



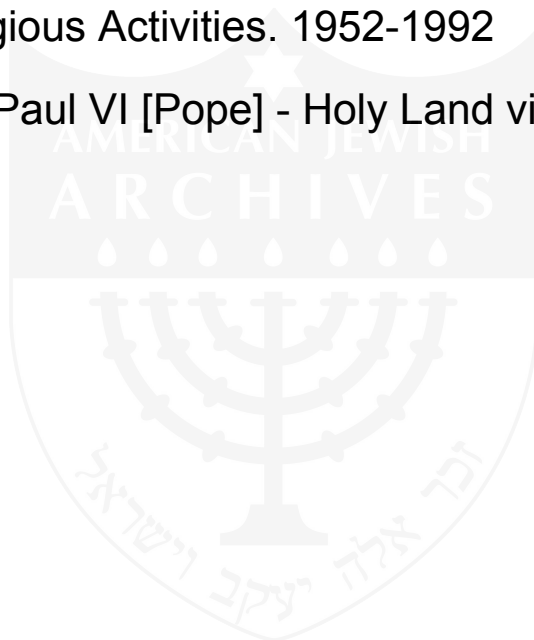
# THE JACOB RADER MARCUS CENTER OF THE AMERICAN JEWISH ARCHIVES

*Preserving American Jewish History*

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

Series C: Interreligious Activities. 1952-1992

Box 42, Folder 8, Paul VI [Pope] - Holy Land visit, 1964.



# THE WEEK IN RELIGION

BY RELIGIOUS NEWS SERVICE

RELIGIOUS NEWS SERVICE  
43 West 57th Street  
New York 19, New York

For Release: Weekend of  
Jan. 18, 1964  
or later

## MEETING OF POPE, PATRIARCH GIVES NEW SIGNIFICANCE TO 1964 PRAYER WEEK

When Pope Paul VI and Greek Orthodox Ecumenical Patriarch

Athenagoras met, embraced and prayed together on the Mount of Olives in Jerusalem, they broke a silence of nearly a thousand years between the great Churches of East and West.

Although neither the Pope nor the Patriarch acted officially on behalf of their Churches, their meeting was universally hailed as a giant step forward toward the goal of Christian unity.

One incidental effect was to provide a dramatic and memorable backdrop for the annual eight-day prayer period -- beginning this Saturday -- during which Protestants, Roman Catholics and Orthodox will petition "The Great Shepherd of the Sheep" for an end to the divisions which separate them.

The opening of the prayer week has been preceded also by announcements of momentous new developments that promise to dynamize the whole movement toward unity and cooperation between the Churches, thus clearing the way for theological discussion and confrontation so as to bring closer the ultimate fulfillment of Christ's prayer that "all may be one."

In Bethlehem, Pope Paul culminated his historic three-day pilgrimage to the Holy Land by appealing to Catholics to do all they can to revitalize their Church in the quest for Christian unity and urging non-Catholics as well to join in the cause.

"Today," the Pope said, "the will of Christ is pressing upon us and obliging us to do all that we can, with love and wisdom, to bring to all Christians the supreme blessing and honor of a united Church." At the same time, he stressed the Catholic Church's readiness to make all "reasonable" compromises for the sake of ecumenic unity, but not at the expense of truth.

No less cordial and responsive were the words of Patriarch Athenagoras on meeting the Pope: "Holy brother in Christ, now that we have tried to find each other, we have found together the Lord. Let us proceed on the holy path which is opening before us and He will join us on our way as He joined the two Disciples on the road to Emmaus. He will show us the way to follow and He will hasten our steps toward the goal which we are seeking."

This week brought news that both the Pope and Patriarch Athenagoras -- the most eminent figure in Orthodoxy -- are planning to appoint, some time before Easter, special theological commissions to continue the "dialogue" between Roman Catholics and Orthodox. These groups, broadly representing each Church, are expected to meet separately and later jointly discuss key issues involving doctrine, liturgy and church discipline.

The news came from Archbishop Iakovos of New York, Primate of the Greek Orthodox Archdiocese of North and South America, who had accompanied the Ecumenical Patriarch on his journey to Jerusalem and his meeting with the Pope.

The archbishop also announced plans for a similar Catholic-Orthodox dialogue in this country. He said that before the end of January, he planned to meet with Francis Cardinal Spellman, Archbishop of New York, to discuss the formation of commission subcommittees. Richard Cardinal Cushing, Archbishop of Boston, already favors such a dialogue, he added.

Archbishop Iakovos, who is one of the six presidents of the World Council of Churches, disclosed he also plans personally to promote a future meeting "someplace, somewhere" of all religious leaders of the world "to examine the social ills of our times." He said he would submit his plan when the WCC's Executive Committee meets at Odessa, Russia, Feb. 10-14.

In Rome, meanwhile, it was reported that the theme of ecumenism, or unity efforts, would be doctrinally developed by Pope Paul in his first encyclical. It was even said that the Pope might proclaim ecumenism as the paramount task of the Church when he calls his first consistory to name new cardinals.

Other news on the eve of the period of prayer for Christian unity came from London, where Dr. Arthur Michael Ramsey, Archbishop of Canterbury, announced that the Church of England will establish a new Commission on Roman Catholic Relations. He said the commission will begin informal, friendly discussions with Catholics on theological questions and the talks would be held both in Britain and throughout Europe.

The new commission will be linked with the present Anglican Council on Foreign Relations, which deals with the Orthodox Churches. In this way, the Church of England, which has always maintained links with the Orthodox Churches, will be a kind of bridge between Eastern and Western Christianity.

It also was announced that Strasbourg, France, has been chosen as the site for the Foundation for Inter-Confessional Research set up some years ago by the Lutheran World Federation for a theological study of Roman Catholicism and the ecumenical movement. Preliminary plans have been made for publishing in mid-1964 a theological analysis by Lutherans and other non-Catholics of the first two sessions of the Second Vatican Council, which Protestant authorities have praised for its ecumenical spirit.

On top of all this, the prayer period for unity has itself been given a "new look" in harmony with the growing ecumenical spirit of the time, at least so far as Catholics are concerned.

For Catholics, the prayer period is known as the Chair of Unity Octave. It was inaugurated over 50 years ago by the Franciscan Friars of the Atonement at Garrison, New York, who have promoted it around the world through literature and mass communications media. Protestants and Orthodox observe the period as the Week of Prayer for Christian Unity. The Week is sponsored in the United States by the Department of Faith and Order Studies of the National Council of Churches, and internationally by the World Council of Churches' Faith and Order Commission.

Formerly the Protestant and Catholic groups chose a common theme for the week, but prepared separate worship materials. Beginning this year, however, they will use the same materials, alternating each year in their preparation. This year's materials were prepared by the Association Unite Chretienne, a Catholic group in Lyons, France.

The material includes a common prayer drafted by Father Pierre Michalon, a Sulpician priest who heads the Lyons center, and Dr. Lukas Vischer of Geneva, a Reformed minister who was a WCC observer at the Vatican Council.

More interesting still were changes made in the wording of the daily intentions for which Catholics will pray during the week. The changes omit references to the Holy See and the Chair of Peter. There is no mention of the "union" or "return" of non-Catholics to the Catholic fold. This year's intentions, instead, are for the unity of all Christians in the Church, for our separated Eastern Brethren, for Anglicans, for European Christians, for Christians of our own country, for the spiritual renewal of Christians, for the Jewish people, and for the extension of the Church to all lands.

As in previous years, the Protestant and Orthodox observances are expected to be marked in different ways in various parts of the world. This will mean the holding of interconfessional prayer vigils, Bible study, and retreats and conferences aimed at better mutual understanding between Christians.

In Geneva, seat of the World Council of Churches, the observance will be marked by special ecumenical services. In London, England, representatives of all major denominations will participate in a rally in Trafalgar Square at which prayers will be offered for persecuted Christians in Russia, Yugoslavia and other countries.

The Catholic observances in this country will be marked by Masses for Christian Unity offered each evening at the National Shrine of the Immaculate Conception in Washington, D.C., and at St. Patrick's Cathedral in New York. Preachers at the Washington Masses will include three bishops and prominent priests of the Jesuit and Dominican Orders and of the Friars of the Atonement. In Boston, Cardinal Cushing will sponsor official archdiocesan observances to which non-Catholics have been specially invited.

\*\*\*\*\*

\*\*\*

From  
L. I. JEWISH PRESS  
Hempstead, L. I.

JAN - - 1964

**International**  
Press Clipping Bureau, Inc.  
New York City

## AFTER THE PILGRIMAGE:

### Still "Confusion and Distress"

A prominent rabbi and leader in the interreligious field has called the pilgrimage of the Pope to the Holy Land "a major high point in the great movement forward in Christian-Jewish understanding that has taken place with such rapidity and such great scope in recent years."

At the same time, Rabbi Marc H. Tannenbaum, Director of the Interreligious Affairs Department of the AMERICAN JEWISH COMMITTEE, reported, as another aspect of this movement, the "deep and positive impact on wide circles in Catholicism and Protestantism of the Ecumenical Council's declaration on the Jews and the decision question."

However, Rabbi Tannenbaum cautioned that there is "considerable confusion and distress among many Jews and Jewish leaders in

this country over the reasons the Ecumenical Council failed to take action on the decree which absolves Jews of guilt for the death of Jesus." The rabbi reported that a member of Jewish lay leaders and rabbis, as well as editorials in the Anglo-Jewish press, have expressed "marked discouragement" on the Ecumenical Council's inaction regarding this important issue.

Rabbi Tannenbaum cited also the disappointment among many American Catholics which he said appeared in numerous Catholic journals and was epitomized in an editorial that appeared in America, the national Jesuit weekly (November 30).

"It would be a sad blow to all who hope for a long leap forward in human relations if the fourth chapter of the schema on Ecumenism should be side-tracked in the Council."

### Says Trip Aids Understanding

New York — Pope Paul, by returning as a pilgrim to the sources of Christianity, is "returning Christians to an awareness of their sources in Judaism and Jewish traditions," Rabbi Marc H. Tannenbaum told the New York chapter of the American Jewish Committee.

The national director of the Interreligious Affairs department said the Pope's trip is helping Christians realize "their living interrelationship with the Jewish people today."

JAN 16 1964

REGISTER  
STEUBENVILLE, OHIO



[start]

Original documents  
faded and/or illegible



THE AMERICAN JEWISH COMMITTEE

Institute of Human Relations • 165 East 56 Street, New York 22, N Y • PLaza 1-4000 • Cable Wishcom, New York

. Hashofim Street 2, Tel Aviv

. Telephone • 23-5520

M E M O R A N D U M

. January 6, 1964

TO: Simon Segal  
FROM: Maximo Yagupsky  
SUBJECT: Visit of Pope Paul VI

Although I am sure that the American press carried plenty of information on the Pope's visit, I should like to make a few comments. I also think it appropriate to send you today's JERUSALEM POST in full, as well as a number of clippings from the Hebrew press (being sent under separate cover) [not enclosed]

As you know, the Pope entered Israel via Megiddo ~~(the second important point of the Pope's visit in Israel)~~ after spending the first day of his pilgrimage in the Jordanian area. I did not go to Megiddo or Nazareth (the second important point of the Pope's visit in Israel) but I did spend the day in Jerusalem which, to my mind, as well as to everybody's way of thinking in Israel, was the most important aspect of his trip from an international and Israeli point of reference.

According to radio and press information, the welcoming ceremony at Megiddo was a brilliant one and most satisfactory. The exchange of greetings between Shazar and the Pope made a good initial impact and were highly praised by radio commentators, creating an exciting and festive atmosphere among the Jewish population

A M SONNABEND, President  
MORRIS B ABRAM, Chm, Executive Board  
RALPH FRIEDMAN, Chm, Administrative Board  
WILLIAM ROSENWALD, Chm, Nat'l Advisory Council  
MAURICE GLINERT, Treasurer  
ARTHUR D LEIDESDORF, Associate Treasurer  
ORIN LEHMAN, Secretary  
JOHN SLAWSON, Executive Vice-President

JACOB BLAUSTEIN, Honorary President  
LOUIS CAPLAN, Honorary President  
HERBERT B EHRMANN, Honorary President  
IRVING M ENGEL, Honorary President  
JOSEPH M PROSKAUER, Honorary President  
HERBERT H LEHMAN, Honorary Vice-President  
SAMUEL D LEIDESDORF, Honorary Vice President  
JAMES MARSHALL, Honorary Vice President  
RALPH E SAMUEL, Honorary Vice President  
HORACE STERN, Honorary Vice-President  
FRED LAZARUS, JR, Hon Chm, Nat'l Advis Council

MAX WM BAY, Los Angeles, Vice President  
MARTIN L BUTZEL, Detroit, Vice President  
IRVING L GOLDBERG, Dallas, Vice President  
ANDREW GOODMAN, New York, Vice-President  
PHILIP E HOFFMAN, Orange, N J, Vice President  
JULIUS S LOEWENTHAL, New York, Vice President  
RICHARD MAASS, White Plains, N Y, Vice President  
EARL MORSE, New York, Vice President  
NORMAN RABB, Boston, Vice President  
IRVING SALOMON, San Diego, Vice President  
GARDNER H STERN, Chicago, Vice President

January 6, 1964

Page 2

and, needless to add, among Christians. This favorable atmosphere was an important factor for the Government since it was greatly interested in having big crowds receive the pilgrims cordially, especially when they arrived to Jerusalem, with its almost exclusive Jewish population. The Government did not want to openly ask its Jewish citizens to come out in masses to welcome the Pope. It was a delicate point. It did not want to appeal to the masses, it was afraid of negative action on the part of the extreme orthodox groups but it also wanted large crowds to welcome the Pope and it wanted to create the impression that it was of a spontaneous nature and not a simulated one. During the days before the Pope's arrival, the press was greatly helpful, giving large amounts of coverage to the event and carrying many articles and comments on the importance of the visit, and describing favorably the Pope and Cardinals accompanying him.

You undoubtedly know that Chief Rabbi Nissim did not accept the invitation to join President Shazar and Prime Minister Eshkol in welcoming the Pope at Megiddo. His reasoning was that since the Pope was coming solely as a pilgrim and with no intention of honoring the Jewish religion, he does not want to lessen the Jewish religion, especially since the Pope's itinerary does not even include a visit to the Chief Rabbinate or to any Jewish holy place on the Mount of Zion. This attitude was strongly criticized by the entire press, but at the same time, many religious groups approved.

After the welcoming ceremony at Megiddo, President Shazar himself and Prime Minister Eshkol expressed, over the radio (which covered the event completely, with special on-the-spot broadcasts the entire day) their great enthusiasm on their first meeting with the Pope. They also claimed that they were pleased that the Pope's entry into Israel was via Megiddo rather than Jerusalem, allowing the Pope's

January 6, 1964

Page 3

first contact with Israel to be at such a good spot of the country and enabling him to see "the great achievements of modern Israel in an old historical place. The contrast between the great disorder which apparently took place in old Jerusalem (the Jordanian part) with the orderly, sober and beautifully organized arrangements on the Jewish side brought a highly favorable comment from Archbishop Hakim who spoke over the radio, expressing his gratitude and satisfaction. All this helped create good will on the part of the population of Jerusalem and helped bring them out into the streets to greet the Pope.

During the day in Jerusalem, I had the opportunity of meeting with foreign correspondents as well as with government officials. Despite the extreme security measures taken there was great anxiety and strain: there was always the danger of an incident.

At the entrance to the city of Jerusalem, a special pavilion was constructed with special illumination installed in the streets. The greetings were brief but brilliant. Large crowds welcomed the Pope in a most solemn and dignified manner, without shouting but with incessant applauding. The Pope, as well as Cardinal Tisserant, appeared to be in a good mood, and before continuing on his way, he blessed the crowd in his usual Christian way while the people applauded. It is also of interest to note that in addition to oriental Jews who usually make up the bulk of spectators, there were, this time, a large number of European faces, a great many, even, with beards. Fortunately, the Neturah Karta had issued a ban, prohibiting "every man, boy and girl" to be in the streets during the whole time the Pope was in Jerusalem which, undoubtedly helped (although that was not their intention) in keeping the day peaceful. At the Mandelbaum Gate the farewell ceremony was no less brilliant.

At first glance, Shazar's two speeches (the welcoming one and the farewell one) were excellent, dignified and, of course, read in his usual emphatic way.

January 6, 1964

Page 4

Although he referred, mostly by inference rather than by outright statement, to the State of Israel, there was no intention of drawing the Pope into a reply which would necessitate the mention of the Jewish State. He mentioned the Jewish people's return to this area and based his remarks on Biblical quotations. The Pope, on his part, did not refer to the State of Israel, neither by name nor by implication but by the choice of his remarks there is the possibility of drawing the conclusion that something may come out of this visit: he referred to both Testaments as being a factor of common ground. The Pope spoke in French (I followed the speech over the radio) but he finished in clear Hebrew repeating the word "Shalom" in typical Israeli intonation. At the leave taking, his speech suggested more of a reference to Israel: he included in his thanks the "authorities of the country", but basically it was a defense of Pope Pius XII and his behavior towards the Jews during the Nazi era. It was an address to the world, a reply to accusations against the late Pope Pius XII, made in the Holy Land, in the Holy City, in the midst of the Jewish people and, of course, it has its political implications. As for Shazar's farewell address, he quoted the Prophet Micah rather than Isaiah, <sup>noting that while Micah</sup> referring to the day when men will beat their swords into plough-shares and their spears into pruning hooks, <sup>Micah wrote</sup> and <sup>also</sup> ~~concludes with~~ "Let every nation walk in the name of its God, and we in the name of the Lord our God, forever". In this way, he politely made the point that we continue our quest for peace with one and all but while other nations may continue to be Christians we will continue to be Jews.

The fact that Cardinal Tisserant left the Pope at the Dormition Church to go down to the Chamber of Destruction, dedicated to the memory of the six million Jews killed during the Nazi period, and that he lit six candles in their memory was interpreted as more than a pious gesture on the part of the Church. It was thought to be an indirect reply to Rabbi Nissim's stubborn attitude, an attitude, by the way

January 6, 1964

Page 5

which to all appearances will become an important issue between the civil government and religious authorities. Rumors were that when Cardinal Tisserant decided to visit the Jewish sanctuary in the name of the Church, Rabbi Nissim would also come to Mount Zion, but he did not show up.

All in all, the visit was considered as a great event, from the historical point of view and for the Jewish State.

Kind regards.



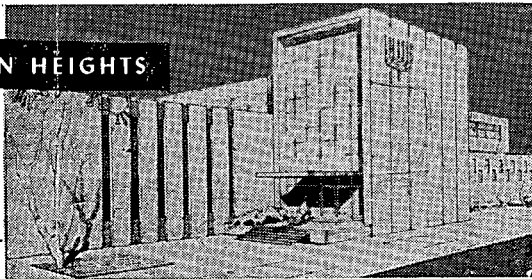
[end]

Original documents  
faded and/or illegible



## JEWISH CENTER OF JACKSON HEIGHTS

34-25 82nd Street,  
Jackson Heights, N. Y. (11372)



Vol. 46, No. 17

January 17, 1964

Shevat 3, 5724

### Sabbath Services

**"Remember The Sabbath Day And  
Keep It Holy"**

Kindle Sabbath Candles .....4:36 P.M.

Late Fri. Eve. Service Jan. 17...8:30 P.M.

Rabbi Myron M. Fenster will preach  
on "Why Danish Jewry Was Saved"

Cantor William Z. Glueck and the  
Center Choir will officiate.

Sat. Morning Jan. 18 .....9:30 A.M.

Bnai Mitzvah: Steven Kaufman, son of  
Mr. & Mrs. Alan Kaufman;

Harvey Shapiro, son of Mr. & Mrs.  
Fred Shapiro.

Junior Congregation .....10:30 A.M.

Saturday Evening .....4:30 P.M.

Daily Minyan .....7:00 A.M. - 8:00 P.M.

Sunday .....8:30 A.M. - 4:30 P.M.

### THE SERMON THIS WEEK:

Twenty years ago the people of Denmark received a 3-hour notice that the Jews of their country were to be the subject of Hitler terrorism. This week's sermon deals with the forces in the lives of the Danes that prompted them to save the Jews of their country. It is based on the recent book, "Rescue In Denmark" by Harold Flanders.

### GENERAL MEMBERSHIP MEETING

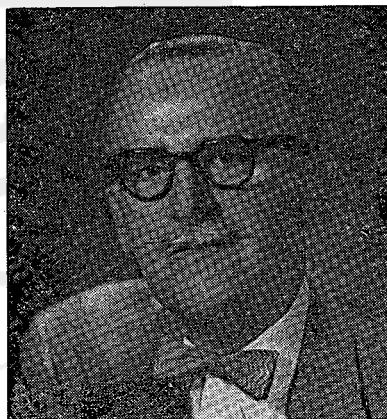
**Wed. Eve., Jan. 22, 8:30 P.M.**

Participate in discussion of important  
plans concerning the construction of  
our sanctuary.

**Be sure to attend!**

### SEMINARY BREAKFAST SUNDAY TO HONOR MAURICE SHEFFERMAN

Last minute reservations are being received for what appears to be a record turnout for the breakfast on Sunday morning, January 19, in honor of Maurice Shefferman.



**Maurice Shefferman**

Dr. Joel Geffen will be the guest speaker. Eugene Gomery and Joe Braver are the Chairmen for the event. We know you will not want to miss it. Make your reservations now.

**FOR FREE TICKETS TO CENTER'S 44th ANNIVERSARY DANCE See Page 4**

## Center Family

SABBATH SOCIAL HOSTS will be Mr. and Mrs. Alan Kaufman in honor of their son Steven's Bar Mitzvah and Mr. and Mrs. Fred Shapiro in honor of their son Harvey's Bar Mitzvah. Congratulations and best wishes. . . We are happy to hear that Mrs. Selma Freirich, Sidney Lebowitz, and John Forbath are all making fine progress after their recent illnesses. We look forward to seeing them again very soon. . . Our heartiest congratulations to Mr. and Mrs. Dov Gitler on the birth of a son. Mr. Gitler is our resourceful Youth Director. . . Thanks are extended to Murray Amster for the donation of the lovely desk and chair that graces our lobby, and to Merle Norman Cosmetics for the favors presented to our members at the New Year's Eve affair. . . We gratefully acknowledge contributions to our Prayer Book Fund by: Mr. & Mrs. Joel Grossman in memory of father, Maurice Samuel Adem; and to Mr. and Mrs. Michel Grundorfer.

Ernst Stern memorial plaque will be dedicated Friday evening, January 17th.



What if the wintry wind blows  
We have a lunch that's piping hot,  
We have a show of lovely clothes.  
Come my friends; want not, want not!  
—Furthermore, the food and the fashions are better than the poetry! We are referring to our Luncheon-Fashion Show (Tuesday, Jan. 21, 12 noon) for which you can purchase tickets from our Co-Chairmen, Anne Green, HA 4-2856 or Sylvia Braver, OL 1-3778. The meal alone is worth the \$2.50 admission (Pledge Credit given, of course), but in addition, you will see a Fashion Show by Ivan Lloyd that will be truly inspired! The fact that our own Sisterhood members will be the models is proof enough that you too will look well in these latest fashions. Don't miss this treat for the eyes, taste buds, and pocketbook!

We still have a Theatre Party set for Saturday Eve., March 7 . . . this time we are waiting for the New York critics to sing the play's praises to you, but reserve the date for "Dylan" with Alec Guinness. The betting is that this splendid actor is going to win a "Tony" award for his performance in "Dylan." Betty Mayer, IL 8-4281 and Ruth Hollander, HA 6-0305, our Co-Chairmen, will be glad to take your orders.

All of us who have participated in the joy of the Oneg Shabbat have felt its warmth and spirit. Anyone who can give one hour one Friday afternoon at one to help us set the tables will be most welcome. Please call Dean Shefferman, NE 9-8187 if you can lend a hand. It will be greatly appreciated.



## Bulletin Of The Jewish Center Of Jackson Heights

*Published weekly, September to June, excepting weeks of Jewish holidays by the Jewish Center of Jackson Heights.*

34-25 82nd St., Jackson Heights (11372)

Telephone: HAvemeyer 9-1150-1

Entered as 2nd Class Matter Feb. 1935 at the Post Office, Flushing, N. Y. under act of March 1879.

Rabbi Myron M. Fenster . . . . . TW 8-1772  
Cantor William Z. Glueck . . . . . HA 9-4999  
Israel Back, Principal . . . . . HA 6-6456  
Dov. Gitler, Youth Director . . . . . HA 9-1150

President . . . . . P. Max Weber  
1st Vice-Pres. . . . . Dr. Irving Altman  
2nd Vice Pres. . . . . Abraham Oberfest  
Treasurer . . . . . Yale Marienhoff  
Secretary . . . . . Saul Mayerson  
Cemetery Chairman . . . . . John Forbath  
(Home: HA 9-5506)

Editor . . . . . Wilma Sacks  
Assoc. Editors . . . . . Yale and Blanche Marienhoff  
Business Manager . . . . . Al Caplan

**FOR WORLD'S FAIR**

**DISCOUNT TICKETS**

**Call B. Marienhoff, IL 8-6874**



## AS I SEE IT by RABBI MYRON M. FENSTER

### A HISTORIC OPPORTUNITY

If Pope Paul's visit to the Holy Land was meant to dramatize the common roots of Judaism and Christianity, a better location than Megiddo for his meeting with Israeli President Shazar could not have been selected. For Megiddo's history goes back to the Chalcolithic Period, long before Moses led the Jewish people out of Egypt into Canaan. Later, Megiddo was a key point controlling the whole region, and soon it became the chief fortress of Palestine. As such, it was fought over by Egyptian, Canaanite and Philistine and around 1000 BCE was captured by King David, and was converted by Solomon into a chariot city. Curiously however, the stables of Solomon have never been found, for in the last years Professor Yadin has shown that the large stables that have been uncovered — were built after Solomon's days. Thus there is still the mystery hovering around this "tell" (mound containing ancient ruins) only a small part of which has been excavated. In the Christian world, it is conceived to be the place where the last climatic war between good and evil will unfold. The New Testament refers to it as Armageddon which is the Hebrew for Har Megiddon, The Hill of Megiddo. On this spot, the shared beginnings of the mother and daughter religions on their native land come suddenly alive.

At this writing, it is impossible to know the results of the Pope's historic visit to the Holy Land. One frankly wishes that he had not been convinced to forego formal official meetings in Jerusalem and that he would utilize the occasion to extend a hand of official greeting to the State of Israel, instead of referring to it always as the Holy Land. Some are hoping for a special manifesto, which would recognize Christianity's missed opportunities during the last decades to be of help to the Jewish people.

It is not likely that such daring will be forthcoming. But we do recognize the historic beginning which Paul is making and we must be happy for the promise it contains. In this sense it is a symbol of the very hopeful start of these last months, that the church will not only acknowledge its early development from Judaism, but will also seek to remove all coercion from religion, relying for its acceptance on man's free conscience and the force of the religious idea itself.

But even if our most favored hopes were realized, we ought to recognize that for us the assurance of creative survival is dependent mostly on forces within the Jewish community rather than outside of them. Too many of our people have been lulled into the belief that the latest Vatican Council, or the coming one, is the salvation of Judaism. Nothing could be further from the truth. Whatever happens in Rome or in Israel, our own determination to have our faith live will be crucial. This cannot be done by any deputy or surrogate but only by the Jew who stands before the God of Abraham, in search for his people and a meaningful understanding of their Torah.

You Can Come  
**Absolutely Free**  
to the Center's  
**44th Anniversary**  
**Dinner Dance**

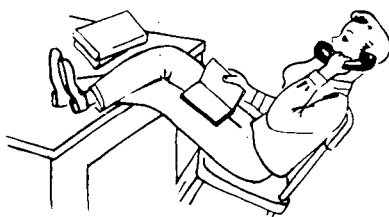
**Saturday Evening, May 23rd**

Get \$50. in Journal Ads  
For 1 Free Ticket

Get \$100. in Journal Ads  
For 2 Free Tickets



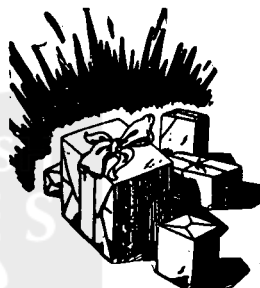
**FOLLOW  
EVERY  
CLUE  
FOR ADS**



**BUZZ YOUR  
BIZZNESS FRIENDS**

**FOR**

**Bazaar  
Merchandise  
Today!**



## The Principal's Corner

### **Tu B'shevat — Wednesday, Jan. 29th Jewish National Fund Day**

While Tu B'Shevat is the only festival that can be identified with a Jewish institution, the Jewish National Fund, other festivals can be identified either with its heroes, (such as Hannukah - Judah Hamaccabi, Purim - Queen Esther and Lag-Bo'Omer - Bar Kochbah and Rabbi Akibah) or with major events that happened to our people — Passover - Exodus and Shavuot — the giving of the Torah.

In Israel, for the last few decades Tu-Bishevat is known as Jewish National Fund Day (Yom Keren - Kayement Le-Israel). On this day, thousands of children plant trees throughout the State of Israel. From Metulah on the borders of Lebanon and Syria; to Eilat in the Negev, which borders with Egypt; to the mountains of Judea facing Jordan and Askelon on the seashore; trees by the hundreds of thousands are being planted every year.

While the actual planting is being done in Israel, Jews all over the world help by financing this project. Many forests were planted in Israel in honor or in memory of Americans. There is a forest in memory of Colonel David Marcus, a West Point graduate, who was killed in action in the war of Independence in Israel; Senator Hubert H. Humphrey; Presidents Washington, Truman and Lincoln; Supreme Court Judge Louis Brandeis; Mrs. Eleanor Roosevelt and Eddie Cantor.

In addition, a few years ago a "Freedom Forest" was planted by American children. This year, a certain section of this forest will be planted in memory of President John F. Kennedy. Our own school has volunteered to plant a Gan (garden) consisting of 100 trees, in the Kennedy Forest. We started that project one month ago, and have already planted 50 trees. The money for these 50 trees (\$100.00) came from the Blue-and-White J. N. F. boxes that our students took home.

Israel M. Back,  
Dir. of Ed.

**CLEAR DUES & OTHER CENTER OBLIGATIONS NOW**



### All Center Show

#### "THE SPICE OF LIFE"

Join the Fun! Come to Rehearsals!

There is a job for everyone! Amateurs needed!

Call Michael Black TW-8-9539

### YOU THOUGHT WE WERE JOKING?

See, 1964 is here, and you thought we were joking way back in October when we said that the World's Fair was just around the corner (literally and figuratively). Indeed, it will open very soon and the Center will be able to get reduced price tickets for a limited time only. Call Blanche Marienhoff IL 8-6874 or come to the Center office Sunday morning to get your discount tickets NOW!

**Pay Your  
School Tuition!  
Membership Dues!  
Pledges!**

**Center Needs Your Help!**

### Yahrzeits

The following Yahrzeits will be commemorated during the coming week. Their names will be read from the pulpit at the late Friday night service:

Sidney Kaufman, Louis Geller, Dora Pollak, Oscar Wolfe, Leopold Haas, Helene Levi, Genedel Soltes, Isaac Feldman, Fannie Goldsmith, Moses Hoffer, Martin Mandel, Seymour Karger, Morris Seidman, Evelyn Z. Goodman, Abraham Schwartzman, Mary Levine, Jack Stein.

May their memories be for a blessing.

### Time Is Running Short For Reservations!

### HAVE A WEEKEND OF FUN & RELAXATION AT GOLDMAN'S

**Pleasantdale, N.J.**

only 15 miles from New York

**FEBRUARY 14 - 16**

Reservation must be made at once! Call

Sylvia Braver: OL 1-3778 or

Center Office: HA 9-1150

### COME ONE!

### COME ALL!

TO A SPECIAL PERFORMANCE  
OF

**"It's a Mad Mad Mad,  
Mad World"**

Cost: \$1.00 — TIME: 9:30 A.M.

FEB. 12 — Lincoln's Birthday

Members & Non-Members are invited.

Ages 9-17 (teenagers will go in a separate group)

Money must be brought into the Youth Office before Jan. 15.

### FIRST INT'L CONFERENCE

On

### LITURGICAL MUSIC

Part of highlights of  
**TRIP TO ISRAEL IN JULY**

Call Cantor Glueck

HA 9-1150

## Quaker Hill Cottages & Day Camp

MONROE, NEW YORK

Excellent accommodations for 90 families on 200 acres.

Every possible facility — beautiful cottages — unsurpassed day camp — teenage program — entertainment.

NEW OLYMPIC SIZE POOL.

*Request Brochure.*

Telephone — 783-6951 or 783-4151

HI 6-7500

## RESNICK'S

*Paint — Wallpaper — Art Material*

84-29 Roosevelt Avenue  
Jackson Heights 72, N.Y.

## ALTED DECORATORS

80-06 37th Avenue  
Jackson Heights 72, L.I.  
TW 8-6828

"UNI-CARD Charge Plan"

## ADVERTISEMENT

COLLEGE BOARDS PREPARATION

at  
THE HIGHLAND SCHOOL  
in Jamaica Estates

(Accredited by N. Y. Board of Regents)

A VERY THOROUGH COURSE AS PREPARATION FOR COLLEGE BOARDS offering twelve sessions, three hours per session — Math and English. Also diagnostic and practice testing and Writing Sample preparation. Small classes will insure adequate individual attention.

12 sessions — 3 hours each — \$75.00

First session begins February, 1964

172-79 Highland Ave., Jamaica  
(near 179 St. Station IND)

OL 8-7676

Jewish Center of Jackson Heights  
34-25 82nd Street  
Jackson Heights, N. Y. 11372

The American Jewish Committee  
Institute of Human Relations  
155 E. 56th St., New York 22, N. Y.

## FOREST PARK CHAPEL

SCHWARTZ BROTHERS • FUNERAL DIRECTORS

Queens Boulevard & 76th Road  
Forest Hills, Long Island, N.Y. • Boulevard 3-7600

*Long Island's Foremost Funeral Home*

Bronx: 60 East Tremont Ave. • CYPRESS 4-1300

*Serving The Jewish Center for the Past 21 Years*

## RIALTO FLORIST, INC.

Steamer Baskets — Flowers  
for all occasions

37-67 82nd Street HA 9-8322

Jackson Heights, N. Y.

**Paragon**

NONE BETTER



**FUEL OIL BURNERS**

EMPIRE 1-4140

## TRAUNER'S PHARMACY

B'way at Elmhurst Ave.  
Drugs, Cosmetics, Prescriptions

HI 6-5273

## It's Wexler's

FOR THE FINEST  
**APPETIZING**

7528 37th Avenue corner 76th Street

Jackson Heights, N. Y.

Open Sundays HI 6-4169

## LEARN TO DANCE

Dance Instruction by 2 Professionals

Every Tuesday Evening at 8:30 p.m.

\$1 per hour — Call

Paul Katzenstein — HA 4-6217

or

Center Office — HA 9-1150



GERTZ BROS., N.Y.C.

F- Pope Paul VI visit to Holy Land - Jewish  
watch

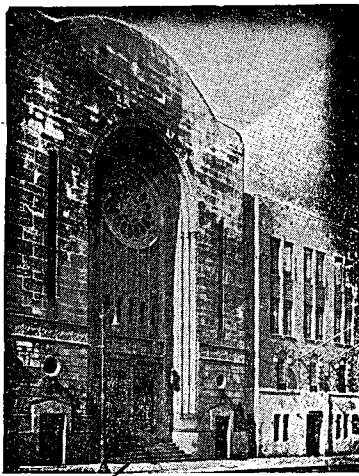
# Ohab Zedek News

Weekly Organ of Congregation Ohab Zedek and Beth Hillel Hebrew Institute  
118-124 West 95th Street, New York City, Telephone RIverside 9-5150

Vol. 36

3 Shevat, 5724  
January 17, 1964

No. 18



## From The Desk Of The Rabbi

I am very appreciative of the many comments I have been receiving in response to the various articles that have been appearing in this column. It is especially gratifying to know how well informed our readers are, and how sensitive they are to the many problems which confront us. I only hope that when our readers are asked to react to a certain matter such as the two kitchens, treifah and kosher, on the Zim Ship Shalom, they will do so by sending letters to the proper authorities; in this case, the Israel Government and Zim Line representatives.

Interestingly enough, the State of Israel seems to be involved in constant crises of one nature or another. The recent visit of the Pope, to Israel has given the secularists and anti Chief Rabbinate agitators more fuel to pour on the already blazing fire. As is known, the Chief Rabbi of Israel refused to participate in the welcome given by the Government. Officials to the Pontiff, who came into Israel through the "side door," Magido, instead of Jerusalem. He doesn't recognize Jerusalem as the capitol of Israel. He doesn't even recognize the State of Israel. Even though the Pope went to great lengths to avoid any act which might be construed as official or political, the entire Israel official family from the president down, humbly bowed their heads, swallowed their pride and came en masse to Magido for the official welcome. They also wanted the Chief Rabbi of Israel, who, in that position, represents the World Jewish community, to also humble himself and participate in a welcome to a man who extended honor and recognition to every other religious group except the Jewish. It is true

(Continued on Page 2)

## DINNER ALL SET

We are very happy to announce that plans and final arrangements for the Testimonial Dinner, honoring "The Man of the Year," Harold Feld, are progressing rapidly and successfully.

Our Dinner Chairman, Nathan K. Gross, announces that an outstanding program has been arranged. Our top entertainment will be the notable, most enjoyable Jan Bart. Jan Bart can be heard singing his Israeli and Jewish repertoire weekday mornings on WEVD on your radio, and we will have the opportunity of seeing and hearing him in person as he entertains us during our dinner. The limelight, we are proud to announce will be shared by our children of the Beth Hillel Foundation School proudly presenting us with a tribute to Mr. Feld, thus showing their appreciation. Everyone is doing his utmost, everyone is truly working hard.

Ads have been pouring in, thanks to all the energetic hard working ad getters who realize that only with their support can we achieve the greatest journal in Congregation Ohab Zedek's history. Through their honest endeavors, our Dinner will, we foresee, be a huge success. These supporters know that each ad they obtain, each dollar they give, helps us to give our Jewish children a better education, helps us to maintain our good financial standing, and helps us to help you members of the Ohab Zedek family. For those who still have ads in their possession, we ask you to bring them in. Though the deadline date for ads to go to the printer has passed, we are gladly accepting the last minute ads as credit toward your complimentary ticket. Remember with each \$100 in ads, we are pleased to give a complimentary ticket.

It is hoped that all our Officers and Board Members are making their reservations and that their membership will follow their example.

Reservations for the Testimonial Dinner, honoring Harold Feld, are coming in strong. The New York Hilton Hotel, on the evening of January 26, 1964, will be filled to capacity with those of you who are making your reservations early. Mr. Harold Feld will really be proud and honored. We will gladly accept your reservations now. Do call the office before we have to close reservations due to oversubscribing.

To guarantee your reservations, may we remind you again to please return the reservation card or call our office.

**Jan Bart, well known  
radio personality,  
to be featured entertainer**





## Congregation Ohab Zedek



Rabbi Theodore L. Adams, Ph.D.

REV. KALMEN KALICH, Cantor  
RABBI SHIMON HERMAN, Executive Director

### OFFICERS

Milton Tomber ..... President  
Adolph Grossman ..... 1st Vice-Pres.  
Erik B. Nussbaum ..... 2nd Vice-Pres.  
Irving Skydell ..... 3rd Vice-Pres.  
Max Baumgarten ..... Treasurer  
Jack H. Newhouse ..... Deputy Treasurer  
Samuel Wind ..... Deputy Treasurer  
William Marton ..... Controller  
Eli C. Fuld ..... Deputy Controller  
Harold Fed ..... Fin. Secretary  
Saul Clark ..... Rec. Secretary  
Samuel Statsinger ..... Corresp. Secretary  
Nathan K. Gross ..... Ch'mn. Board of Trustees

Bernard Breitbart ..... Hon. President  
Sol Dunkelmann ..... Hon. President  
Max S. Rosenfeld ..... Hon. President  
Dr. Benjamin Ginsburg ..... Hon. Vice-Pres.  
Max Rosenbaum ..... Hon. Vice-Pres.

### GABBOIM

Meir Freed ..... Hon. Gabbai  
Joseph Silberman ..... Nathan Fishman  
Aron Rechtschaffen ..... Otto Ullman  
Dr. Hugo Peiser

### ORGANIZATION PRESIDENTS

Mrs. Anne H. Marton and  
Mrs. Herta Sulzbach ..... Sisterhood  
Leo Borenstein ..... Men's Club  
Henry Jeret ..... Young Adults  
Gloria Litman ..... P.T.A.

## Men's Club

By Salo Horowitz  
Cultural Chairman

The Men's Club Breakfast on January 5, 1964 was a great success. The friendly atmosphere, the splendid food, the large number of ladies and gentlemen attending contributed to the gala breakfast.

The highlight of the Breakfast was, of course, the splendid guest of honor, Rabbi David B. Hollander, the well-known Rabbi and international personality of the Mount Eden Jewish Center in the Bronx. Rabbi Hollander, who became famous through his untiring travels to all the countries behind the Iron Curtain, where Jews live, especially Russia, selected as his topic; "Jews and Judaism in Russia".

The Cultural Chairman, Mr. Salo Horowitz, making the introduction mentioned that Rabbi Hollander was past President of the Rabbinical Council of America and is now President of the Metropolitan Board of Rabbis. Also Rabbi Hollander was the leader of the delegation of Jewish Rabbis who first received official permission to contact the Russian Jewry. Rabbi Hollander described in a masterful way the spiritual and economic conditions in which Russian Jewry exists. He pointed out that despite all the rumors to the contrary there is a Jewish awareness in Russia, even among those young Russian Jews who have no possibility of studying. Unfortunately, places of worship, and study have been eliminated or drastically reduced, and it is no miracle that almost without exception the Jewish population longs to leave for Israel. Rabbi Hollander reminded us that in 1947 Russia, next to the United States of America, was one of the first States to recognize the new state of Israel. The Jewish population in Russia is, after that in the U.S.A., the second largest in the world, approximately 3 million, and

## Rabbi's Desk

(Continued from Page 1)

that the Chief Rabbi is a Government official, but his first responsibility is to his religious scruples and to upholding the dignity of our ancient heritage which does not have to bow and act inferior to any other.

What emerges from the recent event worries many of us. There seems to be the beginning of a "Kultur Kampf" between the anti religious forces in Israel and the religious community. We, outside of Israel, are being dragged into it. It affects us directly if the Zim line has a treifah kitchen. It affects us if the Chief Rabbinate of Israel is lampooned and ridiculed in the press and by Government officials. It affects us if, Judaism a religion, and those who stand for it are constantly the objects of pressures, and derogatory remarks.

It is high time that both groups, the religious and non-religious recognize that we are all in one boat. Danger to one, means danger to all. Enemies of the Jewish People are not concerned with, whether they are attacking religious or non-religious Jews. As far as they are concerned, *we are Jews*. We ought to act that way; not offending each other's sensitivities, and respecting the ideals and principles for which K'lal Yisroel, total Jewry, stands.

larger than the population of Israel itself.

It was really an unforgettable speech and we thank Rabbi Hollander for his kindness to have honored us with his presence.

A special thanks goes to the Hostesses who gave so much of their time and strength.

After Rabbi Hollander led the "Benshen", the breakfast which really deserved the name "Gala Breakfast" closed in a happy mood.

## Synagogue Calendar

Friday, January 17, 1964

3 Shevat 5724

Kindling of  
Shabbos Candles ..... 4:37 p.m.  
Friday Evening Services ..... 4:45 p.m.  
Weekly Portion ..... BO  
Shabbos Morning Service ..... 9:00 a.m.  
Sermon by Rabbi Dr. Adams  
Ein Kelokenu — Arnold Druck  
Adon Olom — David Lasky  
Youth Groups ..... 3:00 p.m.  
Talmud Class ..... 3:40 p.m.  
Mincha Service ..... 4:25 p.m.  
Conducted by — Howard Adams  
Torah Reader — Mordechai Besser  
Followed by Seudah Shlishis  
Conclusion of Shabbos ..... 5:36 p.m.  
Weekday Services  
Sunday Morning ..... 8:00 a.m.  
Other Weekday Mornings 7:00 a.m.  
Evenings ..... 4:45 p.m.

## ADVANCE INFORMATION

Friday, January 24, 1964

10 Shevat 5724

Kindling of  
Shabbos Candles ..... 4:45 p.m.  
Friday Evening Services ..... 4:55 p.m.  
Weekly Portion ..... BESHALACH  
Shabbos Morning Services ..... 9:00 a.m.

## Hahrzeit

of departed whose names are inscribed on Memorial Tablets in our Synagogue.

Shevat January

Harris Altschul	4	18
Rose Friedman	6	20
Sarah Litvak	6	20
Leopold Herman	7	21
Kate Rottenberg	7	21
Solomon Erlbaum	8	22
Minnie Kressin	8	22
Rose Robinson	9	23
Gussie Freiberger	9	23
Rosa Frankel	10	24

## Condolences

We announce with deep sorrow the passing of Pearl Friedman, wife of our member, Solomon Friedman.

We are sorry to have learned belatedly of the passing of Mr. Koppel Spira in England last summer.

Mr. Spira was the father of our beloved Sisterhood Vice-President Mrs. Adolph Citron.

May the Almighty spare the bereaved families from further sorrow.

# BETH HILLEL NEWS

Rabbi Theodore L. Adams Ph.D. — Principal

Marcy Konigsberg, Asst. Principal

Happy Birthday to Gamaliel and Gideon Isaac.

## Mid-Term Evaluation

Report Cards will be distributed to the children in our Elementary School on January 20.

## Tu B'Shevat

Jewish Arbor Day, or the New Year of Trees is being observed now through the Planting of Trees in Israel, by our children. In addition, the classrooms all have plants and greenery in connection with this Spring Holiday. The program will be climaxed with an assembly on Wednesday, January 29, in which all our children will participate.

## Regular Friday Dismissal

The School will go back to the regular dismissal time on Fridays, beginning Friday, January 17.

## An Open Letter To Our Parents

"Dear Parents:

With two sparkling events for the children leading off the season — the happily remembered Pinocchio and the upcoming Jolly Roger Magician Show on February 12, the P.T.A. has only just started planning for a special for the parents — and it will be quite a special at that, and worth waiting for.

The date is Saturday night, February 22, and it will be a seldom indulged in form of entertainment — a visit to a famed night club. Actually, it will be on our own premises, but will feature a professional troupe of dancers in brilliant costumes, with live music, singing, comedy, social dancing, food and drink. It will be our INTERNATIONAL CABARET. But unlike the famous International on 52nd Street, there will be NO COVER, NO MINIMUM, NO 5% FOOD TAX, NO 15% AMUSEMENT TAX. It will be an all-inclusive \$12.50 per couple, including a late supper and drinks.

Invite your friends to join you for an evening of dressing up and stepping out in a beautifully decorated, candlelit cabaret, on West 95th Street where "the elite meet to eat."

Cordially,

Roberta Van Laven,  
Program Chairman

Reservations are now being accepted in the School Office."

## Tickets Going Fast

for

## THE JOLLY ROGER SHOW

WHEN: FEBRUARY 12, 1964

TIME: 1:30

WHERE: BETH HILLEL JULIA  
HIRSCH ROOM

ADMISSION: \$1.25 per person

Contact School Office:

Edna Hirshbaum, Secretary

or: Mrs. R. Sieger, UN 5-5568

or: Mrs. S. Stark, TR 4-7142

## Youth Department

With the ending of the old year and the beginning of the new, with the closing of the school year and the judgements received therefrom, we can once again return our energies towards more relaxing activities.

Avi Golub, a Youth Leader well known to most of the youth of our Congregation, having served in that capacity from 1958 to 1961 has joined us once again, this time in the role of Youth Director. He plans a complete overhauling and revamping of all Youth Activities.

Mr. Golub is a graduate of both

Yeshiva College and the Yeshiva University Graduate School of Education. He comes back to us with a well of experience in Youth organization work. He has been with the Director of the Young Israel of Hillcrest Queens; Perth Amboy, New Jersey's Shaarey Tethila Synagogue; Division Head of Camp Hi Li; Mizrachi Hatzair Folkdancer; Yeshiva University Synagogue Council Youth Conclave and Seminar Advisor and Folk Dance Coordinator.

With this background of experience

he has enhanced himself to youth throughout the Eastern seaboard and comes now back to us to establish a more vigorous Youth Program. In the next few days, you will be receiving more notification of specific youth activities as well as a calendar of future doings youthwise.

This Saturday, at 3 p.m., the clubs will meet as usual.

Knowing it is exam time does not delineate from the Sabbath. Take the hour to share with us some pleasanter aspects of the peace of our Sabbath.

## Newsettes

### We extend Birthday Greetings to:

Susan Brande, Mrs. Alexander Dimant, Harold Friedman, Rachel Friedman, Mrs. Sylvia Friedman, Mrs. Aaron Goldberg, Debbie Munk, Jack H. Newhouse, Mosés Polian, Mrs. Minny Rapp, Mrs. Irving Singer, Barbara Skydell, Mrs. Emil M. Saalberg, William Tannenbaum.

\* \* \*

### Our Heartfelt Anniversary Greetings Extended to:

Mr. & Mrs. Nash Aussenberg and Mr. & Mrs. Salomon Friedman.

\* \* \*

### Welcome to:

Mr. Shlomoh Wohlgemuth, the fiance of Judy Marton, who was with us in the synagogue this past Shabbos . . . Mr. & Mrs. Jack Newhouse, our Deputy Treasurer, back from vacation . . . We wish a heartfelt Mazel Tov and much happiness to Mr. & Mrs. Sam Feder. Mr. Feder looked very well with his Hawaiian suntan at services last Shabbos. At the Clark Bar Mitzvah last Shabbos, the following guests were present, Mr. & Mrs. Nathan Rosenberg, grandfather of the Bar Mitzvah boy, Bruce, James Clark and David Rosenberg, uncles of the Bar Mitzvah boy. Also Mr. Stephen Klein of Barton's Candy and Chairman of Chinuch Atzmaei . . . Back from their recent marriage, Mr. & Mrs. Henry Jeret . . . All those coming into the Synagogue last Shabbos noticed a beautiful change in the appearance of the Synagogue. Mr. & Mrs. Abraham Fried have donated to the Synagogue a beautiful Porochus and Karoras and complete matching Shalchons coverings. . . . Belated birthdays greetings to Leah Housman and to Mrs. Elias Housman . . . Mr. Philip Franco is going to the hospital for an operation. We wish him a speedy recovery and hope to see him back with us soon. . . . Until next Shabbos, Shabbat Shalom.

Pearls and Beads  
Expertly Restrung While You Wait

**EDITH NELSON**

Office: Diamond Exchange  
10 West 47th Street, N.Y.C.

Telephone: JUdson 6-7840

Evenings:

251 West 81st Street, N.Y.C.  
Telephone: SU 7-7574— Apt. 4F.

### THE RABBI AND THE BEAR

Rabbi Uri Strelisker in company with several Hasidim traveled by stagecoach through a forest. Suddenly the horses halted, and the driver saw a bear coming towards them. The Rabbi walked up to the bear and gazed steadily into his eyes. Thereupon the bear turned and walked away.

"This is not a miracle," explained the Rabbi. "The Lord blessed men, and said to them: 'And the fear of you and the dread of you shall be upon every beast of the earth' (Gen. 9:2). No unspoiled man need fear any beast."

# CARMEL

From the Land of the Bible  
To Grace Your Seder Table



Concord and Almag Malage available in half gallons and gallons.

SWEET WINES	• CHAMPAGNES
TABLE WINES	• BRANDY
DESSERT WINES	• WISHNIK
VERMOUTHS	• SLIVOVITZ
	• VODKA

All produced and bottled in famed Richon Le-Zion, Israel since 1882.

Certified Strictly Kosher by the  
Chief Rabbinate of Israel

CHIEF RABBI ISAAC NISSIM  
CHIEF RABBI I. J. UNTERMAN

Write for FREE descriptive leaflet  
including "Suggestions on Wine Use."

Imported By

CARMEL WINE CO. INC. 114 E. 40th St. N.Y.C.

## Riverside Memorial Chapel, Inc.

76th ST. and AMSTERDAM AVE.

EN. 2-6600

Orthodox Ritual Faithfully Observed

CHARLES ROSENTHAL, Director

FINE FUNERAL SERVICE FOR OVER 50 YEARS

HERMAN E. MEYERS

ALPERT BROTHERS

## PARK WEST MEMORIAL CHAPEL

F U N E R A L D I R E C T O R S

115 West 79th Street, N. Y. — ENdicott 2-3600

Orthodox Burials Strictly Observed

Long Island

1284 Central Avenue, Far Rockaway

Phone: Far Rockaway 7-3100

### Ohab Zedek News

Issued weekly from September to June  
excluding weeks of Jewish Holidays.

Entered as Second Class Mail  
at the Post Office, New York, N. Y.

The American Jewish Committee  
Institute of Human Relations  
165 East 56th St.  
New York 22, N. Y.

RABBI SAYS PILGRIMAGE PROMOTES  
CHRISTIAN-JEWISH UNDERSTANDING

MONDAY, JANUARY 6, 1964

By Religious News Service (1-6-64)

NEW YORK (RNS) -- Pope Paul's pilgrimage to the Holy Land was hailed by Rabbi Marc H. Tanenbaum, noted interreligious leader, as a "major high point in the great movement forward in Christian-Jewish understanding," which, he observed, "has taken place with such rapidity and such great scope in recent years."

The visit, he stated, "will cement the foundations of understanding and brotherliness between Christians, Jews and Moslems in all parts of the world on the basis of a profounder appreciation of their common heritage in sacred Scriptures and religious history."

In visiting the "sources of Christianity," the rabbi said, Pope Paul "is also returning Christians to an awareness of their sources in Judaism and Jewish traditions, and to their living relationship with the Jewish people today."

Dr. Tanenbaum's comments were made in an address before the New York Chapter of the American Jewish Committee, pioneer human relations agency. He is director of the committee's Interreligious Affairs Department and Jewish consultant to the Pius XII Religious Education Resources Center in Monroe, Mich.

The rabbi observed that Pope Paul's pilgrimage and its favorable reception was "one of the spectacular by-products of the intense consciousness that developed during the Ecumenical Council of Christianity's rootedness in Judaism as was elaborated in the text of the Jewish decree that was widely publicized and was the subject of intensive discussion in the Vatican."

Dr. Tanenbaum was referring to the chapter on Catholic-Jewish relations in the schema on ecumenism. This chapter absolves Jews of collective guilt for the Crucifixion of Jesus and places responsibility on all mankind. The schema is expected to be taken up by the Council Fathers at the third session in September.

The chapter, observed the rabbi, had a "deep and positive impact on wide circles in Catholicism and Protestantism" and also "received widespread approval from American Catholic clergy and lay leaders."

At the same time, he said that the Council's failure to act on the chapter caused "considerable confusion and distress among many Jews and Jewish leaders in this country."

(more)

# RELIGIOUS NEWS SERVICE

DOMESTIC SERVICE

-2-

MONDAY, JANUARY 6, 1964

"We take encouragement from the fact," he continued, that the overwhelming majority of the American Catholic bishops have committed themselves to support of the decree regarding the Jewish people..."

Dr. Tannenbaum said that a survey by the American Jewish Committee showed the Catholic press in this country "prominently and sympathetically featured the decree in news stories, editorials, syndicated editorial columns and in unprecedented editorial cartoons."

He said that "numerous" Catholic publications expressed disappointment that the chapter was not acted upon at the Council's second session. The rabbi also pointed to an editorial in the Nov. 30 issue of America, national Catholic weekly, which said: "It would be a sad blow to all who hope for a long leap forward in human relations if the fourth chapter (Catholic-Jewish relations) of the schema on ecumenism should be side-tracked in the Council."

-0-

## MISSOURI SYNOD ENROLLMENT UP IN ELEMENTARY SCHOOLS

By Religious News Service (1-6-64)

ST. LOUIS, Mo. (RNS) -- Elementary schools maintained by the Lutheran Church-Missouri Synod reported enrollments totaling 158,049 in 1963, a gain of 3,000 over the previous year.

The number of teachers also increased, according to statistics provided by Dr. William A. Kramer, associate secretary of schools. The new total is 5,919 teachers -- 2,400 men and 3,519 women.

Six new schools were added during the year, bringing the 1963 total to 1,378.

Leading the Synod's 32 North American districts are Northern Illinois with 113 schools and 18,292 pupils and Michigan with 115 schools and 17,934 pupils.

Dr. Kramer's report said that the elementary school enrollment of 158,049 compared favorably with the total for all other Protestant elementary schools in the U.S. (181,470).

-0-

## WORLD PRAYS FOR PILGRIMAGE, ROCKEFELLER TELLS PONTIFF

By Religious News Service (1-6-64)

NEW YORK (RNS) -- New York's Governor Nelson A. Rockefeller sent a message to Roman Catholic Pope Paul VI stating that the world "prays that your pilgrimage to the birthplace of the Prince of Peace" will help bring world peace, it was announced at the governor's offices here.

The message expressed the desire that the papal journey would contribute to bringing "new peace to the hearts, the minds and the souls of men, to the nations of men, to a world in which men and

FOR NEW YORK SUNDAY NEWS

BERT SHANES

CAPTION FOR ARTICLE ON "POPE PAUL AND THE JEWS"

The late Pope Paul VI, continuing the efforts started by his predecessor, Pope John XXIII, to promote understanding between Catholics and Jews, reappointed His Eminence Augustin Cardinal Bea to draft the text of Vatican Declaration dealing with Catholic-Jewish Relations. Shown here is the late Cardinal Bea (right) at an historic meeting with Jewish leaders held March 29, 1963, in New York City. Engaged in friendly conversation with the Cardinal is the late Rabbi Abraham Joshua Heschel, leading Jewish theologian who knew Pope Paul, and Rabbi Marc H. Tanenbaum of the American Jewish Committee, who arranged the meeting between Vatican and Jewish leaders, the first of its kind.

# At the Crossroads

Vol III, No 1

Winter, 1964

## Christ and the Jews and Us

By JOHN M OESTERREICHER

MANY are inquiring about the meaning and importance of the recent Vatican Council discussions on the relationship between Christians and Jews. Msgr John M Oesterreicher, Director of the Institute of Judaean-Christian Studies at Seton Hall University, answers some of the questions which are being asked.

**QUESTION** Why is the chapter on the Jews being considered as part of the schema on "Ecumenism," which deals chiefly with relations between Catholics and other Christians?

**ANSWER** Human relationships exist on various levels, they comprise several elements. The relationship between Christians and Jews is no exception. The most obvious element is its communal character. In today's society, Christians and Jews live side by side, they are neighbors. In all democratic countries, they are fellow citizens, equal before the law. No doubt, their social coexistence and civic equality—marks of a pluralistic world—are of utmost importance. Still, it is not

*Continued on page 4*



Paul VI

## The Significance of Pope Paul's Visit to Israel

ON THE newsstand in Rome, toward the last days of December I found a magazine, the cover of which portrayed Pope John and President John Kennedy, their backs are turned to the viewer but their heads and profiles are visible as each seems to be talking to the other. They are treading the fields and sowing seeds from their baskets into the furrows of the freshly tilled soil. The Italian caption reads thus in English:

"The two sowers of 1963 have departed

from us. Pope John XXIII and President John F. Kennedy. But what they have contributed to the peace of the world is destined to live always in the hearts of men. History will forever benefit from the fruits of this harvest."

One of these fruits is John's choice made during his lifetime of Cardinal Montini as his possible successor. The cardinals in conclave ratified this choice as each voted for the man who seemed to him best suited for

*Continued on page 2*

## Pope Paul's Visit to Israel

*Continued from page 1*

the supreme office of Pope Paul's character was at first overshadowed by the simplicity and warmth of the man who had won the hearts of the whole world. His stature, however, emerged with clarity when he declared his intention to break all precedent, visit Israel, Jordan and the places made holy by the Patriarchs and the prophets, by Jesus and the first Christians.

### Pilgrimage

It is premature to evaluate the complete significance of the Holy Father's visit to Palestine but we do know that it was a pilgrimage of great spiritual, ecclesiastical, and historical achievement. It was a plunge into the realities of the present. The explosive, political tensions between Israel and Jordan ever threaten the peace of the world; poverty and hunger in which two-thirds of the world stands stark is evident in all the middle east, the Holy Land, birth of the Christian religion, is witness to the mockery of a divided Christianity, the Eastern Orthodox church on the one side, the western Roman church on the other. But the Pope's visit was a harbinger of hope, for peace, for the conquest of poverty, for union of divided Christianity.

Though Christians have for centuries persecuted and calumniated their Jewish brothers, the President of Israel, Azman Shazar, greeted the Pope with the words, "Blessed be thou in thy coming," to which Paul answered — "Shalom" — Peace. Though Christians and Moslems have been inflamed to carry on crusades against each other, Pope Paul was cordially welcomed in the Arab state of Jordan, by King Hussein. Finally, though the Holy places have been guarded by Orthodox and Latin Christians with such unholy jealousy that pious processions have occasionally turned into brawls between the two groups, Paul the supreme Pontiff and Athenagoras the ecumenical Patriarch of Eastern Orthodoxy met twice, embraced as brothers, prayed together for the peace which Jesus left to his disciples, but which becomes a reality only when men truly love one another. So it was that at Bethlehem, the Pope appealed for that peace which the world can give — the silence of guns. He asked the world's rulers to draw "from the intimate depths of their conscience as men, a renewed

spirit of concord and generosity," so as to spare the world at any price the anguishes of war." In the holiest but most tension-ridden corner of the world, the Pontiff of the Church mingled with the high and lowly, with Patriarchs, Christians, Moslems and Jews, to remind himself and the world of the only blameless life in human history, the life Jesus led, lost and won there. Since St. Peter left Palestine for Rome, Paul VI is the first Bishop of Rome to make the return journey to Christianity's birthplace. As John was the first Pope to address an encyclical to the entire world, including unbelievers, so Paul more sharply illustrated his Church's Ecumenical aims by breaching one of mankind's smallest but tightest barriers, the wall that divides Jerusalem.

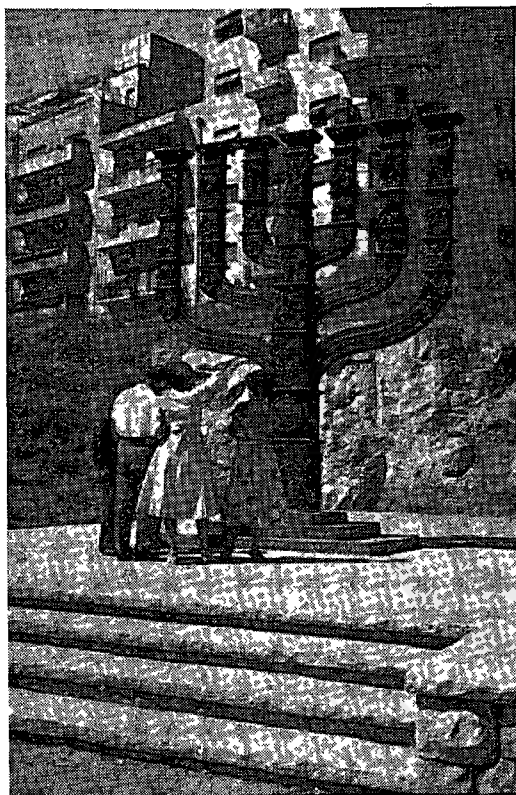
Simultaneously he made a great gesture toward the healing of the oldest continuing schism in his own Church, that with Eastern Orthodoxy. When he exchanged the "kiss of peace" with the Patriarch of Constantinople, Athenagoras called it "a big day — bigger than can be imagined", and coming steps toward Christian unity may indeed make that day look bigger and bigger as time goes on. The Ecumenical movement now growing in all branches of Christianity is a movement, moreover, toward the brotherhood of man, Christians and non-Christians alike. To reanimate the Gospel or good news of Jesus for the twentieth century Paul is not only making his own Church less Roman and more universal but he is also deepening that nascent sense in all people that their divisions are unnatural, that this world is somehow one.

### Humble Peace

We all know that statecraft, not love, is what keeps the guns silent, and that precariously; we know that the peace of God is available only to individuals. Yet the two kinds of peace are not altogether separate, for every ruler and citizen of every nation has a heart and a conscience, whether he admits it or not. To all those hearts and consciences Pope Paul has made a mighty appeal. Like the doves he stroked and released by the sea of Galilee, he has located and released a new-old spirit in the world, it is a spirit of humble peace.

The Pope's visit to Israel was a spiritual event. It has already provoked deep thought and soul searching among Christians and non-Christians alike. Some of these thoughts have already been expressed.

"In the light of God's design, basic reconciliation of men to men is not to be among Orthodox, Catholics, Protestants and Anglicans but one between Jews and Gentiles, between Jews and Christians. An Ecumenism that would confine itself to the relationship between Christians alone would fail because it would be built on too narrow a base." (*Le Problème Oecuménique* (Paris: Editions du Centurion, 1962), II, 60)



**JERUSALEM. The Great Menorah of the Knesset**

Turning to the representatives of various communities separated from the Roman See, the Pope asked and offered forgiveness for the recriminations and pains that have followed this disunion.

When at the last meeting of the Second Session of the Vatican Council, Pope Paul announced his decision to visit the Holy Land, there was surprise among all, even those most closely associated with him. "Yes," he said, "after careful deliberation and much prayer, we will go as a pilgrim to the land of our Christian origin. For the purpose of obtaining a happy conclusion to the council, we have decided that prayer must be ac-

companied by good works." These words which in a few days were to lift the Pope from his portable throne into a DC-8 airliner drew the whole ecumenical movement out of the field of abstract theory and pronouncements into the wider realistic reaches of actuality.

### **Towards Union and Esteem**

You may have read that in the last days of the council meeting two important documents were hurried to the floor for discussion. One was the chapter on religious liberty which restated that "Every human being has the responsibility to honor God according to the dictates of an upright conscience and therefore he has the right to worship God privately and publicly as he chooses." The second document referring to Jewish-Christian relations restated that the Church of Christ is not unmindful that from the Jewish people came Jesus Christ according to the flesh, his mother, his apostles and the columns of the Christian Church.

However, Augustin Cardinal Bea, the president of the Commission on Christian Unity, chose to give us, the Sisters of Zion, one morning of his precious time, to elaborate on the highlights of chapter V of the Schema on Ecumenism. "The purpose of council advertance to Judaism," said the Cardinal, "is strictly religious. This is to call solemnly to mind what the Church of Christ by the mysterious workings of Divine Providence has received through the hands of the elected people of Israel. The Church deems herself to be the continuation of that people with whom God made his covenant."

The chapter continues and declares that, "It was the sins of all mankind—and not the actions of a small group of Jews, twenty centuries ago, that were responsible for the Passion and death of Christ. Preachers and Catechists are therefore warned against any inaccuracy or clumsiness in their teaching that could offer ground for anti-Semitism. Since the Church and the Synagogue have a common heritage, this council proposes to command wholeheartedly and to foster energetically mutual understanding and esteem, through theological encounters and fraternal dialogue. Furthermore, just as the council severely reproves injuries inflicted on anyone anywhere, much more, and with a maternal heart it deplores and damns hatred and persecution of Jews whether occurring in our

*Continued on page 8*

## Christ and the Jews and Us

*Continued from page 1*

the particular task of an ecumenical council to discuss the constitutional privileges of Jews and Christians, their place within the body politic

A much more basic element, in fact, the foundation of the socio-political relationship between Christians and Jews is its personal nature. Every Christian, every Jew is a person, that is, more than a member of a group, more than part of a crowd—he is a special thought of God in the flesh, something unique and unrepeatable. Today, few things need to be stressed more than the respect that is every man's due. Whatever his origin or state in life, as a creature who can think, speak, laugh, weep, create and love, he possesses a dignity that has no parallel among living beings on this earth. For this very reason, the council proclaimed at its very beginning in a solemn "Message to Mankind" the rank and eminence of every individual.

There is, however, another, a still deeper dimension to the relationship between Christians and Jews—one rooted, not in their common humanity or citizenship, but in a history in which they mysteriously share, the history of salvation. Abraham, the father of the Jewish people, is the father of all who believe in the living God, in the goodness of our Saviour-God and His love for men manifest in Jesus the Christ (Tit 3, 4) "Peerless Abraham, father of our faith," the Roman liturgy calls him. All the patriarchs and prophets and psalmists, all the saints of ancient Israel, but also her sinners, are the spiritual ancestors of every Christian. Stranger still, the redemption of the world and the glories as well as the failures of the Israel of old are wedded to one another.

### The Church's Origin

**QUESTION** Is it correct, then, to say—as did some newspaper stories—that the draft now placed before the Fathers of the council asserts that "the Church owes its origin to Judaism?"

**ANSWER** No, it is not correct. First, the Church is the work of God, not of men. Men—a long line of Hebrew men and, in particular, the Apostles—were His instruments in bringing about her birth but they

were not her founders. She owes her origin to God's saving design, first revealed in Israel, then realized, for the sake of the entire earth—crystallized, as it were—in the person of Jesus.

Second, "Judaism" is a term that has several meanings. Properly speaking, it is a spiritual outlook and practice which arose among Jews after the Babylonian exile. An off-shoot of Old Testament piety and belief, it has in the course of time gone through quite a few stages till it lives today in three branches—Orthodox, Conservative, and Reform—each of which has several subdivisions, many facets. By and large, Judaism has moved in a direction different from, often even opposed to, Christianity.

To give but one example. Both, Judaism and Christianity, hold that man is God's likeness. But there their roads part. For Judaism, at least in its modern phase, the image is damaged, marred. For the New Testament as well as for the Old, man is a sinner. He is not independent. Though free to choose between right and wrong, he needs God's grace at every moment: he is nothing and can do nothing that will endure before God's judgment, unless the Lord's favor and mercy fill his heart.

All this goes to show that the designation of Christianity as the flowering of Judaism is false or, at best, imprecise. So is the phrase that calls Judaism the mother of Christianity. Christianity grew indeed in Jewish soil, it would have been impossible without the latter's God-given fertility. Still, the soil is not the sower, the nourishing earth not the creator. Once it is made clear that Judaism, as commonly understood, did not give birth to Christianity, the road is clear for the primary message of this draft.

According to it, the Church acknowledges with gratitude that her roots are in the Israel of old. These roots are not only a historical fact, they are part of the existence of every Christian. In other words, the grateful acknowledgment is concerned with more than the Church's past, it speaks of her present life, it touches her very being. Her Lord is the Christ, that is, the Answer to Israel's expectations, the Fulfillment of the promises given to patriarchs, prophets and kings, though a sovereign Fulfillment, an Answer that surpasses the expectations. Were a Christian to deny or even to ignore that Jesus is

"the" Son of Abraham, "the" Offspring of David, he would reduce Him to the level of the saviours imagined by pagan myths

The knowledge of the Church's roots is essential for the understanding of Christ's message His self-declaration "I am the Good Shepherd," for instance, is deprived of its grandeur and turned into a sentimental picture if its Old Testament background is forgotten There, a patriarch gives thanks to the Lord who has shepherd him from the days of his youth, there, a psalmist gains courage in knowing that God is his shepherd, there, a prophet foresees the day when the Eternal shall anew feed His flock

Other examples of the continued relevance of Old Testament speech are keywords like poverty and justice At the council, there have been several references to "the Church of the poor" In some of the later Old Testament writings, the poor are not simply men in distress, men destitute or starving, rather are they men, in need who know, however, that their greatest need is God They are beggars but they beg with confidence Trusting that His arms will bear them up they are not merely dependent on Him, they become His friends These are "the poor"—that—Jesus, in His Sermon on the Mount, calls happy

"Justice" is another basic word that can be understood only in its Old Testament usage, which reaches its climax in the glad tidings For Jesus, it is something to hunger and thirst after, for the Apostle, it is one of the pillars of God's reign Whenever its meaning is misunderstood, "justice" serves to assert an imagined dichotomy between the two Testaments, as if justice ruled only the Old, and love the New But, biblically speaking, the just God is not the One who gives man his due but the One who grants more than the creature deserves, He is not so much Rewarder and Punisher but the Faithful One who stands by His covenant, by His promise of mercy and love His justice, then, is more often than not a saving justice

These are but two examples of the inseparability of the two Testaments which makes the Church the continuation of the Israel of old, the fruit of all the inspiration and guidance given to the latter Moreover, the continued existence of the Jewish people through the centuries, its existence alongside the Church, is a providential reminder to every Christian that the Church's as well as his

## POPE PIUS XII AND THE JEWS

A nationally known Jewish leader, Dr Joseph L Lichten, director of the B'nai B'rith Anti-Defamation League's intercultural affairs department, says the assistance rendered by Pope Pius in helping Jews escape from the Nazis, hiding them, and providing for their material and spiritual needs was "of inestimable value"

Dr Lichten notes that Pope Pius' career even before he became Pope showed him to be "deeply antagonistic to the racism the National Socialists advocated" He details the wartime aid to the Jews by Pope Pius and his representatives in such countries as Slovakia, Rumania, Hungary, Holland, France and Germany

The Jewish leader's analysis is contained in a heavily documented 40 page pamphlet—"A Question of Judgment Pius XII and the Jews" The pamphlet is published by the National Catholic Welfare Conference Publications Office, 1312 Massachusetts Avenue, N W, Washington, D C 20005

own spiritual roots are in the hearts of patriarchs, prophets, priests and princes who believed in the God who had spoken, who followed the God who had revealed Himself in sacred events, indeed, in the entire history of His chosen people

### The Church and Israel of Old

**QUESTION** If the New Covenant is so deeply rooted in the Old, how does the present proposal define the relationship between the Church and the-Israel of old?

**ANSWER** May I first make a general observation? This proposal does not intend to go into a great many details nor does it try to answer all pertinent questions Rather than aspiring to completeness and the settlement of every problem, it seeks to stimulate further theological investigation and to give a fresh impetus to love

Hence, the proposal does not define the relationship between the Church and the Israel of old Still, its context makes clear that the Church sees herself as the Israel renewed, renewed by the word, blood, and glory of Christ Part of her newness is her

*Continued on page 6*

## Christ and the Jews and Us

*Continued from page 5*

universal character Prophets and psalmists foresaw the time when all flesh would see the salvation of the Lord In the Church, this vision is made true, again and again Thus she is the Israel extended to the four corners of the earth In the days of old, foreigners like Moses' wife or David's ancestor Ruth, as they came under the wings of the God of Israel, they were made Israelites, members of the chosen people What in the Old Covenant took place only in anticipation, what happened only occasionally, is now the rule, is reality The Church is the assembly of Jews and Gentiles, the community of the faithful from every nation She is the center, the core of mankind, for through her Christ addresses all men, calls all to come to the Father, offers salvation to all

**QUESTION** Despite these intimate ties between the two Covenants the council cannot possibly ignore the cleavage of faith spreading Church and Synagogue Or does



*Photo Roger Viollet Paris*

**RABBI IN RUSSIA** One of those who experienced contempt and persecutions

the proposal suggest that the council forget about it?

**ANSWER** The cleavage is so obvious that no one has to be reminded of it What needs stressing, however, is the affinity between Church and Synagogue because it goes so often unmentioned An ecumenical perspective never minimizes differences, yet, it gives loving attention to a common patrimony

There can be no doubt that both Church and Synagogue trace their beginnings back to Abraham, that both treasure in part of Holy Scripture a common legacy, even though they do not read Scripture with the same eyes Again, though their interpretations differ, they have a common hope As the Church prays with Jesus her Lord that all be one, so the Synagogue awaits a day when God will reign over all the earth forever, and when His name will be one

The greatest marvel of all is that Christ who divides Christians and Jews also unites them At least, He ties a Christian heart to the Jews as nothing else can Once a Christian recalls that Jesus, His Mother, His Apostles, indeed all the saints who walk through the pages of the Gospel, are Jews, he cannot help seeing in every Jew Christ's kin and thus his kin, too

### Who Is Guilty?

**QUESTION** The proposal absolves the Jewish people from any guilt in the death of Jesus, does it not? Would you agree, then, that the proposal's interpretation of the Passion represents, to use the words of a New York rabbi, "an awakening liberalism of Church theology?"

**ANSWER** The answer to both questions is an unqualified "No" What the draft really proclaims is the guilt of all mankind The Jewish people must not be blamed for what is fundamentally the work of all sinners To point the finger at the Jews and say "The wicked Jews did it" is to unmask oneself as a complacent, arrogant man, worse, as one who has not understood the mystery of Golgotha

Few have put the intention of the draft as succinctly as did the editorialist of the Hamburg newspaper "Die Welt" On the ninth of November he wrote "The document that has been delivered to the Bishops for their de-

liberation returns to the Jews their theological dignity. It places all of us, Jews as well as Christians, beneath the cross of sinful humanity. Should anyone search in the Scriptures for justification of the hatred of Jews or try to find its motivation in the Passion of Christ, he would certainly cease taking His message seriously."

We all stand near the Cross as wrongdoers, we all shouted with the mob "Crucify Him!"—this is not a soft line, this is not "liberalism." What can be harder to bear, what wounds our pride more than words like those of the French exegete Hilaire Duesberg "The executioners (of Christ) are less important than the laws that presided at that execution, so profitable for the entire world. It is true that egotism, a religious and nationalist egotism, contrary to the spirit if not the letter of the Scriptures, animated those assassins, but they were no monsters. We resemble them only too much." Again, to say with Cardinal Lienart that "we are all responsible for Jesus' death," that those who had Him nailed to the Cross "were only our delegates" is not to dilute or to weaken the Gospel but to preach it with vigor, to preach it in its fullness.

This is exactly what the draft tries to do. It is, no doubt, a common temptation to read into events one's own views. In doing so, however, one runs the risk of missing the actual meaning of a given event, even of distorting its relevancy. And the relevancy of this proposed decree is not to lull but to awaken the conscience of all men, not to dim but to clarify the mystery of the Crucifixion as everyone's guilt, everyone's blessing, as the

burden of every sinner and, at the same time, the pardon offered to him.

**QUESTION** Many have hailed the draft as a revolutionary document. Is this evaluation correct?

**ANSWER** So often have many—teachers, preachers and faithful—spoken of "the decide Jews" that the draft's teaching may seem altogether new. I think it has a certain freshness of expression, it comes at a propitious time when years of suffering have alerted us to the problems involved, still its doctrine is Biblical, it is traditional, in the best sense of the word. In fact, it frees the Church's holy tradition from human, and this means often unholy, accretions.

The continuity and basic oneness of the two Covenants, for instance, is so fundamental a doctrine that every Bishop about to be consecrated is asked to affirm his belief in the One Author of the Law and the Prophets as well as of the Apostolic Writings. The fact that St. Matthew's Gospel begins with the genealogy of "Jesus Christ, the son of David, the Son of Abraham," that, in the words of St. John, "salvation comes from the Jews" has been commented on again and again, even though the full conclusions were not always drawn from it.

Finally, the admonition that the Jewish people must not be made the scapegoat for mankind's sins is also that of the "Catechismus Romanus," published on the order of the Council of Trent 400 years ago. There one reads "By His Passion and Death the Son of God, our Saviour, willed to redeem and wipe away the sins of all ages." Not only

*Continued on page 8*

**CHILDREN OF A GALILEAN KIBBUTZ, ISRAEL** Will these smiling eyes of free children see the horrors of pogroms? It is our responsibility to answer



## Christ and the Jews and Us

*Continued from page 7*

did Christ suffer for sinners but the sinners were also the authors and ministers of all the punishments He bore. Moreover, all those who repeatedly fall into sin must be held (particularly) guilty. Since it was our sins that impelled Christ the Lord to take upon Himself the torment of the Cross, truly those who wallow in infamy and crime 'crucify' as much as they can, 'the Son of God afresh, putting Him to open shame' (Heb 6, 6). Hence our crime is certainly more grievous than that of the Jews, for 'had they understood, they would never have crucified the Lord of glory' (I Cor 2, 8). We, however, 'profess to know Him whom our works deny' (Tit 1, 16), against whom we lift, as it were, our violent hands." This, I repeat, was written 400 years ago. This was the mind of the Church then as it is now.

### The Future Is in Our Hands

**QUESTION** If the proposal should be accepted, what fruits do you expect from it?

**ANSWER** It will not usher in some sort of millenium but it may well call down upon us many graces. Whether it will bring to Catholics a deeper understanding of their own Faith will depend on whether the words of the Bishops will be heard and heard gladly, whether it will be the topic of many sermons, studies, and meditations. Again, in order to help bring about a better mutual understanding and sympathy between Catholics and Jews the decree must not remain on paper. It will have to come to life in the hearts of Catholics, it must also move Jews "to do likewise," to see to it that the language of their prayerbook, of their teachers and writers be cleansed of statements offensive to Christians, that an anti-Gentile attitude be deplored as much as the Church laments and rejects an anti-Jewish attitude.

To make Jewish-Christian coexistence a friendly, indeed, a loving one, both Christians and Jews, will have to examine their conscience again and again. Both will have to listen to one another, each will have to give before he asks. All human relationships require reciprocity, a continuous give and take. Still, here Catholics are called upon to give of their hearts, to give with no thought of return, to give and leave the rest in the good hands of God.

## Pope Paul's Visit to Israel

*Continued from page 3*

times or in earlier centuries."

Why such a stand at this time? The German-born Cardinal Bea was explicit. It is "because a few decades ago anti-Semitism was wide-spread in many places, especially in Germany, then under Nazism, which out of hatred of the Jews perpetrated unspeakable crimes, murdering many millions of them."

"Since the Church is striving for its own renovation through this council, the present question is topical." "It is fitting," continued Cardinal Bea, "to meditate and ponder without haste and with a tranquil spirit so that at the next session of the council these chapters may be treated and judged with mature consideration."

As I left Rome's airport on January 23 it seemed as if a lifetime had been lived in one short month but like Pope Paul I too felt that action was necessary to complete prayer and deliberation. As the Jet aircraft mounted into the sky, Rabbi Tannenbaum's words to our Sister formation conference, in Milwaukee, last August, rambled through my mind. "In the spirit of Pope John's last Encyclical, our challenge—which I, as a Jew and a Rabbi, accept and am prepared to respond to, together with my community which joins hands with yours in this decisive hour of history is. Each should tend not towards what can divide, but what can unite them in mutual understanding and reciprocal esteem."

SR MARIA MARTHANNA DE SION

*In December, the General Chapter of the Congregation of Notre Dame de Sion met in Rome. Sister M. Marthanna accompanied the Provincial Superior of the United States to the meeting.*

## New Publications

**WE JEWS, Anti-Semitism and the Christian Conscience**, by Rev. Jose Jimenez Lozano, ed. Ave Maria Press, Notre Dame, Indiana.

**JUDAISM AND CHRISTIANITY**, by Victor J. Donovan, C.P., with Study Club Questions. Doctrinal Pamphlet Series, Paulist Press, Harristown Road, Glen Rock, New Jersey.

**THE JEWS AND CHRIST, Root and Flower**, by Cornelia and Irving Sussman, for Study course for adults, advanced CCD groups, college students, etc. Our Sunday Visitor Inc., Huntington, Indiana.

*F- Pope Paul VI Holy Land*

**RABBI SAYS PILGRIMAGE PROMOTES  
CHRISTIAN-JEWISH UNDERSTANDING**

**MONDAY, JANUARY 6, 1964**

**By Religious News Service (1-6-64)**

NEW YORK (RNS) -- Pope Paul's pilgrimage to the Holy Land was hailed by Rabbi Marc H. Tanenbaum, noted interreligious leader, as a "major high point in the great movement forward in Christian-Jewish understanding," which, he observed, "has taken place with such rapidity and such great scope in recent years."

The visit, he stated, "will cement the foundations of understanding and brotherliness between Christians, Jews and Moslems in all parts of the world on the basis of a profounder appreciation of their common heritage in sacred Scriptures and religious history."

In visiting the "sources of Christianity," the rabbi said, Pope Paul "is also returning Christians to an awareness of their sources in Judaism and Jewish traditions, and to their living relationship with the Jewish people today."

Dr. Tanenbaum's comments were made in an address before the New York Chapter of the American Jewish Committee, pioneer human relations agency. He is director of the committee's Interreligious Affairs Department and Jewish consultant to the Pius XII Religious Education Resources Center in Monroe, Mich.

The rabbi observed that Pope Paul's pilgrimage and its favorable reception was "one of the spectacular by-products of the intense consciousness that developed during the Ecumenical Council of Christianity's rootedness in Judaism as was elaborated in the text of the Jewish decree that was widely publicized and was the subject of intensive discussion in the Vatican."

Dr. Tanenbaum was referring to the chapter on Catholic-Jewish relations in the schema on ecumenism. This chapter absolves Jews of collective guilt for the Crucifixion of Jesus and places responsibility on all mankind. The schema is expected to be taken up by the Council Fathers at the third session in September.

The chapter, observed the rabbi, had a "deep and positive impact on wide circles in Catholicism and Protestantism" and also "received widespread approval from American Catholic clergy and lay leaders."

At the same time, he said that the Council's failure to act on the chapter caused "considerable confusion and distress among many Jews and Jewish leaders in this country."

(more)

# RELIGIOUS NEWS SERVICE

DOMESTIC SERVICE

-2-

MONDAY, JANUARY 6, 1964

"We take encouragement from the fact," he continued, that the overwhelming majority of the American Catholic bishops have committed themselves to support of the decree regarding the Jewish people..."

Dr. Tanenbaum said that a survey by the American Jewish Committee showed the Catholic press in this country "prominently and sympathetically featured the decree in news stories, editorials, syndicated editorial columns and in unprecedented editorial cartoons."

He said that "numerous" Catholic publications expressed disappointment that the chapter was not acted upon at the Council's second session. The rabbi also pointed to an editorial in the Nov. 30 issue of America, national Catholic weekly, which said: "It would be a sad blow to all who hope for a long leap forward in human relations if the fourth chapter (Catholic-Jewish relations) of the schema on ecumenism should be side-tracked in the Council."

-0-

## MISSOURI SYNOD ENROLLMENT UP IN ELEMENTARY SCHOOLS

By Religious News Service (1-6-64)

ST. LOUIS, Mo. (RNS) -- Elementary schools maintained by the Lutheran Church-Missouri Synod reported enrollments totaling 158,049 in 1963, a gain of 3,000 over the previous year.

The number of teachers also increased, according to statistics provided by Dr. William A. Kramer, associate secretary of schools. The new total is 5,919 teachers -- 2,400 men and 3,519 women.

Six new schools were added during the year, bringing the 1963 total to 1,378.

Leading the Synod's 32 North American districts are Northern Illinois with 113 schools and 18,292 pupils and Michigan with 115 schools and 17,934 pupils.

Dr. Kramer's report said that the elementary school enrollment of 158,049 compared favorably with the total for all other Protestant elementary schools in the U.S. (181,470).

-0-

## WORLD PRAYS FOR PILGRIMAGE, ROCKEFELLER TELLS PONTIFF

By Religious News Service (1-6-64)

NEW YORK (RNS) -- New York's Governor Nelson A. Rockefeller sent a message to Roman Catholic Pope Paul VI stating that the world "prays that your pilgrimage to the birthplace of the Prince of Peace" will help bring world peace, it was announced at the governor's offices here.

The message expressed the desire that the papal journey would contribute to bringing "new peace to the hearts, the minds and the souls of men, to the nations of men, to a world in which men and

C  
O  
P  
Y

. Hashoftim Street 2, Tel Aviv  
. Telephone: 23-5520

M E M O R A N D U M

. January 6, 1964

TO: Simon Segal  
FROM: Maximo Yagupsky  
SUBJECT: Visit of Pope Paul VI

Although I am sure that the American press carried plenty of information on the Pope's visit, I should like to make a few comments.

As you know, the Pope entered Israel via Megiddo after spending the first day of his pilgrimage in the Jordanian area. I did not go to Megiddo or Nazareth (the second important point of the Pope's visit in Israel) but I did spend the day in Jerusalem which, to my mind, as well as to everybody's way of thinking in Israel, was the most important aspect of his trip from an international and Israeli point of reference.

According to radio and press information, the welcoming ceremony at Megiddo was a brilliant one and most satisfactory. The exchange of greetings between Shazar and the Pope made a good initial impact and was highly praised by radio commentators, creating an exciting and festive atmosphere among the Jewish population and, needless to add, among Christians. This favorable atmosphere was an important factor for the Government since it was greatly interested in having big crowds receive the pilgrims cordially, especially when they arrived to Jerusalem, with its almost exclusive Jewish population. The Government did not want to openly ask its Jewish citizens to come out in masses to welcome the Pope. It was a delicate point. It did not want to appeal to the masses; it was afraid of negative action on the part of the extreme orthodox groups but it also wanted large crowds to welcome the Pope and it wanted to create the impression that it was of a spontaneous nature and not a simulated one. During the days before the Pope's arrival, the press was greatly helpful, giving large amounts of coverage to the event and carrying many articles and comments on the importance of the visit, and describing favorably the Pope and Cardinals accompanying him.

Memorandum to Simon Segal

January 6, 1964

Page 2

You undoubtedly know that Chief Rabbi Nissim did not accept the invitation to join President Shazar and Prime Minister Eshkol in welcoming the Pope at Megiddo. His reasoning was that since the Pope was coming solely as a pilgrim and with no intention of honoring the Jewish religion, he does not want to lessen the Jewish religion, especially since the Pope's itinerary does not even include a visit to the Chief Rabbinate or to any Jewish holy place on the Mount of Zion. This attitude was strongly criticized by the entire press, but at the same time, many religious groups approved.

After the welcoming ceremony at Megiddo, President Shazar himself and Prime Minister Eshkol expressed, over the radio (which covered the event completely, with special on-the-spot broadcasts the entire day) their great enthusiasm on their first meeting with the Pope. They also claimed that they were pleased that the Pope's entry into Israel was via Megiddo rather than Jerusalem, allowing the Pope's first contact with Israel to be at such a beautiful spot of the country and enabling him to see "the great achievements of modern Israel" in an old historical place. The contrast between the great disorder which apparently took place in old Jerusalem (the Jordanian part) with the orderly, sober and beautifully organized arrangements on the Jewish side brought a highly favorable comment from Archbishop Hakim who spoke over the radio, expressing his gratitude and satisfaction. All this helped create good will on the part of the population of Jerusalem and helped bring them out into the streets to greet the Pope.

During the day in Jerusalem, I had the opportunity of meeting with foreign correspondents as well as with government officials. Despite the extreme security measures taken there was great anxiety and strain: there was always the danger of an incident.

At the entrance to the city of Jerusalem, a special pavilion was constructed with special illumination installed in the streets. The greetings were brief but brilliant. Large crowds welcomed the Pope in a most solemn and dignified manner, without shouting but with incessant applauding. The Pope, as well as Cardinal Tisserant, appeared to be in a good mood, and before continuing on his way, he blessed the crowd in his usual Christian way while the people applauded. It is also of interest to note that in addition to oriental Jews who usually make up the bulk of spectators, there were, this time, a large number of European faces, a great many, even, with beards. Fortunately, the Neturai Karta had issued a ban, prohibiting "every man, boy and girl" to be in the streets during the whole time the Pope was in Jerusalem which, undoubtedly helped (although that was not their intention) in keeping the day peaceful. At the Mandelbaum Gate the farewell ceremony was no less brilliant.

Memorandum to Simon Segal

January 6, 1964

Page 3

At first glance, Shazar's two speeches (the welcoming one and the farewell one) were excellent, dignified and, of course, read in his usual emphatic way. Although he referred, mostly by inference rather than by outright statement, to the State of Israel, there was no intention of drawing the Pope into a reply which would necessitate the mention of the Jewish State. He mentioned the Jewish people's return to this area and based his remarks on Biblical quotations. The Pope, on his part, did not refer to the State of Israel, neither by name nor by implication but by the choice of his remarks there is the possibility of drawing the conclusion that something may come out of this visit: he referred to both Testaments as being a factor of common ground. The Pope spoke in French (I followed the speech over the radio) but he finished in clear Hebrew repeating the word "Shalom" in typical Israeli intonation. At the leave taking, his speech suggested more of a reference to Israel: he included in his thanks the "authorities of the country", but basically it was a defense of Pope Pius XII and his behavior towards the Jews during the Nazi era. It was an address to the world, a reply to accusations against the late Pope Pius XII, made in the Holy Land, in the Holy City, in the midst of the Jewish people and, of course, it has its political implications. As for Shazar's farewell address, he quoted the Prophet Micah rather than Isaiah, noting that while Micah refers to the day when men will beat their swords into plough-shares and their spears into pruning hooks, Micah wrote also: "Let every nation walk in the name of its God, and we in the name of the Lord our God, forever". In this way, he politely made the point that we continue our quest for peace with one and all but while other nations may continue to be Christians we will continue to be Jews.

The fact that Cardinal Tisserant left the Pope at the Dormition Church to go down to the Chamber of Destruction, dedicated to the memory of six million Jews killed during the Nazi period, and that he lit six candles in their memory was interpreted as more than a pious gesture on the part of the Church. It was thought to be an indirect reply to Rabbi Nissim's stubborn attitude, an attitude, by the way which to all appearances will become an important issue between the civil government and religious authorities. Rumors were that when Cardinal Tisserant decided to visit the Jewish sanctuary in the name of the Church, Rabbi Nissim would also come to Mount Zion, but he did not show up.

All in all, the visit was considered as a great event, from the historical point of view and for the Jewish State.

Kind regards.

Maximo

(Dictated but not read)