.S. Catholic bishops touched on the Jewish link to the land in a passage which some observers saw as the most significant advance over previous Catholic statements:

"Most Jews see this tie to the land as essential to their Jewishness. Whatever difficulties Christians may experience in sharing this vision they should strive to understand this link between land and people which Jews have expressed in their writings and worship throughout two millennia as a longing for the homeland, holy Zion."

But the bishops immediately added that they were not endorsing any particular position on Israel. The statement went on:

"Appreciation of this link is not to give assent to any particular religious interpretation of this bond nor to deny the legitimate rights of the concerned parties in the region. Nor is it to adopt any political stance in the controversies over the Middle East, which lie beyond the purview of this statement."

The question may be rightly asked, however: If Christians are to strive to understand the link between the land and the Jewish people (e.g., Jews in New York or Manchester), what meaning does this link *really* have, if appreciation of it is not to give assent to any particular religious interpretation nor to adopt any political stance in the controversies? It is hard to avoid the conclusion that by their silence in this context on Palestinian rights to the land the bishops have, in fact, taken sides.

Objections

Someone will object that the bishops' statement declares explicitly that it is not taking sides. Why, then, does it not even mention the Palestinians by name? Surely such reticence is at least ungracious, and, in a controversial situation, must carry implications despite the disclaimer. Since, as far as the land is concerned, Palestinians constitute the aggrieved party (1,500,000 of them today being dispossessed of their land because, in some way or other, of Jewish claims to it), the document's non-mention of Palestinians invites the conclusion that the bishops - or the authors of the document - are at least insensitive to these disinherited - something not exactly to the credit of bishops. Further, this non-mention of Palestinians will surely bring to mind the Balfour declaration which also mentioned Jews by name and left Palestinians designated only as non-Jews, a slight which still makes Palestinians burn with shame and indignation today. But, an objector may say, the bishops - or the authors of the document - were certainly not aware of this possible reference to the Balfour declaration and could not reasonably be expected to have been. That is exactly the point; they could have and they ought to have - if they were open and truly fair. After all, the document was not composed in an afternoon. And if the situation were reversed, that is,

were the slight against the Jews and not the Palestinians, the bishops would certainly have avoided it!

But, an objector may persist, the document after all was about Jews and not about Arabs and Palestinians. But is that correct? Part of the document concerned itself with the land, and that land, whatever else it is, is certainly Palestinian. Jews are obviously not the only ones with claims to it; and some Jews (e.g., those in Boston and Birmingham) have far less right to it than Palestinians who were born there. Therefore, in discussing the land, the bishops are taking up a topic which whether they like it or not, whether they disclaim it or not, does in fact involve Palestinians.

The implication of these objections is that if the bishops - or the authors of the document - have to take all these points into consideration, the topic gets complicated. That is exactly right. The reality is complicated. But surely not too complicated for the bishops of the Catholic Church of the United States, the largest single religious group in one of the most advanced countries of the world. If the bishops are not able to handle such a complicated problem fairly, ought they not to postpone it until they can?

Any discussion of the state of Israel and Jewish ties to the land is extremely delicate not only because of the topics themselves but also because of the spokesmen who may, or should, be involved. Who can *properly* speak for Jews and Christians on these sensitive and complicated topics? Let us examine both of these groups.

Especially where the land and the state of Israel are concerned, the

question of spokesmen is critical. A western Catholic priest was telling me with some pride about an interreligious group he belonged to in Jerusalem. I told him: I wonder how strictly *religious* that group is if, as I have been told, one of its prominent members reports to Israeli intelligence. How naive can we be?

One of the best commentaries on the U.S. Jewish community's attitude towards Israel and the Palestinians - and therefore on the difficulty Christians will have in talking on these subjects with that community. - was written by retired Israeli General Mattityahu Peled. With a Ph.D., from the University of California, Peled now heads the Faculty of Arabic Studies at Tel Aviv University. After a three-week tour of the U.S., in the spring of 1975, General Peled concluded that the American Jewish community, as a whole, supports the most intransigent views in Israel on the Arab-Israeli conflict, and opposes "any legitimate criticism that the Israelis themselves are entitled to level against their own government" (New Outlook, May-June, 1975, pp. 18-22, 26).

Why is this? Peled discusses three reasons. Perhaps, he says, it is because criticism is considered as handicapping the pro-Israeli lobby in Washington (the American Israeli Public Affairs Committee). But that would mean, he says, that Israelis themselves would have to direct their destinies according to the convenience of lobbyists in Washington! Secondly, Peled explains, it may be because, as one American Jew put it to him, "Israel should appear united in a time of crisis"; therefore, there should be no criticism. But, Peled observes, not all criticism is refused. In fact, he says, criticism in favor of greater Israeli intransigence and chauvinism is considered helpful and is welcomed! (p. 19).

The third and more fundamental rcason, Peled says, is because American Jews, holding "an ideal of what Israel should be, which closely resemble(s) the hawkish ideas in Israel," make certain assumptions. These include: "that the present situation is best for Israel, that any concessions of territory occupied in 1967 would necessarily mean a deterioration of Israel's security, that recognition of the rights of the is tantamount Palestinians to catastrophe, etc.,"

It appears "wholly inconceivable" to the mainstream of Jewish political thinking in America, Peled believes, that it would be in Israel's interest to gain peace on the basis of relinquishing the 1967 territories and accepting a friendly Palestinian state as its neighbor. (p. 20). He writes:

"The tragic part of it is that most of the hostility is shown to those Israelis who bear the message that peace between Israel and her Arab neighbors is within the realm of the possible. Such attitudes are met with the contempt reserved for heretics, for the idea that Arab hostility is immutable is raised to the level of a dogma of faith rather than considered as a political reality susceptible of change, and the occupied territories are regarded as a strategic asset to Israel though events prove that they are fast becoming an unbearable liability" (p. 21).

It should be noted here that intransigence over Israel's not withdrawing from the 1967 territories is closely connected with emphasis on Jewish ties to the land.

Jews are not the only ones affected by this discouraging atmosphere which Peled describes as flourishing within the American-Jewish community He states: "Persons or organizations of non-Jewish denomination are likely to be branded as anti-Semite for the mere attempt to suggest that Israel could, perhaps, do more to clarify how far it is prepared to move towards peace" (p. 21).

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Breira attempts to legitimize dissent within the American-Jewish community

In the U.S. since the October 1973 war there has been a growing sense of unease within the American-Jewish community over the rigidity that Peled complains about. Some Jews have come to see that they have not enjoyed in the U.S. the freedom to discuss matters touching Israel that Jews within Israel have. One national organization of American Jews, named Breira, which includes a large number of rabbis, was founded in the summer of 1973; Breira attempts to legitimize dissent within the American-Jewish community.

On the more basic questions touching Israel as a Jewish state, would American Christians exclude from their discussions American Jews who express more trenchant criticism of Israel, or would these Christians listen only to Jews who defend the standard Israel line? A good example of the problem is the reaction to the U.N. resolution on Zionism. A small but significant number of Jews in the U.S. and Israel either admit outright that Israel is indeed very discriminatory or concede that there are disturbing elements of truth behind the resolution.

Changing Israeli-Jewish Views

Rigidity among American Jews is all the more striking when compared to the openness to Palestinians expressed by a growing segment within Israel. On July 11, 1974, twenty-one prominent Israeli political and intellectual figures covering a wide spectrum of Israeli thinking, sent a memorandum to Prime Minister Yitzhak Rabin asking for a new policy towards the Palestinians. That statement is keynoted in a booklet entitled Israel and the Palestinians: A Different Israeli View, published in 1975 by Breira (299 Riverside Dr., New York, N.Y. 10025). In it five well-known Israeli Jews, whose loyalty to Israel is unquestioned and who have written on the Arab-Israeli conflict for years, present a discussion on new Israeli openings towards the Palestinians.

In the course of that presentation, a new recognition of the Palestinians as a people and of their attachment to the land emerges clearly and strikingly. One of the panelists, David Shaham, a journalist and novelist, and, until its closing in 1974, founder and editor of OT, the weekly magazine of the ruling Labor Party, tells how this recognition was encouraged and stimulated under the probing questions of a visiting Egyptian woman, Sana Hassan. (Miss Hassan received prominence a few years ago by her public dialogue, later published as a book, with a well-known Israeli journalist, Amos Elon.)

Shaham recalls the impact on himself and others of Miss Hassan's persistent logic. Shaham writes:

"When Sana Hassan visited Israel, she talked to our people and asked them, 'Do you think the Israelis will be prepared to recognize the moral rights of the Arabs to live throughout the entire area of Palestine?' The Israelis looked at her in astonishment and answered, 'You must be out of your mind. It would mean suicide to say a thing like that. At the most we might be prepared to say there's no alternative but [to] come to terms with the Palestinians because they are a force.'

"Sana Hassan went on to ask, 'Well, then, how can you ask them [the Palestinians] to do what you yourselves are not prepared to do? What do you demand of them? That they recognize your right to this country, not only the pragmatic fact that you are actually here and that there's no alternative. You want them [also] to reconcile themselves to you, with your moral right to be here'" (pp. 13-14).

Reflecting on this questioning, Shaham recognized that Miss Hassan was right. Israelis firmly hold that Jews have an inalienable right to the entire land of Palestine. But when Palestinians claim the same right, that is, to the entire land of Palestine, Jews feel that this is a Palestinian refusal of Jewish rights to all of Palestine. Shaham concludes that the only solution would be for each people to regard itself as having a right to the whole country, but for the purposes of co-existence to agree to its partition, by which each would give up part of its right to the whole country.

The interaction between David Shaham and Sana Hassan illustrates the value of a suggestion made by a prominent Jewish leader in the Boston area, Rabbi Everett E. Gendler, in an article entitled: "From Dialogue to Trialogue: A Modest Proposal on the Middle East" (Jewish Advocate, March 5, 1970).

After analyzing the setback in Jewish-Christian relations in the U.S., after the 1967 war, Rabbi Gendler makes a suggestion, derived partly from personal experience, that "we must introduce into the conversation (between Jews and Christians) the surely indispensable, possibly mediating, and thus far largely unheard party to the dispute," the Palestinians. And if not Palestinians, then at least Arabs. Fairness requires having this partner. The basic procedural rule, Rabbi Gendler points out, common to traditional Jewish and modern jurisprudence, that both parties to a dispute must be present whenever the issue is discussed, deserves far more serious consideration in this area. Rabbi Gendler lists among the advantages the following: Jews and Christians would be able to come to an understanding of Palestinians and vice versa; only under such conditions could "Christians be able to support genuinely those of our claims which truly deserve their support": further, Jews would be helped to understand and, in understanding, to "distinguish the various components of our unmistakable concern for Israel." These components, he insists, are not identical and tendencies to make them identical render a disservice to Judaism, to Jews and to Israel.

Who Speaks for Catholics?

Arab Christians of Palestine (and, of course, Arab Muslims also) are

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intimately involved in the question of Jewish ties to the land and the state of Israel; about a half a million of these Palestinians are citizens of Israel. Will these people also be heard or will the Catholic "team" in a Jewish-Catholic dialogue consist only of ardent and unquestioning hawkish western Catholic defenders of Israel who know and understand little of the Arab world and especially of the Palestinians? The onesidedness of these Catholic "spokesmen" is so obvious that to have them only in any serious discussion of these critical topics would make the proceedings unbalanced and render their conclusions flawed.

An awareness of the Arab Christian involvement - or Palestinian rights - does not come naturally to most westerners, even to those visiting Palestine. The Apostolic Delegate in Jerusalem, in speaking to visitors, often begins by reminding them that the Catholic Church in the Holy Land (within Israel, and in the West Bank and Gaza) is overwhelmingly Arab and that, although a community of Catholics of Jewish origin exists, it is very small by comparison. Pope Paul, in his Dec. 22, 1975 Christmas message to the Cardinals, called on the Jewish people to recognize "the rights and legitimate aspirations of another people which also suffered for a long time, the people of Palestine." The Pope's use of the unqualified word "rights" is not, I believe, without significance. Thus any Jewish-Catholic discussion of a link between the people and the land of Palestine would, in all fairness, require the active representation of these Catholic Palestinians, and of Muslim Palestinians also.

In his 1970 Christmas message,

Greek Catholic Archbishop Joseph Raya, at that time of Haifa and Galilee, vividly describes the suffering which his flock, all of them within Israel, has undergone, e.g., in the loss of land, as a result of the mistreatment by the Israeli government (The Link, March-April 1971, pp. 5-7). In 1972 Archbishop Raya led the protest of the villagers of Kafr Bir'im and Igrit in northern Galilee who had been dispossessed illegally in 1948 and who, since 1948, have been engaged in non-violent resistance, unsuccessfully up to now. Their story is an extraordinary case study of the violent and unjust dispossession of Palestinians from their land within Israel precisely because they are not Jews. (See Joseph L. "Refugees Within Ryan, S.J., Israel," J. of Palestine Studies, II, 4 Summer 1973 pp. 55-81.)

Catholic Bishops of the Holy Land

Another pertinent presentation of Palestinian Christian (and Muslim) ties to the land and relations with the state of Israel was made by the Catholic bishops of the Holy Land in a letter, dated Dec. 15, 1971, and sent to the bishops of the U.S. and through them to American Catholics. This simple quiet document, which unfortunately has received very little attention, makes several important points:

 That there is need of a solution that "will safeguard the rights and legitimate aspirations and consequently the human dignity — of all those involved in the conflict . . . in particular the rights of Palestinian refugees to return to their homes or receive a just compensation";

2) That "an effective solution cannot be reached by a unilateral conception which would necessarily lead to domination by one ethnic group":

- 3) That Jerusalem "be granted a special status, guaranteed internationally, in accordance with the Resolutions of the United Nations and in fulfillment of the statements of Pope Paul VI," and that "there should be no imposed settlement of people and town planning schemes as at present"; and
- 4) That "continued injustice to the people and the unstable situation of Jerusalem and the Holy Land is not only a constant threat to this region but also to the peace of the whole world." (Text in Some Thoughts on Jerusalem, by Archbishop of Anchorage Joseph T. Ryan, pp. 24-26.)

The tie between Palestinian Christians and Muslims and the land of Palestine was underscored at press conferences, held at the end of December 1975, in Boston, Washington and New York, which made public a petition signed by more than 200 Christian clergymen throughout the U.S. (The petition was organized by Search for Justice and Equality in Palestine, a national organization with offices in Boston and Washington, whose executive director is Dr. Edmund Hanauer, an American Jewish political scientist: Search considers the rights of Palestinian Arabs and Israeli Jews as "interdependent and not mutually exclusive.") The signatories of the petition included Archbishop Joseph Tawil, Antiochian Orthodox Archbishop Philip Saliba, and Bishop George Evans. The statement called on Israel to allow Palestinian Arab Christians and Muslims to return to

their homeland in accordance with the Universal Declaration of Human Rights, Article 13, which states: "Every one has the right to leave any country, including his own, and to return to his own country."

These clergymen, who noted that the right of return for Palestinians has been upheld by repeated (American-supported) United Nations resolutions, assert that Israel's refusal to grant that right — while demanding it for Russian Jews not only represents a selective application of the Universal Declaration of Human Rights. It also precludes justice for the Palestinians and thereby the very peaceful settlement sought by Israel. The signatories urge Israel's friends to join them in seeking the application of the Universal Declaration to all peoples.

Complaining that the Vatican Guidelines of January 1974 did not address itself to Israel, *Commonweal* said:

"One is forced ... to the conclusion that 'diplomacy' intruded — or more brutally 'politics' — in the form of concern about Arab reaction, the safety of the Holy Places, etc. Much as we appreciate that theologizing cannot take place in political vacuums, we still wince when these areas of the mind and spirit are ignobly tailored by politics" (Jan. 31, 1975, p. 347).

Is Commonweal high-minded, or perhaps uninformed, or biased, or culturally narrow?

The purpose of this present article has been to explain some of the serious difficulties connected with any fair Jewish-Catholic treatment of these two critical, complicated and delicate topics. Jewish ties to the land and the state of Israel. If the Catholic Church since Vatican II has wished to make progress in interreligious affairs, it has also expressed great concern about problems of justice and peace and of human rights. To demand developments in interfaith dialogue that are insensitive to serious human rights problems (and unfaithful to broader requirements of true ecumenism) is to seek to go forward in one area while going back in another.

• • •	The American Jewish Committee
	Date <u>May 26, 1976</u>
FROM:	RABBI A. JAMES RUDIN
TO:	Rabbi Marc Tanenbaum
	For approval
XX	For your information
	Please handle
	Read and return
	Returned as requested
	Telephone me
	Your comments, please
REMARKS:	A A A

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RABBI A. JAMES RUDIN ASSISTANT DIRECTOR INTERRELIGIOUS AFFAIRS THE AMERICAN JEWISH CUMMITTEE 165 EAST 56 STREET NEW YORK, N.Y. 10012

Dear Jim. Enclosed is my contribution for the fortheraning puttication, which you and Marsim are editing. In this article, I have summarized the current approaches to Scriptural interpretations and offered a proper historical understanding of exceptions with given illustrations. As I recall the dissummer U felt it was necessary to sharpen and explan precisely the proper approach. precisely the proper approach. Awaiting to receive the gallage for proof-Awaiting to receive the gallage for proof-

In frendship Asher Jules

MAY 24, 1976

DR. ASHER FINKEL 2WASHINGTON SQUARE VILLAGE (RPT. 12A) NEW YORK, N.Y. 10012

SCRIPTURAL INTERPRETATION: A HISTORICAL PERSPECTIVE

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BY DR. ASHER FINKEL

A proper approach to interpretation dictates a transferance. to a historical past of the Near East, to an axial period which gave rise both to Christianity and to post-Destruction of the Second Temple Judaism. The emergence of two distinct biblically oriented faith communities, while sharing a common scriptural tradition of the past, resulted from critical events and cultural changes, colored by theocratic and eschatological outlook on life. Although the critical events, such as the passion of Jesus for Christianity and the destruction of the Second Temple for Jamnian. Judaism, were viewed differently by the respective communities, their significance and meaning were rooted similarly in biblical exegesis. For biblical exegesis comes to resolve the tension between scriptual promises and salient history, as well as to effect accommadation with and resistance to cultural changes'. Biblical exegesis in the form of creative and integrated interpretation² becomes an extension of past revelation (the Scriptures viewed as God's words), which reflects the community's self understanding as an embodiment of said revelation.

The Jewish people living toward the end of the Second Temple period and in the following century, corresponding to early Christian history, attached meaning to persons, events, and actions, and experiences from their relationship with God; as His will and acts are expressed in the Scriptures. They had already accepted the Pentateuch as the basis for their society. In the Pentateuch, God's will appears in the form of commandments; whereas God's acts are narrated in the form of salvational history. The former affects human life in four areas of relationships: the transpersonal (between man and God), the interpersonal (between man and man), the subpersonal (between man and nature) and the intrapersonal (between man and himself). The latter offers not only the models. the principles and the understanding for living a theocr_atic life, but also a perspective on the evolution of human life in h history- individually, collectively and universally - with a resultant view on life beyond history. The Jewish people saw in the prophetic traditions and in the words of the succeeding generations of teachers a futher expression of the Pentateuchal revelation. These came to define and to translate God's demandments in concrete situations, as well as to continually develop the recital in terms of meaning and significance for the ongoing history, which was marked by crises and catastrophes in a changing world.

At this time, the rabbinic exegesis developed along the above delineations of Halakhah (the way of life) and Haggadah (the recital about life)³. The former, with its concretizing approach, found expression in Midrashic and Mishnaic forms⁴, which evolved into later authoritative editions. The latter, with its recitative approach, found expression in expositional and homiletic forms⁵, which evolved into standard Aramaic and Greek Targums and Midrashic authologies. For later generations the Halakhah became binding while the Haggadah was not. During the pre-Destruction period, various forms of post-Biblical Judaism⁶ were emerging with their particular expressions given to revelation. They appear as allegorical presentations (such as the Philonic works and the fourth book of Maccabees), rewritten Scriptures (such as the Apocryphal writings of Jubilees and Testaments). manuals and Pesharim (such as the Dead Sea scrolls) and Apocalyptic literature⁷. The Apocalyptic literature encompassed theosophy and cosmosophy (e.g., the Enochic material) as well as historiosophy and eschatology (from Daniel to Fourth Ezra). Eventhough this literature for post-Destruction Judaism was relegated to mystical and esoteric circles⁶, the Haggadic material remained colored by a similar eschatological consciousness⁹.

This development illustrates the dynamics of biblical exegesis offering a religious expression on three levels: the synagogal,

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the academic and the communal. The synagogal level relates to all segments of the worshipping society. It finds expression in the public readings of Scriptures, in the Targums, in the homily and in liturgy. The consecutive Sabbathical and designated Festival readings of Pentateuchal lection, concluding with a Prophetic selection, were governed by a correlative principle¹⁰. The readings were also rendered into the vernacular, introducing the current religious terminology and relating to contemporary . views and practices, in elaborated or more literal forms¹¹. The public reading with the translation were followed by proemic or didactic homilies, presenting a verse-stringing lesson or an interpretive resolution to a religious problem respectively12. The liturgy consisted of private recitations and benidiction-form of petitions, recalling key biblical texts and phrases with their interpretive theological meaning, as well as incantational numinous, spontaneous and other liturgical forms¹³. The synogogal expression reflects popular religious vocabulary, eschatological ideas and principles of faith. They demonstrate a unity of Scriptures. a synthetic view of Scriptures and sacred history and the actualization of Scriptures or their relevance to contemporary situations. The academic level relates to judicial bodies and successive Tannaitic schools, preserving the court decisions and schools' opinions, oral traditions and customs, quantitative definitions and religious measures, ceremonial and Temple matters. They reflect a rabbinic vocabulary, hermeneutical principles and the Seyag (hedging) approach in the form of Taqqanah (repairment of Scriptural proscription) and Gezerah (enactment of precautionary measures)14. They demonstrate the continual effort to harmonize Scriptures with life situations. The communal level relates to a translation of the biblical ideal of a holy nation or the eschatological model of a fellowship with angels into a configuration of initiated members, as Pharisaic Haburoth (associations) or Essenic Yahad (Togetherness) respectively.15. Their Halakhic interpretation became restrictive for and exclusive to the community. The Pharisaic associates lived by regulations

that spell out the realization of the priestly kingdom, the Pentateuchal correspondance to holy nation (Ex. 19:6). Note that "holy" was rendered "Pharisee"¹⁶ in Sifra to Lev. 19:2. The Dead Sea covenanters saw themselves as the chosen members of the eschatological community. They even prepared themselves for the Final Battle (Cf. the War Scroll) and the New Temple (Cf. Temple Scroll).

This dynamic religious expression can be gathered from the contemporary literary works and later edited rabbinic works, which still preserve earlier traditions that can be traced historically to the former periods¹⁷. The task for the modern exegete is not only to inquire into the linguistic, historical and literary aspects of the available material, but mainly to enter the world thought and religious psyche of First Century Judaism. It is imperative to gain a proper understanding of the hermeneutic as related to the above three levels of Jewish religious expression. It focuses on the evolved religious vocabulary and imagery as well as on the organic relationships of value concepts and of symbols with events or persons. It studies the theocratic and eschatological models with their respective determining principles. It notes the relationship between worship and ethics as well as worship and the dramatization of salvational history.

The same approach must be taken by modern exegete in his exploration of the emergent Christian expression. For the New Testament texts, in effect, are religious works produced by Jews, which preserve traditions and interpretations emanating from Jesus and his followers in a Jewish world of thought. Eventhough the investigator has painstakingly examined the horizontal crosssection of this religious tradition, he cannot neglect to see the extra dimension that makes this religious expression viable and meaningful in its particular way. To be able to see this clearly, he must study the vertical cross-section of the historical religious tradition. For there is a straight line running from the Old Testament through the Intertestamental times up to the events recorded in the Gospels, including the formative years of the church. This development, which indeed affects the Christian message, reflects dynamics of Jewish scriptural interpretation that must be fully comprehended in order to present a proper New Testament exegesis. This approach, which can be described as Interpretation Criticism¹⁰, must accompany the modern critical results of literary (form, source and redaction), historical and textual investigations. Furthermore, this approach is not concerned with traditional or new hermeneutics, though valuable for understanding how the theologian or the preacher in different ages made the Christian message relevant and meaningful to his day. It aims at a journey back in time, in order to see how hermeneutics == applied to the Bible in the First Century gave rise to the Christian Gospel in the first place. Once the fuller meaning of this literature in its proper setting becomes evident, it may lead to new directions in our contemporary exegesis, as well as to conscious efforts to dispel existing anti Jewish notions.

The New Testament exegete must refrain from simply drawing on parallels of early dated material, no matter how suggestive they may be, without first evaluating the system in which they appear19. He must be cautious not to interpret a cited Old Testament text in isolation without evaluating the fuller implication derived from the lection in its liturgical setting²⁰. He should not develop a thesis from preconceived positions, without testing them out in their organic relationship to the total religious expression²¹. Furthermore, he should not judge Jesus' message simply by a criterion of dissimilarity, thereby defining its authenticity in terms of departure from contemporary Judaism²². For he may ignore in his study the appearance of similar expression in different Jewish circles. Its significance does not connote uniqueness, but seems to suggest a particular stress or a peculiar structure in which it is placed²³. The exegesis cannot develop solely from a reliance on secondary literature, w without first assaying closely the primary Jewish sources.

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The well defined disciplines of contemporary scholarship are only necessary prelimenary approaches to the study of the Gospels. They offer a critical view on the seperation of the units of Jesus' tradition from the complexes in which they appeared, whether in oral or written forms, and from the final redacted works. reflecting the theology of the Evangelists. The results of this investigation relate to the history of transmission as well as to the historical settings for the evolved tradition, from Jesus through the disciples to the Gospel writers. However, the proper evaluation of the Gospelic message, that preserves both the teachings of Jesus and the preaching about Jesus, can only be made from a fuller understanding of early Jewish script**ura**l interpretation. In this case, the Gospels relate heavily to the liturgical expression of the Jewish community.

Jesus' ministry is associated with the synagogal Jews, the country folk and the sinners of the society, whose religious knowledge comes from a liturgical world. Jesus' disciples are not members of academic circles. The religious terminology (e.g., "Kingdom of God"; "Father [in Heaven "), the introductory formulas ("Woe"; "Happtpis"), the proverbs ("measure for measure"; "physician heal thyself") and principles ("a disciple is not above his teacher"; "Elijah does come ... so also the Son of Man") are all true reflection of liturgical expression²⁴. The followers of Jesus, who continued to preach in the public forum of the Temple or synagogue, developed the kerygma from a liturgical setting²⁵. This development can be seen in the preserved primitive sermons of Acts and in the Gospels themselves. They reflect fulfillment texts used in preaching, lectionary structures, midrashic principles and motifs, Jewish homiletic forms and a recital. The academic expression affects more the Pauline epistles than the Gospels. In the latter, only the Pentateuchal interpretations of Jesus reflect: given halakhic hermeneutics or the application of the "seyag" principle²⁶. Yet the communal expression governs Jesus' reaction to the Pharisees on the matters of Haburah's concern: tithes, purities and vows. Jesus' teachings on Sabbath.

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divorce and money suggest also a knowledge of Essenic Yahad's way of life²⁷.

Jesus' didactic ministry should be evaluated as a further extension of the liturgical and communal expressions, introducing both a theocratic and an eschatological models for living in God's presence. A proper view of the ministry draws on a complex of relationships and combination of forms. The Gospelic account is based on how Jesus relates to and understood by the different disciples. and the people, the scribes and the Pharisees, Jewish and Roman authorities, as well as how he is compared with John the Baptist, . the Prophets and existing Messianic views. It reflects the time of Jesus in addition to later apologetic and polemical interests of the Church. The historical Jesus does not conform to one description, either as a rabbi, an Essene, a charismatic miracle worker, a zealot or a magician. Different expressions and various forms can only add to the understanding of his own consciousness. In any case, his ministry does not suggest a radical departure from Judaism.

Let me conclude with illustrations taken from the didactic: ministry of Jesus and the subsequent Gospelic tradition about Jesus. The theocratic teachings of Jesus are usually interpreted in contrast with the rabbis. In essence, they relate to conflict situation confronting those who lived by God's demandments: When interpersonal obligation comes into conflict with a transpersonal proscription. Such is the didactic parable of the "Good Samaritan" (Lk. 10:30-35). The priest and the Levite, on their way back to their peer groups, do not take care of the fallen person, as demanded by the interpersonal law of "Love thy neighbor as thyself" (Lev. 19:18). They cross over to the other side in order not to be contaminated with what appears to be a corpse, a transpersonal proscription (Lev. 21:1). An Israelite is not mentioned; for he is indeed not faced with this dilemma. Another example (Mk. 7:9-13= Mt. 15:3-6): "Honor thy father and thy mother", an interpersonal obligation in terms of support, was cancelled out by dedicating the food to the

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Temple in form of a gift-vow. The food is forbidden to all, including the parents, by a transpersonal proscription. For Jesus the concomitant dual commandment of love, which governs in many ways his eschatological program, dictates the resolution in these theocratic conflict situations. Note that post Jamnian rabbis solve it in similar fashion²⁸. However, Jesus in his teaching is not introducing a messianic Torah, which comes to alter the f former covenantal demandments²⁹. Jesus eschatological demands are made on those transformed individuals in whose life the "evil inclination" was uprooted. So the Haggadic material on Messianic Times refers to the elimenation of the "evil inclination", a fulfillment of Ez. 11:19. In this light, the Rabbis suggest that given transpersonal demandments, such as sin sacrifices, will not be applicable.

As far as the Gospelic tradition is concerned: For example. the Passion Narrative is influenced by early Christian kerygma and recital. Not only liturgical texts (such as Ps. 22 or Hallel Psalms 116-118) but also basic atoning sacrificial motifs, in addition to the Sacrifice of Isaac³⁰, govern the Narrative. The Passion Story, an early Christian work, is not merely a journalistic record of events but a recital history of believers. The ritualistic background of Tamid sacrifice, Paschal lamb, Red Heifer, the Scapegoat and the Beheaded Heifer serves to explain the explatory death of Jesus. Such is also the development in the Letters to the Hebrews and of Barnabas. The last two sacrifices above determine the inclusion of far reaching statements affecting Jewish - Christian relations throughout the ages. Jesus is selected over Barabbas and the crowd demands his death. So the Scapegoat is chosen out of two identical goats on the Day of Atonement. The crowd hastens its departure to a rock (compare Gologtha) to be killed as a sign of total remission of sins (Lev. 16:22 and Mishnah Yoma 6). The Beheaded Heifer comes to absolve the community from the sin of homicide commited by unknown person(s). The authoritive body washes its hands over the Heifer. declaring, "Our hands did not shed this blood". Whereas the

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priestly group respond, "Do not let guilt for the blood of the innocent be upon your people Israel". Similarly Pilate washes his hands saying, "I am innocent of this man's blood". The people respond, "Let his blood be upon us". The counterpart to this Matthean tradition is Lukan account of Jesus' statement, " "Father forgive them". The Beheaded Heifer ceremony ended with the awareness that the Holy Spirit affirmed, "The blood [of the Heifer] causes their forgiveness". (See Dt. 21:6-9 and Mishnah Sotah 9) Alas, such misunderstanding of the Passion narrative prevailed, when the original intent was lost upon the reader.

NOTES

- 1. See Daniel Patte, Early Jewish Hermeneutic in Palestine, SBL Dissertation Series 22, 1975.
- 2. See Menchem Elon, Interpretation, Encyclopedia Judaica, Vol. 8, 1971 and the Hebrew works of I. Heinemann (Darke Ha'aggadah, 1953) and E.Z. Melamed (Bible Commentators, Vol. 1, 1975).
- 3. See H.L. Strack, Introduction to the Talmud and Midrash, rep. 1959 and the additional bibliography by J.T. Townsend, Rabbinic Sources (The Study of Judaism, ADL, 1972). Compare J. Bowker, The Targums and Rabbinic Literature, 1969.
- 4. See J.Z. Lauterbach, Rabbinic Essays, 1971 and his articles on Midrash Halakah and Mishnah in Jewish Encyclopedia, Vol. 8, 1910.
- 5. See H. Albeck's edition of L. Zunz classical study of Die gottesdienstlichen Vortraege der Juden historisch entwickelt, 1954.
- 6. See the bibliographical review by R. Bavier, Judaism in New Testament Times (The study of Judaism, ADL, 1972). In addition consult S. Sandmel, The First Christian Century in Judaism and Christianity, 1969 and S. Simon, Jewish Sects at the Time of Jesus, 1967. On different types of exegesis, see The Cambridge History of the Bible, ed. P.R. Ackroyd and C.F. Evans, Vol. 1, 1970.
- 7. See D.S. Russell, The Method and Message of Jewish Apocalyptic, 1964.
- 8. The above divisions correspond to the Work of the Chariot and Hekhaloth Literature (discussed by G. Scholem, Major Trends in Jewish Mysticism, 1954), The Work of Creation (ed. L. Goldschmidt, 1969) and Book of Secrets (ed. M. Margalioth, 1957) and the neo Apocalyptic writings (ed. J. Ibn Shemuel, 1954).
- Compare P. Volz, Die Eschatologie der juedischen Gemeinde in neutestamentlichen Zeitalter, 1934; G.F. Moore, Judaism, Vol. 2, 1950 and U. Urbach, The Sages, Ch. 17, 1975.

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- See the classical presentation of J. Mann, The Bible as Read and Preached in the Old Synagogue, Vol. 1, 1940 and Vol. 2, ed. 1. Sonne, 1966.
- 11. See M. McNamara, The New Testament and Palestian Targum to the Pentateuch, 1966, and The Targum and Testament, 1972. Compare also R. LeD **Eau**t, Introduction à la litterature targumique, 1966.
- 12. See A. Finkel; The Pharisees and the Teacher of Nazareth, 1975".
- See I. Elbogen, Der juedische Gottesdienst in seiner geschichtlichen Entwicklung, 1931³ and J. Heinemann, Prayer in the Period of the Tannaim and Amoraim, 1966⁴.
- 14. See J. Doeve, Jewish Hermeneutics in Synoptic Gospels and Acts, 1954, and compare articles in A. Corre, Understanding the Talmud, 1975. Consult A. Finkel, op. cit., part c.
- 15. See Ch. Rabin, Qumran Studies, 1957 and J. Neusner, Fellowship in Judaism, 1963.
- 16. On definition and the related primary sources see E. Rivkin, Defining the Pharisees: The Tannaitic Sources, HUCA, 1970; J. Neusner, From Politics to Piety, 1973 and J. Bowker, Jesus and the Pharisees, 1973.
- 17. Compare the study of G. Vermes, Scriptures and Tradition in Judaism, 19733.
- 18. So applied by above and A. Finkel, The Passover Story and Last Supper (Root and the Branch, ed. Zeik/Siegel, 1973). For further study consult R. Longenecker, Biblical Exegesis in the Apostolic Period, 1975.
- 19. On Rabbinic material, see S. Sandmel, Parallelomania, J.B.L. March, 1962. On Essenic writings, see W.S. Lasor, The Dead Sea Scrolls and the New Testament, 1972.
- 20. On Hallel in its liturgical setting and Christian kerygma, see A. Finkel, op. cit. Other examples of Psalms and Jesus in their liturgical settings: A) Mk. 15:34 refers to Ps. 22, chanted upon sunrise at time of morning sacrifice; B) Mt. 3:6 = Lk. 4:10, 11 refers to Ps. 91, a psalm for the afflicted; C) Jn. 10:34, 35 in connection with the Levitical Tuesday Psalm 82.
- 21. See H. Odeberg, Pharisaism and Christianity, 1943, reviewing the erroneous concepts of Pharisaic Judaism presented in Strack/Billerbeck, Kommentar. See also A. Finkel's criticism of the accepted view that Jamnian Judaism developed an anti-Christian liturgy (National Workshop: New Dimensions in Jewish Christian Relations, Tennessee, 1975). This untenable position determines the Matthean study of W.D. Davies (The Setting of the Sermon on the Mount, 1964).
- 22. So J. Jeremias, New Testament Theology, 1971. Followed closely by N. Perrin, Rediscovering the Teachings of Jesus, 1967.
- 23. "Abba" is an address of private prayer and used in charismatic circles. See D. Flusser, Jesus, 1969; G. Vermes, Jesus the Jew,

1973 and J. Heinemann, op. cit., p.120. The significance for Jesus is his relationship to God in terms of attribute of love. His prayer (Matthean version) begins with three eschatological petitions and ends with four existential petitions, a reversal of the middle section of daily Jewish prayer. This structure for Jesus indicates the imminence of eschatological realization.

24. For further exploration see the works of M. McNamara.

- 25. See the work of Longenecker and B. Lindars, New Testament Apologetics, 1961.
- 26. For Paul see W.D. Davies, Paul and Rabbinic Judiasm, 1948, and for Jesus see A. Finkel, A Sample of a Revised Commentary of Strack/Billerbeck, Mt. 5:17,20, Concordia Press, 1974.
- 27. The Sons of Light are mentioned in Lk. 16:8 on stewardship. Jesus on the Sabbath (Lk. 14:5) contrasts Dam. Doc.11:12 and on divorce compared with ibid. 4:20.
- 28. On priest and the corpse, see Babylonian Talmud Nazir 48b. On parental support, see Babylonian Talmud Qiddushin 32a. Similar to Jesus, the Jamnian schools took the position that the Sabbath law can be revoked when human life is in jeopardy (Mekhilta to Ex.31:12).
- 29. So W.D. Davies, Torah in the Messianic Age, JBL Monograph series, Vol. 7, 1952. Already I. Abarbanel, Yeshu'oth Meshiho (Carlsruhe, 1828) explained the organic meaning of texts collected by Davies.
- 30. See G. Vermes, op. cit., ch.8. Consult P. Winter, The Trial of Jesus, 1961 and J. Bowman, The Gospel of Mark: The New Christian Jewish Passover Haggadah, 1965.

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COURSE SYLLABUS JUDAISM AND CHRISTIANITY

sponsored by THE AMERICAN JEWISH COMMITTEE in association with THE UNIVERSITY OF HAIFA

JUDAISM AND CHRISTIANITY

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Professor Michael Wyschogrod Baruch College, CUNY

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Yehuda Rosenman Director

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- Written assignments should have margins adequate to carry instructor's comments and suggestions. Double space between separate items of written assignments.
- Correct spelling, good English, and proper punctuation are important. Proofread every paper before mailing it.
- 4. Number the pages of your written assignment, place them in order, and write your name in the upper right-hand corner of each sheet. Place in a preaddressed envelope, properly filled out, and attach the correct postage.
- 5. So you may have the advantage of the comments and suggestions of your instructor as you prepare the ongoing written assignments, submit only one assignment at a time. Wait for it to be returned to you before submitting the next one.
- 6. Should you have any problems in understanding any of the readings or in completing particular aspects of the written assignments, indicate such on a separate sheet and submit it with your written assignment.

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Introduction

It was the philosopher George Santayana who complained that Judaism was an intolerant religion. The Greeks, he argued, were able to integrate foreign gods into their pantheon while the Jews rejected all other gods in favor of their one God. Santayana was not altogether wrong, but neither was he fully right. The gods of the ancient world were largely territorial. Their jurisdiction extended over a particular piece of land, and when one left that piece of land, one came under the jurisdiction of the god of the adjacent land. Respect for gods other than one's own was therefore built into the system, since the competence of one's own God had definite boundaries.

The radical novelty of the Jewish concept of God was the belief that the God of Israel was not geographically limited but was the God of the Jewish people wherever they might be. It must be noted that Israel became a people prior to its entry into the land of Israel, which is probably why it is able to continue as a people after it is expelled from its land. Because the God of Israel is not geographically limited, it is impossible to share his power with other gods since the jurisdictions cannot be separated. For this reason and for others, Judaism cannot share the eclecticism of many other religions; it forces its worshippers to choose between God and Baal, excluding the possibility of good relations with both.

Christianity inherits this either/or from Judaism and understands itself as the "true"faith. Given these basic considerations, conflict between Judaism and Christianity becomes inevitable precisely because they have a common foundation and share a similar, but not identical, understanding of the God who speaks out of the Hebrew Bible to Jews and out of both the Hebrew Bible and the New Testament to Christians. The affinity of Christianity to Judaism and the differences between them thus generate the interaction and tension that is the history of Jewish-Christian relations.

But we are somewhat getting ahead of ourselves. We have been speaking of Judaism and Christianity as two distinct religions whose relations are being investigated. While this approach is appropriate for much of the history of relations between the two faiths, it has not always been so. At the outset, Christianity was a Jewish group, one of the many that flourished during the period just prior to and just after the beginning of the common era. The separation from Judaism started when the large majority of Christians had become not ex-Jews but ex-pagans. Gradually, the Jewish church, the community of those born into the covenant of Abraham who had come to look at Jesus as the Messiah disappeared and the church therefore became a church of Gentiles, be it a special sort of Gentiles, those who had come to love the God of Israel who, as they understood it, had sent His son to redeem mankind. When the church became exclusively Gentile, it insisted on a separation from the Jewish faith, but not a complete one. It rejected the suggestion that it free itself from the Hebrew Bible. On the other hand, it shifted its day of rest from Saturday to Sunday

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and took other precautions not to be confused with its motherfaith.

The record is therefore complex. Medieval Christendom saw Jews as guilty for the rejection of Jesus as the Messiah and for their part in his death. But Judaism was also the mother-faith and Jews therefore had rights, above all, to stay alive and, within limits, practice their faith. Jews were the only group in Christian Europe who were not Christian yet tolerated. There is no doubt but that Christendom had the power to exterminate all Jews. If it did not do so, the reason must be sought in the ambivalent attitude of Christianity to Judaism.

The course begins with an exposition of some elements in Judaism which must be understood if Christianity is to be understood. It then moves to the Gospels and the person of Paul. And from there on it moves gradually to modern times. Before you start your work, write a page or two setting forth your present ideas of how Judaism views Christianity and how Christianity views Judaism. After you have finished the course, you might want to reread this essay and use it as a guide to determine whether your views have changed.

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Required Reading

1.	Leo Baeck, Judaism and Christianity
2.	Martin Buber, <u>Two Types of Faith</u>
з.	William Davies, Paul and Rabbinic Judaism
4.	A. Roy Eckardt, Elder and Younger Brothers
5.	Jacob Katz, Exclusiveness and Tolerance
6.	Jacob Marcus, editor, <u>Jews in the Medieval</u> <u>World</u>
7.	M. Margolis and A. Marx, <u>History of the</u> <u>Jewish People</u>

- 8. George Foot Moore, <u>Judaism in the First</u> <u>Century of the Christian Era</u> (2 volumes)
- 9. The New Testament of the New American Bible

Unit I

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Reading Assignment

George F. Moore, Judaism in the First Required: Centuries of the Christian Era pp. 3-216 Margolis & Marx, History of the Jewish pp. 216-233 People Optional: Encyclopaedia Judaica articles "Pharisee," Shammai," "Hillel," "Talmud" and "Midrash." Louis Finkelstein, Pharisees (1962), 2 vols. Asher Finkel, The Pharisees and the Teacher of Nazareth (1964) William D. Davies, Introduction to Pharisaism (1967)Solomon Schechter, Some Aspects of Rabbinic Theology (1923)

Discussion

This unit covers the development of Judaism from about the 5th Century B.C.E. to about the end of the Second Century C.E. The following three units will examine the theological and religious ideas of the rabbis in some detail. Here we will get the preliminary historical overview. Moore divides his introduction into two parts.

The first part (pp. 3-121) deals with the history of the period. He starts with Ezra because the focus on the law is associated with him. He then traces the appearance of the Scribes and Pharisees and contrasts the latter with competing groups of Jews. An understanding of the Pharisees is vital if we are to understand Jesus' relationship to the Pharisees as it emerges in the Gospels. As you read, ask yourself what criticisms, if any, can be made of Pharisaism as it develops over the centuries.

The second part of Moore's introduction deals with the sources from which we derive our knowledge of rabbinic Judaism. Here you should become acquainted with the main forms of rabbinic literature: commentaries, legal codes and homiletical (midrashic) interpretations. The various forms leave their imprint on the Jewish mind, and you will see them reflected in the New Testament. There are some puzzles here to which no one has a certain answer, such as why the Mishnah does not follow the biblical order and substitutes codification for biblical commentary. Try, if possible, to relate form to content by asking yourself whether the commentary form tends to produce ideas different from those that emerge in the codes. This is a difficult question and don't worry if you can't answer it easily. You won't be alone.

Study Questions

- What were the main accomplishments of the Men of the Great Synagogue?
- What picture of the Scribes emerges from the Book of Sirach?
 What factors led to the Maccabaean revolt?
- 4. What were the main differences between the Pharisees and the Sadducees?
- 5. What were the similarities and differences between Shammai and Hillel?
- 6. What were the different kinds of commentaries on the Bible that developed among the rabbis?

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- 7. What are the main differences between Mishnah and Midrash?
- 8. What are the main non-rabbinical sources dealing with the period of rabbinic Judaism?
- 9. What contributions did Philo and Josephus make to our understanding of rabbinic Judaism?

Written Assignment

Rabbinic Judaism remains tied to the Bible while at the same time developing a character of its own. Analyze the main traits of rabbinic Judaism and contrast it, as far as you can, with biblical Judaism.

NOTE: The written assignments for each unit should be between 2-3 double spaced, typewritten pages in length. That comes to between 500 and 750 words, perhaps up to 1,000 words, but not much more. Unit II

Reading Assignment

Required: George F. Moore, <u>Judaism in the First</u> <u>Centuries of the Christian Era</u> pp. 219-552 Optional: <u>Encyclopaedia Judaica articles</u> "Synagogue," "Proselytes," "God," "Sin" and "Repentance." See also titles listed in Unit I

Discussion

Christianity cannot be understood without considerable knowledge of the main ideas and institutions of Judaism in the period just before and after the advent of Christianity. Some of the ideas discussed in this unit illustrate this truism very adequately. One such example is the idea of conversion to Judaism. Judaism thought of itself as the one true religion, whose God was destined to become the God recognized by all of humanity. No other religion of the period had such a vision of a humanity worshipping a common God. Because Judaism had this vision, it had to make it possible for non-Jews to become Jews. We will later study the centrality of the idea of conversion in Christianity.

The same is true of the idea of sin. Since Judaism saw God as a lawgiver who reveals his will to man, human actions that went contrary to the will of God became a possibility, and thereby the idea of sin was born. Juxtaposed against a God whose will is firm and clearly revealed, man's sin can become an unbearable burden totally destructive of human potential. In this context, the idea of repentance develops in Judaism

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and makes it possible for man to recoup his losses, to obtain forgiveness after he has sinned. We will see that the problem of sin is also central to Christianity and we will learn that repentance is partly replaced by atonement in Pauline thought.

As you read this unit compare, as far as your knowledge permits, the idea of Judaism with those of the Greeks, especially the Greek philosophers. This is a never-ending topic of discussion among scholars. But you need do no special reading in Greek thought for the purposes of this course.

Study Questions

- What features of Judaism reflect its being a national religion?
- 2. What factors led to the including of some books in the Scriptures and the exclusion of others?
- 3. What relation did the Unwritten Law have to the Written Law?
- 4. What were the main stages in the development of the synagogue?
- 5. What varieties of proselytes are known and what was the rabbinic attitude toward them?
- 6. What are the chief distinguishing characteristics of the bibilical God?
- 7. How are the majesty and accessibility of God related?
- 8. What is the relation between the Bible conception of man and of God?

9. What are the main kinds of sin of which man is capable?10. What difficulties does Judaism have with the existence of sin?

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11. What is there in the relation of God and man that makes repentance possible?

Written Assignment:

Choose three basic ideas in this unit and analyze their relationship. Show how each modifies and influences the others. For example, how does Judaism's conception of God influence its conception of man and how is Judaism's notion of sin related to its notion of man?

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Unit III

Reading Assignment

Required:	George F. Moore, Judaism in the First Centuries
x - 3	of the Christian Era, Volume 2 pp. 3-197
Optional:	Encyclopaedia Judaica articles "Circumcision,"
1	"Sabbath," "Family," "Charity" and
1 an 14	"Festivals." See also titles listed in
	Unit I

Discussion

In Unit II you have been reading about the basic ideas of Judaism such as God, man and sin. But Judaism has never been satisfied with just theoretical formulations. It has always insisted that theological and moral ideals be translated into reality so that they could have a distinct effect on the Jew's everyday life. In this unit you learn about some of the observances by means of which ideas are translated into the life of the community and the individual.

As you read about such commandments as circumcision, the Sabbath, the festivals, etc., you should ask how they fit into the totality of Judaism. Do these practices have an underlying moral purpose or are some of them inexplicable, having to be obeyed because they have been commanded? Can the commandments be divided into the "ceremonial" and the "ethical" or is such a division foreign to the Jewish spirit? How much do the commandments expect of man? Are they realistic or do they seem to be more appropriate for angels than men? These questions are important (and also difficult to answer) and they come up in one form or another when the dialogue between Judaism and Christianity begins.

There is one other question that you ought to be asking. In the period before 70 C.E. the Temple in Jerusalem was the center of Jewish religious life. It was not at all self-evident that Judaism was destined to survive the destruction of the Temple, but it did, and in retrospect we can ask what made this possible? What features of pre-exilic Judaism reduced dependence on the Temple without undermining the deep reverence in which the Temple was then and continues now to be held by Jews? You might want to think of the institution most closely connected with the Temple, the offering of sacrifices, and try to find out what the prophetic and rabbinic attitudes toward sacrifice were.

Study Questions

- Why is it a mistake to divide the law into ceremonial and moral parts?
- 2. What is the structure of rabbinic law concerning the labors prohibited on the Sabbath and what are its roots in Scripture?
- 3. Why do you think circumcision and the Sabbath play such a crucial role in Judaism?
- 4. What are the major festivals of Judaism? Do they celebrate the natural cycle (seasons of the year) or events of Jewish history?

5. What are the major fasts of Judaism?

 Does Judaism regulate only conduct or both conduct and inner attitude? Prove your contention.

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- 7. How does a Jew "hallow God's name?"
- 8. What are the main features of the Jewish attitude to rulers?

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- 9. What was the role of women in ancient Judaism?
- 10. What are the main reasons for the importance of the family in Judaism? Why is celibacy disapproved?
- 11. What are the distinguishing characteristics of the Jewish attitude to charity?
- 12. How does Jewish justice differ from some other ideas of justice you know?

Written Assignment

Since the Enlightenment, there has been a tendency to separate the ceremonial from the moral aspects of Judaism, with the former subject to modification and the latter much less so. On the basis of your reading for this unit, analyze the issues involved in such a separation.

TERM PAPER TOPICS

Below is a list of term paper topics for the course on JUDAISM AND CHRISTIANITY. Choose one topic and examine it in a 2500 word essay that is to be submitted at the same time that you submit the written assignment for Unit XII. (If you wish to write on a topic other than one listed below consult with your instructor about the matter.)

In preparing the essay, you should make use of other reading materials besides those that are required in the course. Your instructor will be glad to supply you with bibliographical references, and answer any questions that arise in the course of your research.

- Jesus and the Prophets: Similarities and Differences.
 Paul: Founder of a new religion or Jew for Jesus?
 The Judaism of the Marranos.
- The Vatican II Statement on Jews: Evolution of a Document.

5. The German Churches During the Nazi Period.

6. Jewish Views of Christianity

Unit IV

Reading Assignment

Required:

1:	George F.							
	Centu	iries (of the	Christ	ian	Era		1. 1.
	Volum	ne 2					pp.	201-395

Optional: Encyclopaedia Judaica articles "Prayer," "Belief," "Study," "Humility," "Afterlife" and the "Messiah."

> Joseph Klausner, <u>The Messianic Idea in Israel</u> (1955)

Discussion

There is no idea more crucial to an understanding of Christianity than the notion of the Messiah. Because Jews thought of themselves as the nation whom God had chosen from among all the nations of the earth, they did not easily resign themselves to national humiliation. Jews could not forget their days of glory under David and Solomon, and when their fortunes declined they became convinced that God would send a descendant of David who would expel the foreign invader of the Holy Land and restore Israel's power. In due time, this Davidic ruler was understood not only to restore conditions to what prevailed under David and Solomon, but to bring about a radical transformation in the very conditions of human existence and society. As life under Roman occupation became more and more difficult, the imminent arrival of the Messiah became very real. It is in this atmosphere that Christianity was born.

The resurrection of the dead is intimately connected with messianic expectation. Jews believe that the dead will rise when the Messiah comes. A concept such as resurrection would

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have been unthinkable for the Greeks. For them, the body was a curse, liberation from which was a blessing. For the soul to find itself embodied once more after it had succeeded in ridding itself of the body was not only unthinkable but would be a disaster instead of something to look forward to. For Judaism, the body is an integral part of man and death is defeated only when man once again obtains use of his body of which he was deprived in death.

Try to connect the Jewish view of the body with what you will read in this unit and what you have read in the other units about Jewish ethics. You will then discover the basic reason for the concreteness of Jewish religion.

Study Questions

- What is the significance of the fact that in Judaism God is often addressed as the father?
- 2. In Jewish prayer individual requests are rare. Usually, all benefits are requested for the community (bless us, heal us, etc.) rather than the individual. Discuss the significance of this fact.
- According to Jewish teaching, what is more important, the study or doing of the Law? Explain your answer.
- 4. What is the Jewish attitude toward suffering? Is suffering always interpreted as divine punishment?
- 5. What aspects of Jewish sexual morality do you find most characteristic?
- 6. Is punishment after death an early or late idea in Judaism? What is the reason for it being early or late?

- 7. What is the relation between the afterlife and resurrection? What problems do you see in the relation of these two ideas?
- 8. Do you think that Jewish messianism is basically political? What is the relation between the religious and political in messianism?
- 9. Did Judaism conceive of the Messiah as a human being or as someone more than human? Explain your answer.
- 10. What role did human action play in the coming of the Messiah? MERICAN EVISE
- 11. What is the significance of the last judgment for the Jewish understanding of divine justice and mercy?

Written Assignment

The future plays a very important role in Judaism. Which ideas in this unit point toward the future and which to the past? Do you detect any actual or potential conflict between past and future? Explain your answer.

Unit V

Reading Assignment

Required:

The following readings are from the New Testament: Matthew, (complete)

Mark, chapters 2,7,10,11,12,15 & 16

Luke, chapters 2,4,5,6,11,12,13,22,23 & 24

John, chapters 1,2,5,8,9,10,12,14,15,19,20 & 21

Acts, chapters 5,15,21

Martin Buber, Two Types of Faith (complete) Encyclopaedia Judaica articles "Jesus" and "New Testament."

Optional:

David Daube, The New Testament and Rabbinic Judaism (1956)

David Flusser, Jesus (1969)

Discussion

In this unit you will read selections from the Gospels as well as the Book of Acts. These materials must be read with care so that you absorb the details which are often most important. In reading these texts, you are coming into contact with materials that have generated a vast amount of scholarship and the most diverse interpretations. Scholars have attempted to determine dates of composition of these writings, who wrote them, what sources the writer drew on and how historically reliable they are. We do not go into most of these questions because our purpose is not scholarship for its own sake, but introducing you to the main ideas of the New Testament and to study its roots in Judaism.

There are four Gospels and, to a large extent, each tells the same story. The four stories are not identical, however, and you might wish to take two or three episodes which are reported in more than one Gospel and compare the treatment they receive in each. What differences do you discover and how significant are the differences?

Your main focus, as you read, should be on the Jewish content of the Gospels. Do you see Jesus as basically an observant Jew or as a rebel who is out to break decisively with rabbinic Judaism? Pay particular attention to his debate with the Pharisees. Many have thought that because he criticizes the Pharisees most frequently, he is most opposed to them. But we must remember that often we devote most of our critical attention to points of view relatively close to ours because with them we have a common language. An example of this is the intensity of debate among Marxists, all of whom share a common allegiance to their master. You might also wish to inquire into rabbinic polemics recorded in the Talmud. Very often these are far sharper than the polemics recorded in the New Testament. You ought also to ask yourself whether Jesus' views were closer to groups other than the Pharisees. To answer this question, a reading of the articles on "Dead Sea Scrolls" and "Dead Sea Sect" in the Encyclopaedia Judaica would be useful.

Buber's <u>Two Types of Faith</u> is an interpretation of both Jesus and Paul. You might therefore find it helpful to do the New Testament reading of both Units V and VI before reading the Buber study.

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Study Questions

- NOTE: In answering these questions, cite specific passages wherever possible.
- Discuss the positive and negative things Jesus says about the Law. Try to weave these sayings into a consistent doctrine.
- 2. What is Jesus' conception of faith and what relation does it have to the miracles he performs?
- 3. What is Jesus' relation to God?
- 4. Discuss Jesus' ethical teachings in relation to the ethical teachings of the rabbis. What are the similarities and differences?
- 5. What is Jesus' attitude toward the Temple?
- Do you detect any differences in point of view among the four Gospels? Explain your answer.
- 7. Why does Jesus use parables so often? How does the use of parables shape his teaching?
- Do you get the feeling in reading the Gospels that Jesus intended to form a new religion? Explain your answer.
- 9. Who do you think Jesus thought he was? Who do you think his disciples thought he was? Explain your answers.
- 10. Do you find a mood of messianic expectation in the Gospels? Explain.
- 11. Choose several passages from the Gospels that Buber interprets and explain Buber's insights as well as his method of interpretation.

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How does Buber distinguish between "pistis" and "emunah"?
 What, for Buber, are the main differences between Jesus

as depicted in the Gospels and the theology of Paul? 14. From your readings of Acts 15, explain the problem that faced the Jerusalem church and the solution that was arrived at.

15. Can we infer anything about circumcision and observance of the Law by the Jerusalem church from Acts 15? Explain.

Written Assignment

It has been said that the Gospels cannot be understood by someone who lacks knowledge of rabbinic ideas. Evaluate this claim using as much evidence from the Gospels and your knowledge of rabbinic Judaism as possible.

Unit VI

Reading Assignment

Required: The New Testament

Romans, chapters 1-11

Galatians, chapters 3-6

William D. Davies, Paul and Rabbinic Judaism From beginning of book to p. 85

Optional: Encyclopaedia Judaica article "Paul of Tarsus"

Albert Schweitzer, Paul and His Interpreters (1912)

Joseph Klausner, From Jesus to Paul (1943)

Hans Joachim Schoeps, Paul: The Theology of the Apostle in the Light of Jewish Religious History (1961)

Samuel Sandmel, The Genius of Paul (1956)

Discussion

There are those who believe that if not for Paul, Christianity would still be a small Jewish sect and the Western world would never have been Christianized. There is, of course, no way of proving such an assertion, but there is little question that Paul was a decisive influence on the development of Christianity. He had not known Jesus during his lifetime as had the disciples. But he did have a radical conversion experience on the road to Damascus and his life would never be the same again.

As you read Paul, ask yourself what his attitude to Judaism was. Paul speaks critically of the Law (Torah) and therefore he has been accused of separating Christianity from Judaism by rejecting the Law. It is, however, often forgotten that Paul opposed gentile circumcision and obedience to the Law. There is good reason to believe that Paul himself remained an observant Jew throughout his lifetime and that he would have considered it self-evident that Christians who were of Jewish descent were obligated to obey the Law. If this interpretation is correct, then Paul thought of the Church as being made up of two complementary segments: Jews and Gentiles. They would have in common their faith in Jesus as the Messiah, but while Jews would continue practicing the Law as before, Gentiles would need to obey only those laws which Judaism considered obligatory for non-Jews; i.e., the Noachide commandments.

The Davies book is the most technical you will read in this course. Davies, to cite one example, has a habit of quoting Greek words and passages without translation. While you will probably find this annoying (but only if you don't read Greek), you should not let it really bother you. You can usually discern the drift of the argument anyway and the over-all quality of the book makes up for such inconvenience.

Study Questions

- What is the relationship between Paul's view of sin and the importance he attached to Jesus as the Messiah?
 What does Paul mean by "justification by works" and "justification by faith?" How does Abraham figure in this distinction?
- 3. What is the relationship between the Law and sin for Paul?

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- 4. What does Paul believe about the election of Israel? Has Israel lost its election by rejecting Jesus as the Messiah?
- 5. What are Paul's views about the desirability of Gentiles who wish to become Christians being circumcised and accepting obedience to the Law?
- 6. From your reading of <u>Acts</u>, chapter 15 (Unit V) can you draw any inferences concerning the Jerusalem church's attitude toward the necessity of Jews who believe in Jesus as the Messiah obeying the Law?
- 7. How does Adam (first and second) figure in the theology of Paul?
- 8. If the Church is the new Israel, there is no function left for the old Israel. Explain how Paul dealt with this problem, as explained by Davies.
- 9. Davies connects rabbinic teaching about Gentiles and their , obligations with Paul's teaching about non-Jewish Christians. Explain the connection.
- 10. How does Davies disagree with Montefiore on the differences between Palestinian and Diaspora Judaism?
- 11. What connection does Davies find between the rabbinic doctrine of the "two impulses" and Paul's view on the flesh and sin?
- 12. In Davies' view, did Paul break with Jewish nationalism? Explain.

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Written Assignment

Suppose our knowledge of Christianity were based exclusively on the writings of Paul. How would our picture of Jesus and his teachings derived exclusively from Pauling writings resemble and differ from the picture derived from the Gospels?

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Unit VII

Reading Assignment

Required: William D. Davies, <u>Paul and Rabbinic Judaism</u> pp. 86 to end of book

Optional: Same as Unit VI

Discussion

You read a part of W. D. Davies' study of Paul for the previous unit. This unit is devoted to the remaining portion of the work. One of the virtues of the book is that it deals rather thoroughly with other interpretations of Paul. Davies states the positions he does not accept fairly which is more than can be said about some scholars who cannot repeat without distortion any point of view with which they disagree. One of your major assignments in this unit is to learn something about problems of interpretation. Frequently, scholarly differences result from a text which contains contradictory tendencies so that different interpreters emphasize different aspects, and they are all right because there is support for the different interpretations in the text.

You have already been warned not to worry about the occasional Greek quotations in the Davies text. Though one wishes that they had been translated, you can usually get the idea without the benefit of a translation. Sometimes Davies indicates the chapter and verse from which the quotation is taken and you can then look up the English version. Otherwise, you should not have too much difficulty with Davies' book and you will learn a good deal about the Jewish background of Paul.

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Davies believes that Paul's faith in Jesus as the one through whom man was offered eternal life did not result from a dissatisfaction with Judaism. According to Davies, it was not dissatisfaction with Judaism but attraction to Jesus that made the difference. And yet the Jewish reader cannot but remain perplexed by Paul's apparent lack of understanding for the religious power of the doctrine of repentence. To put it more strongly, God seeks the opportunity to forgive if man begins that turning from sin and return to God that constitutes repentance; it is that which has enabled Jews to love God as sinners. Paul sees man crushed by sin in the absence of the sacrificial atonement of Jesus. Ask yourself whether Davies lends sufficient weight to this problem.

Study Questions

- Does Davies generally emphasize similarities or differences between rabbinic teachings and the opinions of Paul? Explain.
- 2. For many Jews, the death of Jesus was evidence that he had not been the Messiah. How, in Davies view, does Paul cope with this problem?
- How do Davies' views of Paul's relation to Hellenism and the mystery religions differ from those of other scholars (Goodenough and Schweitzer) he discusses?
 As Davies explains, what for Paul was the ethical

significance of dying and rising with Jesus? How does Davies interpret Jesus as a new Torah?

Explain.

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- 6. What is the relationship, according to Davies, of Paul's concept of spirit and the rabbinic doctrine of the holy spirit?
- 7. What value does Davies attach to the psychological in explaining Paul's ideas?
- Explain the relationship of Jewish ideas of sacrifice to the death of Jesus as interpreted by Paul.
- 9. How does the Jewish attitude to the drinking of blood relate to the last supper and the eucharist?
- 10. How is rabbinic teaching on obedience and suffering related to the Pauline interpretation of the death of Jesus?
- 11. What is the relation between Jewish teachings on resurrection and Paul's views of the resurrection of Jesus?

Written Assignment

Davies' book is an interpretation of Paul. Discuss the most important features of this interpretation by pointing out those aspects of Paul's thought to which Davies attaches primary importance and those which he finds less important. Is Davies' interpretation, in your view, a balanced one?

Unit VIII

Reading Assignment

Required: Jacob R. Marcus, <u>Jews in the Medieval</u> <u>World</u> Margolis & Marx, <u>History of the Jewish</u> <u>People</u> Optional: <u>Encyclopaedia Judaica</u> articles on "Maimonides," "Inquisition," "Crusades" and "Disputations" and "Polemics." Cecil Roth, <u>History of the Marranos</u> (1932) <u>______</u>, <u>The Spanish Inquisition</u> (1938) Solomon Grayzel, <u>The Church and the Jews in</u> the 13th Century (1966)

Discussion

We now turn to Jewish life in Christendom. Christendom is defined as the complex of institutions and practices that developed around Christianity as a faith. From an analysis of conditions in Christendom one cannot simply assume that they reflect the authentic teachings of Christianity. At the same time, since both Judaism and Christianity are historical religions and not abstract philosophies existing in a Platonic realm of ideas, one is entitled to an interest in the actual historic manifestations of such historic religions.

As you read the material in this unit, you ought to keep two points in mind. While it is, of course, your right to draw conclusions from what you find, it is important for you not to approach these matters exclusively from the point of view of a reader whose opinions reflect only the values of the second half of the twentieth century. It would be simply too naive to expect the ninth or the twelfth centuries to have our ideas of toleration. You ought to try to understand, even if not to approve, the frame of mind of persons living in other centuries. This is one of the most valuable skills that any education can confer. Secondly, you must understand that Jews were largely powerless during this period and that it is fascinating, though perhaps not very useful, to speculate on how Jews would have acted were they in the majority with power in their hands.

The legacy that Jewish life during the Middle Ages left behind is still very much with us, both as it affects Jews and Christians. The Emancipation and the Enlightenment changed many things, but attitudes of Christians and Jews to each other were not altogether erased. The Jewish sense of exclusion, of being an outsider to the dominant culture, of being subject to continuous persecution lingers, reinforced by the events of the twentieth century. And Christian hostility to Israel has also proven more resistant than might have been imagined. This unit deals with the social and political aspects, while the next will look into the more strictly religious aspect, of the relationship.

Study Questions

- What, generally speaking, was the legal status of Jews in Christian Europe?
- 2. What do you know about Christian converts to Judaism during the Middle Ages?

-29-

- Compare and contrast the conditions of Jews in Spain and Italy during the Middle Ages.
- Discuss Maimonides' attitude toward religions other than Judaism.
- 5. Discuss the effects of the First, Second and Third Crusades on Jewish life of the period.
 - Discuss the wearing of the badge by Jews during the Middle Ages.
 - 7. Discuss the expulsion of the Jews from England in 1290.
 - Discuss some disputation between Jews and Christians during the Middle Ages.
- 9. What were the origins of the Inquisition and how did it affect Jews?

10. Discuss the attacks on the Talmud during the Middle Ages.

Written Assignment

It has been said that Jewish life during the Middle Ages had its periods of stress, but generally was not nearly as bad as is generally thought. On the basis of your reading, do you agree or disagree with this statement? Explain your reasons. Unit IX

Reading Assignment

Required:	World pp. 101-182	2			
*. 	Margolis & Marx, <u>History of the</u> Jewish People pp. 479-599	Ĵ			
Optional:	Same as Unit VIII and				
	Oesterly, W.O. and Rosenthal, Erwin, <u>Judaism</u> and Christianity, 2 vols. (1937)				
	Edward A. Synan, Popes and the Jews in the Middle Ages (1965)				
5	Israel Abrahams, Jewish Life in the Middle				

Israel Abrahams, <u>Jewish Life in the Middle</u> Ages (1896)

Discussion

In this unit we continue our study of Jewish life in Christian Europe. Your assignment, the Marcus volume, includes a selection of documents that reveal aspects of Christian religious thinking about Jews and Judaism. As you read these documents, adopt a questioning attitude, since the historian cannot afford to accept anything at face value and must draw his conclusions cautiously.

Among relevant questions, a number come to mind. There is always the question: does this document give an insight into typical occurrences or does it represent the extraordinary? Very often, there is a great difference between pronouncements of Church Councils and the reality of everyday life. When official documents order separation between Christians and Jews, does this imply that there was, in fact, little separation, thus prompting the decrees, or did the decrees reinforce a separation that was very real without them? Most scholars agree that, generally speaking, during the Middle Ages the Papacy acted somewhat as a moderating influence as far as anti-Jewish excesses were concerned. Do you agree with this evaluation and, if so, how do you explain it?

In the Marx-Margolis volume you are reading a general overview of the period 1492-1786. Marx and Margolis are not writing only about Jewish-Christian relations, yet this does figure prominently both in your reading from them in this as well as the last unit. But it is good for you occasionally to step out of the exclusive concentration on the Jewish-Christian aspect of things and to view it in a broader, more historic context. An example is the Spinoza phenomenon. From one point of view, the life and thought of Spinoza has little to do with the history of Jewish-Christian relations since Spinoza was ultimately no more sympathetic to Christianity than to Judaism. Then again, he did come from a Marrano background and one can speculate whether the experience of being alienated first from Judaism and then from Christianity might have made him prefer the certainties of an abstract metaphysics as against the uncertainties of historical religions. If so, then the Jewish-Christian problem has broader ramifications.

Study Questions

 Why were the dates of Christian holidays (e.g., Easter and Sunday) separated from their Jewish dates?
 What was the Papal (e.g., Gregory the Great) attitude

to Jews? Did it vary greatly among the Popes? 3. How you explain the accusations of ritual murder?

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- Discuss the incidents of Talmud burning during the Middle Ages.
- 5. What was the Christian attitude to forcible conversion of Jews?
- 6. Discuss the Pfefferkorn-Reuchlin controversy.
- 7. Discuss Luther's early and late attitudes toward Judaism.
- 8. How was torture used to extract confessions from those suspected of secret Jewish practices?
- Discuss the life of Marranos after they were free to return to Judaism.
- 10. How were the Jews readmitted to England?
- What role did the church play in the life of Polish Jewry?
 Discuss the significance of Christianity in the life of Jacob Leibovicz (Frank).

Written Assignment

It has been argued that, while often the persecution of Jews during the Middle Ages was justified on Christian grounds, its real basis was social and economic. Do you agree? Discuss your point of view, citing as much evidence as possible.

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Unit X

-34-

Reading Assignment

Required: Jacob Katz, <u>Exclusiveness and Tolerance</u> (complete) Optional: Louis Finkelstein, <u>Jewish Self-Government in the</u> Middle Ages (1924)

Solomon Grayzel, The Church and the Jews in the XIIIth Century (1933)

G. Kisch, <u>The Jews in Medieval Germany</u> (1949) James Parkes, <u>The Jews in the Medieval</u> <u>Community</u> (1938)

Discussion

As we continue our study of the relation between Judaism and Christianity, we discover that, as a general rule, Christianity had much more to say about Judaism than Judaism about Christianity. The reason for this is quite clear. Christianity presupposes Judaism. No intelligible account of Christianity is possible without tracing its roots in Judaism. This is true not only by the standards of modern historical scholarship which insists on discovering the history of everything it touches, but even in accordance with Christianity's own self-understanding. The Gospels constantly quote from the Hebrew Bible and great care is taken to demonstrate that the events of the life of Jesus were predicted in the Hebrew Bible, whose standing as the word of God is presupposed by the New Testament. Judaism, on the other hand, can much more easily ignore these events, since it sees itself as complete rather than merely a preface to the New Testament. And, to a large extent, it did ignore Christianity.

Nevertheless, it could not do so completely. This was so because reality forced a Jewish encounter with the Christian presence. The fact that Jews and Christians lived side by side and had commercial relations came into conflict with established Talmudic law, which placed restrictions on the intercourse of Jews and Christians. Katz studies the evolution of Jewish law from the more restrictive regulations that could be practiced in a world where contact between Jews and non-Jews was relatively infrequent to a world in which the frequency of contact would have made the old regulations intolerable. To achieve this modification, Judaism had to remove Christianity from the category of heathen idol-worship and classify it as a religion acceptable, from the Jewish point of view, to be practiced by non-Jews. Katz's approach is not primarily theological. He sees this process as prompted primarily by social and economic factors rather than purely religious encounter. There is, of course, no question but that social and economic conditions played a part in the story. But is Katz overlooking the purely religious aspect? Do you detect a genuinely religious reevaluation of Christianity by R. Menahem Ha-Me'iri? You probably will not be able to reach a definite conclusion but the question is worth thinking about.

Study Questions

- Why, according to Katz, were Jews tolerated in Christian countries?
- 2. What were the main features of the Jewish attitude to Christianity as described by Katz?

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- 3. What were the main provisions of Jewish law that regulated relations with non-Jews?
- 4. What concessions did Jewish law make in the direction of softening restriction on social and economic relations with non-Jews?
- 5. How did Jewish law take into account the laws of the non-Jewish state?

6. What was the Jewish attitude to apostates and proselytes?
7. What were the chief Jewish attitudes toward Christianity expressed in the Jewish-Christian polemics of the

Middle Ages?

- 8. What were, according to Katz, the unique features of R. Menahem Ha-Me'iri's attitude to Christianity?
- Discuss the attitude of R. Judah Loeb of Prague to Christianity.
- 10. Discuss the development of the Jewish attitude toward the proselytizing of non-Jews by Jews.
- 11. Discuss Moses Mendelssohn's attitude toward Christianity and Christians.
- 12. What new elements entered relations between Christians and Jews after the French Revolution?

Written Assignment

It has been said that the formation of a Jewish attitude to Christianity is dictated by practical rather than theological considerations. Does your reading of Katz support this contention? Explain.

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Unit XI

Reading Assignment

Required:	Leo Baeck	Judaism and	Christianity	(complete)
Optional:		nstock-Huess stianity (19	y, ed., <u>Judais</u> 69)	sm Despite

Encyclopaedia Judaica article on "Gnosticism."

Discussion

In this unit we study one contemporary Jewish reaction to Christianity. In the case of Baeck, the reaction centers around his distinction between "romantic and "classical" religion. These categories are inventions of Baeck. The terms "romantic" and "classical" have been widely applied to music, art and literature but rarely religion. Baeck rests much of his case on applying these concepts to religion and arguing that Judaism is essentially a classical while Christianity a romantic religion. It is quite clear that Baeck prefers classicial over romantic religion.

The book you will read by Baeck deals both with the Gospels and the Epistles of Paul. You should try to discover whether the distinction between classical and romantic religion applies equally well to the Gospels and the writings of Paul or whether it applies more convincingly to the Gospels than to Paul. Does Baeck assign great significance to Paul's contribution to Christianity, or does he see Paul as someone who continues but does not materially change the teaching of Jesus? These questions will give you a perspective from which to read Baeck's essays.

-37-

If you can, you will probably find it profitable to read something about Gnosticism, the name of a number of secret religions which claimed knowledge of God, in connection with your work in this unit. Several of the features Baeck calls romantic can also be seen as Gnostic. This is particularly true of the escape from the world theme, which is, for Baeck, the most un-Jewish aspect of Paul's thought. Most scholars today agree that there were Gnostic elements in Paul's thought.

Baeck's interpretation of Judaism and Christianity is his own. It is one contemporary Jewish reaction, but by no means the only possible one. Franz Rosenzweig is another such interpretation. If you are really ambitious, compare Rosenzweig's interpretation in <u>The Star of Redemption</u> with Baeck's. You might find it very interesting.

Study Questions

- Discuss the evolution of the term "son of man" in Judaism.
 What are the two messianic conceptions that Baeck finds in Judaism?
- 3. What is different about Baeck's interpretation of Paul? How does his differ from Buber's?
- 4. What does Baeck mean by the "experience of mystery" and the "experience of commandment?"
- 5. What are the main points at which, according to Baeck, Paul breaks with Judaism?
- 6. Why, according to Baeck, is law so important in Judaism?
- 7. What is Baeck's definition of "romanticism?"

Of "romantic religion?"

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- 8. How does the romantic personality differ from the Kantian personality?
- 9. Why is faith so important for Paul?
- 10. What, according to Baeck, is classical religion?
- 11. How is sacrament related to romantic religion?
- 12. On what basis does Baeck argue that romantic religion undermines ethics?
- 13. How does romantic differ from classical messianism?

Written Assignment

On the basis of your reading, is Baeck's interpretation of Christianity fair? Are there "romantic" elements in Judaism that Baeck overlooks? Are there "classical" elements in Christianity that Baeck overlooks?

Unit XII

-40-

Reading Assignment

Required: A. Roy Eckardt, <u>Elder and Younger Brother</u> (complete) Optional: Gregory Baum, <u>The Jews and the Gospel</u> (1961)

Gote Hedenquist, ed., The Church and the Jewish People (1954)

John M. Oesterreicher, ed., <u>The Bridge: A</u> <u>Yearbook of Judaeo-Christian Studies</u>, various volumes

Discussion

Roy Eckardt has devoted much of his work to an examination of the theological foundations of Christian anti-Semitism as well as to the attempt to rethink the Christian attitude toward Judaism. The book that you are reading is helpful because it will give you information and evaluation of the attitudes of a number of contemporary Christian theologians toward Judaism. Eckardt agrees more with some than with others, but he presents fairly the positions of all.

One of the problems that concerns Eckardt and most of the Christian theologians he discusses is that of mission to the Jews. Christianity has traditionally been a missionary religion: it has attempted to bring the "good news" to as many persons as possible. The Jews have been of special concern, since their non-acceptance of Jesus as the Messiah has been one of the Church's great sorrows. In recent years, many Jews have believed that only if the Church abandons its missionary efforts can decent relations between Judaism and Christianity be established, since any missionary effort amounts to a denial of Israel's right to exist.

As you read this book, you ought to ask yourself what Jews have a right to demand of Christians. Do Jews have the right to ask Christians to stop believing that all men need Jesus or does that really amount to asking Christians to stop being Christians? Is mutual respect possible in spite of missionizing as long as no improper pressures are exerted? Or does missionizing inevitably lead to contempt and hostility? Eckardt's book is an excellent introduction to contemporary Christian thinking about Judaism.

Study Questions

- What unique characteristics does Eckardt attribute to anti-Semitism which distinguish it from other group hatreds?
- 2. What does Eckardt mean when he says that "Jews represent God" and that "in anti-Semitism the rebellion against the Lord is turned against his people?"
- 3. What connection does Eckardt find between anti-Semitism and the election of Israel?
- 4. What significance does Eckardt attach to the fact that the God of Israel is a God of time, while that of the pagans is a God of space?
- 5. What is Eckardt's attitude toward Bultmann's views about Judaism?
- 6. What, according to Eckardt, is Barth's attitude toward mission to the Jews?

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- Compare and contrast the attitude of George H. Tavard and James Parkes toward the relation between Israel and the Church.
- 8. On what grounds does Reinhold Niebuhr object to mission to the Jews?
- 9. How does Eckardt evaluate the Vatican II statement on Jews?
- 10. According to Eckardt, is there anti-Semitism in the New Testament?
- 11. What does Eckardt mean by the "unfolding convenant?"
- 12. On what grounds does Eckardt assert that "conversionism is a theological impossibility"?

Written Assignment

It has been argued that Christianity cannot give up its missionizing attitude toward Jews without being untrue to itself. Discuss and evaluate this statement.

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AJSWW:1s 74-750-143

THE AMERICAN JEWISH COMMITTEE

dato July 19, 1976

- Richard J. Fox, Paul S. Weinberg, Jules I. Whitman Murray Friedman
- Subject Cardinal Krol Applauds, Bill Ball attacks AJC Auxiliary Services Statement

I am enclosing a xerox copy of a story in the Catholic Standard & Times of July 15 on the above.

Before I even obtained a copy of the Catholic Standard & Times, I received a phone call from Bill Ball who expressed concern to me about the upcoming article. He told me that he had either been called or met Msgr. Foley, editor of the Standard & Times, who asked him his opinion of the AJC position. Ball emphasized that he had given Msgr. Foley his private opinion and Foley at no point indicated that he was going to use this as a news story. Ball claimed to be upset about this pointing out that he did not want a repetition of what had occurred earlier: the use of his criticism of the legal briefs of Jewish agencies in Church-State litigation for the development of religious animosities. He pointed out that AJC was claiming too much in describing its action as a breakthrough since we were only supporting what he believes reasonable people will accept: Auxiliary Services in public facilities. He indicated that it would be like having the Catholic church come out in support of the right of Jews to vote, he said.

He indicated that he was writing me a letter to express his concern about the situation. I indicated to him why we thought our action was important: that we could not on the basis of our action, become a part of any litigation against the Act unless, of course, it was implemented in a duplicitous manner. I pointed out that if the Act was challenged in the Courts we would have to decide whether we should support the Catholic church against such an attack which might come from other Jewish agencies. After he listened to this, he agreed that AJC's action was significant and wished that he had this explanation before. (So why didn't he ask me -- we have known each other for fifteen years -- and instead spoke out as he did?)

I am reciting the above in a factual manner but I cannot help noting the way in which Msgr. Foley is clearly exacerbating Catholic-Jewish relations. Note the headline, "Jewish Group's 'Aid' Support Called a Sham." Instead of highlighting Cardinal Krol's friendly response, he accents the negative.

Regards.

MF:h encl. cc: Benjamin S. Loewenstein Robert Cutler Arnold Harris

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St. 20, 2057

Jewish Group's 'Aid' Support Called a Sham

In a reversal of its public position, the national board of governors of the American Jewish Committee (AJC) has come out in support of tax-funded auxiliary services for children in nonpublic schools.

But, while the chairman of the AJC Philadelphia Chapter — which recommended the policy change — called it a "breakthrough" and John Cardinal Krol said he was "grateful," the man who fought in the U.S. Supreme Court for those services, attorney William B. Ball, said, "this is already what we're entitled to."

Ball, who has argued several constitutionality cases concerning aid to nonpublic schools, children and parents, told The Catholic Standard and Times, "What is described as a breakthrough is nothing of the kind.

"What this comes to is something described or made to appear as a concession when it is absolutely nothing. I think this is unfortunate."

The AJC's action, in effect, placed the sylency in support of the 1975 Pennsylvania state law which provides for diagnostic and remedial programs, guidance, counseling, testing and services for the improvement of the educationally disadvantaged. The tax-funded programs are available to all children, including those in nonpublic schools, provided the services are administered by public agencies in public facilities.

Previously the AJC position on state-aid to students in nonpublic schools had been limited to such publicly-financed programs as lunches and medical and dental services, along with the "shared time" concept.

"We consider this action by our national organization an important breakthrough," Philadelphia Chapter chairman Richard J. Fox noted, "in sensitizing ourselves and the Jewish community generally to the needs of parochial school children and their families, while, at the same time, insuring that such aid is permitted under the First Amendment to the Constitution and the historic separation of church and state principle."

However, Ball attacked the AJC announcement.

"If they want to make a concession, they would not be satisfied with becoming co-parties with anti-Catholic groups in a case such as Meek v. Pittenger, which was a suit to prevent meaningful auxiliary services.

"I believe," the Harrisburg, Pa. lawyer said, "that, if they are sincerely interested in intergroup relations, they should do what they are always asking us to do: come out against our enemies, such as Americans United for Separation of Church and State, who are blatantly anti-Catholic."

In contrast, Cardinal Krol said he was "most grateful" for the initiative of the Philadelphia Chapter of the AJC. He added, "This action, though quite limited in scope, is a significant step in recognizing that the children in parochial schools are entitled to share in the services which they have been receiving."

AJC Regional Director Dr. Murray Friedman declined to comment on Ball's response, but said the AJC would stand by Cardinal Krol's statement. The AJC has filed friend-of-the-court briefs in opposition to state-funded nonpublic school aid in all of the recent constitutionality cases which have gone to the Supreme Court.

"We would now be opposed to any litigation (against the current law), which I expect might come," Dr. Friedman said. "We would not file an amicus (friend-of-the-court) brief against the current state law, and that's what we think is new. We have in all the others."

Dr. Friedman said he couldn't speculate if the AJC would file an amicus brief in support of the law, should it face a court test.

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WILLIAM B. BALL JOSEPH G. SKELLY

PHILIP J. MURREN

TELEPHONE 233.7902 AREA COLE 717

July 16, 1976

Rabbi Marc H. Tanenbaum American Jewish Committee 165 E. 56th Street New York, New York 10022

Dear Marc:

Bishop Gaughan has graciously sent me a copy of your letter to him and of his to you in response. I have not had the opportunity to read the editorial to which your letter refers, but I believe I understand what is at issue in this correspondence.

I must say that, as I sat on the speakers' bench on that day of the Bicentennial meeting, I was completely startled to find you turning to what you described as the "Catholic agenda". This followed your excellent development treating of the history of religious liberty in the United States. My unease was accentuated when you stated that "for years, Catholic leadership has publicly advocated the abortion and other right-to-life issues as "Catholic" issues". This was most surprising, because Catholic leadership has done just the opposite: it has advocated these as issues of general concern. I cannot recall how many times I have read statements of Catholic leaders begging the public to understand that the abortion issue, for example, is not a Catholic issue. Instead it is a human rights issue, in their view. And there is by now an enormous literature clearly establishing that Catholics regard the issues of educational freedom and the right to life as indeed being issues basically linked to human rights. But if that is so, then your comparison with the Israel and Soviet Jewry issues (saying that they are "far more human rights" issues) is hard to maintain.

You also state that right-to-life groups' campaigns have "assured the alienation of most of the American people from your cause". This utterly ignores the fact that the right-to-life movement has been carried on, in the main, with intellectual argumentation. I am sure that you must

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be aware of the very extensive writings and testimony "pro life" which has thus far appeared. To say that the action of a handful of people who have taught about abortion in terms of extreme passion has "assured the alienation of most of the American people from your cause" seems patronizing and is damaging. It is like saying that, because of the Jewish Defense League's tactics, most Americans will inevitably be alienated from sympathy for Soviet Jewish emigres. I believe that the prime reason why there is not a more widespread support of the pro-life movement lies in the fact that people who favor abortion are deliberately intent on branding the anti-abortion sentiment as a "Roman Catholic" cause. I fear that you make very light of the sincere motives of Catholics (and others) who oppose abortion. You do not promote intergroup harmony by saying that a poster "showing a fetus with a dagger plunged through its heart" verges on pornography. You and I have both seen similar cartoons, films, posters, etc. dealing with Nazi brutality toward Jews. But you and I have yet to hear a Catholic leader calling that "pornography". Rather, it is our mutual duty to appreciate that there are good people who simply cannot tolerate, with other than violent reactions, what they consider to be extermination of human beings. It seems to me incredible that you, regardless of your personal convictions with respect to the morality of abortion, would not profoundly appreciate the fact that there are many other people who do deem it murder. In fact it seems to me utterly natural that a man or woman, of any religion or without any religion, could think of the being which a woman is carrying as something to be loved. When your wife was pregnant did you never have such feelings toward the being she was carrying - and did not those beings become the children about whom you chatted with me at the press conference? Thus is it utterly irrational that men and women could feel strongly against the destruction of such beings? But if it is a possibly valid sentiment, then are those people who have that sentiment to be branded as political ruffians, extremists, imposers of morality, promoters of division and enemies of harmony because they express themselves on the matter?

You call, Marc, for a dialogue, but, at the press conference following the symposium, you described the effort of Catholics to amend the Constitution as being a "second Prohibition movement". I have three comments: (a) Catholics have eagerly sought dialogue on these issues that is, discussion of the issues. We have welcomed it. (b) Surely you do not mean that dialogue ought to take the place of action in the public forum designed to secure what pro-life people believe to be the sanctity of human life in respect to abortion. Surely people <u>ought</u> to labor for better laws in all areas, and it is always a question of what is a "better"

law. But to tell any group of citizens to stay out of the legislative forum and the media when they believe basic rights are at stake, seems to me going a bit too far. You do not mean it to be overbearing, but that is the effect you create when you tell people that they must forebear from political action on behalf of matters that are deeply important to them. I think that the Evangelicals were entitled to try to get a Prohibition amendment, just as I feel that Jews are entitled to try to get America to contribute to Israel. (c) The Prohibition movement concerned the right to drink; the right-to-life movement concerns the right to live. The Prohibition movement was based on the false premise that drinking was responsible for the worst ills of our society. The pro-life movement is based on the obvious and simple fact that abortion kills those who would otherwise be born.

As to the issue of aid to children in religious schools, I appreciate the recognition of the problem which your paper expressed. But I am much upset by the fact that your organization has hailed as a "breakthrough" its statement on auxiliary services. The substance of that statement is that a parochial school child may have auxiliary services at a public school. Well, sure. As Leo Pfeffer long ago said, if a child can constitutionally enjoy all the services of a public school, he ought to be able to enjoy part of the services. What distressed me about the statement is that it is represented as a breakthrough, a declaration of a willingness to give on principle out of compassion for the needs of the children in question. But, Marc, there is nothing in the bag. I commented guite caustically on this, so I see, in the Catholic Standard & Times this week. (The editor, Father Foley, had not apprised me that I was speaking for publication when he and I discussed the AIC statement on the phone a couple of weeks ago. However, though I would not have volunteered a public statement quite that caustically, it expresses essentially what has disturbed me about the AJC policy statement.) I do not say that the statement is a contrivance devised to bamboozle Catholics. I cannot read the minds and motivations of the AJC authors of that statement. But, looked at objectively, it represents an awful failure to understand one's neighbor. It assumes that Catholics are mostly off-the-boat dolts, mental pushovers, who upon seeing such a statement, will go into cartwheels of joy. I believe that one problem which intergroup experts (hopefully not you, Marc) encounter is that they do so much imagining about other groups than their own, that they end up making ridiculous moves. I think that if you had shown that statement to a number of good, hard-headed Jewish business men, they would have said: "Baloney. Don't try that on Catholics. It will backfire." (And it has privately done so - very much.)

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Let me now tell you what I think would help Catholic-Jewish relationships. First, you have your own position on the education and right to life issues. Of course, I realize that there are some variations of opinion within Jewish ranks. But by and large the big Jewish organizations have a very firm and well known position on these issues. Lots of us can't begin to understand why you hold these positions, but we will not explore your motives. If you say that your conscience will hurt you if you do not speak out in the media, in the legislatures and in the courts against aid to children in parochial schools, our response has to be that no one should go against his conscience. Further, our response (as responsible Americans) has to be: you have every right to utilize the forum to advance your ideas. Then, however: please recognize our same right to do so. Respect our consciences. Respect our rights of speech, press and assembly and do not say that when we Catholics go to the forum we are any more "divisive" or improper than are you. That is my first point: mutual respect for the sincerity of others in seeking to advance their views, plus full acceptance of their rights in the public forum (and indeed without portraying them as rabid zealots for their refusal to substitute dialogue for responsible public action).

My second plank in a platform for intergroup harmony relates to bigots. You and I both know of organizations which constantly promote bigotry. The Catholic Church in the United States, in all of these struggles with respect to issues such as education and abortion, has never allied itself with any organization which is dedicated to racial or religious bigotry. But Jewish organizations have. I recall many years ago pleading with Jewish leaders in Pennsylvania that they <u>publicly</u> disassociate themselves from the redneck, anti-Catholic bigots of POAU and to condemn specific actions of those groups. They would not do so. I was left with the impression that they were quite quite willing to see Catholics hurt and weakened by such attacks. (Here I do <u>not</u> refer to Dr. Murray Friedman, an able and good man.) We have also pleaded with Jewish leaders not to express nail-biting "common fears" over "Roman Catholics" when dialoging with Evangelicals.

Thirdly, we ought not be patronizing or try to run one another's household. About the time you and I met in Kansas City, I had mentioned to our late mutual friend Rabbi Arthur Gilbert, that I felt that Jewish groups sometimes go too far in honoring, giving fellowship plaques, etc. to non-Jews. I had in mind such occasions as American Jewish Congress's

- 4 -

huge party for Justice Hugo Black on the eve of the School Prayer decision. Upon reflection, I regretted this statement. It was wrong of me to have assumed a motive on the part of such groups to put the honorees under obligation. If that is <u>your</u> way of communicating respect to people, I should respect that. Likewise there are matters in Jewish religious teaching which are not hospitable to Christianity. But those are <u>your</u> teachings, and it is inappropriate for us to recommend they be changed or muted. But so, too, is it inappropriate for <u>you</u> to press for changes in our liturgy - <u>e.g.</u>, the "Improperia" in our Easter liturgy or to publicly suggest that our Bishops' plan of action in respect to use of the public forum to combat abortion is "ill advised".

In due course, I may think of some other planks for an intergroup harmony platform and will pass them along for whatever value they might have. I am sorry we could not have talked longer at Philadelphia.

Very truly yours,

William B. Ball

WBB:dh

cc: Most Rev. Norbert F. Gaughan, D.D.

ARCHDIOCESE OF OKLAHOMA CITY PASTORAL OFFICE 4720 CLASSEN BOULEVARD P.O. BOX 18838 OKLAHOMA CITY, OKLAHOMA 73118

FOR YOUR INFORMATION Marc H. Tanenbaum

OFFICE OF THE ARCHBISHOP

Anonim P

May 18, 1976

Rabbi Marc H. Tanenbaum National Director Interreligious Affairs The American Jewish Committee 165 East 56th Street New York, New York 10022

Dear Rabbi Tanenbaum:

I was so pleased to hear from you and renew, by letter, our acquaintance begun with your visit in Oklahoma City.

Please forgive me for this somewhat tardy response to your letter but in the past three weeks I have been able to spend only about three hours at my desk due to a host of engagements, both in and out of Oklahoma.

I am very grateful to you for bringing to my attention your concern about references to Jews and Judaism in certain liturgical passages of our Catholic Liturgy. I am circulating your letter among the members of our Committee on the Liturgy and I know that they, too, will appreciate having the issue raised.

I have never seen the comment which appeared in the "Washington Post". The reporter telephoned me here in Oklahoma for the interview. As a result, I am not exactly certain what I was quoted as having said. However, it is good that the issue is now before us. Page two Rabbi Marc H. Tanenbaum

AM

I am most grateful to you for sharing with me the paper prepared for the Vatican Council.

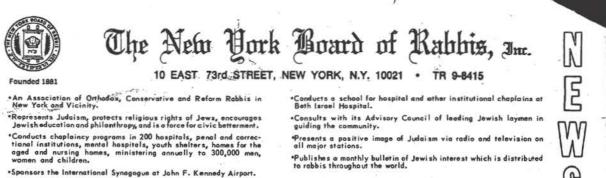
Assuring you, then, of my sincere interest in this problem and with both admiration and gratitude for your concern, I remain

Sincerely,

Juin

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Archbishop of Oklahoma City



*Directs The Brith Milah Board of N.Y. (Ritual Circumcision) which certifies Mohelim. *Created the world's only school for Mohelim at The Mount Sinai

n F. Kennedy Airport. al Circumcision) which (The chaplaincy and Brith Milah activities are made possible largely by a subvention from the Federation of Jewish Philamthropies of New York.)

Hospital. THE NEW YORK BOARD OF RABBIS, THE WORLD'S LARGEST REPRESENTATIVE RABBINIC BODY, SERVES THE WORLD'S LARGEST JEWISH COMMUNITY

March 10, 1976 FOR IMMEDIATE RELEASE

RABBI HAROLD H. GORDON, Executive Vice President

FOR IMMEDIATE RELEASE

RABBIS APPOINT RABBI TAMEMBAUM CHAIRMAN JEWISH-CHRISTIAN RELATIONS COMMISSION Rabbi Judah Cahn, president of the New York Board of Rabbis, today announced the appointment of Rabbi Marc H. Tamembaum, mational interreligious affairs director of the American Juwish Committee, as Chairman of the Jewish-Christian Relations Commission of the rabbinical body.

The New York Board of Rabbis is comprised of 1,000 Orthodox, Conservative, and Reform Rabbis and is the oldest and largest rabbinic organization of its kind in the world. It represents the religious and communal interests of the largest Jawish community in the world and cooperates closely with similar rabbinic organizations in practically every major center of Jawish population in the United States, and in other parts of the world.

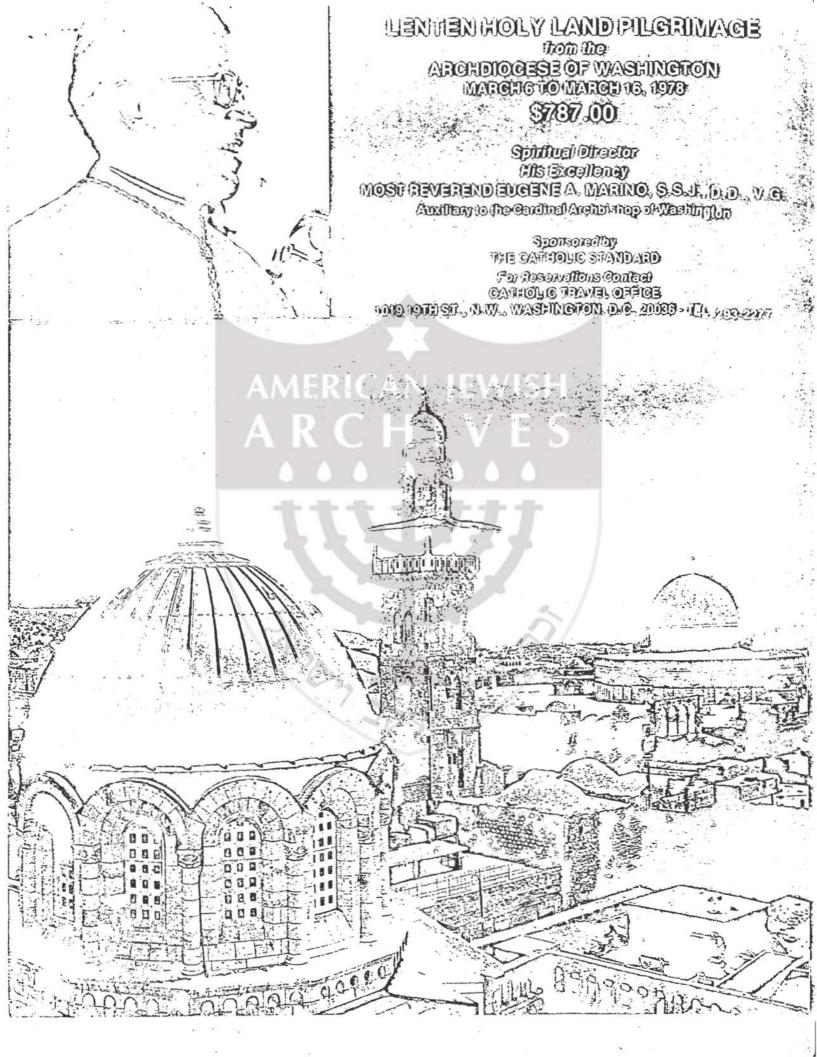
Rabbi Tenenbaum has been a pioneering leader and thinker in interreligious relations and social justice movements during the past 25 years. He was the only rabbi present during the deliberations of Vatican Council II from 1962-5, where he was frequently consulted by Catholic authorities and Protestant observers about the substance of the historice Vatican Declaration on Non-Christian Eeligions which condemned anti-Semitism and called for "fraternal dialogue" and "mutual respect" between Catholics and Jews.

Rabbi Tanenbaum has directed the landmark religious research studies examining intergroup content in Catholic, Protestant, and Jewish teaching materials in the United States, Italy, Spain, French-speaking countries, and Latin America. These studies have been the basis of the revision of negative stereotypes in the textbooks produced in the 1970's.

 $\mathbb{X}e$ has been involved with major Jewish scholars and religious leaders in national academic institutes and seminars with every major branch of Christendom.

Rabbi Tanenbaum also served as co-chairman of the first International Colloquium on Religion. Land, Nationalism, and Peoplehood, held at Hebrew University in 1970 which involved the participation of Muslims, Euchhists, Hindus, African religions, as well as Christians and Jews. He also served as co-chairman of the first International Colloquium on Judaism and Christianity held at Harvard Divinity School in 1966.

In announcing his appointment, Kabbi Cahn declared, "The N.Y. Board of Rabbis is gratified that a person of Rabbi Tanenbaum's outstanding record of achievement, dedication, and service has accepted our invitation to give us the benefit of his singular experience and unique leadership in our program for the promotion of understanding and collaboration between the major Jewish and Christian communities in this great metropolis. At a time when the nation and the city are confronted by such a barrage of moral and civic problems which threaten the vary future of our society, we hope that the Board of Rabbis, augmented by the knowledge and skills of able people such as Rabbi Tanenbaum, will be able to make a meaningful and constructive contribution to advancing the welfare of the Jewish community and of our entire cociety."



ARCHDIOCESE OF WASHINGTON

CHANCERY OFFICE 1721 RHODE ISLAND AVE., N. W. WASHINGTON, D. C. 20036

July 28, 1976

Miss Selma Baxt Assistant Director The American Jewish Committee 818 18th Street, N. W. Washington, D. C. 20006

Dear Miss Baxt:

Please allow me to acknowledge your letter of July 20th, which was addressed to His Eminence, Cardinal Baum. The Cardinal has read the letter and has asked that I respond to it.

Mr. Hodgson is not an official representative of the Catholic Church or of the Archdiocese of Washington. The opinions he has expressed or expounded on the stationery of the Catholic Travel Office of Hodgson Travel Service, Inc., are his own or those of his firm.

Insofar as I can determine, the legal title of Mr. Hodgson's firm is "Hodgson Travel Service, Inc." Apparently he maintains within his firm an office to solicit business from Catholic persons interested in making pilgrimages to various holy places. The maintenance of such an office should not be construed to be evidence of an official relationship with the Roman Catholic Church.

It is regretable that there is confusion generated by the letterhead that Mr. Hodgson uses. I am deeply disturbed that neither the Catholic Church nor the Archdiocese of Washington can compel Mr. Hodgson to alter either his personal opinions or the legal name of his firm.

With every best wish, Iam

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Sincerely yours,

+ Reugene a. marinopoj.

Most Rev. Eugene A. Marino, S.S.J. Auxiliary Bishop of Washington



SHINGTON CHAPTER e 740, 818 - 18th Street N.W. hington, D.C. 20006 298-8787

BERT A. FIERST, Chairman TON W. KING, Honorary Chairman 3. SIDNEY S. SACHS, Vice Chairman ES L. KUNEN, Vice Chairman IREN I. CIKINS. Secretary RY M. LINOWES, Treasurer NT COOPERSMITH, Director MA Z. BAXT. Assistant Director

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MAY 13-16, 1976, THE WASHINGTON HILTON

July 20, 1976

His Eminence William Cardinal Baum Archbishop Archdiocese of Washington 1721 Rhode Island Ave., N.W. Washington, D.C. 20036

Your Eminence:

Several months ago, you may recall seeing a letter that was sent to all United States Congressmen from John G. Hodgson, president of the Catholic Travel Office/Religious Travel Service. This letter detailed alleged incidents of torture inflicted on young Arab students by Israeli authorities. (A copy is enclosed.) At that time this letter was referred to the Archdiocese by the Jewish Community Council of Greater Washington.

We have just learned from AJC's Jerusalem Office that apparently Mr. Hodgson is responding to requests for help in planning trips to Israel by making referrals only to Palestinians and pro-Palestinians. recommends advance reading of PLO literature and encloses a copy of the statement prepared by the PLO delegation to the UN with respect to alleged acts of brutality inflicted on Palestinians. He makes no suggestions with respect to the government or people of Israel, not even Holy Places or Christian personalities living there, let alone the Jewish dimension of the land of Israel.

I have been in touch with Bishop Marino's office and it was suggested that you would want to know of this latest development.

We know that you will be as anxious as we are to have this misrepresentation stopped, both in respect to the substance of the allegations and in respect to any possible misinterpretation of the name of his firm implying that Mr. Hodgson is an official representative of the Catholic Church.

Sincerely,

Selma Baxt Assistant Director

ELMER L. WINTER, President =

BERTRAM H. GOLD, Executive Vice-President FICHARD MAASS, Chairman, Board of Governors # MAYNARD I. WISENER, Chairman, National Executive Council # THEODORE ELLENOFF, Chairman, Board of Trustees # MORRIS H. EERGREEN, Treasurer # EMILY W. SUNSTEIN, Secretary # GERARD WEINSTOCK, Associate Treasurer # Honorary Presidents: MORRIS B. ABEAM, LOUIS CAPLAN, IRVING M. ENGEL, ARTHUR J. GOLDBERG, FHILIP E. HOFFMAN . Honorary Vice-Presidents: NATHAN APPLEMAN, MRS. JACOB BLAUSTEIN, JACK A. GOLDFARB, ANDREW GOODMAN, EMERY E. KLINEMAN, JOSEPH KLINGENSTEIN, JAMES MARSHALL, WILLIAM POSENWALD . MAX M. FISHER, Honorary Chairman, National Executive Council Vice-Presidents: MRS. JAY S. BAUMAAN, Westchester: # JOHN SLAWSON, Executive Vice-President Emeritus # MAURICE GLINERT, Honorary Treasurer MONTON K. ELAUSTEIN, ESMIMORE, AVERN COMN, Detroit, EMANUFL DAWNETT, Westchester, WILLIAM S. FISHMAN, Philade'phile, HOWARD I. FPIEDMAN, Los Angeles; JEPOME L. GREENE, New York; LECNARD KAPLAN, Erstun; DAVID LLCID RPIEDER, Washington, D.C.; RICHARD H. LEVIN, Chicago: ABNOLD H. LNLEPMAN, Tuisa .

Jis Emminence William Cardinal Baum Page 2 July 20, 1976

enć.

cc: Bishop Eugene Marino Mnsgr. Ralph Kuehner-Rev. Maurice Fox

Daniel Mann, Jewish Community Council of Greater Washington Brant Coopersmith, Area Director, American Jewish Committee bc: M. Tanenbaum

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M. Ellerin

I. Terman



Catholic Irarel Office

Hodgson Travel Service, Inc.



(202) 293-7277

OFC Building + 1730 Rhude Island Avenue, N. W. + Washington, D. C. 20036

Dear Congressman;

I would like to draw your attention to an incident that could be dated for Nazi Germany of the early '30's. Alas, it was not Germany and not in the '30's but in Israel in April 1975,

Cible: HODGTRAVFL

It was in East Jerusalem on April 12 at 1:30 A.M. that Issa Tahhan and two other young friends, all Arab students, were taken into custody. They were not charged with any crimes, just thrown into jail and tortured.

Issa's father, who saw his son's genitals injured from the beatings, testifies to his son's condition a week after he was taken into custody in the middle of the night. These young men were moved from jail to jail, without their families. knowing of their whereabouts. It is a sad reflection on the treatment of Palestinians by the State of Israel.

All the evidence points to a persecution of the Palestinian minority under Israeli rule, Palestinians who rightly belong to that land now occupied by Israel a people whose homes and other property have been taken away by the same Jews who claimed retribution from Germany for the same crimes Germany was convicted as guilty in the 1930's and '40's.

Let the world know of the existence of these concentration camps and of thousands in Israel today imprisoned without charges, hearings or trial. Of course, the press does not or cannot see this, or maybe seeing it, they ignore it - as the Jews continue to accuse the world over what happened to them in the '30's and '40's. Someone said: "Let's not shake the boat" - well, it is time the press and other news media come out with the truth - tell both sides with honesty, equal time and presentation.

To return to these three young men of Palestine, on August 2 Issa Tahhan celebrated his nineteenth birthday. I visited his prison in the Carmal Range on August 3 and was allowed twenty minutes, accompanied by his uncle and cousin. On August 4 it would be four months since he was taken from his home in Jerusalem in the middle of the night.

No charges - no hearing - no trial date set - it could be six, twelve or twenty months before any trial or maybe just released without a hearing.

How sick is this country and its people? When God spoke to Poses of this "stiff-necked people" He had to know what He was talking about.

What now happens to these three young men who neither know nor at this point care what happens to them? They have suffered enough - they should not have suffered at all. They spoke of Palestine and were dragged out of their beds to be incarcerated in jails, without a hearing. No decent country would or should tolerate these conditions and the people should rise up in just anger. Let these three men either be charged and brought to trial or immediately freed. Let the World Tribunal - The International Court at the Hague - send a delegation to investigate at once every concentration camp and prison in Israel - if there are no charges, then immediate freedom should be sought for every Arab imprisoned.

The world should know of Israel's persecution of the Palestinians - camparable to the treatment the Jews received under the Nazi regime in Germany.

Let Israel return all properties and lands that belong to the Palestinians, and then together live in peace. This is the Holy Year - equivalent to a Jewish Jubilee Year. Why not free all prisoners and work for renewal and reconciliation.

Inf S. Hodgan Kill John G. Hodgson, K.H.S.

/John G. Hodgson, K.H.S. President, Catholic Travel Office/ Religious Travel Service Washington, D.C. 20036 John G Hodgson

THE AMERICAN JEWISH COMMITTEE

clate June 23, 1976
 to Brant Coopersmith
from M. Bernard Resnikoff

subject

This may be old hat for you, but it is news to me and I wanted to share it with you.

A diplomat in the North American Division of the Foreign Office showed me, in confidence, a copy of a May 12 letter written by Sir John Hodgson, Catholic Travel Service, 170 Rhode Island Avenue, NW, addressed to a Truman Stacey of Lake Charles, Louisiana.

In this letter, Sir John apparently is responding to requests for help in planning an itinerary to Israel. He makes referrals only to Palestinians and pro-Palestinians. He gives the names of Arab residents. He recommends the advance reading of the book by Felicia Langer. No suggestions whatsoever are made with respect to the Government or people of Israel, not even Holy Places or Christians personalities living in Israel. Finally, he encloses a copy of the statement prepared by the "Palestinian-Arab Delegation" to the UN with respect to alleged acts of brutality inflicted on Palestinians, which is pure rot.

I never heard of the Catholic Travel Service, but it seems to be not so much a travel service as a front for a propaganda program for hate. I would appreciate your telling me what you know about it, and I am recommending, unless you have done so already, that the work of this institution be monitored and appropriate action taken.

Regards.

MBR/eb cc: Morris Fine------Marc Tanenbaum----

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September 28, 1976 Bert Gold Rabbi A. James Rudin

Sometime ago Milton Himmelfarb received a request from Professor Hanns G. Reissner, Professor of History Emeritus of Queens College, City University of New York and currently Research Associate with International Biographical Archives and Dictionary of Central Europe Emigres, 1933-1945.

Professor Reissner is writing a book about outstanding German-Jewish industrialists and he is particularly interested in the career of Leo Simon. In the 1930s Simon, living in Paris, was the contact between Morris Waldman of the AJC and Joseph Wirth, a former chancellor of the Weimar Republic. Wirth was a leading Catholic layman and had many contacts with the Vatican as well as the Austrian, German and Polish Catholic Churches.

I have looked at much of the material that covers the period from 1934-1939. It is in three languages (German, French and English) and it is clear that Waldman used Simon as a gobetween with Wirth. The intention was that Wirth could fight anti-Semitism and bring about some positive changes within the European Catholic Church in those critical years. Naomi Cohen in her book "Not Free to Desist" specifically mentions Wirth's role (see enclosure).

In looking over the material some important names appear such as Felix Warburg, Lewis Strauss, George Shuster, Cardinal Pacelli (in 1939 he became Pope Pius XII), Cardinal Innitzer of Vienna and Cardinal Verdier of Paris. Other names include U.S. Ambassador to Austria, Messiersmith, and Neville Laski and others.

In general Mrs. Cohen's description of the project is quite accurate and in fact she calls Joseph Wirth "an informant" for the American Jewish Committee. Reading of the material indicates that the AJC attempted to influence the Vatican and other high Catholic leadership by retaining the services of people like Chancellor Wirth.

I have shared this information with Marc Tanenbaum and he suggested that I prepare this memo for you. I am somewhat ambivalent about releasing the material to Professor Reissner. On the one hand the role of Leo Simon and Joseph Wirth is already public knowledge but on the other hand I am not sure how much of AJC's involvement, particularly with Cardinal Pacelli and other Catholic leaders, should "go public" at this time. There are literally hundreds of letters, documents, memos, telegrams, etc. and I am not clear what our policy is in this matter. What do you think?

AJR:FM Encls.

cc: Milton Himmelfarb Ruth Rauch Helen Ritter Rabbi Marc Tanenbaum,

NOT FREE TO DESIST 178

dissemination through pamphlets, periodicals, and radio broadcasts. The Amsterdam and Paris bureaus also carried out the political and diplomatic moves decided on by the Jewish leaders of various countries.

Morris Waldman, who pressed the idea of a Jewish brain Itust, despite fears of feeding the myth of an international Jewish conspiracy, sought out additional foreign contacts for the Committee. The officers of the Joint Distribution Committee were among the Committee's chief advisers. A particularly close relationship was maintained with leaders of the Joint Foreign Committee: Sir Osmond d'Avigdor-Goldsmid and Neville Laski. Jacob Landau, director of the Jewish Telegraphic Agency, often represented Waldman in international dealings. Special informants reported directly to Waldman: journalist Edward Kleinlerer; Leo Simon, a former German industrialist; and Joseph Wirth, an ex-chancellor of the Weimar Republic.

Waldman supplemented a voluminous, though often veiled, correspondence with these men by periodic trips which he and his assistant, Sidney Wallach, made to the continent. He regarded Wirth's help as especially valuable, for Wirth, a Catholic, seemed the most logical person to approach the Vatican and the clergy in Eastern Europe. Indeed, Waldman later credited him with convincing Pius XI to issue the famous encyclical Mit brennender Sorge (With Burning Sorrow), an eloquent condemnation of the Nazi horrors. Though employed by the Committee, Wirth was instructed "not to give the faintest impression that he had any special Jewish interest. ... His interest was purely that of a Catholic and a Democrat, ... [and] his efforts to enlist the sympathy of influential individuals and bodies must be purely on the basis of Catholicism and Democracy." Wirth not only was to impress on the Vatican that anti-Semitism discredited the church, he also was urged to point out that it led to the weakening of Christian loyalties.

The American Jewish Committee followed with growing alarm developments in Central and Eastern Europe. Hitler was

The Nazi Fury 179

a menace to Austria and Danzig; the plight of the Jews in Poland and Rumania grew steadily more intolerable. AJC hoped that Austria might be kept from Germany's clutches, and on the advice of high American officials it initiated a last-ditch drive to bolster Austria's trade so as to strengthen her ability to resist Nazi advances. Searching desperately for a way to stop the Nazis, the Committee even considered briefly supporting a Hapsburg restoration, an idea which still had some currency in Vienna. To bring a measure of reassurance to the apprehensive Jews of Danzig, AJC and its European allies contributed funds for counter propaganda. Similar contributions were made to the nonsectarian Commission for the Defense of the Rights of Jews in Eastern Europe.

In Rumania and Poland domestic anti-Semitism threatened to cause incalculable suffering even before their capitulation to Germany. The growth of discrimination in those countries during the 1920s was now abetted by the racist teachings of the Nazis. Returning from a trip to Europe in 1935, Waldman reported on increasing restrictions on Jews in schools, in the professions, in political life, and in industry. After Poland signed a nonaggression pact with Germany, the Poles began to talk openly (with echoes from Rumania) about how they could end anti-Semitism by the forced emigration of large numbers of Jews.

The Jewish organizations were at a loss as to how to stem this tide. It was futile to invoke the peace treaties, for not only had Poland repudiated the minority-rights agreements in 1934, but the League of Nations had become no more than a faint shadow of Woodrow Wilson's grand design. Approaches to the American government and to Polish envoys helped little; events in Germany had revealed Jewish impotence, and East European leaders no longer responded as seriously as they once had to expressions of disapproval by foreign Jews. Besides, Polish Jews asked wouldbe intercessors not to protest to their government, because they fcared that such action would impugn their own avowals of patriotism.

NOT FREE TO DESIST 214

Meantime, the Committee tried to estimate how many American Jews were in the Communist party and how many Jewish Communists were deported. Anti-Communist pressure rose during the election campaign of 1936, when the Roman Catholic Church said communism was its chief adversary. Pope Pius XI called on Catholics all over the world to organize in the Pro Deo movement to fight communism; Cardinal Pacelli's visit to the United States allegedly was connected with this effort. As a symbol of the movement the Catholics, in cooperation with the other faiths, sought to erect a gigantic statue of Jesus in Washington, D.C. The project caused the Committee no little concern; to withhold cooperation meant alienating the church, perhaps lending credence to Jewish/Communist charges. On the other hand, the Pro Deo movement suggested an alignment of the church with Fascist forces. Not only was the Committee disturbed by the church's relation to the rulers of Italy, Germany, Austria, and the rebel forces in Spain, but it also noted the American church hierarchy's strong stand against communism while playing down the totalitarianism of the Fascist states. How then, for all its aversion to communism, could AIC join in a movement which seemed to underscore Hitler's own anti-Communist crusade? Furthermore, could AJC risk joining a Catholic-controlled movement? How would the American Jewish community react to its cooperation with the Pro Deo forces?

In the tense weeks before the elections, one reassuring fact emerged. The large body of Protestant opinion in the United States, particularly the Federal Council of the Churches of Christ, was unswayed, and was even irritated, by the Catholic move. Thus if AJC rejected an invitation from the Catholics, the Jews would be in good company. The Committee planned its moves cautiously. Lewis Strauss and Joseph Proskauer had an appointment with Cardinal Pacelli (arranged before the Pro Deo development to discuss possible church action to counter ritual-murder charges, the *Protocols of the Elders of Zion*, and anti-Semitism in the Catholic countries of Central and Eastern

Bigotry and Defense, American Style 215

Europe.) Should the cardinal suggest Jewish participation in the anti-Communist drive, it was decided, Strauss and Proskauer would offer the names of *individuals* (but not organizations) who might be willing to join a broad *religious* movement to fight atheism. Years later Lewis Strauss did not recall the Pro Deo movement as a topic of discussion with Cardinal Pacelli. AJC involvement in the church campaign ended after that interview, but the Survey Committee continued to watch for anti-Semitic trends in Catholic drives against communism.

VI

Tirades linking Jews with a Communist conspiracy did not cease with the 1936 elections. Anti-Semites received a tremendous boost in 1938, when Father Charles E. Coughlin openly converted his National Union for Social Justice into an anti-Semitic organization. The Canadian-born priest of Royal Oak, Michigan, who reached millions through his weekly broadcasts and his newspaper, *Social Justice*, had long broken with the New Deal and strongly supported fascism. Coughlin's prejudice was revealed in earlier attacks on Jewish bankers and labor leaders and in his advocacy of silver as the "gentile metal," but for a long time he disclaimed any anti-Semitic beliefs. When individual Jews criticized him for certain remarks, he indignantly lodged a complaint with the Anti-Defamation League.

AJC had watched Coughlin's activities since 1934 and had advised Jews neither to support nor to challenge him. However, after Social Justice reprinted the Protocols of the Elders of Zion in 1938, Father Coughlin could no longer be ignored. But Jews could do little about him, for he seemed virtually invulnerable. His popularity grew despite the criticism of prominent Catholic clergy and laymen. Joseph Wirth, AJC's closest contact with the Vatican, added his condemnation, but to no avail. Even the Dies Committee steered clear of Coughlin, reasoning that to question

DEPARTMENT OF THE AIR FORCE HEADQUARTERS AIR RESERVE PERSONNEL CENTER 3800 YORK STREET DENVER, COLORADO 80205



1 JUN 1976

Rabbi Marc Tannenbaum American Jewish Committee 165 East 56th Street New York NY 10022

Dear Rabbi Tannenbaum

The attached agenda for the forthcoming Air Reserve Forces Chaplain Bicentennial Training Conference is forwarded for your information. The conference will be held at the Stapleton Plaza Motor Hotel, which is adjacent to the airport. The Inn shuttle bus is available for immediate transportation. We have made a room reservation for you for the nights of 23 and 24 June.

Although your presentation is scheduled for Thursday, 24 June, we cordially invite you to attend any or all activities throughout the conference. Please inform us regarding your arrival time. Our toll-free line is 1-800-525-9984. The attached open Transportation Request can be taken directly to the airline counter and exchanged for a round-trip ticket. You may wish to make your own reservations.

The names, addresses, and phone numbers of your colleagues are:

Dr. Edwin S. Gaustad Department of History University of California-Riverside Riverside CA 92502 714-787-1012 The Rev. Colman J. Barry, O.S.B. Catholic University of America, Box 365 Wash DC 20017 202-635-5640

The announcement of your presentation and participation has created unusual excitement and enthusiasm among our chaplains. May every blessing attend you as you prepare for this momentous occasion.

Sincerely

HANS E. SANDROCK, Ch, Col, USAF Command Chaplain

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1. Agenda

2. Transportation Request

3. Invitational Orders

AIR RESERVE FORCES CHAPLAIN BICENTENNIAL TRAINING CONFERENCE

21 25 June 1976

Monday, 21 June

1100		Report/Register/Check-in					
	- 22					chaplains,	and
		Chaplain C	Candida	tes)*	14	-	

- 1200 Lunch (no host)
- 1300 Bus to Air Reserve Personnel Center
- 1330 Greeting: Brig Gen James E. Dalton, Commander, ARPC
- 1340 ARPC Multi-media Command Briefing
- 1400 Reserve Terminology Briefing
- 1440 Master Personnel Records Review
- 1530 Return to Hotel
- 1600 Films "Air Force Now The Chaplaincy" "The Air Force Chaplaincy - Where the Men Are"
- 1700 Free time

Dinner

1900 ARPC/HC Briefing

Discussion

2030 Adjourn

Tuesday, 22 June

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0830 Briefings: Career Progression

Proficiency Training Standards

*ANG Chaplains will follow separate agenda 1200 hours, 21 June - 1200 hours, 22 June.

- 0945 Break
- 1000 Administration Briefing
- 1130 Lunch (no host)
- 0800 1200 Report/Register/Check-in (Mobilization Augmentees, Category B)
- 1300 Greeting: Brig Gen James E. Dalton, Commander, ARPC
- 1305 Address: Ch, Brig Gen, Thomas M. Groome, Jr., Deputy Chief of Chaplains, USAF
- 1400 AF/HC Briefings: Personnel Policies

Professional Programs

- 1445 Break
- 1500 Consult with Ecclesiastical Endorsing Agents
- 1745 Refreshments
- 1830 Banquet

Address: The Honorable Thomas C. Reed, Secretary of the Air Force

Wednesday, 23 June

- 0800 Morning Prayer
- 0830 New Air Reserve Forces Chaplain Regulation
- 0945 Break
- 1000 Introduction to the Armed Forces Hymnal: Ch, Col, James Chapman
- 1045 Master Personnel Records Review

1200 Luncheon

Address: Brig Gen Edward Dillon, Deputy Chief, Air Force Reserve

- 1400 Servicement's Benefit Plan/Servicemen's Group Life Insurance
- 1445 Break
- 1500 The Role of the Air Reserve Forces Chaplain

Panel: Command Chaplain/Base Chaplain/Chaplain Mobilization Augmentee/ANG Chaplain

- 1600 Bicentennial Film
- 1630 Adjourn

Thursday, 24 June

0800	Morning Prayer
0830	Religion in America - Father Colman J. Barry, O.S.B.
0930	Discussion 0 0 0 0 0
0945	Break

- 1015 Religion in America Dr. Edwin S. Gaustad
- 1115 Discussion
- 1145 Lunch (no host)
- 1315 Religion in America Rabbi Marc Tannenbaum
- 1415 Discussion
- 1430 Break
- 1445 Religion in America Futureology

Father Colman J. Barry, O.S.B. Dr. Edwin S. Gaustad Rabbi Marc Tannenbaum

- 1545 Discussion
- 1600 Adjourn

- Refreshments 1745
- 1830 Banquet

Address: Dr. Oswald C. J. Hoffmann

Friday, 25 June

- 0800 Morning Prayer
- 0830 Administration
- 0945 Break
- Conference Summation/Adjourn 1000



CHANUKAH 1976

WINS RELIGION COMMENTARY

RABBI MARC H. TANENBAUM* OF THE AMERICAN JEWISH COMMITTEE

On Sunday evening, Dec. 4h,

This coming Thursday evening at sunset, the Jewish people throughout the world will kindle the first Chanukah candle, thereby inaugurating the observance of the joyous eight-day Festival of Lights. The Chanukah lights commemorate the victory of the small band of Maccabees who, in the year 167 before the present era, drove the hordes of Syrian troops from the soil of Palestine. In effect, the Maccabean victory was the first triumph in the struggle for religious freedom and pluralism in the history of mankind. Scholars tell us that the Syrian emperor, Antiochus, was less interested in destroying Jews than in uprooting Judaism. He embarked on a ruthless campaign of suppressing the Jewish religion and culture, and tried to impose emperor worship, pagan idols and cults in the holy city of Jerusalem. To faithful Jews, these alien ways were ultimate offenses to everything that gave meaning to their lives, and they rather suffered martyrdom than deny their God and their sacred traditions.

That same Maccabean will to resist oppression and to sacrifice for the right to be oneself, in one's own terms, is nowhere more alive today than among thousands of Jews and Christians in the Soviet Union. The Soviet campaign to impose forced russification and atheism on Jews and Christians is a page out of the Syrian Emperor Antiochus' guidebook to imperial totalitarianism. But the spirit and the example of the Maccabees is undying and contageous. As the light of freedom prevailed in those days, so will it in our own time.

*Rabbi Tanenbaum, who is National Director of the Interreligious Affairs Department of the American Jewish Committee, presents a weekly commentary over WINS-Westinghouse Broadcasting System. north shore congregation israel

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HERBERT BRONSTEIN Rabbi

August 19, 1976 23 Av 5736

Rabbi Mark Tannenbaum 165 East 56th Street New York, New York 10022

Dear Mark:

I think you might like reading my Rockefeller Chapel sermon published in the University of Chicago Divinity School Journal, "Criterion." It refers to an event which you arranged in my Temple in Rochester.

Others recognized the reference and have written me about it and it occurred to me that you may be interested in it.

5210 12ho SUL

Cordially.

Rabbi Herbert Bronstein

HB:ff Enc.

TULSA METROPOLITAN MINISTRY

125 West Third Street, Tulsa, Oklahoma 74103 (918) 582-3147

TMM JEWISH-CHRISTIAN UNDERSTANDING TASK FORCE

(Formed by TMM in May, 1976)

1976-77

- Support of Soviet Jewry including clergy-sponsored ad in local newspapers; discussions with Sr. Ann Gillen, Director of the National Interreligious Task Force on Soviet Jewry; and correspondence with Soviet refusniks.
- 2. Secured TMM Board opposition to the Christian Yellow Pages.
- 3. Actions related to continuing religious practices in the public schools.
- 4. Education programs on both Christian and Jewish holy days, religious perspectives on death, etc., discussion with Scholar in Residence from Israel, seeing and discussing "The Gates of the Forest," and "The Voyage of the Damned."

1978

- 5. Initiated the idea for and co-sponsored a major Holocaust Conference held in Tulsa (Irving Greenberg, John Pawlikowski, Franklin Littell, John Scali, Gerda Klein, original choreography, etc.).
- 6. Co-sponsored a Christian-Jewish Solidarity Walk involving some 500 people with yellow Star of David armbands worn by Christians.
- 7. Initiated congregational discussions on the Holocaust television program.
- Adopted a statement urging government officials to act on the plight of Indochinese refugees.
- 9. Issued a statement condemning the action of a religious group which harassed Jewish worshippers at a synagogue on Yom Kippur.
- Participated in meetings dealing with public school practices related to religious minorities.
- 11. Participated in the National Christian-Jewish Relations Workshop in Los Angeles.
- 12. Education programs including discussions with Rabbi Marc Tanenbaum and Dr. Baruch Gurevitz.

- Initiated and co-sponsored a community-wide interfaith Yom HaShoa Service in memory of victims of the Holocaust.
- 14. Co-sponsored an interfaith conference, The Promise of the Holy Land -Zion and Zionism, which brought together national Jewish, Christian and Islamic scholars with Tulsans.

- 15. Initiated TMM-sponsored interdenominational coordination of Indochinese refugee sponsorship and resettlement activity in Tulsa (resulting from studies of the Holocaust) which led to a TMM Refugee Resettlement Task Force.
- 16. Supported the Tulsa Public School's Board of Education in its effort to deal constructively with the area of religion and public education.
- 17. Helped with preparation of and obtaining sponsors for a newspaper ad urging aid for the plight of starving people in Cambodia.
- 18. Conducted a Seder Orientation for Christians and participation by those persons in Seder observances of host families.
- 19. Arranged for Director of Jewish-Christian Relations office of National Council of Churches to discuss developments with ecumenical agencies changing to interfaith (interreligious) status including conducting of a survey (at the annual meeting of the National Association of Ecumenical Staff).
- Education Programs on areas such as Black-Jewish relations and discussions with James Rudin, Josef Geva and Irvin Frank (member of President's Commission on the Holocaust).

1980

- Initiated and serving as primary sponsor for a major conference on The Religious Roots of Anti-Semitism to be held in Tulsa September 22-23, 1980.
- 22. Conducted an annual Yom HaShoa service and distribution of Yom HaShoa worship materials for clergy to use in congregations.
- 23. Initiated and co-sponsored a soup and bread supper for Tulsa congregations in response to starvation in Cambodia (Kampuchea), proceeds going to Cambodian aid.
- 24. Continued actions on the issue of religion and public education.
- 25. Secured significant Jewish participation in a TMM study on The Community of Women and Men in the Church, a project of the World Council of Churches.
- 26. Participated in the National Christian-Jewish Relations Workshop in Dallas.
- 27. Educational programs included discussions on participation in a meeting of Jewish and Christian participants sponsored by the American Jewish Committee and the National Council of Churches, trips to Israel and perceptions of a scholar in residence.

-Bruce Theunissen, 4/80

NC NEWS SERVICE -25-

Friday, May 14, 1976

13 - 5/14/76

With 23 - 5/13: WASHINGTON -- Strong anti-Catholic feeling...) JEWISH OFFICIAL COMMENTS ON FATHER GREELEY'S CHARGES (300)

By John Maher

. . . . やたいや 支持者 ノング liek, P. C. Herri Handeb and and WASHINGTON (NC) -- An official of the American Jewish Committee 14... Large ... boldtig Jefese e-bernditer (AJC) conceded that there was some truth to a Catholic sociologist's 5.4.17 3.4 0 (自美)合气 12 17 5 charge that strong anti-Catholic feeling exists in the Jewish community but denied that nothing had been done to counteract that feeling. "There is an issue there," Rabbi Marc H. Tanenbaum, the AJC's national interreligious affairs director, said in an interview. "The overall movement" in Catholic-Jewish relations, he added, "is good but within it there are issues we have to face." 1. 1. 1 Mail 2011 111 acception success. Rabbi Tanenbaum commented on an address given a day earlier rolatification of bold" ables musiceret locas .Kbuit test? to the annual meeting of the AJC by Father Andrew Greeley, director Jepier torahing source thrist and Christians. Today insta at 13035of the Center for the Study of American Pluralism at the University terior lie defendent til vitigizeigig om averal og appresenter evidepen s of Chicago's National Opinion Research Center (NORC). salbuja vishnoosa bis

(MORE)

NC NEWS SERVICE -26-

Friday, May 14, 1976

"There is a strong and powerful anti-Catholic feeling in the Jewish community, ... Father Greeley had said. To support his contention, the priest-sociologist had cited Jewish opposition to government aid to Catholic schools, Jewish participation in propagation of the stereo-type of the white ethnic recist chauvinist hawk and Jewish participation in discrimination against Catholics "at the upper levels of America's elite culture."

Rabbi Tanenbaum stressed that Father Greeley had also called the general relationship between American Catholicism and American Judaism "excellent."

"There is no question," the AJC official acknowledged, "that there exists among some in the Jewish community suspicion and even hostility to elements in the Catholic Church. You can't have a community like the Jewish community which is historically conscious and aware. of the persecutions in Western Christian civilization over 1,900 years and expect that awareness to disappear with a sweep of a wand as a result of developments of the last 10 years. It's going to take more than 10 years to overcome those memories.

"There is a tendency to generalize, to impute collective responsibil-

ity to present-day Christians for the past," Rabbi Tanenbaua continued. "This is as morally untenable as holding Jews responsible 5:42 collectively for the death of Christ. That group-think is destructive [14] A. Switt M. S. Gall, C. U. M. HERKER and fundamentally immoral and irrational.

Mean Alter of the "To the degree that he (Father Greeley) raised that question, e talerile paras chic buttle pass he performed a useful service," the AJC official added. But he denied Father Greeley's assertion that Jews have never ないなどのないのでもないで、 1711432 じゃぶかいせいちゃかり faced the problem of anti-Catholicism.

No mana daga sherar ta gala Art 5 of 52. Rabbi Tanenbaum recalled that in the 1950s the Jewish community and the AJC "undertook a study of Jewish textbooks, of what we were teaching about Jesus and Christianity." The study was undertaken, he said, because "we knew that it was bad to try to teach the superiority A 204 6 0 20.24 5.1 A 12 - * ាន នៅក្នុងស្រុងជន of your religion by denigrating others."

That study, Rabbi Tanenbaum said, "led to a revolution in Withing window herver he dow and to chicked levine ert to 107 100 Jewish teaching about Christ and Christians. Today there is hardly of the Center for the Study of American Plensings at Ltf University a negative reference to Jesus and Christianity in Jewish elementary . (OREM) herred foresser nothicly iscolved a precision to and secondary studies.

Rabbi Tanenbaum also disputed Father Greeley's contention that Jews regard the issues of Israel and Soviet Jewry as ones of "surpassing moral excellence" while de-emphasizing the plight of Catholics in Northern Ireland or in eastern European countries.

-27-

The AJC, Rabbi Tanenbaum said, "has been involved in a number of efforts, some of them quiet, to bring about a constructive resolution to the problems of Northern Ireland." He said he has been in communication with Jesuit Father David Bowman, director of the National Council of Churches' Ireland Program, about "bringing influence to bear on members of Congress' concerning British control of Northern Ireland.

Rabbi Tanenbaum said Jewish groups have also sponsored receptions to raise funds for ecumenical centers in Ireland to promote better interfaith relations there. "We won't go the IRA (Irish Republican Army) route of raising money to buy guns for more terrorism," he said.

"The real issue," the AJC official went on, "is not why Jews care so much about Israel, but why so many American Christian people care so little about what happens to their brothers and sisters in Ireland. I don't see many American Catholics losing sleep over it.

"Caring people should be deeply agitated over what they can do to contribute to a resolution of the problem."

Rabbi Tanenbaum also rejected Father Greeley's assertion of a lack of concern among Jews about anti-Catholicism with regard to the issue of government aid to parochial schools.

"We have been concerned about the polarization that has taken place," the rabbi said. "The AJC is aware of how much the parochial school movement has meant to the preservation of the Catholic tradition and values. I was raised in the Jewish parochial school movement and I owe much of what I am to that movement."

But, he continued: "Religious liberty is a distinctive achievement of American democratic society. Far too many Americans of all groups have taken for granted what separation of church and state has meant for democracy, pluralism and the religious groups themselves."

(MORE

Because of separation of church and state, he said, religious wars have not taken place in the United States, and voluntary participation

in church activities and voluntary financial support of churches are higher than elsewhere in the world.

The AJC, Rabbi Tanenbaum, has sought ways to preserve separation of church and state while relieving the financial hardships suffered by parents who send their children to nonpublic schools and insuring high-quality education for children in nonpublic schools.

He pointed out that the AJC's national domestic affairs committee has endorsed the provision of auxiliary services, various forms of remedial education, which government funds to nonpublic school children. An AJC committee, he said, is exploring other ways in which aid can be provided to nonpublic school students and their parents without violating the principle of separation of church

15

and state.

DOMESTIC SERVICE

-17-

ANDREW GREELEY CITES PROBLEMS IN CATHOLIC-JEWISH RELATIONS

By Religious News Service (5-13-76)

WASHINGTON, D.C. (RNS) -- A prominent Roman Catholic priestsociologist said here that while "the general relationship between American Catholicism and American Judaism is excellent," there are still certain "flash point" problems between the two faith communities.

Father Andrew M. Greeley, of the National Opinion Research Center at the University of Chicago, told the Interreligious Affairs Commission of the American Jewish Committee that "there is no decline in the overwhelming Catholic support for the American alliance with Israel."

He added, however, that despite the general good feelings between the two communities, he has found data indicating that "pro-Catholic feelings among Jews have declined in the last decade while pro-Jewish feelings among Catholics have either held steady or increased."

At the present time, Father Greeley said, "there seems to be stronger pro-Jewish feelings among Catholics than vice-versa. Our data sets do not enable us to explain this change, or even to hazard a guess as to what implications it might have for the future."

He expressed the personal opinion that "it may be part of the more general phenomenon of scapegoating Catholics that I think has been going on in American society for some time now."

Father Greeley emphasized that anti-Catholic sentiment "is not a specific Jewish phenomenon," and called for joint research by representatives of both communities on the subject.

At the same time, he pointed out that "there is no such thing as one Catholic or one Jewish community" in the United States. Rather, the sociologist said, there is "a wide plurality and diversity of viewpoints, interests, values and goals" among members of both groups.

Father Greeley asserted that "there are flash point problems when some Jewish intellectuals -- probably a small minority -- engage in behavior which many non-Jewish intellectuals also engage in."

As one Grample, he reported that "there is a strong tendency among many Jews to ignore, deny or minimize the immense importance that the Catholic parochial schools have made to the success and selfconfidence of the ethnic immigrants."

The sociologist declared that "there is still substantial discrimination against Catholics, particularly practicing Catholics, at the upper levels of America's elite culture."

Father Greeley acknowledged that Jews did not create this attitude and "are probably almost as much victims of it themselves as are Catholics." But, he added, "it must be said in all candor that some Jews aid and abet it and continue to propound the myth of Catholic intellectual inferiority."

(more)

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RELIGIOUS NEWS SERVICE

DOMESTIC SERVICE

-18-

TEURSDAY, MAY 13, 1976

Although the sociologist acknowledged that "not even a large majority of Jews are anti-Catholic," he stressed that "yet some are -- unless" you wish to argue that Jews alone of humankind are free from bigotry."

Father Greeley said that since the Second Vatican Council Catholics have acknowledged the existence of anti-Jewish feelings. But, he said, "as far as I can see, there has been no reciprocity at all from the Jewish side. I wonder if there ever will be." The sociologist declared that he was "unaware of any Jewish scholar who has been monitoring anti-Catholic attitudes among Jews."

In conclusion, he commented, "I do not think there is a crisis in Catholic-Jewish relationships; I think rather that there are certain problems and that they should be honestly described and carefully studied before they become serious."

Rabbi Marc H. Tanenbaum, national interreligious affairs director of the American Jewish Committee, said later that he felt Father Greeley's way of formulating the "flash points" was unnecessarily provocative and abrasive, which tended to distort the issues in some ways rather than help clarify them."

He also felt that some of the sociologist's references to scientific data "appeared to be more impressionistic than empirical and would lead me to have exactly opposite conclusions from some that he arrived at."

The Jewish Committee official pointed out that Father Greeley did not produce specific data to support his conclusion that Catholic attitudes toward Jews have improved while Jewish attitudes toward Catholics have declined.

"At no point does he produce that data or defend it," Rabbi Tanenbaum said. "It's just a vague generalization. Therefore what he's talking about were impressions."

Rabbi Tanenbaum also noted that "we have no measurements of what Catholic attitudes were to Jews prior to Vatican Council II. Therefore, it's impossible to say whether the present state of Catholic opinion is a major and fundamental improvement or a minor or modest improvement."

With regard to Father Greeley's comment that he knew of no Jewish scholars who were monitoring anti-Catholic attitudes, Rabbi Tanenbaum said, "I regret very much that he din't bother to take the time to check around and find out that he is not being altogether factual."

He observed that in the 1950s the American Jewish Committee undertook a study of Jewish textbooks in terms of what they taught about Christianity and Jesus and that the results of that study were mentioned at a conference on "Faith Without Prejudice" held at St. Louis University last year.

Desrite these differences, however, Rabbi Tanenbaum said he concurred with Father Greeley's statement to the effect that the overall state of Catholic-Jewish relationships in this country is "by and large excellent and indeed better than anywhere else in the world."

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The Interreligious Affairs Commission held its session during the annual meeting of the American Jewish Committee.

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June 22, 1976

Block, RNS M. Friedman Bill Shaffer Bernardin Greeley Flannery Krol Rausch Hotchkin Higgins

Wall, NCNS

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BCC:

Editor THE CATHOLIC ACCENT 723 East Pittsburgh Street Greensburg, Pennsylvania 15601

Dear Sir,

Your editorial, entitled "Two-Way Street," has just been brought to my attention. Quite frankly, I don't know whether to cry or laugh over its distortions of my views.

The central thrust of my paper on "Church-State Relations" before the Eicentennial Convocation on Religious Liberty at Philadelphia in April was exactly the opposite of what you reported and editorialized about. The essence of my position was summarized in these words which I quote verbatim from my talk as I delivered it:

> "For both historic and religious reasons which I have tried to outline earlier in this paper, I am firmly committed to the principle of separation of church and state and feel with Justice Powell that the First Amendment and all that it has meant in sustaining religious liberty is "regarded from the beginning as among the most cherished features of our constitutional system." I am no less committed to the support of both the right and the role of church schools, all religiously-related schools, in our free society. Indeed I am proud of the fact that a president of the American Jewish Committee, Justice Louis Marshall, played a decisive role in the 1928 Court case of Pierce versus the Society of Sisters, 268, U.S. 510, State of Oregon that resulted in the landmark decision that supported the right of Catholic and all other parents to educate their children in parochial schools.

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All that has to do with law, with history, and I suppose also the subjective fact that I am a product of the Jewish parochial system to which I owe much of what I am and what I do today. But I am not happy with that formalistic stance which for me personally is an inadequate response to the human issues that are raised by the aid to parochial school issues. It bothers me terribly that many good Catholic and Orthodox Jewish people, friends and neighbors and parents of children who are friends of my children, feel they are being dealt with unfairly by American society. Many of the Catholic and Jewish parents I know are middle class people with limited financial resources who are having a difficult time making ends meet, especially in a period of inflation. All of them pay taxes which go to support the public education system, and they carry the additional burden of having to pay added tuition for their parochial schools. There is a sense of having to bear "double taxation" -- "taxation without representation, " -- and I know from personal experience that the anger and resentment of Catholic and Jewish parents are real, and substantial.

From an ecumenical and interreligious perspective, and for me personally, it is a failure of moral responsibility to be indifferent to these honest feelings of Catholic and Jewish parents, and simply to continue to say "No" to them by engaging only in support of amicus briefs that result in denial of any financial relief to these hard-pressed people.

For some time now, a number of us at the American Jewish Committee have felt that the time is long past due to take a different stance, namely, that of turning to find what we can do positively to aid our Catholic neighbors and fellow citizens. Under the leadership of Dr. Murray Friedman, AJC director of our Pennsylvania region, the Philadelphia chapter of AJC, has taken a position of support of the auxiliary services bill of Pennsylvania. In turn, the national domestic affairs commission of AJC, has recently adopted a resolution in support of auxiliary services.

It is a matter for Catholic educators to determine what measures are required to reduce the costs of running their schools and to respond to parental requests for increasing the quality of education offered. But that does not absolve any of us outside of the Catholic community from remaining indifferent to the quality of education, the health and welfare that affects the lives of 15 million American children who happen to be Catholic or for hundreds of thousands who are Protestant and Jewish." Page Three

a pater word ..

Father John B. Breslin, an editor of the Jesuit Fathers' Magazine, <u>America</u>, heard the same speech that you reported on and he described it in these words in his article on the conference that appeared in the May 15, 1976, issue of his magazine (p. 431):

> "Rabbi Marc Tanenbaum of the American Jewish Committee, who delivered the general address on church-state relations... expressed sympathy for Catholics and others who desire separate religious training and announced that the AJC recently adopted a resolution in support of auxiliary services for private schools."

That is an accurate description of what I actually said, and it is a fair statement of my views and feelings toward the Catholic Church and the Catholic people. Your writing that I "lashed into a strong anti-Catholic tirade" and that I "blamed the Catholic fight against legal abortion and for aid to private school as infringing on the religious liberty of other Americans" is absolutely false -- and terribly unfair!

It is instructive that you did not quote a single sentence from my paper to support your flamboyant accusations. You didn't, because there was nothing in my speech that justified such provocative generalizations. As a service to the cause of truth, I will be glad to send the complete text of my address to any of your readers who would be interested in what I actually said. (Write to me at the American Jewish Committee, 165 E. 56th,St., New York, N. Y., 10022.) Let the reader judge for himself or herself whether Father Breslin or your editorial writer is the more reliable reporter.

One final word. Father Andrew Greeley's address before the American Jewish Committee on May 12 was also badly misrepresented in the press. He devoted the full first third of his text to documenting his central thesis, namely, that "the overall present state of Catholic-Jewish relations is excellent."

Page Four

JAS ME.

Within that context, he then listed five "flashpoint" areas of problems and tensions. Those were discussed at considerable length and with complete candor and friendship by Jewish leaders with Father Greeley. While I have differences with Father on both substance and style, this meeting was not a barroom brawl nor a confrontation as your editorial would seem to suggest. It was a serious, civil, responsible dialogue between people who care about each other, and want to help each other.

Let me conclude on a positive note. Your editorial states, "Ecumenism is a 2-way street." I heartily agree. That is exactly why I took the initiative to invite a Father Greeley to address a meeting of national Jewish leaders on precisely this subject. And that was also why I chose this issue as a major theme in my talk before the Bicentennial conference. I am not looking for your applause for taking these initiatives to improve understanding and mutual caring between Catholics and Jews. I happen to hold strong affirmative convictions about this cause and I have given twenty-five years of my life to this calling. All I ask -- and all I think your readers have a right to expect -- is that you report and criticize accurately, fairly, and responsibly. There are enough real problems in the world with which we need to cope. together. We don't need to manufacture additional problems and tensions.

Sincerely,

Rabbi Marc H. Tanenbaum National Director Interreligious Affairs

MHT:RPR

cc: Most Rev. William G. Connare The Rev. Msgr. John L. Garred John F. Quigley James B. Beatty

ay stree Father Andrew Greeley doesn't care who he takes on. Last week he said something in Washington at the annual meeting of the American Jewish Committee which needed to be said: "There is a strong and powerful anti-Catholic i feeling in the Jewish community." Greeley asked members of that group to search their consciences and to see if his charge is true. We know it is true in one case at least, from personal experience. Rabbi Marc Tannenbaum, president of that Committee, supposedly speaking on "Religious Liberty" at a bicentennial convocation held recently in Philadelphia, lashed into a strong anti-Catholic tirade. He blamed the Catholic fight against legal abortion and for aid to private school as infringing on the religious liberty of other Americans. The Rabbi pulled no punches and minced no words. For him the single

greatest threat to religious liberty today would appear to be Roman Catholicism. Even so, the Rabbi had to find ways to explain why conservative Jews and some Protestant groups supported Catholics in these positions. He didn't do well at that.

Ecumenism is a 2-way street. The redoubtable Father Greeley rightly stated that this problem of Jewish anti-Catholic sentiment does need to be faced publicly and dealt with by Jews.



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December 20, 1976

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Rev. John B. Sheerin, CSP General Consultor Secretariat for Catholic-Jewish Relations 1312 Massachusetts Avenue, N.W. Washington, D. C. 20005

Dear Father Sheerin:

In accordance with our telephone conversation, I am enclosing herewith three items which should more than compensate for our inability to locate the Appendix to our document submitted to Cardinal Bea in 1961. The article by Dr. Eric Werner covers the same ground, although in much more detail and in an appropriate scholarly form. The article by Thomas Idinopulos originally appeared in the Christian Century and deals with the Improperia in terms of its use in the Episcopal Book of Common Prayer, but it includes a good summary of Dr. Werner's longer article. I have also enclosed a copy of one page of Dr. Werner's book, "The Sacred Bridge," because it juxtaposes part of the Dayenu prayer with its Roman and Byzantine derivatives.

We have Dr. Werner's permission for his article to be circulated to whom you may see fit, and I doubt if there would be any difficulty sending the Idinopulos article around also.

As I mentioned on the phone, we are working on the other question you raised and will be in touch.

My warmest and sincerest Holiday Greetings,

Cordially yours,

Judith Banki Assistant Director Interreligious Affairs

JB/es

Enclosures

cc: Rabbi Marc H. Tanenbaum

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

1312 MASSACHUSETTS AVENUE, N.W. @ WASHINGTON, D.C. 20005 @ 202+659-6857

December 10, 1976

Rabbi Marc H. Tanenbaum National Director Interreligious Affairs The American Jewish Committee 165 East 56th Street New York, NY 10022

Dear Marc:

In the copy of the Study document (November 17, 1961) addressed to Cardinal Bea, entitled "Anti-Jewish Elements in Catholic Liturgy," there is a footnote reference at the bottom of page 11: "see Appendix A for remarks on the origin of the Improperia." Our copy does not contain this Appendix A. Would it be possible to obtain this item? We are indebted to you for sending the total document to Bishop Rausch, April 26, 1976 with a covering letter.

The Appendix, I believe, shows that the <u>Improperia</u>, besides being offensive in substance, is also sort of parody on a Jewish Thanksgiving liturgy. We would like to send it along to the Bishops' Commission examining the <u>Improperia</u> as an additional document bolstering our petition relating to the Improperia.

I have another favor to ask. A Chicago correspondent complains that the total of 30,000 Jews killed by the Poles in the Polish-Soviet War of 1919 -- 20 is an estimate that is grossly incorrect. He cites the Morgenthau Commission and the Samuel Commission as estimating the total at less than 400. Would you have any information about this or could you suggest some source from which I could obtain it?

Hope all continues to go well with you. At the moment the prospects for peace negotiations in the Middle East are brighter. Much will depend on Jimmy Carter.

Sincerely.

Rev Nhn B. Sheerin, CSP General Consultor

MELITO OF SARDES, THE FIRST POET OF DEICIDE

ERIC WERNER

Hebrew Union College - Jewish Institute of Religion, New York, N. Y.

THE mythology of all nations is replete with bloody fables of patricide, matricide, and fratricide; in those cases where gods are involved, the slaying of a relative was, of course, a deicide. The archetypes of Tammuz, the Cretan Zeus, Attys or Osiris-Apis seem to be as old as mankind itself. Indeed the stories of deicide, of an animistic or crudely polytheistic civilization were often but a reflection of posterity's shock at earlier lawlessness. Small wonder that already in antiquity the most famous of these tales were interpreted allegorically, that is, as astral, solar or generally, as calendaric myths. Thereby they lost, as disguised sun-myths, most of their horror in fact, they were viewed as poetic visions of the seasons, or of the eternal cycle of life and death.

Not with such harmless fables are we concerned, but with a grim and pseudohistorical element in the doctrine of Christianity. We are all familiar with this Christian concept of deicide, and, while in the last Council's Schema Concerning the Jews it was considerably modified, it remained in essence unchanged. It is also well-known that the first insinuation of deicide occurs in the Johannine gospel, and it seems superfluous to waste many words on this topic.

It is less well-known that the articulate accusation of deicide has given birth to a literary work of art, which up to this day is solemnly recited and chanted in the Catholic liturgy of Good Friday. As this liturgical poem, due to its artistic excellence, has had a great impact upon all means of communication, especially upon the pictorial arts and on music, its anti-Jewish effect has been more massive and more violent than the gospel-story itself, which is read in Latin and not very loudly.

The poem to which I refer, is called the Improperia, meaning Reproaches, and describes in poetic language the accusations levelled by the dying Jesus on the cross at his people, the Jews. How strong its influence was upon the men who shaped the liturgy, can be seen from the fact that the most hateful anti-Jewish passage of the entire Catholic liturgy followed upon the Improperia. This passage, composed by St. Augustine, was eliminated by Pope John together with the expression "Perfidi Judaei," and is no longer a part of the service, whereas the Improperia were permitted to stay.

"Non dicant Judaei".....

"Let not the Jew say: we did not kill Christ. For they submitted him to Pilate as judge, so that they seemed almost absolved from his death. For when Pilate said to them: You kill him, they replied: we are not permitted to kill anybody. They wanted to shift the infamy of their foul deed to a human judge; but did they deceive God, the divine judge? Whatever Pilate did, and wherein he was committed, he was to a degree an accomplice; yet in comparison with them, he was much less culpable....." etc. etc. (Transl. E. W.)

And now we shall quote, with but a few explanatory remarks, the text of the Latin Improperia in translation. Of other churches, both the Byzantine and the Georgian rituals contain similar, though somewhat cruder and more primitive texts of the same content. Actually, the oldest MS of the Improperia was published by Kekelidze as part of the Georgian Kanonarion in Tiflis 1912. This earliest extant variant seems to have originated in the seventh century.

- My people, what have I done to you? And in what way have I saddened you? Answer me!
 - v: Because I led you out of Egypt, you have prepared a cross to your saviour.
- (2) Here the choir falls in with the bilingual trisagion:
 - Agios o Theos Sanctus Deus
 - Agios ischyros Sanctus fortis

Agios athanatos, eleison himas — Sanctus immortalis, miserere nobis.

- (3) Because I led you through the desert for 40 years and fed you with manna, and introduced you into a very good land: you have prepared a cross to your saviour.
- (4) Bilingual Trisagion.
- (5) What should I have done for you that I did not do? I have planted you as my most precious vine: but you' have become all too sour: for with vinegar you have quenched my thirst, and with a lance you have pierced the body of your saviour.
- (6) Bilingual Trisagion.
- (7) Because of you I have slain (*flagellavi*) the Egyptian through his first-born sons: and you have delivered me flogged. (*flagellatum*.)

Refrain: My people, etc.

(8) I led you out of Egypt after having drowned the Pharaoh in the Red Sea: and you have delivered me to the princes of the priests.

Refrain: My people, etc.

[3]

- (9) I have opened the sea before you; and you have opened my body with a lance.
- Refrain: My people, etc.
- (10) I went before you in the column of the fiery cloud: and you have led me to the tribunal of Pilate.
 Refrain: My people, etc.
- (11) I fed you with Manna in the desert: and you fell on me with slaps and whips.

Refrain: My people, etc.

- (12) I gave you to drink the waters of grace (aqua salutis) from the rock: and you gave me gall and vinegar to drink. Refrain: My people, etc.
- (13) I have hit, for your sake, the kings of Canaan: and you have hit my head with a stick.
 - Refrain: My people, etc.
- (14) I granted you the royal sceptre: and you granted me a crown of thorns.

Refrain: My people, etc.

(15) I have exalted you with great strength (virtute): and you have hanged me at the gallows of the cross. (in patibulo crucis) Refrain: My people, etc.

Most of these motifs will be very familiar to the Jewish reader; they sound like an anti-Jewishly twisted version of *Dayenu*. Indeed, if we were to seek for a name of this strange form, we might call it a midrashic litany on God's benefits and on the Passion of Christ, interwoven with each other. Strictly speaking, it is a parody, in the classic sense of the term, of the *Dayenu* of the Haggadah. Let us now compare the list of motifs: Verse I is identical in content in both versions; the Latin verses 6-10 correspond, though not quite literally, with the Hebrew verses 3-9.

The Latin text has 12 regular verses, plus the first three, which close with the bilingual *Trisagion*, together 15 verses. It stands to reason that this number has not been chosen arbitrarily, for the *Dayenu*, its *Vorlage*, also consists of 15 verses, according to Finkelstein's revision of the text.¹ In the Hebrew text, however, no motif

¹L. Finkelstein, "Pre-Maccabean Documents in the Passover-Haggada," (Harvard Theological Review, XXXVI, 1943), pp. 1-3; 35; also E. D. Goldschmidt,

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is being repeated, as it happens in the Latin and even more in the Byzantine text; this fact suggests that the repetitions were made in order to attain the necessary number 15. In the Catholic ritual 15 candles are kindled at the beginning, and after each verse one is extinguished; only the last one remains aflame. The number 15 represents the numerical value of Jod-He, the abbreviated Tetragrammaton. This significance of 15 is presumed to be known in the early rabbinic literature.³

Without further ado I shall now state my thesis, which I shall try to prove in the subsequent expoundings: the Latin Improperia represent an old anti-Jewish parody of the *Dayenu* of the Passover-Haggadah. Even in the high middle ages the vicinity of the Hebrew tradition seems to have been felt by some Catholic authorities. Thus we read, not without wonderment, in the *Rationale* of Durandus, one of the foremost source-works of Catholic liturgy, written during the 13th century: (about the Improperia)

... quod veru sequitur: Parasti salvatori tuo crucem ... Cantat autem sacerdos quasi *hebraice* in persona salvatoris; acoliti cantant graece Ayos atheos (sic!) quasi in *persona graecorum*: chorus respondet: Sanctus, sanctus, in persona latinorum ...³

The first traces of a list of God's benefits to Israel are found in the following passages of the Bible: Ps. 135:8-12; Ps. 136:10-22; Ps. 78:12-16. When compared with the later Hebrew source, we see that some motifs are still missing: the killing of the firstborns, the giving of the Law on Mt. Sinai, the feeding of Manna, and the erection of the Temple. The order of succession of the motifs is also different.

The strong resemblance of the two texts is quite obvious; but it does not originate in the biblical sources. We should first establish the age of the Hebrew Vorlage, and shall thereafter attempt to trace the genesis of the Improperia. According to E. D. Goldschmidt, Finkelstein and other scholars, parts or even the entire concept of the Dayenn were already familiar in the tannaitic age. The reference to the erection of the Temple and to the High Priest, as well as the absence of a supplication for the rebuilding of the Temple give us a

Seder haggada schel Pessach (Tel-Aviv, 1947), pp. 44-47, where the rabbinic sources are quoted.

³ Another explanation of the number 15 in *Encyclopédie Chrétienne Hier*, *Aujourdhui*, *Demain* (Paris, 1963), Vol. V., art. Impropères. There the number 15 is constituted by the 15 antiphons which alternate with the lessons on Good Friday. This is only a shift away from the true reason; why just 15 antiphons?

³ Durandus, Rationale divinorum officiorum etc., 2nd. ed., Venice, Bernardus de Vitalibus (1519), fol. C v verso. (lib. VI, cap. 77).

sort of *terminus ante quem*, as in most prayers after the Temple's destruction a plea for its rebuilding would hardly be lacking. Finkelstein draws attention to the fact that neither Moses nor Jerusalem are mentioned in our text. He suggests certain reasons for these omissions, well-known from rabbinic literature, and reaches the conclusion that the "litany of benefits" originated in the second century B. C. E. As the Improperia are in form and style much nearer to the postbiblical, midrashic type of the "benefit's litany" than to the biblical patterns, we must now seek for the transition of motifs from rabbinic sources to the sphere of Christianity. One of the earliest traces of it may be found in the apocryphal Acts of Pilate and its continuation, the so-called Gospel of Nicodemus. There we read:⁴

And Pilate was wroth and said unto the Jews: Your nation is always seditious and ye rebel against your benefactors. The Jews say: Against what benefactors? Pilate said: According to what I have heard, your God brought you out of Egypt out of hard bondage, and led you safe through the sea as by dry land, and in the wilderness he nourished you with manna and gave you quails, and gave you water to drink out of a rock, and gave unto you a law. And in all these things ye provoked your God to anger, and sought out a molten calf, and angered your God...

(Translation by M. R. James)

Some scholars, such as K. L. Schmidt and W. Michaelis, have conjectured that parts of the apocryphon came from the circles of Judaco-Christians; this may be upheld only for a rather small part, chapters 12-19, which may indeed indicate heterodox ideas.⁵ The age of this compilation — it is actually not more than that — is uncertain; it is generally assumed to have originated at the end of the fourth or early in the fifth century; the fictitious author, Hananya, calls himself later Aeneas, and seems to have been a contemporary of emperor Theodosius II.⁶ During the latter's reign a rather strange

⁴ On the Acta Pilati see W. Michaelis, Die apokryphen Schriften des NT, (Bremen, 1956), p. 165, The Latin and Greek texts with crit. apparatus are here quoted after. C. Tischendorf, Evangelia Apocrypha, ed. altera, Leipzig, 1876, pp. 242; 299 f., 35 8ff.; also M. R. James, The Apocryphal New Testament (Oxford, 1953); and K. L. Schmidt, Kanonische und apokryphe Evangelien und Apostelgeschichten (Basel, 1944), pp. 51-63.

⁵ On the Gospel of Nicodemus and its constituent parts, see also J. Quasten, *Patrology*, *I* (Westminster-Md. and Brussels, 1953), pp. 115-18, where most modern critics are listed.

* Cf. A. Baumstark's hypothesis of a possible first tradition of the Improperia at the time of Theodosius, in his *Liturgie Comparée*, 3rd ed., ed. B. Botte, O.S.B.

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event seems to have taken place; a plague struck Byzantium and an earthquake excited the population so much, that at an ad hoc arranged service something like the Improperia seems to have been recited. The story is intentionally kept obscure, because in consequence a sacrifice of a child seems to have taken place, which is but poorly camouflaged in the sources.7 This is the first reference to a public liturgy, where some early form of the Improperia is documented. Speaking of sources, the evidence of the inclusion of the Improperia in the liturgy is not conclusive before the 7th century. According to Dom Martene's list of MSS outside Rome, which dates from the middle of the 18th century, we should find the text of the Latin Improperia already in a Pontificale ecclesiae Apamiensis in Syria, and in an ancient MS of the Colbertina. Both MSS are said to have originated before the 6th century, according to Martene. None of these sources has ever been found or seen since. Moreover, it is well known that Martene's datings are to be viewed with the utmost skepticism.8 Yet since the 7th century the Latin text is fully documented, even in the Mozarabic version.9

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We shall now analyze the structure of the Latin text. It begins with a verse, which goes on as refrain through the entire piece. It is, as many others, kept in OT phraseology, and we encounter paraphrases of the subsequent biblical passages: Mic. 6:3-4; Deut. 8:2; 8:3; 8:7; Isa. 5:4; Jer. 2:21; Ps. 69:22. The first part, the so-called Great Improperia, consists of three verses, three times interrupted by the bilingual *Trisagion*. The following verses, or Small Improperia, consist of 9 *stichoi*, always interrupted by the refrain, which is our first verse "Popule meus, quid feci tibi" etc. . . . Our particular attention

(Chevetogne, 1954), pp. 105/6. See also the instructive remarks by E. Wellesz on the Byzantine tradition in his "Eastern Elements in Western Chant" (Oxford, 1947), pp. 22-24.

⁷ DACL, art. Impropères; a letter of Gregory VII to the archbishop of Synnada, (Armenia) alludes to that "scandalum" connected with the event. On a parallel remark in the apocryphal gospel of Bartholomew see A. Baumstark, "Der Orient und die adoratio crucis" in *Jahrbuch fuer Liturgiewissenschaft*, II (1922), pp. 16/7, N.2.

⁸ Dom Martene, *De antiquis Ecclesiae ritibus* (Bassani, 1788), vol. 111, cap. 23. Martene dates the MS of the Colbertina "ante 400"(!) Baumstark, on the other hand, recommends "strictest reserve" vis-à-vis Dom Martene's material. (*Jahrbuch fuer Liturgiewissenschaft*, 11 p. 2.)

9 Cf. Dom Ferotin, Liber ordinum (Paris, 1904), p. 200.

MELITO OF SARDES, THE FIRST POET OF DEICIDE

is directed to the conspicuous parallelistic verbs which permeate the Latin text; thus, for instance, if the first clause has

Ego propter te *flagellavi* Aegyptum, etc., the second has et tu me *flagellatum* tradidisti.

or: Ego ante te aperui mare; et tu aperuisti lancea latus meum

This identity of verbs occurs 6 times in the 9 Small Improperia; sometimes we find only similar expressions, such as this one:

Ego te exaltavi magna virtute; et tu me suspendisti in patibulo crucis.

This sounds like a bad pun in Latin; for exaltare means "to set, or make, high," the Hebrew romem or godel, whereas "suspendisti" signifies "hang high." Actually, such and other forms let us believe that the Latin text is a paraphrase of an originally Syriac or even Hebrew text. There are other indications to suggest this. Verses I and 2 contain both the word eduxi; verse 3 introduces quite unexpectedly Isa. 5, the *shir hakerem*; this makes no sense in Latin, but if we translate the last preceding line "parasti crucem Salvatori tuo" into Hebrew, the operative word is *n*wy; and this leads quite naturally to the quoted Isaiah passage in the words:

מה־לעשות עוד לכרמי ולא עשיתי בו?

Even the Latin translation repeats the facere:

Quid ultra debui facere tibi, et non feci?, but the link with the foregoing *parasti* is weak and unrecognizable. There are other such cue-words: the word tradidisti connects verses 4 and 5; the ante te, linking 6 and 7; the Salvatori tuo, verses I-3. We sense here traces of the original Syriac or Hebrew anadiplosis or developed parallelism, familiar to us from the *shire hama 'aloth*, the prayer-book and the *piyulim*. Investigating now not only the parallelism of the verses, but also of the verbs, we arrive at the following list:

In the order of verses, which do *not* show, in the Latin text, verbal identity, we have:

(5) Ego eduxi te de Acgypto, demerso Pharaone in mare Rubrum; et tu me tradidisti principibus sacerdotum.

If we translate the *eduxi* with *hozethi*, the opposite "*tradidisti*" (periphrastically "Traditus Sum" to save the parallelism) is rendered by the *Huphal*-form of the same verb, as it occurs in the meaning of *tradere*, in Jer. 38:22:

כל־הנשים אשר נשארו בבית מלך־יהודה, מוצאות אל־שרי מלך בבל. or as Gen. 38:21.

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It is even possible that the Latin redactor had this very verse in mind; for the Vulgate uses here the word "educere," and the Vetus Itala has here "tradere."

The English translation is: "Behold, all the women left in the house of the king of Judah were being led out to the princes of the king of Babylon and were saying:

> "Your trusted friends have deceived you and prevailed against you; Now that your feet are sunk in the mire,

- they furn away from you."
- (7) Ego ante te praeivi in columna nubis; et tu me duxisti ad praetorium Pilati.

Here the two opposite words are "praeivi" and "duxisti." Translating according to the Pentateuch text the *praeivi* with *Hithalachti*, the *duxisti* become simply *holachtani*, as in II Kings 24:15. In English: "And he carried away Yehoyachin to Babylon... and he took into captivity (*holich*) from Jerusalem to Babylon."

(8) Ego te pavi manna per desertum; et tu me cecidisti alapis et flagellis. Pavi manna stands against cecidisti. Here there are two ways of re-translation: (a) with yarod eth ha-man (as in Num. 11:9); then the cecidisti corresponds to oridem in Hos. 7:12, to fell, to bring to fall; or (b) metaphorically, as he-echilanu eth ha-man, as in the Dayenu-text, and the idea of eating the sword or the whip (herev l'uchlu) in Isa. 1:20 and similar passages, establishing the root ochal.

(12) Ego te exaltavi magna virtute; et tu me suspendisti in patibulo crucis. We spoke about this unintentional pun; here romamli is set against yarim (as in Job 39:27, or metaphorically in Num. 17:2 and similar passages).

Sometimes the redactor of the Latin text chose the same word and verb, although it did not fit quite correctly. Thus we have in verse 10:

(1) Ego propter te Chananaeorum reges percussi; et tu percussisti arundine caput meum.

The percutere of the antecedent clause signifies simply "to destroy" or "to annihilate," or "to conquer." Yet the succeeding clause uses the percutere in the sense of "to hit," "to beat," "to pierce." If we for a moment think of a Syriac *Vorlage*, the first percutere corresponds with *qtal*, the second with the noun *q'tilin* or *q'talya*, which is nothing else but the *arundo* of the Latin text, a band of the forehead.

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We summarize: all verses of the Improperia began with the same word "ego";

all verses of the Dayenu begin with the same word "'Ilu."

the number of verses is the same -15 — in both cases:

cue-words are amply used in both texts;

the literary motifs are mostly identical;

the parallelism of verbs and of sentences making us believe that the original text was Syriac or Hebrew.

These premises suggest a conjecture that the author was (a) familiar with Semitic languages, possibly with rabbinic texts, and (b) that he knew, in particular, the text of the *Dayenu*. Yet all attempts to locate the author in the circle of the redactors of the Acts of Pilate, or of the Nicodemus-Gospel, have led nowhere.

Hitherto we have bypassed a source, which in our opinion is the real origin, the main source, fons et origo, of both the theological concept of Deicide and of the text of the Improperia. This source is the Passa-Homily of Melito, bishop of Sardes.¹⁰

He lived about 120–185 C. E., which makes him a contemporary of emperor Marcus Aurelius, to whom he also addressed an "Apology." He was probably the first truly erudite man to visit the holy places of Palestine, where he lived for some time. Unfortunately his fragmentary travelogue is lost, as most of his other writings. He was interested in questions concerning the Canon of the OT, and his contemporaries and immediate successors considered him a great scholar as well as a most effective orator; Tertullian called him "elegans et declamatorium ingenium," an elegant and most eloquent spirit. In his dogmatic attitude he took a rather orthodox, rigidly anti-Marcionite, anti-gnostic stand; yet he belongs not to the Paulinic tradition, but to the Johannine. För later historians he was interesting less through his writings, which fell soon into oblivion, but by his championship of the quartodeciman movement. Since the Council of Nicaea Easter must fall on the first Sunday after the full moon of

¹⁰ The text of Melito's homily which was used here, follows exactly Ed. Campbell Bonner's *The Homily on the Passion by Melito of Sardes* (London, 1940); see also: E. Wellesz, "Melito's Homily on the Passion," in *Journal of Theological Studies* 44, (1943), pp. 42 ff.; and P. Kahle, "*Was Melito's Homily originally written in Syriac?*", in *Journal of Theol. Studies* 44, (1943), pp. 52 ff.; also E. Peterson, *Frühkirche, Judentum und Gnosis* (Freiburg-Wien-Rom, 1959), pp. 137 f.; and J. Blank, Meliton von Sardes, *Vom Passa* (Freiburg, 1963). the spring equinox. This was not always so. In the province Asia proconsularis the Christians celebrated Easter together with the Jewish Passover, that is on the 14th of Nissan, following the report of the Johannine gospel. This meant that on that evening — coincidental with the Jewish Seder — Good Friday as well as Easter-Sunday were celebrated together; the death and the resurrection of Jesus were put on the same day as the memory of the Exodus from Egypt. The Asiatic Christians championed this custom and stuck to it until the Council of Nicaea in 325, which set the canonical Easter dates. We need not enter here into a minute description of that long and pilpulistic struggle, as it is sufficient to know that Melito was one of its most effective and important protagonists.

About 25 years ago fragments from a codex in the British Museum, from the library of Mr. Chester Beatty, and of the library of the University of Michigan were put together by Prof. Campbell Bonner, and, behold, they together added up to the hitherto lost "Homily on Passa," or, in Greek $\epsilon ls \tau \delta \pi \delta \theta os$ by Melito, bishop of Sardes in Asia proconsularis, the ancient Lydia. The MS is in Greek, but many Syriac fragments of the same text have come down to us, and it is an open question, in which language the homily was first written. Today some scholars are inclined to believe that the original was Syriac; we shall see that even the Greek text contains certain Semitisms.

Yet before dealing with these aspects, we should add a word about the relationship between quartodecimans and Jews. In their dogmatic ideas the quartodecimans emphasized, perhaps more than any other Christian sect, the differences between the OT and the NT, between the new religion and its mother. For they were anything but Judaeo-Christians, most of them were gentiles through and through, and strove to be good Roman citizens, as we saw from Melito's address to Marcus Aurelius, and equally good Christians. They were sharply opposed to Marcion and his fundamental separation between OT and NT, though, and recognized both testaments as Divine and binding. In order to obviate any dualism of the Marcionite sort, they emphasized strongly the unity of the Father and the Son, long before the trinitarian controversy. Their leaders had to be familiar with the lewish customs of Passover, as a matter of course, in order to celebrate the eucharist in what they believed the only proper way: in the form of a Seder on the eve of Passover, with all the trimmings of which they heard or knew from Jews or Judaizers. Yet they themselves were anything but Judaizers, and showed this distinction through characteristic deviations from the Jewish ritual. In the passa-homily of Melito a most interesting piece of ritual and doctrine of early Asiatic Christianity has come down to us. The homily deals with, what Melito calls "The two mysteries," the Exodus from Egypt, with the institution of Passover, and the redemption through Christ. Exodus and Passover become for Melito the type of what followed when Jesus died and rose again. His passion and death insure the Christian's escape from sin and mortality just as the slaughtered Passover lamb secured the flight of the Jews. But the Jews rejected Jesus and killed him — they are to be rejected. And from here on the homily becomes a veritable diatribe against the godkilling Jews. The crucial part of our problem, the origin of the Improperia, is to be found in the following passage:

(I follow the translation of the first editor and discoverer, Prof. C. Bonner)

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Come hither, Israel, and plead thy cause against me concerning thine ingratitude.

What value didst thou set upon thy making by his hand,

Upon the finding of thy fathers, upon thy going down into Egypt and thy nurturing there by the good Joseph? How didst thou esteem the ten plagues?

How didst thou value the pillar by night?

How didst thou esteem the cloud by day,

And the crossing of the Red Sea?

How didst thou value the gift of manna from heaven,

The gift of water from the rock,

The making of the law in Horeb,

And the land of thine inheritance and the gifts there?

Of what worth to thee were thy sufferers, all of whom he healed, Himself coming to them,

And the withered hand, which he restored to the body? Honored by the lame, by the blind, and by the sick, . . .

Here we encounter the first extended "welfare-litany" with the anti-Jewish twist. The number of benefits mentioned here are 14, in the Syriac fragment 15. Is it possible that Melito emphasized the number 14, because he was a quartodeciman, stressing the fourteenth of Nissan? It is hard to decide. What distinguishes this piece of harangue or diatribe from the Improperia, is the person of the speaker: here it is not the dying Jesus, but the homilist pure and simple. Absent are the verbal parallelism here, although they occur in other parts of the homily; for instance in the dramatic statement:

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#96: He who hung the earth in its place is hanged,He, who fixed the heavens is fixed on the cross,He, who made all things fast, is made fast on the tree,The master has been insulted, God has been murdered,The King of Israel has been slain by an Israelitish hand!

Here we have both: the parallelisms together with the accusation of deicide — by no means the first one of the homily —, and one more thing, interesting to the philologist: suffix-rhymes in the Greek text. I quote a few lines from this passage:

ό κρεμάσας την γην κρέμαται... ό στηρίξας τὰ πάντα ἐπὶ ξύλου ἐστήρικται...

Even more sharply:

ό βασιλεύς Ίσραήλ ἀνήρηται ό Θεός πεφόνευται.

Now, suffix-rhymes are totally alien to Greek poetry; they are a legacy of Syriac poetry, where they, as in Hebrew, play a considerable part. Even stronger are the suffix-rhymes in the title of the homily; there they appear together with the old semitic device called isosyllabism: two or three lines have the same number of syllables, regardless of their accents. Yannai and other early *paytanim* have employed this device; in my opinion it can be traced back to the quotations from the *sefer milliamoth hashem* and the *sefer hayashar*, which all lean towards isosyllabism. As for the beginning of the homily in Greek:

Η μέν γραφή τής Έβραικης έξόδου άνέγνωσται.	(16) syllables
Καί τὰ ῥήματα τοῦ μυστηρίου διασεσάφηται	(16) syllables
Πῶς ὁ πρόβατον θύεται	(8) syllables
Καὶ πῶς ὁ λάος σώζεται	(8) syllables

Transl. The writings about the Exodus of the Hebrews are read, And the words of the mystery are interpreted, How the sheep is offered And how the people are saved.

Shortly before beginning of this diatribe quoted above, Melito anticipates it in more narrative style, and again the list comprises 14 benefits, namely: the patriarchs; guidance to Egypt; pillar of fire; shelter by a cloud; division of the Red Sea; destruction of Pharaoh; Manna from heaven; water from the rock; the Law from Mt. Horeb; inheritance of the land; issuing of prophets; raising of kings; healing of sufferers; raising of the dead.

Before we discuss some special points, we are bound to ask about the influence of this seemingly forgotten work upon the doctors of the church. Prof. Bonner has, in his lucid introduction, given a rather full list of the authors who stand under Melito's influence. Instead of repeating his findings I shall give now only a brief list of the most important authors: Apollinaris; Hippolytos; Ps. Cyprian; Ps. Origen; Ephrem Syrus; the Jewish apostate Romanus of Byzanz, greatest poet of the Greek church; Proclus; Epiphanius, and, naturally, the most vicious enemy of Judaism in the long list of church-fathers, St. John Chrysostomus. From here it is pretty clear, where the Byzantine and Latin authors took their invectives, their poetry, and their rhetoric — it all can be traced back to Melito.

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It is easy to shape a conjecture such as this one on a prima facie evidence, but a serious scholar is obligated to trace every link of the chain, if possible. This is a stern postulate, but a just one. I shall not claim to satisfy it completely here, but I shall attempt to trace back the most important elements of Melito's homily to Jewish, biblical and extrabiblical sources.

As the homily says, the Greek or Syriac text of Exod. 12:1-15 was first read at the celebration. Melito calls it one of the two mysteries, of which the Passion is the second. This typology is not his idea, but occurs first in Justin's Dialogue "contra Tryphonem." Melito goes on to his christological and exceptical interpretation of Exod. 11-35. His extremely dramatic description of the ten plagues and especially of the killing of the firstborn may be traced back to the *Sapientia Salomonis*, where we find similarly gloomy pictures of the same scene, esp. 71:1-18. Yet in one extremely important detail Melito deviates from Scripture as well as from the Wisdom of Solomon and even from Philo's life of Moses. He says, (and I quote Bonner's translation):

#16: When the sheep is sacrificed, and the Passover is eaten, and the mystery is fulfilled, and the people is made glad, and Israel is sealed, then came the angel to smite Egypt....

Most emphatically, Melito addresses the angel:

 $#_{31/2}$ the death of the sheep became the life of the people, and the blood abashed the angel. Tell me, angel, what the subscription of the su

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stayed thy hand, the death of the sheep or the life of the Lord?.....Therefore didst thou not smite Israel, but madest wretched Egypt childless.

Here Melito deviates sharply from both the scriptural and the haggadic text, which both insist that it was the Lord Himself, who slew the Firstborn. Here the homilist was in a dilemma; he wanted to show the suffering Jesus whom he, in orthodox christological fashion, identified with God, as the force that brings life, not death. This is eloquently stated; the passage is fortified by the device of rhyme and isosyllabism, of which I give a brief sample: (p. 107, lines I-3)

λέγε μοι, ὦ ἄγγελε, τί ἐδυσωπήθης τὸ τοῦ προβάτου αίμα (7) τὴν τοῦ προβάτου σφαγὴν (7) ἢ τὸ τοῦ κυρίου πνεῦμα; (7) ἢ τὴν κυρίου ζωήν; (7)

In stressing the archetypical analogy between the Passover and the Passion Melito was, as far as I know, the first author to stress the conventional christological relation between OT and NT. He does it in a clever parable, which reads like a genuine midrash, but which I cannot reproduce here. I shall, instead, emphasize certain characteristic details, which may permit conclusions about the origin of Melito's thinking. I have singled out, for this occasion, six points and passages of the homily, which, to a certain extent, show the way of further investigations.

 #82: But thou wast not Israel, for thou didst not see God, thou didst not perceive the Lord.

This refers to the passage Gen. 32:31, which was misunderstood already by Philo;" whereas Melito bypasses silently the interpretation Gen. 32:29. As the former version (פניאל) from seeing God was often repeated, we suggest that it was included in the books of testimonies, which conveyed a good deal of rabbinic and midrashic material to the hellenistic world. If this was unintentionally mistaken, the following error was quite intended:

(2) #16 "What is the pascha? It is so called from that which befell; that is: from "suffer" and "be suffering" (pathein, paschein).

Melito had been in Palestine for a considerable time; he certainly mastered Syriac, if not as his first, then as his second mother-tongue;

¹¹ Cf. Philo, *De mut. nom.* 81, (ed. Cohn-Wendland); also in Hippolytos, *Commentarii in Genesim*, 16. Justin (Dialogue 125:3) follows here the correct interpretation of Gen. 32:29. he was an erudite man, and interested in the canon of the OT. Yet the pun Pascha-Passion is totally unintelligible in Syriac, and farfetched in Greek; it sounds tolerably well in Latin, but that was not the vernacular in those parts of the Empire. Justin's reference to the Passion (Dial. 40:3) omits any hint to the Passover, and could hardly have served as *Vorlage* for Melito, as Prof. Bonner suggests. In my opinion Melito used this intentionally wrong etymology, because he wanted to avoid every unnecessary Hebraism; Dr. J. Blank is probably right in remarking on this: "One may observe in the quartodeciman texts, and especially with Melito, that the all too-close vicinity of the Jewish Passa created an anti-Jewish polemic among them, because one did wish to avoid any suspicion of Judaizing."¹²

Melito concludes his vision of God's master plan (the *Heilsgeschichte*) with the archetypes of Christ, of which more later on. When he has done with the OT and its christological interpretation, yet without letting Jesus appear concretely, he opens the new chapter of his mystery, that of the Passion, with the following Greek words:

(3) #66 ('Λμήν) 'Ούτως άφικάμενον έξ οὐρανῶν ἐπὶ τὴν γῆν διὰ τὸν πάσχοντα....

In English: Now many other things were made known by many prophets concerning the mystery of the Passover, which is Christ, to whom be glory to the ages. Amen. When he had thus come $(\dot{\alpha}\varphi_{L\kappa}\dot{\alpha}\mu\epsilon\nu\rho\nu)$ from heaven to earth for the sake of suffering man.....

The word aphikamenos, which means "arrived," "come to," has a similar sound as the aphikomon of the Haggadah. The word מקוגמעביסs comes from מקוגעיליסעמו, and occurs mainly in poetic works, in Homer, Sophocles, Euripides, much more rarely in prosewriters. And while the style of the homily is certainly rhetorical, it is not exactly poetry. Why did Melito use this rather recherché expression? It is my belief that he wanted to mimic the Passoverhalachah שרין אחר הפסח אפיקומן אחר הפסח Melito's time already formulated and, with or without the framework of the midrash of the four sons, constituted an integral part of

¹⁹ Cf. J. Blank, note (10) supra. Blank pp. 34 f. refers here to the relationship between the Improperia and Melito, but is unaware of the Hebrew prototypes of the "benefit-litany." He also overlooked the fact that the quartodeciman fasting on the day of the 14th Nissan was not only a "Suchnefasten fuer das Heil und die Bekehrung der Juden" (p. 36), but the exact continuation of the ancient Jewish fasting of the firstborns on that very day, in memory of the day of the slaying of Egypt's firstborn.

the Jewish ritual. It seems to me suspicious that at the end of Melito's midrash on the exodus he uses that very expression which characterizes the reply to the faithful Jew, the *hacham*. However that may be, I think we might reconsider the customary interpretation of *aphikomen* in the light of the hellenistic *aphikamenos*; in this case the *halachah* would read: "We do not dismiss the guest after the Passa-meal."¹³

The method of constant analogizing of the Exodus (mystery of the Passah-lamb), and the crucifixion (mystery of the Passion) affords Melito ample opportunity to distance himself from Jewish conceptions and tenets. This contrasting juxtaposition, so to speak, of the Jewish part in Exodus and in the Passion has two purposes: to set the New Testament sharply against the Old Testament, and, while doing so, to prove it to be the fulfillment of the Old Testament archetypus. By this stratagem Melito opposes Mercion's doctrine of the abolition of the Old Testament, while at the same time he constitutes the hermeneutic relationship between Old Testament and New Testament.

Here he follows mainly Justin, whom he rhetorically embellishes and paraphrases.¹⁴ Thus, the subsequent passage is directly inspired by Justin, Dialogue, 95:2-3:

#74-76. Come, he says, Israel, thou hast slain the Lord. Why? Because he must needs die? Thou errest, O Israel, in reasoning falsely upon the slaying of the Lord. He must needs suffer, but not through thee.... He must needs be hanged upon the cross, but not by thee and by thy right hand. Thus, O Israel, shouldst thou have cried to God: "O Master, even though thy son must suffer, let him thus suffer, but not at my hand; let him suffer at the hand of the Gentiles, let him be judged by the uncircumcised, let him be nailed to the cross by the oppressor's hand, but not by me ..."

Yet while Justin, debating against the Jew Tryphon, continues in the noble sentiment of "You are our brothers! Recognize, then, God's

14 Justin, Dialogue (Contra Tryphonem), 40, and 111:3.

MELITO OF SARDES, THE FIRST POET OF DEICIDE

When the second states of the second dates of the control of the second s

truth . . . " Melito stresses and stresses ad infinitum the accusation of deicide:

#77 (end)

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Thou didst bind the beautiful hands with which he shaped thee from the earth; and his beautiful mouth; the mouth that fed thee with life, thou hast fed with gall, and thou hast slain thy Lord in the great feast.

Identifying Jesus with the world's creator, Melito strikes out against Marcion; accusing the Jews of murdering their lord and creator, incarnate as man, he succeeds at the same time in formulating the Christian concept of deicide. The high point of this method — against Marcion, at the same time against the Jews — is reached in the harangue, quoted above in Greek, and anticipated on p. 11, climaxing with the memorable words: "God has been murdered, the King of Israel has been slain by an Israelitish hand!" A further instance of utilizing Jewish material against the Jews — a method that goes through the ages up to this very day — is an old midrash of apocryphal origin, of which Melito avails himself:

(4) #98: Though the people trembled not, the earth trembled; though the people feared not, the heavens were afraid; though the people rent not their garments; the angel rent his.

To what angel does Melito allude here? As the author speaks of the hour of the crucifixion, we have no doubt that the "rending of the garment by an angel" hints at the rending of the veil of the Temple, according to Matt. 27:51. Yet this idea is pretty old; it has been pointed out that the second Baruch has almost the very same idea, this time alluding to the imminent destruction of the Temple by Nebucadnezzar.¹⁵ Interpolated passages in the Testament of Benjamin (IX:4) and of Levi (X:3), to which already Prof. Bonner refers, convey the same legend this time with clearly christological tendentiousness. It all goes back to a famous passage in Josephus, *De Bello Jud.* VI, 5:3, which lists some bad *omina* before the Temple's fall, in particular a vision of cohorts of angels appearing over the Temple, and of people hearing words like "Let us depart hence." This legend has made the round in Christian homiletics; a good list is found in Bonner's introduction, pp. 41 ff. Most interesting, from our point of

¹⁵ Cf. H. Baruch, (Apocalypse), Syriac text, ed. Wright, ch. 6-8; see also Dr. Rist's fine discussion of that motif in Harvard Theological Review XXXI, pp. 249 f.

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MELITO OF SARDES, THE FIRST POET OF DEICIDE

view, is the paraphrase of Isho'dad of Merv, a Syrian church-father: "The veil of the Temple was rent;..., which was a type that was annulled; first, because it could not bear the suffering of its archetype; second, to show that the divine shekhina had withdrawn from it and the grace of the Holy Spirit."16 Another variation of the same device is the type of scolding or threatening speech, known to us from the prophets, such as Micah 6, the refrain of the Improperia, Isa. 3:13; Jer. 2:4 ff.; Mal. 3:5, and, of course, the prototype in Hos. 4:1. If we leave out of this account the gospels - and there is no evidence that Melito knew even one gospel in its totality - there remains actually only one apocryphal "Din Tora between Adonai and Israel" to bridge the period between the OT canon and Melito's own time; for Paulinic literature, which Melito knew, does not contain this type of fictive divine speech against Israel: this apocryphal speech is found in IV Esdras, ch. XV (=V Esdras, ch. 1). The origin of this chapter is highly controversial, and there are some scholars who ascribe it to a Judaeo-Christian interpolation, calling it the Fifth Esdras. This chapter contains the only intertestamentary full list of God's benefits to the people Israel, but this time as an indictment, not, as in the Dayenu, as praise from Israel, but as a divine argument. It must have been the immediate Vorlage of Melito, both in its literary contents and in its chronological vicinity. This text, as well as the Dayenu itself, have been overlooked by all Christian commentators of Melito.

(5) The pertinent text reads:

IV Esdras, ch. XV.7-21.

- Did 1 not take them out of Egypt, the house of bondage? But they angered me and abused my counsels.
- 10. For their sake I unscated kings, conquered Pharaoh with his knights, with his whole army.
- 11. Because of them I destroyed their enemies scattering in the East the people of two provinces, of Tyre and Sidon....
- 12. Thou talk to them; thus saith the Lord:
- I led you through the sea, and gave you secure ways through impassable land.
- 14. I gave you Moses and Aron as your leaders: I gave you light through the pillar of fire, and did great things for you, and marvelous ones.
- 15. The quails served you as a sign; I gave you a camp for shelter, but you continued to grumble.

- 19. I pitied you because of your sobbing and your sighs; I gave you Manna as your food; and you ate the bread of angels.
- 20. Did I not open the rock, when ye suffered from thirst? Against the heat I protected you with branches full of shadow.
- 21. And I distributed fat land among you, drove away from you the Canaanites, the Pherezites, the Philistines. What more shall I do for you that I have not done as yet?
- 24. What else shall I do for you, Jacob? Thou wouldst not obey, Judah; I shall go to other nations, I shall grant them my Name, so that they may heed my precepts....

With the last verse we find ourselves in the immediate neighborhood of the Improperia, for both in the Byzantine and the Georgian versions the last verse has been taken over almost literally.

We remember, further, that Sardes was one of the seven Christian communities mentioned in the Book of Revelation (1:11) that there the Jews enjoyed all the privileges as *cives Romani*, (Jos., Antt. XIV, 10:17), that Sardes leaned toward the West, not the East, especially to Smyrna and Ephesus, that Melito was familiar with Stoic ideas, indeed had addressed both emperors Marcus Aurelius and Antoninus Pius on their own terms, and was also familiar with the phraseology of Hebrew prayers, as indicated by the following passage:

(6) #68b.

This is he who rescued us from slavery to freedom, from darkness to light, from death to life, from oppression to an eternal kingdom, and made us a new priesthood and a chosen people forever.

The oldest Hebrew prayer-book, the Siddur R. Amram, has, for the reading of Scripture on weekdays, the following passage:

ויוציאם מצרה לרוחה; ומאפלה לאורה; ומשעבוד לְגָאוּלָה.

The Hebrew text has three "stages," the Greek (in Melito) four; it adds the Christian "from death to life." There can be no doubt that the Hebrew text is the original, as its phraseology is strictly biblical.

Let us now resume and summarize: Melito was familiar with both the *Dayenu*-litany, and its subsequent perversion in IV. Esdras. He knew Hebrew, as he was active in the study of the OT canon. He presented for the first time the conception of a murdered God, whereby he, like ancient mythology, considers the god mortal. He was a fervent anti-Marcionite, and stressed, whenever he had a

¹⁶ The quotation from Isho'dad in C. Bonner, op. cit., p. 44.

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chance, the unity of Son and Father even before the trinitarian controversy. He was familiar with Philo and some of the testimonybooks, also with Apocryphal literature." Being a quartodeciman, he leaned towards certain Jewish practices without wishing to appear as a Judaizer. The conception of the archetypical significance of Passover and Passion is basically a Stoic idea; similar archetypes were conceived by the rhetors Cleanthes and Chrysippos, whose main writings Melito seems to have known. He was a gifted, yet demagogic poet, synthesizing both Hebrew and Greek patterns. As a theologian, he followed the Johannine trend, especially in his emphasis upon the pre-existence of the archetypes. This then was the man, who introduced the accusation of deicide in monotheistic religions, and the poet, who was responsible for the Improperia, which made the accusation popular, attractive, and poetic.

His way of reasoning, while superior to that of the Syrian Apostolic fathers, shows a curious resemblance with the Syriac *Didascalia*, which, like Melito, are sharply anti-Jewish, anti-Marcionite, and even opposed to Judaeo-Christianity. Indeed, the attitude of the *Didascalia* towards Judaism is almost identical with that of Melito. It was A. Marmorstein, who first recognized the true tendency of the *Didascalia*, which hitherto were generally considered a Judaeo-Christian compilation: "The Syrian *Didascalia* preserved a number of the most hostile attacks of the 'Catholic Church' against Jews, who believed in Christ, but would not sever their Jewish connections."¹⁸ On the other hand, the author of the *Didascalia* was opposed to the doctrine of the Quartodecimans, as he warns Christians not to fall into this sinful practice of celebrating Easter according to the Jewish calendar. Just as Melito, the *Didascalia* fight the Jews as well as the Anti-Judaism of Marcion, as Harnack has demonstrated.¹⁹

However interesting Melito may appear to a historian of the Church, in the history of Judaism his name will retain a most sinister sound.

¹⁷ As for the Judaco-Christian apocryphal literature, and IV. Esdras in particular, George F. Moore's statement is still valid: "The entire tradition of the Jewish apocalyptic literature... is Christian, and the many versions of IV. Esdras show how wide and lasting its influence was." (in *Judaism* 1., p. 127 (Cambridge, Mass., 1950). See also J. Quasten, *Patrology*, (Westminster-Brussels), I, p. 109, and B. Altaner, *Patrologie*, 4th ed., 1955, p. 48; also W. Michaelis, *Apokryphen zum NT* (Bremen, 1956), pp. 464 ff.

¹⁶ A. Marmorstein, Judaism and Christianity in the Middle of the Third Century, in HUCA, X (1935), p. 230.

¹⁹ A. V. Harnack, Marcion, (1924), p. 341; see also H. J. Schoeps, Theologie und Geschichte des Judenchristentums (Tuebingen, 1949), pp. 62, 182.

ISAAC D'ISRAELI AND JUDAISM

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ISAAC D'Israeli, author of *Curiosities of Literature* and father of Benjamin Disraeli, has a claim on the attention of students of English literature both for what he wrote and for what he was. He wrote many books, some of which were in their day deservedly popular and influential. He was the father of the only English Prime Minister who has also been a good novelist, and he was acquainted with some of the leading contemporary men of letters. He made a place for himself in the Republic of Letters. This was a remarkable achievement for a Jew at that time;' and when one considers the significance of his writings on Judaism, it becomes clear that D'Israeli has a claim on the attention of students of Anglo-Jewish history, both for what he was and for what he wrote.

It has been estimated that in 1815 there were between 20 and 30,000 Jews in England, of whom at least two-thirds lived in London. They were, of course, politically underprivileged, and socially not quite 'respectable'. But their numbers and influence were increasing and the more blatant forms of anti-Semitism were correspondingly decreasing. As Chancellors of the Exchequer and penurious aristocrats continually borrowed from them, they began to have a recognized place in society. They were granted naturalization rights, and it was not uncommon for a practising Jew to become in due course a sober English merchant, like D'Israeli's father. Meanwhile the strong evangelical party was insisting that Christians owed the Jews a debt of shame for the past centuries of persecution; and societies were founded for converting them to Christianity. Yet Charles Lamb spoke for many English people in his essay on 'Imperfect Sympathies', where he confessed: 'I do not relish the approximation of Jew and Christian, which has become so fashionable'. Lamb felt that he would not like to be 'in habits of familiar intercourse' with any Jews, though he had 'no disrespect for them in the abstract' and did not mind occasionally running into one in the City.2

' D'Israeli lived from 1766 to 1848.

' Essays of Elia (1823). On the social background, I have consulted Cecil Roth's History of the Jews in England (Oxford, 1941).

Old Forms of Anti-Judaism in the New Book of Common Prayer

The inclusion of the anti-Judaic Reproaches in the Episcopal prayer book, under whatever conditions, legitimizes what should be looked upon as historically and theologically illegitimate.

THOMAS A. IDINOPULOS

+ LAST FEBRUARY the Standing Liturgical Commission of the Episcopal Church published a proposed revision of the Book of Common Prayer. The commission officially recommended for the first time in the Good Friday service the use of the "Reproaches" hymn adopted from the traditional Roman Catholic rite. On any simple reading, this hymn is a condemnation of the biblical people Israel for their faithlessness in responding to their divinely wrought deliverance from Egyptian bondage by the criminal ingratitude of rejecting and crucifying Christ the Savior.

At this moment it is unclear just what the liturgical commission will propose to the 65th General Convention, which meets September 11-23 in Minneapolis. Episcopalians find themselves embroiled in a quiet but painful controversy. In the April 15 New York Times, religion editor Kenneth A. Briggs wrote of the "growing concern among those who believe [the Reproaches hymn] contains the seeds of anti-Semitism," and described the reactions of both Jews and Roman Catholics to their continued use in the liturgy. On May 19 the liturgical commission responded to critical reactions by backing away from its original recommendation with this resolution:

Whereas, the Standing Liturgical Commission included in the Good Friday liturgy of The Draft Proposed Book of Common Prayer the ancient Reproaches, two moving poems cast in Old Testament imagery contrasting the great good Jesus has accomplished for the salvation of the human race with its rejection and crucifixion of him; and

Whereas, since the publication of the Draft Proposed Book, the Commission has received a number of communications from groups and individuals within the Episcopal Church, including scholars and liturgists, as well as from Roman Catholic, Protestant, and Jewish leaders, indicating that this material conveys undesirable anti-Jewish overtones, although it has been used unofficially in a number of

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our parishes for many years without evoking this response; and

Whereas, the Commission, throughout the production of the Draft Proposed Book, has made it a matter of policy to be sensitive to the feelings of all those who in any way might be offended by words or acts provided in the liturgy; therefore, be it

Resolved, that the Standing Liturgical Commission establish a committee to supply suitable texts to replace the Reproaches, and to present the substitutes to the Commission for its approval prior to the meeting of the General Convention in September . 1976.

But the Reproaches also have their defenders among Episcopalians and Roman Catholics, and more recently among Lutherans. Richard John Neuhaus, editor of the Lutheran Forum Letter, argues that whatever is a historical part of church tradition should also be accepted as an essential ingredient of Christian faith; he speaks against the idea that Roman Catholics and other Christians should dropthe Reproaches and urges Lutherans to incorporate them in their own liturgy (Forum Letter, Vol. 5, No. 6). As voices are added to this deepening and widening controversy, it is important to understand the historical origins and uses of the two poems that constitute the Reproaches hymn. Here are the poems as they appear in The Draft Proposed Book of Common Prayer (Church Hymnal Corporation, 1976):

The Reproaches: I

O my people, what have I done to thee, or wherein have I wearied thee? Testify against me. •

Because I led thee forth from the land of Egypt, thou has prepared a cross for thy Savior.

Holy God, Holy and Mighty, Holy Immortal One, Have mercy upon us.

What more could I have done unto theethat I have not done? I indeed did plant thee,

O my chosen and my fairest vine, and thou art become very bitter unto me .- When I was thirsty, thou gavest me vinegar to drink, and thou hast pierced with a spear the side of thy Savior.

Holy God, Holy and Mighty, Holy Immortal One, Have mercy upon us.

The Reproaches: II

I scourged Egypt with its firstborn for thy sake, and thou hast scourged me and delivered me up.

I led thee out of Egypt, drowning Pharaoh in the . Red Sea,

and thou hast delivered me to the chief priests.

I opened the sea before thee,

and thou hast opened my side with a spear.

O my people, what have I done unto thee, or wherein have I wearied thee? Testify against me.

I struck down the kings of Canaan for thy sake, and thou hast struck down my head with a reed.

I gave thee a royal scepter,

and thou hast given my head a crown of thorns.

I raised thee on high with great power, and thou hast hanged me on the gibbet of the cross.

O my people, what have I done unto thee, or wherein have I wearied thee? Testify against me.

In recent times ecumenical-minded Roman Catholic clergy have treated these verses as expressions of their own sense of responsibility for the crucifixion - the Christian's symbolic confession of identification with "faithless" Israel. Presumably, Episcopal liturgists today would similarly defend the use of the Reproaches in their Good Friday service. However, seldom do ordinary lay Christians fulfill the ecumenical and theological expectations of their church leaders. On Good Friday each year thousands of Christians sing the Reproaches as they have been sung for centuries - as an indictment of the ancient Israelites, hence of their modern descendants, the Jewish people. Apart from what the Reproaches "mean" in the minds and hearts of Christian worshipers, there is a fundamental question: Is the religious integrity of Judaism properly perceived and respected when one of its most vital beliefs, the deliverance of Israel, is utilized as a foil for the celebration of Christ's Passion? Historical study of the origins of the Reproaches reveals the second century practice of adoring the dying Christ while simultaneously disparaging Jewish faith.

The source of the Reproaches is presumably the Passion Homily of Melito, bishop of Sardes, thought to have lived 120-185 C.E. (see "Melito of Sardes, The First Poet of Deicide," by Eric Werner, Hebrew Union College Annual, 37, 1966). The circumstances that produced the Reproaches involved the Quatrodeciman movement, of which Melito was an

advocate. The Quatrodecimans had followed the "Asiatic" practice of celebrating Easter on the same date as the Jewish Passover; this was well before the Council of Nicaea in 325 established the canonical dates of Easter. According to Werner, "This meant that . . . the death and resurrection of Jesus were put on the same day as the memory of the Exodus from Egypt." The Reproaches came into being as a reaction to this coincidence of Passover and Easter, to defend Christians against the charge of being "Judaizers." Melito borrowed the form of the Dayenu chant from the Jewish Passover Seder, wherein the worshiper expresses his gratitude for God's benefits bestowed on his people Israel, beginning with the Exodus. But Melito proceeded to parody the Dayenu, giving it an "anti-Jewish twist" (Werner), in which the theme of gratitude is replaced by one of ingratitude - Israel's ingratitude, reaching its nadir in the scourging and crucifixion of the Savior. Hence Melito, in first expressing liturgically the charge of deicide against Jews (a charge initially insinuated in John's Gospel), becomes "the first poet of Deicide." The homily reaches its climax with the words "God has been murdered, the King of Israel has been slain by an Israelitish hand." Werner observes that the Passion Homily is an "instance of utilizing Jewish material against the Jews - a method that goes through the ages up to this very day."

Melito's work influenced subsequent Christian thinkers, both Greek and Latin, including the most virulent of all anti-Judaic theologians, St. John Chrysostom. The verses drawn from Melito's homily were incorporated into both the Byzantine and Georgian as well as Latin liturgies, the earliest text appearing in the seventh century. In the Greek Orthodox morning service for Good Friday in use today can be found the following passage, whose lineage is unmistakable:

The Jews, O Lord, condemned Thee to death, Thou Life of all; and they whom Thou didst cause to cross the Red Sea nailed Thee on a Cross. They to whom Thou gave honey from the rock to eat, offered Thee gall. Albeit, Thou endured it willingly in order to deliver us from bondage to an enemy. O Christ our God, glory to Thee.

II

Episcopal liturgists, in adopting the Reproaches, seem to be engaged in a well-meaning if unthinking effort to establish a common ground of worship with Roman Catholics – this for the sake of Christian unity. But here is an irony. The Episcopalians' liturgical innovation comes at a time when Roman Catholics are re-examining their liturgy to eliminate from it precisely those attitudes in error about or prejudicial to Jews and Judaism. A scrutiny of successive editions of the Missal supports this view, particularly the material bearing on Jews that ac-

companies the Reproaches in the Good Friday service.

For centuries Catholics had recited a blatantly anti-Jewish prayer composed by St. Augustine, which followed the Reproaches in the rite of the veneration of the cross:

Let not the Jews say: we did not kill Christ. For they submitted him to Pilate as judge, so that they seemed almost absolved from his death. For when Pilate said to them: You kill him, they replied: we are not permitted to kill anybody. They wanted to shift the infamy of their foul deed to a human judge; but did they deceive God, the divine judge? Whatever Pilate did, and wherein he was committed, he was to a degree an accomplice; yet in comparison with them, he was much less culpable.

St. Augustine's prayer was eliminated in the Saint Andrew Missal of 1952, widely used in Great Britain and elsewhere, but what was retained is the traditional prayer which precedes the Reproaches – a prayer for the conversion of the Jews, containing the phrase "faithless Jews" (*perfidis Judaeis*):

Let us pray also for the faithless Jews: that our God and Lord would withdraw the veil from their hearts: that they also may acknowledge our Lord Jesus Christ. . . Almighty and eternal God, who drivest not away from Thy mercy even the faithless Jews: hear our prayers, which we offer for the blindness of that people: that acknowledge the light of Thy truth, which is Christ, they may be delivered from their darkness. Through the same our Lord.

The Maryknoll Missal of 1964, used by U.S. Catholics, reflects the Vatican II declaration on the Jews and the decree of Pope John XXIII that the expression "faithless Jews" be eliminated. Although the same point about conversion is made, the prayer preceding the Reproaches is renamed "For the Jews," upon the decision of Pope Paul. Here for the first time the divine promise to Abraham and his descendants is acknowledged. And in keeping with the spirit of Pope John's dictum, the stress shifts from the Jews' faithless rejection of the Redeemer to God's own initiatives in bringing the Jews to the knowledge of Jesus Christ:

Let us pray that our God and Lord will look kindly on the Jews, so that they too may acknowledge the Redeemer of all, Jesus Christ our Lord. . . Almighty and eternal God, you made the promises to Abraham and his descendants. In your goodness hear the prayers of your Church so that the people whom from of old you made your own may come to the fullness of redemption. Through Jesus Christ.

The "We Worship" Seasonal Missal is currently in use across the United States. Here one finds more remarkable changes in the service for Good Friday. While there is the usual prayer for the Jews (this time the title reflects the curious American penchant for substituting the phrase "Jewish people" for "Jews"), the traditional theme of conversion seems to have been dropped. In its place is substituted the vague statement "We pray that the people you first made your own may arrive at the fullness of redemption," leaving it to the imagination of the worshiper to interpret the meaning of "fullness."

Let us pray for the Jewish people, the first to hear the word of God, that they may continue to grow in the love of his name and in faithfulness to his covenant. Almighty and eternal God, long ago you gave your promise to Abraham and his posterity. Listen to your Church as we pray that the people you first made your own may arrive at the fullness of redemption.

This prayer, far from condemning Jews for their faithless rejection of Christ, makes no explicit reference to Christ and seems to exhort Jews to grow in their own expressed faithfulness. When the words of this prayer are set alongside the traditional sentiments of the Reproaches (which are again included in the "We Worship" Missal), there is a sharp antithesis, which itself raises an important question. If the Roman Catholic liturgy is being revised in an effort to eliminate anti-Judaic attitudes, how long will it be before the Reproaches themselves are removed from the Good Friday service? All the good poetry and sweet music experienced by the faithful in singing these verses do not alter by one iota the historical and theological distortions they propagate about Judaism.

III ·

The Reproaches have never before appeared in any authorized edition of the Book of Common Prayer. The collects or short prayers used for Good Friday have in the past contained references to Jews, but a study of successive editions of the text showshow far the Anglican church has come in eliminating anti-Judaic attitudes from its own liturgy.

A prayer for the Good Friday service contained in the 1898 edition had been used continuously since the first edition of the Book of Common Prayer in 1549:

O merciful God, who hast made all men and hatest nothing that thou made, nor desirest the death of a sinner, but rather he should be converted and live; HAVE mercy upon all Jews, Turks, infidels and heretics; and take from them all ignorance, hardness of heart and contempt of thy WORD; and so fetch them home, blessed Lord, to thy flock, that they may be saved among the remnant of the true Israelites and be made one fold under one shepherd, Jesus Christ our Lord, who liveth and reigneth with Thee and the Holy Spirit, one God, world without end.

For the 1928 edition, the prayer was revised:

O merciful God, who hast made all men, and hatest nothing that thou has made. nor desireth the

death of a sinner, but rather than he should be converted and live; Have mercy upon all who know thee not as thou art revealed in the Gospel of thy Son. Take from them all ignorance, hardness of heart, and contempt of thy Word; and so fetch them home, blessed Lord, to thy fold, that they may be made one flock under one shepherd, Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, world without end.

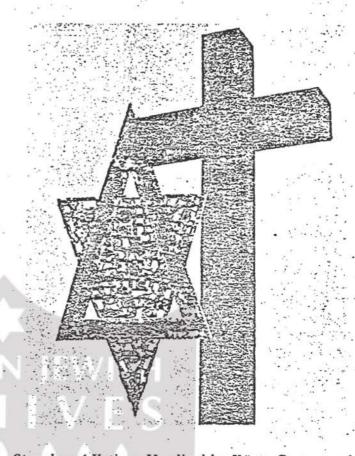
This version of the prayer, which surgically excises references to "Jews, Turks, infidels and heretics," and which eliminates the boastful claim "true Israelites," has been in use by Anglicans and American Episcopalians since 1928. The revision in The Draft Proposed Book of Common Prayer in no significant way alters its central point: beseeching God to forgive those who ignore or reject the Gospel, returning them to knowledge of Jesus Christ.

Merciful God, creator of all the peoples of the earth and lover of souls: Have compassion on all who do not know you as you are revealed in your Son Jesus Christ; let your Gospel be preached with grace and power to those who have not heard it; turn the hearts of those who resist it; and bring home to your fold those who have gone astray; that there may be one flock under one shepherd, Jesus Christ our Lord.

This prayer seems to raise questions to which the Reproaches, immediately following it, provide the answers. Who are those who have not heard the gospel? Whose hearts have resisted it? Who are they who have gone astray? The Reproaches give the reply: they are the ancient Israelites and, by extension, their descendants the Jews.

The Reproaches have been proposed as an optional part of the Good Friday service. My concern, however, is that the inclusion of the Reproaches in the prayer book, under whatever conditions, legitimizes what should be regarded as historically and theologically illegitimate. The Reproaches revive Christian distortions against Jews and Judaism, and for this reason they should be eliminated not only from the new. Book of Common Prayer but from the liturgies of Roman Catholicism and Greek Orthodoxy as well.

The Reproaches propagate the historical falsehood that the biblical people Israel, hence the Jewish people, are collectively responsible for the death of Jesus Christ. By contrast, consider the words of the late Cardinal Augustin Bea, who had a great influence in changing Roman Catholic minds on this point: "The Jews of our times can hardly be accused of the crimes committed against Christ, so far removed are they from those deeds. Actually, even in the times of Christ, the majority of the chosen people did not cooperate with the leaders of the people in condemning Christ" (Council



Speeches of Vatican II, edited by Küng, Congar and O'Hanlon [Deus Books, 1964]). Or consider the attitude of Gregory Baum, expressed in this statement: "We must prevent presenting the passion of Jesus as if all Jews, or Jews only, have incurred the odium of the crucifixion. Not all Jews demanded the death of Jesus. Not only Jews were responsible for it" (The Quest for Christian Unity, by Gregory Baum [Sheed & Ward, 1963]).

The theological judgment made in the Reproaches is no less false than the historical. It is assumed that the very meaning of Israel's existence as a sacred people resides somehow in the revelation of Jesus Christ as the Savior. By the old patristic practice of theological telescoping Israel is grafted onto the cross of Christ; the meaning of the Hebraic covenant as a distinct revelation of God is thereby invalidated. Here the Reproaches stand in stark opposition to the Vatican II declaration on the relationship of the church to non-Christian religions. For while professing the ultimate unity of all peoples in Christ, the Vatican Council found no contradiction in acknowledging the integrity and authenticity of the traditions of Jewish faith.

In a seminal study of Christian anti-Semitism (The Conflict of the Church and the Synagogue, Atheneum, 1969), James Parkes acknowledges the presence of anti-Judaic texts in early liturgical forms and sermons, particularly at Easter. The theological anti-Judaism which grew out of these texts was often the intellectual rationale for ecclesiastical and civil decrees directed against Jews continuously after the fourth century. One might suppose that the freedom

of Jews today to live and worship in predominantly Christian America (if not in Soviet Russia) had fashioned a happy ending to the long, melancholy story of Jewish-Christian relations in the West. If this were really so, then perhaps the use of the Reproaches in American churches could be viewed as an unhappy reminder of one of the more dismal traditions of the church. But the matter may not be so simple. If a study conducted some ten years ago on patterns of American anti-Semitic attitudes remains valid, then a surprisingly large minority of American Christians continue to hold the Jewish people as a whole responsible in some sense for the death of Jesus. It would be impossible to demonstrate what role the Reproaches have played in promoting this view, consciously or unconsciously, during the heightened feeling of the Good Friday service. But what is beyond doubt is that the Reproaches function psychologically to justify and legitimize such a view.

It is impossible to know at this point what Episcopal liturgists will propose vis-à-vis the Reproaches or what the General Convention will de- . cide. It would be unfortunate if the Reproaches were quietly dropped by the Standing Liturgical Commission before the opening of the General Convention, as if to sweep the matter under the carpet. But the issue is not so easily hidden. For some 50,000 copies of the proposed prayer book have been circulating since February, and undoubtedly the Reproaches were used in some Episcopal services this past Easter season. One would hope that Episcopalians would act as a body this September to confront, consider and vote on the Reproaches as a specific matter of their liturgical and theological selfunderstanding. If after full consideration they reject the hymn, then they will have shown a deeper perception of the scope of human suffering and death than is usually displayed in the symbolism of the Christian service of Good Friday.

The Mideast's Fearful Symmetry of Violence

'There can be no peace without the Palestinians.'

+ A FRIGHTENING lesson has often been repeated but seldom acknowledged during the 30 years of war in the Middle East. This same lesson has been little reported in press accounts of the fighting in Lebanon. The lesson is clear and tragic: the Palestinians are treated as an expendable people so far as the political power brokers of the Mideast are concerned. This has historically been the case, despite the rhetoric of Pan-Arabism and the hyperbolic statements of advocacy of the Palestinian cause on the part of Arab states. And it is illustrated even more graphically in the intra-Arab conflict in Lebanon.

Last summer several of us visiting Lebanon on a tour sponsored by the Fellowship of Reconciliation were assured by a Palestinian in the Palestine Liberation Organization's inner governing circle that neither the rightist Phalangists nor the Lebanese government itself was strong enough to expel the PLO from Lebanon. But recently the unpredictable Lebanese civil war took another turn, with Syria invading the strife-torn country to exercise a self-

Mr. Kennedy is associated with the newly formed Resource Center for Nonviolence in Santa Cruz, California.

R. SCOTT KENNEDY

assumed police role in the name of restoring peace and order. Syrian forces have aligned themselves with the rightist elements there and have worked actively to suppress Palestinian and leftist Lebanese forces. The Syrian-supported Saiqa group has been attempting to supplant Yasir Arafat's Al Fatah as the dominant force in the PLO. There have been reports of several assassination attempts made by Syrians on PLO Chairman Arafat.

Looking beyond the future of Arafat, Al Fatah or the PLO per se, one must take note of the Palestinian peoples; their refugee camps and civilian residential areas have been subjected to massive artillery and aerial bombardment. Arafat and the PLO have charged the Syrians with betrayal and genocide. Deeper than these charges, however, is a question raised most poignantly by such developments: What future do the Palestinians face when their strongest ally is as great a threat to their survival as the avowed enemy Israel?

I

From establishment of the Israeli state until quite recently, the Palestinians' plight in the Mideast conflict had been reduced to that of a "refugee problem" for which some humanitarian assistance has been offered. The U.S. has provided the bulk of financial aid to U.N. efforts to extend help to the refugees in the form of housing, food, education and some employment opportunities.

Meanwhile, the Arab states - with the exception of Jordan-have refused to contribute to such efforts lest they appear to accept the validity of the refugees' displacement. As a result, the Palestinians have not received sufficient aid even at a humanitarian level, and their suffering in the camps has gone largely unalleviated. In surrounding Arab countries, again except Jordan, Palestinians have been forced to remain in camps, denied citizenship and legal access to employment. As a people without a home, their condition has been marginal, denying them opportunity for creation of a constructive national future.

This perspective shows a marked contrast with defense of "the Palestinians' legitimate right to a national homeland," a credo of Arab statesmen which our group last summer heard repeatedly in every Arab capital. Despite the assurances, King Hussein continues to propose the "Jordan plan," and Egypt and Syria move toward separate settlements with Israel which leave the Palestinian

BYZANTINE HYMNODY

HYMNS AND COGNATE FORMS

P'sach lanu. (e) cf. Ps. 33:1. (f) cf. the regular eulogy of the 'Amida: 'Praise to Thee, O Lord, the God of Holiness'.

T. Wehofer, who first drew attention to this poem and was also the first to analyse it, knew only of the biblical allusions of the composition; but that makes his conclusion no less valid:

In my 'Untersuchungen',62 I was able to demonstrate the existence of a Judaeo-Christian literature, which . . . from the literary point of view does not belong to the Greek, but to Semitic literature.

Now we realize that during the fifth century, in the neighbourhood of Byzantium, in Chalcedon, the very same literary school emerged. . . . From the literary point of view, this hymn of Auxentius is of great importance, because it belongs to the few pieces that came down to us, surviving that tragic century of holocausts.63

None the less, the argument still might persist that the biblicisms of the poem do not necessarily indicate direct Hebraisms or Jewish influence, since the various Greek translations of the Bible were in the hands of every erudite Christian. To show a direct rabbinic (i.e. postbiblical) spirit and influence in Byzantine hymnography, in addition to the references made to the hymn quoted on p. 210, we quote here a hymn of Holy Saturday. Recently, this hymn was the object of minute examination by the renowned scholar of Byzantine hymnography, E. Wellesz. His analyses are convincing enough; yet, he failed to mention that these Troparia reflect directly, though with a sharp anti-Jewish twist, the rabbinic spirit and atmosphere. There are three versions of the text: the original Hebrew from the Midrash Sifrê, the Roman Improperia, and the Byzantine Troparia. Here they are juxtaposed, for the sake of convenience.

Hebrew

Roman

For had God brought us out Ego te eduxi de Acgypto, of the house of oppression And not led us. . . . It would have sufficed. For had He led us in a pillar of fire and in a cloud and not fed us with manna . . . It would have sufficed. For had He fed us with Manna . . . It would have sufficed.

Rubrum. Et tu me tradidisti principibus sacerdotum Ego ante te praeivi in columna nubis; et tu me duxisti ad Praetorium Pilati. Ego te pavi manna per de-

demerso Pharaone in mare

sertum: Et tu me cecidisti alapis et flagellis.

Byzantine

Before me, who delivered you from oppression? And now what return do you make to me? Evil for goodness.

In return for a pillar of fire you have nailed me to a cross. In return for a cloud you have dug me a tomb. In return for the manna, you have offered me gall, in return for water, you have given me vinegar to drink. For the future, I will call the Gentiles, and they shall glorify me, with the Father, and the Holy Spirit.64

For two reasons it seems to me that the Latin version is older than the Greek. Its text is closer to the original Hebrew, and the Byzantine version ends in a strictly doxological formula, which reflects the handiwork of professional theologians. However that may be, both Christian versions display familiarity with the rabbinic text.

The third period of Byzantine hymnography shows unmistakable signs of Syrian influx and prevalence. With it the classic era commences. None the less, Judaco-Christian traces still occur in this style, which is akin to certain passages of the Constitutiones Apostolorum, a compilation of the Syro-Palestinian Church. A few hymns, preserved in the Codex Alexandrinus, exhibit clearly the Judaeo-Christian nature of the Constitutiones. Two examples may illustrate this point.

> Daily shall I bless Thee, (a) And Thy name I shall praise for acons, And for acons of acons. Let us this day pass without sin, living God! Praised be Thou, O Lord, God of our Fathers, (b) And Thy praiseworthy and glorious name Into the Acons, Amen.

The hymn is predominantly Hebraic in language and mood; (a) is taken from Ps. 145:2 and (b) is the prescribed rabbinic form of eulogy with the orthodox response.

	Praised be Thou, Lord, teach me Thy judgements.	
	Lord, our refuge wast Thou from generation to generation.	(a)
	I said: Lord, have mercy upon me	
	Heal Thou my soul, for I have sinned against Thee,	(b)
1	Lord, to Thee I take refuge.	(b) (c)
	Teach me to do Thy will,	. /
	For Thou art my God,	
	For with Thee is the fountain of life,	(d)
	And in Thy light shall we see light.	(-)

With the exception of lines 1, 3, 6, and 7, all verses are almost literal quotations from Scripture; (a) is taken from Ps. 90:1; (b) is Ps. 6:3; (c) Daily morning service; (d) Ps. 36:10.65

Though well known in Byzantine Christianity, the last quoted hymns are in no way typical of its native hymnography. The classic style of its hymnody is bound up with the forms of the Kontakion and the Kanon. Prominent among the authors of these poems were the converted Jew

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Passing The Mantle Of Leadership

The C.I.C. of New York extends its congratulations to Benjamin Hooks on his recent election by the Board of the N.A.A.C.P. to succeed Roy Wilkins as the Executive Director effective January 1, 1977. We believe Mr. Hooks is extremely gifted and highly qualified to assume the great challenges and responsibility for this important position. Indeed, we wish him success and hope he can contribute as much to the greatness of the NAACP as did his predecessor since 1955. Roy Wilkins will remain with the

Roy Wilkins will remain with the NAACP until July 1977. He is a living legend who has dedicated his living legend who has deducated mis life and energies since early youth to the cause of civil rights and social justice for his black brothers and sisters. He has also worked tirelessly to promote equal opportunity and defend the rights of all minorities in America

In looking over some old editions of the C.I.C. Review, we recently came across an article written by Roy Wilkins for the Kansas City Call in 1933 - yes 1933! He commented on a broadcast by Rev. James M. Gillis and he expressed his years at Gullow on the Accession: views as follows on that occasion:

"Well, the Catholics have stepped out in front on the so-called negro out in front on the so-catled negro question and set a mark at which all the other Christians may aim at the radio speech of the Rev. James Gillis on the National Catholic Hour is one of the plainest speeches by a white American clergyman on the race question ever pronounced."

"It is the most fearless which has tt is the most teartess which has ever been delivered to such a large audience... He did not duck or dodge, nor-did he use any of the well known soft and evasive language which many of our "friends" use. He slammed right and left - unafraid and unsraringly." and unsparingly."

"First he knocked out the old persistent idea that Negro brains are similar to those of apes and that negroes are really lower animals, elevated by the circumstances of slavery to the status of men in America."

"Having swatted, the anthro-pological lies unmercifully, Father Gillis - then addressed himself to the various phases of the negro's plight various phases of the negro's plight in this country. He hits squarely on disfranchisement, denial of opportunity to work and advance, including trade union discrimina-tion, residence discrimination, Jim Crony Cheirizariu, echool ecroped Crow Christianity, school segrega-tion, injustice in the courts, lynching, anti-inter racial marriage laws, Jim Crow in restaurants, theatres, hotels and other public places, unequal distribution of tax money and last but not least, the insulting and forceable degredation of colored women."

The speech is wound up by the frank statement that white people must admit that they have treated the negro outrageously and they must atone for this treatment.

must atone for this treatment. Roy Wilkins noted that negroes everywhere welcomed this outspoken speech from one of the leading Catholic speakers and thinkers in America. He added that "The Catholic Church can do much to bring this country to a correct interpretation of Christianity so far as the brotherhood of man doctrine is concerned. But most American is concerned. But most American Christians (and this included many

Catholic laymen and priests) - have brotherhood idea with reserva-tions." So far as Catholics are concerned, added Mr. Wiking, T ups as a policy for the Church. The Pope has been ever solicitous about the American negro. But the American negro. But nevertheless and notwithstanding his known position, instances of discrimination can be laid at the door of local Catholics and their institution. But Every once in a lone while there

institutions. institutions. As we look over these remarks by Roy Wilkins - forty three years later - we can readily see that much progress has been made in furthering the rights of our negro citizens, thanks to the dedicated efforts of organizations like the NAACP. But there is yet much to do in making the dream - and all the in making the dream - and all the public policy statements by our religious and lay leaders -- a reality.

This will be the challenge that Ben Hooks will take up as the heavy mantle of leadership passes to him from our good dear friend Roy Wilkins.

Opportunities

African and West Indian nations. Most applicants range between 18-25 years of age and they all have some employable skills and are desperately willing to work. Despite the great efforts of the Job Placement office—only 10-15% of all applicants are place in jobs each year. The derressed economy, high

year. The depressed economy, high discrimination by some employers have made it difficult to place more of these eager and willing job

In you are an employer—or know of anyone who has any job opportunites requiring men and women who have expertise in

women who have expertise in management, social work, education, public relations, office and clerical skills, telephone work, porters, maintenance and trainees in all business and industrial fields---please contact Rev. Farrell Hopkins or Ms. Thelma Straw at 371-1000,

. 607 during weekdays from 9 to

seekers.

5 P.M.

Job

Needed:

religious community. Such a film is Voyage of the Damned, which tells the gripping true-life story of 937 German Jewish refugees who were permitted by the Nazis to leave their native land aboard the luxury liner, S.S. St. Louis, on May 13, 1939. Innocently believing that they had bought asylum in Cuba, they were, in truth merely pawns in a grand propaganda maneuver by the Germans. The film faithfully reconstructs

the emotion-packed events in the interlocking lives of the passengers and the crew during this shame-filled five week journey. DON'T MISS IT !!!

Vietnamese Resettlement Effort— A Success!!!

C.I.C. of New York commends Paul Martin, Director of New York Vietnamese Resettlement Program and his dedicated staff for their outstanding job in helping to resettle over 4.000 Vietnamese refugees in New York State during the past two

The high unemployment rate in New York-which has exceeded 12% at times during the past few years-has created immense problems for many of our citizens. However, the rate of unemployment among our black-hispanic and other minorities very often exceeded 30 to 40% Recently Booker T. Washington III, the grandson of the famous black author, educator, humani-tarian and founder of Tuskegee Institute in Alabama visited the streets of Harlem, Bedford-Stuyvesant and the South Bronx. He saw dozens of young men and women just hanging out, without purpose or hope-wasting their lives on means streets" of our city. Most of them had tired and failed to find a decent job-they needed someone who.cared-who could-help-them-find that opportunity to work. The New York Archediocesan Vocational Office, a Division of New York Catholic Charities has been providing such help for over a quarter of a century. Located at 225 New York State during the past two years. Although many of these refugees arrived in America with no money and few belongings, most have been placed in entry-level jobs and now less that 7% are receiving cash assistance. All financial aid and services given to the refugees under this program were provided through a special U.S. Government fund. This program was launched in response to the appeal of the U.S. Catholic Conference in May 1975 to help relocate the 133,000 Indochinese refugees who arrived in this country after the fall of Saigon. Initially, the agency was responsible for the recruitment of sponsors, without whom the refugees could not leave the reception camps and New York Catholic Charities has been providing such help for over a quarter of a century. Located at 225 East 52nd Street, this office sponsors the Catholic Job Placement Program open to all members of the community over 18 years of age that have some employable skills without regard to race, creed or ethnic origin. The lob Placement efficientured. not leave the reception camps and begin the resettlement process.

After the refugees arrived in New After the refugees arrived in New York, the resettlement program provided numerous social services, including financial assistance, help in finding housing, employment, schools, language classes, legal assistance and other necessary York, The Job Placement office works with some 5,000 applicants each year, about three fifth's of them are from minority groups—black, hispanic and legal refugees from African and West Indian nations. services.

The Board of Directors and Staff of the CIC of New York wish to extend the very best wishes for a peaceful and joyous holiday to all our members, friends and benefacbur memoers, memos and benerac-tors. As we enter our Tri-Centennial in '77, we pray that our nation will redidicate itself to the propositon of Equality and Social Justice for all our people. John J. Garra,

Executive Director

NCCIJ Plans Conference On "Catholic Schools & Racial Integration Dec. 9-11, 1976

Dec. 9-11, 1976 The National Catholic Conference for Interracial Justice will hold a conference in Cleveland, Ohio at the St. Joseph Christian Life Center, 18485 Lake Shore Biyd, from Thurs. thru Sat., Dec. 9-11. The program will explore general topics including. Catholic Schools and Racial Isolation; The Challenge of Desegregation; Pressures on Integrated Schools; Private School Segregation and Re-Constitution; and Making Integration Work. There will be a program fee of \$20. Inquiries and reservations should be sent to NCCL Office, 1330 Mass. Ave. N.W., Wash., DC 20005 or call (202) 638-0924.

The job opportunity you call in can help support our community and make it a better place to live in.

WANTED: For Our Next Edition!

Articles and news items that would be of interest to our readers from individuals, groups and organizations. Deadline for receipt of copy is February 1, 1977. Send to: CIC Office, 225 East 52nd St., New York, NY 10022. We Also Welcome Letters To The Editor!

Jude B for EAD Denserten C.I.C. Of **New York** and Fordham University appears a major motion picture dealing in depth with an important moral issue, which should be of special concern to all members of the religious community. Plan Internship Training **Program** for Bronx Students

The C.I.C. of New York in coop-eration with the Fordham Uni-versity Graduate School of Social versity Graduate School of Social Services at Lincoln Center is developing a free 16 week training program on intergroup relations for selected residents of the Park-chester-Zerega area of the Bronx.

The prime objective of the program is to develop "Interns in Human Relations"...who will have the knowledge and skills necessary to deal with intergroup conflict and with issues which polarize and disstabilize a community.

Representatives of the C.I.C. and Fordham have held several Planning serminars with organiza-tional and community leaders from the Parkchester-Zerega area and they have expressed great interest and desire for this program.

Efforts are currently underway to secure funding for the project which should be finalized in the next few

C.I.C. Will **Sponsor** An Interfaith Symposium On Public vs. Private Education

file

The C.I.C. of New York in coopera-tion with several interfaith and human relations organizations will sponsor a symposium that will explore the views and feelings of orde are interimeting on the intervent each organization on the issue of public aid to non-public schools.

public aid to non-public schools. During the past two months, several dialogues and planning meetings have been held at the C.I.C. office with representatives of the New York Archdiocese Office of Education, The American Jewish Committee, the: Anti-Defamation League, the National Council of Churches, the Episcopal Diocese of New York and the National Urban League. League ...

The purpose of the Symposium will be to clarify the positions on public and private education held by each group and to explore the cultural, religious racial and ethnic roots from which there exceed roots from which these group positions stem.

Through a series of dialogues and Inforging a series of dialogues and workshops the participants of this symposium hope to resolve some of the feeling of suspicion and hostility which may exist between and among interfaith groups because of their different views and positions on this subject. The surgeory will be held subject. The symposium will be held sometime in early Spring, 1977.

We Need Your **Membership** And Support Now

To make it possible for the Council to carry on its programs for interracial justice and implement new projects and activities in 1977, we need the active interest and new projects and activities in 1977, we need the active interest and support of everyone - Catholic and non-Catholic alike - who believe in the cause of the social justice and equal opportunity for all our people.

There is still much fear, hatred and bigotry in our society and there is still much work to be done in bringing about better understanding binging about better understanding and mutual respect between Catholics, Jews, Protestants, blacks, white ethnics, Hispanics and other membership.

If you are interested in helping this cause - we invite you to become a contributing member of the C.I.C. of New York. Annual dues for 1977 are \$5.00 for individuals and \$10.00 are \$5.00 for individuals and \$10.00 for a family. Larger contributions are welcome from sponsors and/or organizations who wish to support our work. (All dues and contributions are tax deductible)

Please send your dues and the attached application to the C.I.C. of New York 225 East 52nd Street, New York, N.Y. 10022.

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