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Box 50, Folder 6, Vatican Council II - Jewish decree, 1964.

PROV VISITOR

11/15/63

Editorials

The End of Two Myths

Long before Adolph Hitler's attempted genocide, in which some six million Jews were killed, hundreds of thousands, if not millions, were massacred by Christian hands. Though the causes of these massacres are multiple, it seems safe to say that their root-cause lay in two myths. According to the first, Jews are Christ-killers, a 'deicide' race or people. In the second, Jews are a people accursed for their 'deicide' and condemned to wander the earth without temple or homeland. These myths may be found in numberless writings in Christian history, including those of Fathers of the Church, Popes, theologians, writers, and orators. This week the Vatican Council received a Draft that should effectively put an end to them, at least for Catholics who still entertain them. These myths—without foundation in the Scriptures of Catholic doctrine—have long since been repudiated by knowledgeable Catholics; the significance of the Vatican draft is that it authoritatively condemns the myths for all Catholics. There remains the practical problem of implementing the injunctions of the Draft. For it also contains positive directives. Preachers and catechists are warned to desist from anything that

will cast a false light on the Jews or minimize the Judaic roots of Christianity. They are, the Draft states, to promote mutual understanding and esteem between Catholics and Jews. The source of the Catholic theology of Jewish-Christian relations is found in St. Paul's Epistle to the Romans, especially Chapter 11. There in moving terms the Apostle outlines the position of Israel in the past, present, and future of the Church. In brief, Israel was the branch upon which the Church was grafted; so we should love Israel, which has not been rejected by God, because of its Fathers; for finally Israel will be reintegrated into the Church in a way that will rejuvenate the Church. No Christian who meditates upon these truths, so essential to Christian Faith, will ever be tempted to speak of the 'deicide people' or 'accursed race.' We take this occasion to salute the Jewish-Catholic confrontation taking place at Providence College under the sponsorship of the College and the Anti-Defamation League. Such dialogues will greatly advance the cause of Christian-Jewish understanding and help to terminate the "great hatred" that has often separated Christian and Jew.

Future of Catholic Schools

Some of the very real problems which confront America's unique system of Catholic schools have recently been the subject of discussion in articles published in *Look* and the *Saturday Evening Post*. The author of the *Post* article, Thomas J. Fleming, is a Catholic and the winner of the 1962 Brotherhood Award from the National Conference of Christians and Jews. Like many others who have written on this subject, Mr. Fleming discusses such things as mounting enrollments, financial pressures, teacher shortages, academic standards, and the problem of the role of Catholic schools in the debate on Federal aid to education. He suggests that some Catholics are not happy with the parochial schools and he points out that there have even been suggestions that the parochial school as it now exists has become obsolete. A certain amount of the rather quick response of some segments of the Catholic press to these two articles

changes are taking place, many of which are for the better. Here in our own diocese measures have been and will be taken to put an end to overcrowded classes. Steps have also been taken to eliminate inadequate physical facilities, raise teacher standards, and bring in the latest techniques of instruction in such vital areas as mathematics and modern languages. The circumstances which produced the parochial system of immigrant days have gone. Consequently, it follows that parochial schools are in for some changes. And change does not come without criticism. But before much more is said on the subject, it would be wise to wait for the results of the "Study of Catholic Education" now being conducted by Notre Dame. This study is supported by a grant of \$350,000 from the Carnegie Corporation and has the support of the hierarchy. It will give us far more detailed and exact information than is



'RELIEF AT LAST'

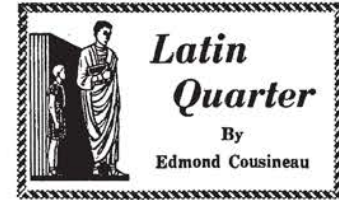
'Visitor' Readers Forum Cites 'White Loan Sharks'

Editor:

A.M.S. of Providence (11/8/63) informs Fr. Blain that negroes "must work and show they can be depended upon for honesty." Without naming countless negroes who have done that, can A.M.S. take an honest look at the white man's thievery, and his/her own? We have stolen the negro's money (white loan sharks)—Stolen \$85 a month from them for the use of a filthy room in a condemned build-

ing, with the weapon of fear (i.e. beatings, lynchings, fire hoses, dogs, bombs). Stolen their lives and the lives of their children. Stolen their right to live in Warwick, Rhode Island (even when they teach there). Stolen their hope. Stolen their self-respect and peace of mind. Stolen their right to a pew in our churches. A Fr. Kenealy says in the "Catholic Mind" with accuracy and reverence, "It is a

ite people was an 80-year old white man who never took a bath—no, not ever—and had three teeth in his head. He "ate at our table" often, and slept in our beds. I remember, too, that St. Benedict Joseph Labre was a filthy tramp. I am surrounded by negroes. My "ideas" won't change. If A.M.S. will lay aside "negro society magazines" for a time, and take up the Holy Bible, the encyclicals, and the proclamations of his Shepherds, may-



Beginning this week and continuing as long as the Latin Muse inspires, Mr. Cousineau will present his "Latin Quarter" vignettes. We hope that they will prove a challenge and a satisfaction to our classical-minded readers.

Abhinc multis annis, quando scholam etiamtum frequentabam, meritum laborum ad aetivos menses querebam. Talis quæstio anno millesimo nongentesimo tricesimo secundo difficilis erat. Attamen prorsus sensibus alienatus quodam die domum curro. "Munus invenit! Munus invenit!" clamo. "Euge!" parentes respondent. "Quando incipis?" "Cras mane!" "Bene! Et quid laboris facies?" "Vendam!" "Optime! Quanta mercede?" "Quinquaginta acceptorum centesimis!" "Lepide! Et quid vendas?" Infirme tanquam vessica quæ repente detumuit respondeo: "Nescio..." Utique cum audacia plus quam disciplina postero die et mane iter ad famam et fortunam habeo. Debebam ostium ire et uxoris res commendare utiles—tam bene commendare ut a me emerent. Primam januam pulso, mulier aperit, pravus dentibus subrideo, venditorum sermonem incipio. Me in mediis verbis hæsitante mulier dicit: "Mihi non placet." Quidnam! Ei non placet! Quid male feci? Quid nunc facio? Stratus eram! Muliere me loqui sinente solum primum passum feceram. Nam pieræque mulieres meum sermonem non credebant. Et quadam muliere me credente ego meum magistrum non credebam. Scilicet me pauca vendidissem. (Translation on Page 15)

Points of View

'Royal Priesthood'

In every parish, the hungry are crying for food, the thirsty for drink; the sick need care, the old need comfort. The young need guidance, the ignorant need instruction. A handful of ordained priests can never perform all of the spiritual and corporal works of mercy that need doing in every parish. The parish needs the help of their parishioners. Yes, they need your money, but more than that, they need you: your love and your labor, your time and your talents. They

Judaeo-Christian Dialogue

The response of Jewish leaders the world over to Cardinal Bea's suggested decree on Catholic attitudes toward Jews and Judaism has been highly enthusiastic. The document is the work of the Secretariat for the Promotion of Christian Unity, and incorporates recommendations made by the American Jewish Committee.

THERE IS NO question regarding the Church's position on anti-Semitism. Pope Pius XI unequivocally stated that no Christian could be anti-Semitic: "Spiritually we are all Semites." Both Pius XII and John XXIII revised references to the Jews in the Good Friday service which were subject to misinterpretation.

The official communique on the new decree indicates that the Bishops are considering a strong statement to clarify once and for all the matter of Jewish responsibility for Christ's passion and death. This is no attempt to water down historical fact in the interests of ecumenism; rather, it is a setting-straight of the historical record, aimed at destroying forever one of the causes of anti-Semitic feeling — identification of all Jews of all eras as "Christ-Killers."

What Cardinal Bea's irenic document states is that the immediate responsibility may indeed be assigned to those particular Jews who were enemies of Our Lord, but not to all Jews, even of Christ's own time, for many admired Him, and many more had formed no opinion at all. Ul-

timately, however, the responsibility for the death of the Savior falls on the shoulders of all sinful mankind. Any effort to accuse any one group of deicide is an evident attempt to rationalize one's own sense of guilt.

It is true that other facts — political, economic, social — have at times led to anti-Semitism. The charge of deicide, which frequently led to pogroms and persecutions of Jews in the past, was usually made by ignorant and immature Christians with distorted notions of their own faith.

WILL THE COUNCIL'S approval of the proposed decree signify a change in Church teaching? Obviously not. Yet the decree is timely in the light of the ecumenical spirit now so prevalent. The true Christian's love for his fellow-Christian must surely overflow to a love of our Jewish brethren, who still hold the faith from which Christianity originated. Christ's covenant is founded in the covenants of Abraham and Moses.

The Archdiocese of Newark has for a number of years been the headquarters of the Institute of Judaeo-Christian Studies, which seeks to construct a "bridge" between Christians and Jews. The friends and supporters of the institute along with all Christians and Jews welcome the Vatican Council's projected move as a significant milestone towards a permanent Judaeo-Christian dialogue.

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The Ecumenical Council: Their Problems and Ours

By JUSTIN HOFMANN

JEWISH interest in the Roman Catholic Ecumenical Council has centered mainly on the decisions affecting Catholic-Jewish relations. The order issued by Pope John XXII to delete the term "perfidious" from the prayer referring to the Jews in the Good Friday liturgy was widely greeted as a genuine gesture of good will. Of even more far reaching consequences are the proposals formulated by Cardinal Bea and his associates which are designed to clear the Jews of the accusations of "Christ killer." This accusation of nearly two thousand years standing has probably contributed more than any other single factor to the rise of Jew-hatred. Its elimination from Roman Catholic theology and, consequently, from Catholic teaching in the schools and churches, may be expected to help lift the terrible scourge of Antisemitism from future generations. The importance of such a development to the Jewish community can hardly be overestimated.*

But Jewish interest in the Ecumeni-

cal Council extends to matters other than those affecting Catholic-Jewish relations. Some of the internal issues of the Church which have confronted the Council in Rome have a measure of fascination for Jews as well. One of the most urgent of these is Catholic dogma and its interpretation. For at least the past two centuries and probably longer, Catholic theology has not undergone any major changes of formulation. Thomism, the philosophic-theological system of Thomas Aquinas, is still the official teaching of the Church. But considerable pressure is now being exerted by the important elements within the Church to bring this theology up to date. The leaders of this group are convinced that Catholic theology is in need of rethinking and restatement in the light of intellectual developments in modern times. The pressure is being resisted, however, by the conservative faction which draws its strength from a circle of Italian clergy that controls the Roman Curia. Many of the Church dignitaries serving on this influential body seem intent on maintaining the tradition and show little sympathy for the introduction of new ideas.

THE problem of restating principles of faith in modern terms is by no means unique to Catholicism. It is a task which every religious tradition must perform lest it forfeit its influence on the current generation. Judaism is no exception to this rule. Beginning with its first encounter with Greek philosophy, it has found it necessary to speak to each generation in terms meaningful to it. The challenge was a particularly serious one in post-Emancipation Europe where, in the course of several hundred years of externally imposed isolation, Judaism had not felt itself compelled to express itself in the terms of the intellectual currents of the Gentile world. Unlike the Catholic Church, however, Judaism was never committed to one official formulation of its philosophy, notwithstanding the eternal validity and binding character of its laws and tenets. This circumstance facilitated the process of restatement and made censorship, which was such an indispensable instrument in Catholicism, quite unnecessary among the Jewish people. But while Judaism has made both earnest and successful attempts to keep its formulations fresh and vital, it fully recognizes that its work is never done. Thus, the task confronting the Council in Rome confronts us as well, although to a lesser degree.

There is a further reason for believing that this problem is not as crucial to Judaism as it is to the Catholic Church. In Catholicism, the primary emphasis is on faith. In Judaism, while the basis is both faith and practice, the major emphasis is on action. Dogma assumes an importance in Catholicism that it never has in the Jewish tradition. The Catholic is taught that he is saved by faith. The

Jew gains the World-to-Come only if his faith is manifested by good deeds, by the fulfillment of the Mitzvoth. Much more depends, therefore, on dogma and the acceptance of dogma in Catholicism than does in Judaism. Viewed in this perspective, it is not difficult to sense how much more urgent the reinterpretation of dogma is to the Church than to Judaism.

ALTHOUGH the rethinking of theology has occupied a position of priority on the Council calendar, certain aspects of Catholic observance have been found equally in need of attention. Important elements of the Catholic community have become much concerned about practices which do not seem edifying to many non-Catholics. They have developed an unwonted sensitivity to adverse non-Catholic reaction to what appears to be a perfunctory recitation of prayers, such as when they hear "fifty Hail Marys in one fell swoop rapidly recited over the air," and by some of the uses that are made of statues, as for example the fastening of celluloid madonnas to the dashboard of an automobile.

A lapse into perfunctoriness is, of course, a hazard encountered by any system of rituals, be it of a social, political, or religious nature. A pledge of allegiance to the flag runs the danger of being performed mechanically no less than a prayer. In Judaism however, a serious attempt is made to minimize this hazard by making ritual, including prayer, a personal responsibility and by stressing the importance of *kavonah*, inner devotion and concentration. "Be careful to read the *Sh'ma* and to say the *Amidah*," Rabbi Simcon admonished,

* This article was written prior to the termination of the second session of the Ecumenical Council, which adjourned without taking final action on the proposal to which the author refers.—Editor

"and when you pray regard not your prayer as a fixed mechanical task, but as an appeal for mercy and grace before the All-present . . ." (Pirkey Oboth 2:18). By impressing the individual with the idea that the discharge of his ritual obligation rests entirely upon him and that the worth of his act is judged in terms of the quality of its performance, carried out in the sight of the Almighty, Judaism hopes to ensure the freshness of ritual observance.

The problems encountered by the use of images by Catholics, Judaism happily need not face. The proscription enunciated in the second of the Ten Commandments and reiterated subsequently in numerous other Biblical passages, makes the use of statues or other imagery, so closely associated with idolatry, unthinkable among Jews. Nothing is more abhorrent to Judaism than idol worship. It is Judaism's cardinal sin. Any practice that may reflect or may even remotely lead to idolatry automatically shares in this abhorrence. Judaism recognized from the outset how easy it is to confuse the symbol with the object symbolized and how great a risk the use of statues involves.

THE traditional employment of Latin as the language of the Mass, the central element of Roman Catholic worship, and of other key facets of Catholic liturgy is an issue that was bound to engage the Ecumenical Council as well. Pressures have been building up for use of the vernacular tongues as against the use of Latin, a language that is no longer understood by the laity and is proving a matter of some difficulty even to the clergy. In several countries dispensations have already been granted to

use the vernacular for parts of the Mass.*

The problem of language exists in Judaism, too. Jews, perhaps, better than anyone else, can understand the great hesitancy on the part of the Church to relinquish the Latin of the Mass. Although the use of the vernacular in private prayer is possible in Judaism, there is a world of difference between reciting an ancient prayer in Hebrew and in English. Aside from the difficulty of recapturing the precise meanings and nuances in translation—an important Halachic consideration—the original Hebrew seems to add a certain flavor to the service which the vernacular simply cannot hope to achieve. Conceivably, this is largely a matter of historical association and a result of our subjective response to the antiquity and sanctity of the Hebrew tongue. Admittedly, this is more an emotional than a rational factor. But where if not in worship is there a legitimate place for the expression of emotion?

In the Jewish world too there have been those who advocated the abandoning of Hebrew either entirely or for the most part. Not unlike many modern Catholics, exponents of Reform maintained that using the vernacular would make the service more understandable and, therefore, more meaningful and attractive. It was a view that both disregarded the unifying role of Hebrew and underestimated the part the emotions play in worship. For a while, the approach seemed to be rather popular. But in time, the emotional "coldness" became more and more apparent. Reform temples have been impelled to

* The Ecumenical Council gave bishops of the Church, on a regional basis, authority to permit the use of the vernacular languages within their areas of jurisdiction.—Editor

reintroduce an increasing amount of Hebrew in their services. This move was designed, in large measure, to recapture some of the "warmth" so characteristic of traditional Jewish worship.

The fact of the matter is that Hebrew has an even stronger attraction for Jews than Latin has for Catholics. Hebrew, language of the Torah and a bond between Jews everywhere and in all eras, never was a dead language for Jews. It is true that for centuries Hebrew was not used for daily conversation. But it never ceased to be the language of scholarly writings throughout the ages. Moreover, the classics of Jewish tradition, so indispensable not only to the scholar but to the average Jew as well, were available in no other language. This meant that Jews in every generation had to know Hebrew in order to carry on their daily Jewish existence. The Jewish tradition of learning enjoys even today a measure of strength. As a result, most Jews favor the study of Hebrew for their youngsters and reject the substitution of English for Hebrew prayers in the synagogue.

PARTICIPATION in the service on the part of the congregants, or rather the lack of it, is another issue which the Roman Catholic Church, it appears, can no longer avoid facing. It has been pointed out that Catholic worship is characterized by congregational silence. The congregants, it has been noted, kneel in the pews as the priest prays at the altar. This passivity allegedly displeases many Catholics and the desire for greater lay participation is being increasingly felt.

By contrast, the traditional Jewish service is altogether a service of laymen, so to speak, for all Jews, as

am kodosh, are equally and identically consecrated to the service of the Almighty. The one who leads the congregation in prayer, the *baal t'fillah*, is not a clergyman and neither is the *baal k'riyah*, the one who reads the Torah portion. Moreover, there is no dearth of opportunity for congregational participation. There are responses, hymns, *aliyoth*, Haftorah reading from the Prophets, and above all, the obligation of personal prayer, already noted above, requires that all recite the prayer service, whether in congregational or in private worship. In addition, the numerous Jewish observances of the synagogue as well as of the home are performed by all. All alike recite *kiddush* and *havdolah*, build *sukkoth* and live in them, light Chanukah candles, conduct the Seder, send *mishloach monothe* in observance of Purim, and so forth. With but few exceptions, such as *birkath kohanim* and *pidyon ha-ben*, Judaism is a religion of the laity.

The matter really goes beyond active participation in worship. What is involved here is the differentiation between layman and priest. In Catholicism the priest is the central figure. Not only are there certain liturgical and ritual functions which only he may perform but also he has total responsibility for the spiritual well-being of his flock. It is a responsibility not shared with the congregants. But this precisely is what many modern Catholics apparently are striving for. In Judaism, on the other hand, there is no division into categories of priest and layman, and the central figure is the Jew as Jew. The only condition for his sharing in the responsibility for the spiritual well-being of the congregation is knowledge of and commitment to Jewish law, teaching, and

tradition. Any knowledgeable and committed Jew is thus in principle qualified for spiritual leadership and may, in fact, so serve. The rabbi is not a priest; he is essentially a teacher, qualified to expound authoritative Jewish teaching and to interpret Jewish law by virtue of his ordination, the Hatorath Horoah. Consequently, the dichotomy between layman and priest that prevails in Catholicism does not exist in Judaism and neither do the tensions to which this dichotomy may so easily give rise.

ONE of the most irritating problems facing the Roman Catholic Church, particularly in America, is mixed marriages. In view of the broad social contacts of Catholics with non-Catholics at work, at school, in community organizations, and in places of recreation, intermarriage is a common occurrence. The question is how to deal with it. Until now the attitude of the Church has been to accept mixed marriages as a fact of life and to proceed from there with safeguarding the spiritual survival of the Catholic partner and, above all, the children of this union. To achieve this end, the signing of certain promises by the couple concerned were made the condition for the performance of the marriage rites by a priest. Thus, the couple must consent to raise all the children as Catholics. The non-Catholic partner must agree not to interfere with the religious commitments of the Catholic partner. Moreover, the Catholic partner must promise to work for the eventual conversion of the non-Catholic to Catholicism.

It goes without saying that this arrangement has been the source of

a great deal of resentment on the part of the non-Catholic partners and has contributed to much marital discord. Furthermore, it was found that it has created a good deal of antagonism among Protestant denominations whose adherents are most frequently affected by it. In addition, it has been realized that the "promises" have no legal standing in American courts; that their effectiveness depends entirely on their moral force, which is often insufficient to prevent their violation. The proposal has been made, therefore, to the Ecumenical Council to drop the written promises altogether in favor of an oral understanding. Certain Catholic liberals have gone beyond this and advocated the recognition of mixed marriages by the Church even if the ceremony was performed by Protestant clergy and to leave the religion of the children to parental decision.

Intermarriage affects Jews as well as Catholics, although perhaps to a somewhat lesser degree. But Judaism has adopted an altogether different approach to this problem. It insists that the Jewish marriage ceremony can only be performed for Jewish couples. According to Judaism, no religious marital bonds can be established between a Jewish and a non-Jewish partner. In taking this position, Judaism has avoided the irritations that often arise under the practice of the Church. From its stand on this question have emerged, however, certain other practical problems to which no easy answer seems to be available. It is usually not easy for the rabbi to say "no" to a young Jew who is determined to marry outside his faith. The risk of total alienation from Judaism is a serious matter to con-

sider. Some have thought to resolve this problem by utilizing the avenue of conversion of the non-Jewish partner to Judaism. But this course contains hazards of its own. To begin with, it is incompatible with Halachah; Jewish law unequivocally stipulates that conversion to Judaism must be based solely on complete, exhaustively tested Jewish conviction, free of any ulterior motive. Secondly, a conversion undergone for the sake of marriage often turns out to be a farce, since neither partner considered it as more than a formality without which the religious ceremony would not have been performed. In other instances, the requirement of conversion is rejected by the non-Jewish partner and resented by the Jewish one. In some cases, where so-called conversion is accepted as a precondition for a religious ceremony, resentment builds up later in married life.

Recognizing that the opposition of Judaism to intermarriage and to conversion for the sake of consummating such a marriage is sound in principle, what can be done to meet this problem? It would appear that the solution must be sought in the area of prevention. By strengthening the religious commitments of the family group and by pointing out the hazards of romantic involvements to children much before they ever reach the age of dating, intermarriage may never become a life option for our young people.

THE future of any religious group depends in the final analysis on the quality and quantity of its leadership. Without good leadership solutions to current problems will not be found and without an adequate number of

functionaries they cannot be executed. The shortage of priests from which the Roman Catholic Church is reportedly suffering is, therefore, a matter of great concern to the Ecumenical Council. The problem is by no means unique to Catholicism. The Jewish community is equally afflicted by a shortage of rabbis, teachers for religious schools, and various other communal workers. The Church, in its public discussions of the subject, accounts for its shortage in terms of the prevalence of idealistic careers outside of the priesthood which young idealists can pursue. This is a factor of importance for Jews as well. But even more important, it seems, is the pronounced tendency among Jewish young men to follow a professional career in the general community. They are attracted to professional, scientific, and academic fields far more than to the Rabbinate or to teaching in Jewish schools. While it is readily granted that there is no simple remedy for this situation, a marked improvement in status position and financial compensation, especially for teachers, would appear to be first steps.

A view of the Ecumenical Council thus serves ends other than the mere satisfaction of our curiosity. It helps to bring into focus the way in which Judaism, because of its differing approaches, has avoided certain problems now confronting the Church. It also helps to point up some of the problems facing Judaism in our time and affords us a clearer understanding of these issues. This initial but necessary step hopefully will be followed by proposals designed to resolve these difficulties.

CHRIST

The What and Why of the Vatican Council's Move

and the Jews

THE FIRST
OF TWO
ARTICLES

and Us



Monsignor Oesterreicher

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

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 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.

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 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 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.

New Pastors

His Eminence Francis Cardinal Spellman announces the following new pastors in the Archdiocese of New York:

MOST REV. EDWARD E. SWANSTROM appointed Pastor of the Church of St. Andrew, Manhattan.

RT. REV. MSGR. TIMOTHY J. FLYNN, from Director of the Bureau of Information of the Archdiocese of New York to Administrator of the Church of the Holy Family, Manhattan.

RT. REV. MSGR. RAYMOND A. O'CONNOR, from Church of St. John the Evangelist, Lake Mahopac, to Church of Our Lady of Victory, Manhattan.

RT. REV. MSGR. JOHN J. O'REILLY, from Church of the Holy Family, Manhattan, to Church of St. Joseph, Kingston.

RT. REV. MSGR. JOHN J. VOIGHT, from Secretary for Education of the Archdiocese of New York, to Church of St. Peter, Yonkers.

REV. THOMAS P. CAHILL, from Church of St. Augustine, Highland, to Church of St. John the Evangelist, Lake Mahopac.

REV. CHARLES A. LEE, from Church of St. Matthew, Hastings-on-Hudson, to Church of St. Augustine, Highland.

Many of our readers have confessed some bewilderment over the meaning and importance—and indeed relevance—of the recent Vatican Council discussions on the relationship between Christians and Jews. In this, the first of two articles, an expert who is himself a convert from Judaism seeks to answer some of the questions which are being asked.

By Msgr. John M. Oesterreicher

(Director of the Institute of Judaean-Christian Studies at Seton Hall University)

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 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.

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—crystal-

lized, 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 offshoot 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 intact: good and evil are given into the hands of man, autonomous in his choice. For Christianity, however, 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

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

MONSIGNOR DUNLEAVY DIES; CHELSEA PASTOR 27 YEARS

A Solemn Mass of Requiem was offered yesterday (December 18) for the Rt. Rev. Msgr. Christopher B. Dunleavy, beloved pastor of St. Columba's Church in Manhattan's Chelsea Section. He was 83 years old.

Monsignor Dunleavy had just completed a new convent, renovated the rectory, and had the facade of the church and school freshened up at St. Columba's where he had been pastor for 27 years. (See, Day of Joy and Sadness, p. 8).

Celebrant of the Mass, presided over by Auxiliary Bishop John J. Maguire, vicar general of the Archdiocese, was the Rt. Rev. Msgr. Christopher F. O'Hara, U.S. Army Chaplain and nephew of the late pastor. Following his ordination June 10, 1911, Msgr. Dunleavy was assigned to St. Joseph's Church in Spring Valley. In 1917, he

was transferred to St. Columba's Church—where he would one day be pastor—for two years.

From 1919 until 1929, he was assistant at St. Veronica's Church in Manhattan, and then was named pastor of St. Christopher's Church in Montrose where he remained until his last pastoral assignment.

Monsignor Dunleavy was elevated to the rank of Domestic Prelate with the title of Right Reverend Monsignor in 1955.

The Rt. Rev. Msgr. Joseph T. O'Connor was deacon at the Requiem for Msgr. Dunleavy and the Rev. Robert Dunn was subdeacon. The Rt. Rev. Msgr. Michael A. McGuire delivered the eulogy.

The Divine Office was recited on Tuesday at 8 P.M. in St. Columba's Church.



Msgr. Dunleavy

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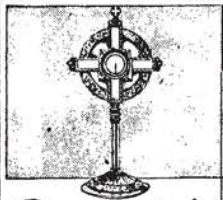
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The What and Why of the Vatican Council's Move

CHRIST And the Jews And Us

By Msgr. John M. Oesterreicher

(Director of the Institute of Judaean-Christian Studies at Seton Hall University)

In this, the second of two articles, an expert on Jewish-Christian relations answers some of the questions which are being asked following recent discussions on the subject at the Vatican Council.

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 deliberation . . . 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 to the letter of the Scriptures, animated

those assassins, but they were not 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 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.

Question: The other day a Jewish spokesman claimed that the Vatican authorities solicited the views of almost every Jewish scholar and organization. Is the draft placed before the council Fathers, then, the joint work of Jewish and Christian experts?

Answer: The claim of this Jewish spokesman is slightly exaggerated. To the best of my knowledge, a few Jewish organizations and individuals asked whether memoranda would be acceptable, and the Secretariat for Christian Unity welcomed them. The proposed decree, however, is the work and the sole responsibility of the Catholic members of the Secretariat. Their desire was, not to offer their own opinions but to let Scripture, to let the Church speak.

Question: If the proposal should be accepted, what fruits do you expect from it?

Answer: It will not usher in some sort of millennium but it may well call down upon us many graces. Whether it will

PAROCHIAL PUPILS VISIT SYNAGOGUE—Rabbi William B. Silverman, spiritual leader of Congregation B'nai Jehudah, explains Jewish customs, ceremonies and beliefs to some 300 students from two Kansas City, Mo., parochial schools. The pupils, from Lillis High School and Visitation Elementary School, visited the synagogue in connection with their Scripture studies. On the table (from right) are the Torah, Judaism's sacred symbol that includes the first five books of the Bible and an eight-branched candelabrum known as the menorah. Placed in front of the menorah is the shofar, the ram's horn used to call believers to worship. Books of prayer and a scroll of the Book of Esther also are shown. (RNS Photo)

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."

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. Stn-

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 St. Raphael Vorein, an emigrant aid organization, was instructed by Pius to do all it could to aid race or nationality, he says, and by 1945 it had given assistance to some 35,000 Jews. The Vatican also "initiated and lent its support to" many plans for manufacturing false documents for Jews, he states.

With the arrival of the Germans in Italy in 1943, emigration operations on behalf of Jews there came to an end and efforts to hide

Cardinal Bea



Bea Explains

Cardinal Bea, head of the Vatican's Secretariat for Promoting Christian Unity, is noted for his ability to reduce complicated issues to simple terms. His address to the Council on November 19, introducing the declaration on the Catholic attitude to the Jews, was typical. The full text of that address, which follows, will, we believe, give readers a valuable insight into this important issue.



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The schema "On Jews" now up for examination was begun about two years ago and in substance it was finished in May of last year. This year, with the approval of the Council Coordinating Commission, it was placed in the schema "On Ecumenism."

The secretariat to which the care of promoting Christian unity is given undertook the question treating the Jews not on its own initiative, but by reason of the express command of the Supreme Pontiff, Pope John XXIII of happy memory. This was given verbally to the President of the secretariat.

After this schema was prepared, it was to be discussed in the conferences of the Central Commission in June, 1962. The discussion was omitted not because of the ideas or doctrine expressed in the schema, but only because of certain unhappy political conditions at that time.

The decree is very brief, but the material treated in it is not easy. Let us enter immediately into the heart of it and tell what we are talking about. Or rather, since it is so easy to understand it wrongly, before all else let us say what we are not talking about. There is no national nor political question here. Especially is there no question of acknowledging the state of Israel on the part of the Holy See. None of these questions is treated in the schema. Nor is there any treatment of such condition or consideration in any way. There is only treatment of a purely religious question.

The decree intends to recall in a solemn way those things which the Church of Christ, by the hidden design of Divine Providence, receives through the hands of the chosen people of Israel. It re-

ceives especially, in the words of St. Paul in his Epistle to the Romans, "the oracles of God" (Rom. 3:2); that is, the word of God in the Old Testament. Besides, in the words of the same St. Paul, "who are Israelites who have the adoption as sons, and the glory and the covenants, and the legislation and the worship and the promises;" who have the fathers and from whom "is the Christ," according to the flesh, who is over all things, God, blessed forever" (Rom. 9:4-5).

In other words, not only was the whole preparation of the work of the Redeemer and His Church done in the Old Testament, but also the execution of His work, the foundation of the Church and its propagation in the world, either in the chosen people of Israel or through members of these people whom God chose as instruments. The Church is in some sense the continuation of the chosen people of Israel, as is so well stated in "De Ecclesia." (On the Church), Chap. I, p. 1 sq., so that according to St. Paul, Christians can be called "Israelites" not indeed "according to the flesh" but because in them are fulfilled the promises made to Abraham, the Father of the people of Israel (cf. Rom. 9, 6-8). For in us Christians, members of the Church, the perfection of that Kingdom of God for which God selected and designated the people of Israel, is brought to fruition.

Really, it is a valid ques-

tion to ask whether our preachers at times in their sermons, especially on the Passion of Our Lord, use these facts and associations of the Church to the chosen people of Israel and whether they give our necessary thanks to this people.

There are those who object: Did not the princes of this people, with the people in agreement, condemn and crucify the innocent Christ, the Lord? Did they not "clamor": "Let His blood be upon us and upon our children" (Matt. 27, 25)? Did not Christ Himself speak out most severely about the Jews and their punishment?

I reply simply and briefly: It is true that Christ spoke severely but only with the intention that the people might be converted and might "rec-



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secretariat, their desire was, not to offer their own opinions but to let Scripture, to let the Church speak.

Question: If the proposal should be accepted, what fruits do you expect from it?

Answer: It will not usher in some sort of millennium 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.

(cf. Luke 19, 42-49). But even as He is dying on the cross he prayed: "Father, forgive them, for they know not what they do" (Luke 23, 34).

Wherefore, since the Lord emphasized, before the burial

(Continued on Page 16)

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ment: "Jews, all and the Jews." The pamphlet is published by the National Catholic Welfare Conference Publications Office, 1312 Massachusetts Avenue, N.W., Washington, D.C. 20005. Single copies are available at 25 cents each, with bulk rates set at \$2 for ten and \$16 for 100 copies.

Dr. Lichten notes that Pope Plus' career even before he became Pope showed him to be "deeply antagonistic to the racism the National Socialists advocated."

facturing false documents for Jews, he states. With the arrival of the Germans in Italy in 1943, emigration operations on behalf of Jews there came to an end and efforts to hide Jews began. "Thousands of Jews — the figures run from 4,000 to 7,000 — were hidden, fed, clothed and bedded in the 180 known places of refuge in Vatican City" as well as in other parts of Italy, including the Pope's summer residence at Castelgandolfo, Lichten writes.

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Comments and Opinions

By TRUDE WEISS-ROSMARIN

JOHN FITZGERALD KENNEDY

THERE IS AN APPOINTED TIME FOR EVERYTHING, AND
A TIME FOR EVERY AFFAIR UNDER THE HEAVENS.

A TIME TO BE BORN, AND A TIME TO DIE. A TIME TO
PLANT, AND A TIME TO UPROOT THE PLANT.

A TIME TO KILL, AND A TIME TO HEAL. A TIME TO
TEAR DOWN, AND A TIME TO BUILD.

A TIME TO WEEP, AND A TIME TO LAUGH. A TIME
TO MOURN, AND A TIME TO DANCE.

A TIME TO SCATTER STONES, AND A TIME TO GATHER
THEM. A TIME TO EMBRACE, AND A TIME TO BE FAR FROM
EMBRACES.

A TIME TO SEEK, AND A TIME TO LOSE. A TIME TO
KEEP, AND A TIME TO CAST AWAY.

A TIME TO REND, AND A TIME TO SEW. A TIME TO BE
SILENT, AND A TIME TO SPEAK.

A TIME TO LOVE, AND A TIME TO HATE. A TIME OF
WAR, AND A TIME OF PEACE.

Ecclesiastes 3:1-8

This text was read at the Funeral Eulogy for the late President because "it is one of his favorite passages," according to the Most Reverend Philip M. Hannan, Auxiliary Bishop of Washington, who gave the eulogy.

JERUSALEM AND ROME

THE JUBILATION and excessive enthusiasm with which American Jewish organizations responded to the *draft* communiqué "The Attitude of Catholics Toward Non-Christians, Particularly Toward Jews," which was distributed to the Fathers of Vatican Council II on November 8, 1963, was as premature as it was undignified and lacking in self-respect. According to the latest intelligence from the Vatican, the *draft* (the communiqué was merely a *draft*) declaration on the Jews is being opposed by some influential Italian Cardinals, the Patriarchs of the Eastern Church and the Catholic clergy in the Arab countries. Apparently yielding to the pressure of those who oppose clearing the Jews from the charge of "deicide," the Vatican announced on November 21, 1963 that "separate votes at an unspecified date will be taken on Chapters 4 and 5 of the schema on ecumenism."

These chapters deal with the relations between Roman Catholics and Jews, and with religious liberty.

Although Vatican spokesmen stressed that this "postponement" should not be interpreted as a "scuttling" of the *draft* proposals, it is being anticipated that owing to the crowded agenda of the second session of the Ecumenical Council the further discussion and the vote on the *draft* proposal concerning the Jews will have to be deferred to the next session of the Council.

The political immaturity of those who presume to speak for American Jewry has never been more glaringly demonstrated than in last month's enthusiastic comments on what was acclaimed as an official declaration of the Catholic Church when in point of fact it was a mere *draft proposal*. Even if this *draft proposal* were an official declaration, there would be no cause for such jubilation. The text of the communiqué summarizing the

Vatican proposal contains nothing basically new in Catholic doctrine.

It reiterates "the deep bond that ties the Church to the Chosen People of the Old Testament," a statement which implies that this chosenness came to an end with the era of the New Testament; it acknowledges that "the church has its root in the covenant made by God with Abraham and his descendants" and that "this plan of salvation for all of mankind finds its culmination in the coming of Jesus Christ, son of David and descendant of Abraham according to the flesh," an interpretation of the Hebrew Bible which is irreconcilable with the Jewish interpretation of Scriptures. The Vatican *draft* on the attitude of Catholics to Jews then goes on to state the Church dogma that while "the Divine Call first was given to the Chosen People of old, it is extended through His church to the entire world." This is a paraphrase of the Church teaching that "the Chosen People of old" to whom "the first divine call" was addressed, was supplanted by the *new* Chosen People, i.e. the Church, through which God *now* extends His call to the entire world.

The portion of the Vatican *draft* which deals specifically with the Jews' responsibility for Jesus' death, too, is no more than a restatement of the Christian dogma that Jesus died to atone for the sins of mankind. "It was for the sins of every man that the Son of God willingly offered Himself on the cross," the *draft* reads. The text continues by pointing to "the personal guilt of the Jewish leaders" who played a part in bringing about the crucifixion, "but," it continues, "the personal guilt of these leaders cannot be charged to the whole Jewish people either of his time or today." The *draft* concludes that, in the light of all this, "it is unjust to call this people 'deicide' or to consider it 'cursed' by God." In the spirit of the Christian text-book revisions guided by good will standards, the *draft* "admonishes" (it does not "instruct" or "command") preachers and catechists never to present a contrary position; furthermore they are urged to promote mutual understanding and esteem.

In their undue haste of acclaiming this *draft* as a declaration, those who have showered excessive and premature tributes on the Vatican's "Communiqué on Jews" have failed to analyze the theological animadversions of the document and, particularly the statement that, as far as the Vatican is concerned, the Jews present only a "religious" problem:

"It is clear, therefore, that both the contents and purposes of the document are purely religious. It cannot be called pro-Zionist or anti-Zionist since it considers these as political questions and entirely outside of its religious scope."

While the *draft* refers in veiled language to Jewish restoration in Israel as "political questions and entirely outside of its religious scope," the Vatican has taken a definite stand by denying political recognition to Israel. The characterization of Israel as "political claims" and "partisan discussions" is in keeping with the Christian tenet, shared by Protestantism as well, that "the loss of the Holy Land was the divine sign that Israel's universal mission had come to a close . . . Israel's historical mission had been handed over to the fellowship which Christ gathered about him. The purpose of God in history is now carried out by the Church" (Otto Piper).

Like Professor Piper, a Protestant, the Catholic Church avers that "the Jewish question will remain insoluble to the nations because God has reserved its solution to Himself and he will bring it about at the end of holy history. Then the Jews will accept Christ, and when they have returned into the Father's house, the curse of restlessness and contempt will be taken from them."

Israel has taken "the curse of restlessness and contempt" from the Wandering Jew. And "the curse" was lifted not by "accepting Christ" and by the desertion of Judaism, as Christian theology requires, but, on the contrary, by the most authentically fervent Jewish affirmation. The rise of Israel has proved wrong the New Testament theology of the rejection of the Jews. As "the beginning of the redemption," it has ushered in the fulfillment of the prophetic promises of Israel's restoration in the Land of Israel.

AUGUSTIN Cardinal Bea, the head of the Ecumenical Council Secretariat for Promoting Christian Unity, relies for background information on Jews and Judaism on Monsignor John M. Oesterreicher. The son of a Viennese Jewish family, Monsignor Oesterreicher has achieved high honors in the Catholic Church since his conversion and his subsequent ordination as a priest in 1927. He came to the United States in 1940 and has since then been actively engaged in Catholic Missions to the Jews. Monsignor Oesterreicher's orientation and aims are clearly stated in his book, "Walls Are Crumbling," subtitled "Seven Jewish Philosophers Discover Christ," which was published in 1952. The then Father Oesterreicher wrote in the Preface: "This is a book of hope. For almost two thousand years, Jews have denied that Jesus is the Messiah . . ." Father Oesterreicher's hope was and is that *now* Jews will acknowledge Jesus as the Messiah, in the manner of the seven philosophers and in emulation of his own conversion. Subsequently Father Oesterreicher, promoted to the dignity of Monsignor, became the guiding spirit of The Institute of

Judaean-Christian Studies of Seton Hall University, a Catholic missionary project, and the editor of *The Bridge*, the yearbook of the Institute. Represented to be a scholarly enterprise, *The Bridge*, four volumes of which have been published, is a clumsily disguised tool of the Catholic mission to the Jews. Like most Christian missionary tracts, *The Bridge* uses Jewish phrases and formulas in order to mask its true character. It quotes the Hebrew Bible, the Talmud, the medieval Jewish luminaries and contemporary Jewish thinkers against themselves, and thus comes up in the end with "the conclusion" that the fullness of Judaism is the Catholic Church.

Monsignor Oesterreicher seems to be the engineer of the new missionary approach of the Catholic Church to Jews, which is guided by good will. There are many similarities, even identities, between the Vatican draft on the Catholic attitude to Jews and various statements by Monsignor Oesterreicher who, as Augustin Cardinal Bea's adviser, was probably one of the framers of the draft.

Jews do not take kindly to those who after conversion to Christianity become active in Christian missions to the Jews, particularly when the approach is as insincere and crafty as Monsignor Oesterreicher's in *The Bridge*. The Vatican, however, has always had a proclivity for enlisting the services of Jews converted Catholicism against the faith and people they deserted. Apostates turned denouncers and defamers were responsible for many of the misfortunes and tragedies which beset our people during the centuries when the Church held absolute sway.

The Vatican was ill-advised in summoning Monsignor Oesterreicher to Rome in connection with the Ecumenical Council's attempts to make a pronouncement on Jews. Certainly, his proficiency as a Jewish scholar cannot be compared to that of many born Catholics' knowledge of Judaism. As for the reaction of Jews to a convert to Christianity who turns missionary, it is identical with the attitude of Americans to converts to Communism who preach Communism via Communist radio stations in Europe beamed to this country . . . Jews do not trust the convert-turned-missionary and there is a tendency to distrust also those who employ him, owing to the tragic experiences of the Jewish people with apostates.

The fire that has fed and feeds Christian anti-Semitism is the New Testament which reiterates in many chapters and passages the accusation: "You [addressing the Jews] denied the Holy One and the Just . . . and killed the Prince of Life" (Acts of the Apostles 3:15). Indeed, half a loaf of bread is better than none . . . The Vatican draft which proposes the catechistic reinterpretation

of scores upon scores of New Testament passages branding "the Jews" as deicides is certainly a step in the right direction. Yet, even if this draft will be adopted, there is the question whether catechist teachings can neutralize the many New Testament texts which are typified by this accusation: "The Jews, who both killed Lord Jesus, and their own prophets, and have persecuted us; and they please not God and are contrary to all men" (Thessalonians 2:14-16).

A restrained and very dignified comment on the "journeys to Rome" of Jewish leaders and on their exaggerated tributes to the Ecumenical Council was voiced by Dr. Solomon Grayzel, editor of the Jewish Publication Society of America and a ranking scholar on the history of the Catholic Church in the Middle Ages. As the author of "The Church and the Jews in the XIIIth Century," Dr. Grayzel examines the present attitude of the Church to Jews and Judaism in the light of history. Writing in *The Jewish Exponent* of Philadelphia (November 22, 1963), Dr. Grayzel recalls that, in the 12th century, "the Jews of Rome, at the request of their brothers to the north, sent a deputation to the pope. They did obtain a document saying that despite the fact that the Jews failed to understand their own Bible, Jews must not be killed and synagogues and Jewish cemeteries must not be destroyed." But, Dr. Grayzel notes, "the warning was, of course, ineffective." As to the present, he succinctly characterizes the proposed draft of a schema on the Catholic attitude to Jews as "talk of modifying well-established church attitudes in Christian theology as regards Jews. One need not doubt Pope Paul's good will," he writes, "to argue that it is far too

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soon for us to be gratified." Wisely, Dr. Grayzel counsels, "let us see what finally comes forth in this respect from the Council's deliberations."

American Jewry is represented in Rome, and elsewhere, by "Jewish leaders" whose pronouncements on the Ecumenical Council and other problems on the agenda bear out the Talmudic statement *hedyot kofetz barosh* (Megillah 12b) — "idiots push to the fore." The age-old problems of Rome and Jerusalem are not insoluble. We firmly believe in the possibility of the unity of mankind under God. As Jews interpret this unity, it does not require the conversion of mankind to Judaism ("The righteous of all peoples share in the world-to-come"). Certainly, this unity will neither be cemented by apostates turned missionaries nor by "Jewish leaders" on the prowl for publicity. On the Jewish side, the dialogue between Jerusalem and Rome will be initiated and successfully concluded by those who display the "self-respect" in dealing with the Ecumenical Council for which Dr. Grayzel appeals as the basis of the dialogue between Rome and Jerusalem.

ISRAEL BONDS — ARE THEY STILL NEEDED?

THE TIME-lag between Israel and American Jewry is increasing as American Jewish institutions oriented to Israel fail to keep step with the dynamic development of the Jewish State. Thus, the slogans of the Israel fundraising organizations have not changed over the past fifteen years and the Israel Bonds drive continues as if Israel were as hard pressed for credit and development funds as it was in its early years. There was a time when Israel's hold on life was tenuous and when it depended on the iron lung of world Jewry's assistance for oxygen. There was a time, not so very long ago, when the Israel economy might have collapsed but for the massive infusions of the gift and credit dollars of American Jewry.

Israel continues to rely on our cooperation in absorbing new immigrants and in providing better educational and professional opportunities for the full economic and cultural integration of the close to one million impecunious refugees from many countries of intolerance and persecution who have come home to Israel. The young state has a large load of "social cases" and not enough wealthy philanthropists to help them, as is the case in this country. It is for this reason that Israel needs world Jewry. Israel's counterparts of those who in this country are cared for by voluntary hospitals and by a multiplicity of private charitable institutions, supported by voluntary contributions which implement governmental aid to the underprivileged, look to us for aid.

While Israel counts on American "gift dollars" and

is hungry for investments and loans at *sensible business rates*, her economists now take a dim view of the Israel Bonds drive. Twelve, ten and five years ago when Israel's credit rating was unfavorable and she was unable to obtain commercial credit, she had to absorb the exorbitant expenses connected with the sale of State of Israel Bonds in this country. Conservative estimates are that the cost to Israel of a bond, is about 25%. Unfortunately, the State of Israel Bonds Organization is a very costly operation. The salaries of its executives are high — Dr. Joseph Schwartz is *reported* (like the Jewish Agency and U.J.A. the Israel Bonds drive does not publish information on the salaries of its officials) to draw an annual salary of forty thousand dollars and an expense allowance of twenty thousand dollars. The hundreds of executives and officials on Dr. Schwartz's staff are *reported* to draw salaries and incur expenses on a scale which is equally out of line.

Israel had to borrow money on these terms when she had no access to other sources of credit. Fortunately, however, Israel now is rated as an excellent financial risk and has been able to secure loans at very favorable terms. A recent study shows that currently Israel pays its Jewish institutional creditors double the interest it would have been charged elsewhere. There is a Yiddish proverb that *tzu lieb kost teier* — favors come high. The "favor" of the Israel Bonds sold in this country comes especially high owing to the sky-high expenses of the Israel Bonds organization.

In the past ten years Israel's reserve of foreign currency has increased from thirty-three million dollars to five hundred million dollars. Israel now occupies 19th place among International Monetary Fund members with respect to gold reserve and an even higher place on a per capita basis. Israel's gold reserve is still increasing and, last year, the rise was larger than the increase in foreign debts. As a matter of fact, Israel's foreign debt has been reduced by two hundred millions, although it is still very high.

Israel economists now advise their government to avoid some of the high-interest loans of such Jewish organizational sources as the Israel Bond drive. They even suggest that some of these expensive loans be replaced by borrowing from Israel's own gold reserves.

Like all other governments, the Government of Israel will raise capital by means of savings and coupon bonds. Like U.S.A. savings and coupon bonds, however, the Israel government securities must be sold on a business basis if they are not to be a much too expensive liability. The Israel government is *still* going along with the Bonds for Israel organization, out of a sense of gratitude for past assistance. Israel's leaders know that "Israel

(Continued on page 27)

The American Jewish Committee

DATE: 1/17

TO: JH

FROM: J m H T

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- ☒ For your information
- ☐ Please handle
- ☐ Please talk to me about this
- ☐ Read and return
- ☐ Reply for my signature
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Vatican Council Will Adopt Draft On Jews

By Rev. Donald R. Campion



WHEN THE Catholic Church's Ecumenical Council (known as the Second Vatican Council, to distinguish it from the twenty previous such solemn assemblies convoked over the past nineteen centuries) adjourned its second session on December 4, 1963, it left a number of important questions unanswered. Not the last of these, in the eyes of many Catholics and non-Catholics alike, concerned the fate of a statement on the proper attitude Catholics should have toward Jews.

Why had this meeting of all Catholic bishops of the world not formally adopted this statement as a formulation of orthodox Catholic belief? Did the failure to bring the matter to a vote at this time suggest that the Church did not accept the point of view expressed in this statement? Did the failure mean that the matter was being permanently shelved? These and other questions inevitably arose in the minds of many.

To arrive at anything like a fair answer to these questions, it is necessary to have some idea of the background of the document itself and of the way in which it entered into the Council's discussions.

When Pope John XXIII, on January 25, 1959, first announced his plan to convocate an Ecumenical Council in Rome, he caught many even of his closest associates by surprise. The last such meeting had been held in 1869-70. The enormous labors and difficulties involved in such an undertaking were apparent from the start. Moreover, the Pope himself did not have a clear program of action in mind for this historic gathering. He did have, however, a firm conviction that the Catholic Church needed to let some fresh air into its inner precincts and to re-examine its contacts with the outside world. Looking back from our present vantage point, it seems obvious that John XXIII had from the start a hope that one task the Council might undertake would be to review and reformulate

the correct attitude Catholics should have toward all Jews.

This last point is clear, I believe, from the entire record of the late Pope's life. One need only recall the beautiful sentiment revealed in his meeting, some years ago, with a group of distinguished Jewish travelers who visited the Vatican. With a broad smile he moved from his desk to receive the visitors and, with a delicate play of words on his own original name of Joseph and a reference to a moving narrative of the Bible, he greeted them simply by saying: "I am Joseph, your brother." Or one might also recall the delicacy of spirit that prompted him to insist on a revision of an ancient liturgical formula of the Church which contained a reference offensive to Jews.

One of the first steps in the preparatory phase of the Council (running from January, 1959 to October, 1962) was the listing of possible topics for study and discussion. Some 2,500 Catholic bishops and a large number of Catholic seminaries and universities throughout the world were urged to send in their suggestions to Rome. The replies were then collated and published in a series of printed volumes.

It can be said with certainty that many individual bishops and a number of institutions of higher learning listed among their suggestions a proposal that the Council should take up the question of rejecting and condemning any interpretation of Scripture or Catholic theology that could lend itself to promoting anti-Semitic attitudes. Moreover, they called for a positive statement recognizing the

historical bonds that link Catholics to the teaching of the ancient Patriarchs and Prophets. (It is interesting, in this connection, to note the number of times, in early January of the present year, that Pope Paul spoke of his historic journey to the Holy Land as a return to the "land of the Patriarchs and Prophets," as well as to the birthplace of Jesus.)

It has recently been made public that Pope John XXIII himself also took a direct hand in seeing that the Council would consider these matters. In a speech delivered within the Council on November 19, 1963, Cardinal Bea, one of the key figures in the entire assembly, revealed that the late beloved Pontiff had given him an express command, in 1961, to prepare a statement on the subject. Such a document was, in fact, drafted in substantially complete form by May of 1962.

A word should be said about the actual process of this drafting. It was principally the responsibility of a commission headed by Cardinal Bea and known as the Secretariat for Promoting Christian Unity. As the title suggests, this committee's primary task was to foster contacts with other Christian groups. It was clearly a tribute to Cardinal Bea's well-known sympathy for, and understanding of, Jewish sentiments that Pope John asked him to take on this further work. Certainly his long years as a professor of Sacred Scripture in Rome can be said to have equipped him admirably as a scholar for this assignment. It is evident, too, that this act, understanding and courtesy served greatly to facilitate some informal, but highly significant exchanges of view with individual Jewish scholars and groups of Jews from different parts of the world during these years of preparation. It is obvious, of course, that the same qualities were evidenced in those with whom these exchanges took place.

When the Council met as a whole for the first time in the fall of 1962, no decision had yet been made as to the place on the agenda to be reserved for discussion of the statement on Catholic-Jewish relations. This was also true of the vast majority of questions that had been prepared for discussion.

The session itself, in the judgment of

Rev. Donald R. Campion, S.J., associate editor of the influential Catholic magazine "America," is a sociologist, and contributor to several books. He took part in discussions of inter-religious affairs many times. Father Campion represented "America" in Rome during the sessions of the Ecumenical Council.

most observers, serves principally to establish the fact that a vast majority of the Catholic world favored a thorough overhaul and "updating" (to use Pope John's favorite term) of Catholic institutional life and the statement of Catholic beliefs. Despite long work meetings and all the preparatory work of the preceding years, the session ended on December 8 without final enactment of even a single decree. It is impossible, however, to underestimate the significance of what was accomplished in terms of a self-education process to which the body of bishops and, through them, the entire Catholic community submitted itself. By raising the most fundamental questions in an atmosphere of completely free debate, the ground was prepared for discussions to come. I think it is safe to say that all this was a necessary preliminary to the formal introduction of documents such as the statement on religious liberty or that on Catholic-Jewish relations, in the course of the second session.

Shortly after the first session ended, Cardinal Bea tells us, he took up with Pope John, in January, 1963, the text of the statement on the Jews. A few days later, the Pope indicated his full approval. Thus, when the Cardinal officially presented it for formal consideration in the Council on November 19, 1963, he did so with the blessing of the late Pontiff. There is every reason to believe that he did so also with the full approval of John's successor, Pope Paul VI.

Why, then, did the Council adjourn on December 2 without completing action on this statement? The same question could be asked of a whole series of issues raised in the session and left hanging in the air at adjournment. Yet it must be admitted that many had hoped at least for a symbolic vote "in principle" to accept the text of the statement as a satisfactory basis for discussion.

A careful scrutiny of any references made in the Council to the statement on the Jews reveals that no speaker raised any objection against the substance of the document. The difficulties that were posed by a relatively small number who referred to the matter at all, in the closing days of the session, can be reduced to two: 1) Some criticized as misleading and illogical the procedural decision of the Council authorities to include discussion of the question under the general heading of ecumenism, a topic that had

to do specifically with relations among the various Christian churches. (This decision, it should be noted, was taken primarily to permit introduction of the statement on the Jews at the earliest possible date, within the framework of the existing agenda); 2) Others cautioned that a statement on the Catholic attitude toward Jews alone could be misunderstood by, or offensive to, other non-Christian religious groups, who might feel that they had been discriminated against.

It was under this second heading that several bishops representing small Christian minorities living in Muslim-dominated countries asked for further discussion and clarification lest the statement be taken as a political move on the part of the Catholic Church against the Arab nations.

In the climate of free debate prevailing within the Council, any and all such views had to be heard. Moreover, past



Augustin Cardinal Bea, President of the Vatican Secretariat for promoting Christian Unity.

experience with similar debates on questions involving a variety of interests and points of view had demonstrated the value of permitting debate to take its natural course. In this way, a minority view—which is what the present objections clearly represented—could be fully aired, doubts and misgivings could be allayed, and consequently the greatest possible consensus might be arrived at prior to a definitive vote on a given matter.

Here, then, was the point at which the Council had arrived at in early December, the date set months before for adjournment of the second session. It is a matter of public record that there was strong support from bishops representative of many corners of the world for at least a token vote on the two statements on religious liberty and on Catholic-Jewish relations. Yet the competent offi-

cials of the Council judged it best to devote the remaining day or two of debate to further discussion of equally fundamental questions on ecumenism.

As Cardinal Bea publicly stated to the entire assembly in his closing remarks at the last work meeting on December 2, 1963, "we all regret that it was not permitted us to have at least a foretaste of a discussion" concerning the remaining two chapters. Yet, as he reminded the 2,200 bishops listening to him that morning in the basilica of St. Peter's, these chapters treat of "matters that are sufficiently difficult, present something new, and are of the greatest importance for the life and activity of the Church in our time." For this reason, he argued, it is fitting "to meditate and ponder everything carefully over and over again, without haste and with a serene and tranquil spirit, so that in the next session of the Council they may be treated and judged with mature consideration." He concluded by affirming the applicability here of the ancient saying: "What is put off is not put away."

During the two and a half months of my recent stay in Rome, I had an opportunity to sound out the views of Catholic leaders from all parts of the world. Again and again I raised with them the topics of religious liberty and Catholic-Jewish relations. On the basis of personal observation, then, and of the considered judgment of many other exceptionally well-informed observers, I can affirm that a Catholic consensus on both topics has in fact already been established. It is that spelled out many times by Pope John. But in a living organism of the dimension of the Catholic Church, it takes time for such a consensus to come to mature comprehension throughout the entire membership. This process of diffusion is taking place at the present time, in and through the working of the Ecumenical Council, and independently of any solemn enactment by that body. I have every confidence, moreover, that the Council will in fact formally ratify the statements on Catholic-Jewish relations and on religious liberty. In all likelihood, this will be done when the bishops reconvene in Rome for their third session next fall. When this happens, we will witness the realization of ardent desires long entertained by men of good will everywhere, not least of all by a John XXIII and his successor, Paul VI.

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The Yeshiva College Alumni BULLETIN

VOL. XV, NO. 1

NEW YORK, N. Y.

JANUARY, 1964

ALUMNI HOMECOMING SET FOR FEBRUARY 23 Rabbi Soloveitchick Requests Anti Missionary Action

A Y.C.A.A. Homecoming Day will be held at the Main Campus, Sunday, February 23, 1964, announced Jerome Willig '38, Chairman. This event will replace the annual mid-winter conference.

A halakhic shiur by Aharon Lichtenstein '53, at 10:30 AM will open the Homecoming Day program. A luncheon at which Rabbi Emanuel Rackman, Assistant to the President, will be the guest speaker, will follow at 12:15 PM. The afternoon session will begin after a period for reunion and socialization.

Dr. Alexander Litman, Professor of Philosophy, will speak at the opening session of the afternoon program. His subject will be "The Good Life — This or Otherworldliness." The closing session will feature a symposium on the theme "Torah Commitment and our Modern Age." Participants will include A. Leo Levin '39, professor of law at the University of Pennsylvania, who will serve as moderator, Steven Riskin '60, a member of the Jewish Studies Program faculty at Y.U., and Azriel Rosenfeld '50, manager of research, Budd Electronics.

Alumni wives are invited to join in the program which is designed to enable alumni to see the progress of Yeshiva and to spend a day in good fellowship and stimulating discussion.

Alumni Fund

Five hundred eighteen college alumni had contributed \$38,881.97 to the 1963 Yeshiva College Alumni Fund, by December 10. The average gift was \$61. with the number of contributors representing 35% of alumni, reported Jerome Willig '38 Chairman. Mr. Willig and Felix Glaubach '50, Chairman of the 1964 Fund Drive, urged all alumni to mail their contributions to the Alumni Office. The 1963 Fund has helped establish the Dean Sar Memorial Chair in Bible.

Professors Added: Registration Grows

The largest freshman class in the history of Yeshiva College has been admitted for the present semester, announced David Mirsky '42, Dean of Admissions. 187 freshman and 34 new upperclassmen were chosen from a total of 377 applicants.

The mean high school average of the class of '67 is 84% while the average College Entrance Examination grade is 560. The freshman class is made up of students from 16 states and six foreign countries.

Prof. Mirsky emphasized that the "increase in attendance has come from Yeshiva high schools. The freshman class has a representative from nearly every Jewish secondary school in the United States." He went on to call this a "desirable trend."

Dr. Isaac Bacon, Yeshiva College Dean, announced that 29 instructors have been added to the College faculty for the current academic year. The additions are in the French, Chemistry, Classics, Sociology, Psychology, Philosophy, Education, History, Biology, Political Science, Economics and English departments. Included among the new instructors is Charles Spirn '47, a YC alumnus and a past president of Le Circle Français.

SAREI HAMEAH DINNER

Wednesday evening,
February 12, 1964
honoring 1963 and 1964
Sarei Hameah members

Rabbi Joseph B. Soloveitchik addressed the students and faculty of the three Hebrew divisions in a special assembly convoked "to meet one of the most awesome challenges in the millennia of our history."



RABBI J. B. SOLOVEITCHICK

Lecturers Review Israel's Problems

"Current Challenges to Israel" was the overall theme of the Alumni Lecture Series in which prominent officials of the Israeli Government participated. The series which was co-sponsored by YCAA, featured Mrs. Golda Meir, Foreign Minister, who delivered the opening lecture, Tuesday, November 12th on the topic, "Aspects of Israel's Foreign Policy."

Dr. Yitzchak Rafael, Deputy Minister of Health and Director of Mosad Horav Kook, spoke on "Is There A Kulturkampf in Israel?", Tuesday, November 19th.

The final lecture was delivered by the Minister of Social Welfare, Dr. Joseph Burg, on "Israel: Change, Chance, Challenge," Tuesday, November 26th.

Rabbi Soloveitchik discussed and analyzed the evangelical missions of the Christian Church in Israel and the Diaspora and the Ecumenical Council schema on anti-Semitism. This was the first time that Rabbi Soloveitchik has lectured before the student bodies on modern problems facing Jewry. He spoke at the Nathan Lamport Auditorium on Thursday, November 21.

ETERNAL PROBLEMS

The problems facing Jewry today, stated Rabbi Soloveitchik, are the same that faced Jacob. Esau asked Jacob's scouts, "Whose are you—and where are you going?" These two questions are now being asked by another Esau in a "new guise"—the Church, both Protestant and Roman Catholic. They ask to whom do you belong as a spiritual personality and what is your ultimate goal and way of life? Who is after G-d?

Our answers now, declared Rabbi Soloveitchik, are no different from those in the time of Jacob. Jacob and what he represented are highly relevant in 1963. "We are committed to Jacob and the G-d of Israel . . . This is our only answer . . . No compromise and no retreat . . . We follow our destiny, we defy even our own common sense . . . we have our commitment."

Rabbi Soloveitchik's address was fervid and emotional, but he spoke clearly and lucidly. "The Church suggests to us directly and indirectly a revision of our 2000 years old decision against Christianity and its founder. The Church has decided to approach us again. The aim of the Church is to convert the Jews in Israel to Christianity and they are approaching us with these [Esau's] questions.

"The evangelical mission of the Church is unequivocally a part of

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The Yeshiva College Alumni

BULLETIN

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JOSEPH KARASICK '43

President

JUDAH H. KLEIN '56

Editor

Homecoming Day

The face of Amsterdam Avenue changes daily. A formal Yeshiva University campus is emerging on the slopes of Washington Heights. Tenements have disappeared and Residence Halls stand in their place. The Graduate Hall where scores of alumni sat, learned, listened, and "kibbitzed" is no more. Changes have taken place under the Golden Domes as well. Physics labs have replaced the old cafeteria, chem labs dominate the 4th floor and classrooms, study rooms, offices and the audio-visual center occupy the old dormitory.

Furst Hall, a magnificent five story classroom-administration building stands on the corner of Amsterdam and 185th. A 15 million dollar Science structure is soon to be erected.

These physical changes bear testimony to the phenomenal expansion of Yeshiva. Graduate schools, expanded undergraduate departments and an expanded program of Torah studies till Yeshiva is the largest Torah Center in the United States are the products of this expansion.

Homecoming Day on February 23rd provides alumni with the opportunity to not only reminisce about the past but to see the new Yeshiva and to participate in sessions devoted to Torah study and a symposium devoted to Torah commitment as well as hear a presentation by a beloved and respected college professor.

One of the often quoted phrases of Dr. Revel of blessed memory, is that "the students are Yeshiva." Alumni are and must remain the students of Yeshiva. The expansion of Yeshiva has been criticized by many. This criticism undoubtedly bears some validity — and thus may need evaluation.

This is the responsibility of alumni. Alumni can and must influence the tone and direction of this expansion. Alumni can help mould the continued expansion of Yeshiva to take the form of an even greater Torah Center to give direction and leadership to Orthodoxy.

Let us therefore make the 23rd day of February a true Homecoming Day. Let alumni return to the portals of Yeshiva to renew and solidify our ties. Our responsibility to Yeshiva is great. Let us demonstrate our realization of it on Homecoming Day.

Blood Bank

The need for blood donors is ever-present. As the YU Blood Bank decreases its stock, we must replenish the supply so that blood may be available when the need arises.

Blood can be donated at any Red Cross Blood Center and credited to the YU Blood Bank. The Alumni Office should be notified of your donation to assure proper credit.

The students of Yeshiva donated their blood on December 24th. Let us show that we too are red blooded American men.

Dues

Dues are the life blood of an organization. Thus far 521 alumni have sent their checks. If you haven't sent your check yet, won't you do it now?

Yes niva is a o's es Sar Memorial Chair

The Dean Samuel L. Sar Memorial Chair in Bible has been established at the University, announced Dr. Samuel Belkin, President. Dr. Belkin stated that the Chair "was set up as a perpetual memorial to the late Dean of Men and Professor of Bible in recognition of his more than four decades of loyal and devoted service."

The College Alumni has joined with the Rabbinic Alumni and Teachers Institutes Alumni in the raising of funds for the Chair.

Dean Sar died of a heart attack in June, 1962 after having completed the opening remarks at a Semicha ceremony for RIETS graduates. He was 69 at the time of his death. He had been Dean of Men and Professor of Bible at YU since 1937. His affiliation with Yeshiva stemmed from 1919.

Born in Ligniany, Poland, on March 15, 1893, Dr. Sar received his early education at the famous Yeshiva of Telz, where he was ordained, and pursued secular studies at the *gymnasium*. He came to the United States in 1914, settling in Baltimore, where he eventually headed the Jewish educational system from 1917-1918. Prior to that, he attended the Mt. Vernon Collegiate Institute, Johns Hopkins University, and, from 1916-1919, the University of Maryland Law School.

Dean Sar joined the Yeshiva faculty as an instructor in Talmud and a student advisor in April, 1919.

Before his appointment as Dean, he had occupied numerous administrative and teaching positions, among them secretary of the board of directors from 1919-1943. In 1953 in recognition of his long-time service to the institution, Yeshiva University awarded him the honorary degree of Doctor of Divinity.

Newsworthy Notes

Co-op store is now located in a store opposite the Main Building. It is run on a cooperative basis by the Student Council and owners of the Tov M'od Luncheonette . . . Albert Einstein College of Medicine has established a professional partnership with Montefiore Hospital. This will permit expansion of student body and scope of research . . . Pi Gamma Mu, a national social science honor society instituted at Yeshiva College . . . Honors Laboratory Course in elementary chemistry instituted under terms of a National Science Foundation grant . . . "College Clinic," a radio program dealing with admissions problems is presented every Sunday by YU, station WHN. David Mirsky '42, Admissions Dean, is host . . . Pre-Med Society sponsors lecture on Halachic Problems in Medical School. Melvin Zefelsky '56, speaks . . . Main building undergoing renovation. Elevator to be installed; Beis Medrash modernized . . . Dr. Belkin received Bronze Medal of New York City for "service to higher education and the Jewish community . . . Natural Sciences were the most popular fields of study of 1963 graduating class . . . 13 students elected to national honorary mathematics fraternity . . . Program of Sephardic studies instituted at YU . . . College Alumni hospitality program sponsors weekends in Forest Hills and Flatbush for out-of-town students.

Career Seminars

A three day series of seminars on Career Opportunities was sponsored by the Alumni Association at Furst Hall, December 23 to December 25 for undergraduate students.

Yeshiva College alumni and University personnel discussed the advantages of certain graduate schools, the possibilities of fellowships and scholarships and the opportunities available in the various fields.

The Monday evening seminars dealt with physics and engineering, and the rabbinate. The biological and chemical sciences, education, social work, accounting, banking and finance,

and psychology were treated at the Tuesday seminars. Mathematics, as well as medicine and dentistry, and social sciences, were the fields discussed at the Wednesday seminars. Consultants at the seminars included Joseph Silverstein '57, Milton Furst '43, Gershon Metzger '55, Abraham Tanenbaum, Associate Dean, GSE; Sol Green of the Wurzeiler School of Social Work, Herbert Willig '40, David Zwiebel '56, Moshe Klein '44, Yehuda Berenson '53, Morris Gershinsky '44, Yashar Hirshaut '59, Donald Heisler '54, and Bernard Lander '36.

... Strictly Confidential ...

ENGAGEMENTS

Leon Charney '60 to Renee S. Cherow
Daniel Chill '57 to Vivian Ruth Jacobs
Abraham D. Cohen '59 to Deborah Segal
Martin Elefant '56 to Marion Muss, daughter of the late Lou Muss '36
Abraham Hartstein '44 to Ruth Essex
Yashar Hirshaut '58 to Peri Katz
Jerry Hochbaum '54 to Gilda Graff
Harvey Karten '55 to Elizabeth R. Bunim
Mordecai Koenigsberg '59 to Rivka Sharfman
Stanley Labovitch '62 to Barbara Taubman
Shalom Landsman '59 to Esther Hannah Lifschitz
Irwin Pechman '55 to Ruth Levine
Abraham Shapiro '58 to Madelaine Weissman

WEDDINGS

Joel Balsam '54 to Deborah Williams
Irving Baum '60 to Hinda Goldman
Shael Bellows '61 to Joan Horowitz
Allan Genauer '60 to Bas Sheva Joyce Stern
Mordecai Gerstein '59 to Lyn Matthew
Jacob S. Goldman '57 to Esther Sarah Wirgin
Alvin R. Golub '61 to Pnina Weizanski
Judah L. Gottlieb '55 to Ruth Livingston
Joel Green '55 to Anna Monker
Sam Grossman '62 to Patti Rifkin
Stewart Harris '62 to Gloria Strulowitz
Sam Hartstein '43 to Rachel Zimmerman
Irwin Haut '55 to Renee Makowsky
Solomon Jakobovits '56 to Brenda Nussbaum
Jerome Katter '59 to Edith Knipel
Philip Kosowsky '52 to Judith Hiltzik
Daniel Levine '62 to Aida Singer
Irving Listowsky '57 to Shirley Mayer
Mitchell Orlian '55 to Ethel Stolz
Abraham Pelberg '48 to Esther Buksan
Bernard Pinchek '63 to Aviva Schonfeld
Herbert Richtman '54 to Fruma Rackovsky
Steven Riskin '60 to Vickie Pollin
Bernard Rothman '57 to Greta Gattwirth

WEDDINGS

Bertram Schreiber '62 to Rita R. Stusser
Harvey Shapiro '57 to Deborah Marton
Stanley Siegel '52 to Patricia Sue Wilson
Abraham Siegelman '60 to Arlene Feldman
Mitchell Snyder '60 to Rivka Brill
Joseph B. Stern '58 to Monique Simson
Joseph B. Stern '60 to Carole Thum
Arthur Taum '52 to Sheila Kurzrock
Norman Zabrowsky '59 to Rheta Weinstein
Mordecai Zeitz '60 to Charlotte Weiselman

BIRTHS

Mel Adler '57 a boy
Louis Applbaum '48 a girl, Adena Chava
Herman Aronoff '36, a son
Louis Bernstein '47 a girl
Robert Blau '51 a boy
Irwin Borvick '57 a girl, Sari Nadine
Melvin Caplan '59 a boy, Jay Ari
Benjamin Chinitz '45 a boy, Michael Leon
Jay Citron '58 a boy, Daniel Meir
Bernard Cohen '59 a girl, Ahuva
Hayim Donin '48 a girl, Miriam Ruth
Barry Eichler '60, a girl
Bernard Finkelstein '39 a boy, Joel M.
Gerald S. Fogelman '61 a girl, Deborah Joy
Hirsch M. Galinsky '55, a girl
Morris Ganz '51 a girl, Lisa
Mandel Ganchrow '58 a daughter
Felix Glaubach '50 a girl, Tamar Leah
Leon Green '55 a boy, Aharon Shmuel Joseph
Donald Heisler '54 a boy, Abram Jay
Meyer Horowitz '53 a boy, Hillel Aharon
Joseph Kaminetsky '32 a granddaughter
David Katz '55 a boy
Simeon Kobrinetz '49 a boy, Andrew David
Sheldon Kornbluth '55 a girl, Thea
Sidney Kwestel '58 a boy
Raphael Levine '59 a boy, Jeffrey Mark
Howard Linzer '56 a boy
Eugene Markovitz '45 a boy, Raphael
Herbert Millen '60 a girl
William Millen '53 a girl, Phyllis Thea
Yechiel Naiman '56 a boy
Jacob Nussbaum '56 a girl, Leora
Charles Patt '58 a boy

BIRTHS

Moshe Reguer '42 a grandson, Michael
Charles Rosen '56 a girl, Ramona
Jerry Rosenblum '41 a girl, Aviva Dee
Aaron Rothkoff '59 a girl, Raye
Reuben Rudman '57 a boy
Raphael Saffra '59 a boy, Nachum
Melech Schachter '37 a grandson
Hyman Shapiro '53 a boy, Neil Steven
Joseph Silverstein '57 a girl, Sivia Rachel
Sigmund Sobel '54 a girl, Lisa Lee
Aaron Soloveitchik '40 a boy
Israel Stein '60 a boy, Jeremy Dov
David Serman '54 a girl, Robin
Abe Stern '48 a girl
Richard Viener '61 a girl
Matisyahu Weisenberg '58 a girl, Penina Malka
Jerome Wolicki '60 a boy, David Daniel

BAR MITZVAHS

Abraham Avrech '40
Joseph Ellenberg '44
Harold Furst '44
Herschel Schacter '38
Aaron Soloveichik '40
Louis Tuchman '44

CONDOLENCES

Harry Cohen '51 — father
Morris Cohen '55 — father
Simon Cohen '55 — father
Sol Cohen '51 — father
Aaron Dobin '56 — father
William Eldelsberg '45 — father
Max Hoch '32 — father
Samuel Hoch '35 — father
Eliezer Horowitz '49 — father
Fred Kahane '56 — father
Joseph Kahane '56 — father
Harold Kanatopsky '43 — mother and father
Leon Katz '37 — father
Michael Katz '45 — father
Abraham Koolyk '42 — mother
Menachem Raab '44 — father
Charles Siegel '48 — father
Meyer Siegel '40 — father
Stanley Siegel '52 — father
Joseph Sutton '62 — father
Abe Tekuzener '44 — mother

Rabbi Soloveitchik viewed the schema as an "evangelical document, a call for the Jewish people to be baptized."

Reprinted from Commentator
Dec. 4, 1963

RABBI SOLOVEITCHICK

(Continued from Page 1)

its dogma. Both Protestants and Roman Catholics concur on this mission, although they may differ slightly. While in the past the baptism of the single Jew—one, ten, or one thousand—was the goal, today the Church is out to evangelize the whole Jewish community as such."

The rise of the State of Israel is a prime reason for the new evangelical interests. The Church has taught that Jews can never return to Zion because they rejected Jesus, yet, they see that the State of Israel is established.

They are thus faced with a contradiction between theory and reality. According to Rabbi Soloveitchik, the Church's solution is baptism. Since the Jewish State is now secular, the Church sees a secular Jew, one who abandoned his identity as a "member of a metaphysical, Masoretic group."

RECONCILIATION

"The Church now feels that it is possible to explore a reconciliation between the Jewish community and the Church. There is no need for *Mesumodim*, converts, who are cast from Jewish society, for the new breed they hope to create will have reconciled within itself both Judaism and Christianity."

These are only two of the factors leading to the increase of evangelical interest. He also included Reform Judaism and the fact that the Jew of today has despiritualized his life. The Church realizes this and knows that since the human being needs eternal roots evangelization is now possible.

Rabbi Soloveitchik called for a law against missionaries in Israel. He described this law as not only "desirable" but also "indispensable." He did not see any conflict with freedom of religion.

Rabbi Soloveitchik's opening remark was one of anguish and sadness. He said, "I want to relate to you the disturbing thoughts on my mind and to show you the anxiety felt among us."

One disturbing thought, although not explicitly stated, was his deep displeasure at the reaction of the Jewish community to the communiqué of the Ecumenical Council. The communiqué stated that the Jewish people are absolved of any special responsibility for the crucifixion. Dr. Soloveitchik was upset that organizations hailed the communiqué without reading the complete document.

(Continued in previous column)



THEN AND NOW

By Jerome Willig '38

Class of 1941 — continued

Maurice Wohlgelemer — Recipient of the Women's Organization award for excellence in Talmud, Moish continued his studies at RIETS and was ordained in 1944. The Rabbi received his MA degree in 1946 from Columbia University and his PhD in English in 1960. Columbia University Press will publish Dr. Wohlgelemer's "Israel Zangwill: A Study" in the fall.

His first and only pulpit is the Inwood Jewish Center in upper Manhattan which he has been serving since 1946. Moish, a member of the R.C.A., is on the faculty of Y.C. teaching English and belongs to the following professional groups: Modern Language Association; National Council of Teachers of English and English Graduate Union — an honor society of English graduates from Columbia University.

In 1948 the Rabbi married Esther Feinerman of New York City, a fellow alumna. She received an MA in 1960 from our Graduate School of Education. The Wohlgelemer's are proud of their Debra - 13, Elli - 11, and Beth - 8, all Yeshiva students.

Philip Gorodetzer — graduated from TI in 1940. Phil has been in Chinuch for twenty years, serving as principal of Congregation Beth Jacob and simultaneously as Hillel counselor at the University of Houston from 1943 to 1950. For the next three years, he was principal at Congregation Beth-El in Omaha. He then moved to Rochester, where he was principal of Hillel Day School. From 1954-62, Phil served as Educational Director at Laurelton Jewish Center. He is currently with the Bayswater Jewish Center in a similar capacity. He is an ex-president of the ZOA chapter in Omaha and is also active in the Educators Assembly.

Phil married Paula Kalish of the Bronx in 1943. Their bechor Maury 18, attended Ramaz and the Yeshiva of Central Queens, is now a freshman at Brooklyn College. Harvey 16 attends Far Rockaway High School and Leya 11 is a student at Hillel Academy in Lawrence.

Arthur Weiss — received Smicha from Yeshiva in 1943. His first pulpit was in Atlanta, Ga. He then rabbinated in two positions in the Philadelphia area from 1945-53.

From 1953 to 1961 he served as spiritual leader of the Jewish Center of Bayside Hills. At present, he is rabbi of the Jewish Center of Pelham Bay, the Bronx. Rabbi Weiss served as President of the Bayside Council of Synagogues and Churches and was director of kashrut of Rabbinic associations in Philadelphia. Arthur is teaching English in Junior High School for the third year. He is getting an MA degree from Teachers College this June. He finished courses towards a PhD degree in Rabbis at Dropsie.

He married Betty Parzen of the Bronx in 1946. Their bechor Sholom 17, a senior at TA is emulating his uncle Philip Parzen and Chana 15 is a sophomore at Central High School for Girls.

Yeshiva College Alumni Bulletin
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Rabbi Marc H. Tanenbaum
3315 80th St.
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Page Four

Alumni in the News

Arthur Abramson '49 — appointed associate professor of speech at Queens College.

Herbert Bomzer '49 — elected president of the Rabbinical Board of Flatbush.

Jay Braverman '58 — received a Regents College Teaching Fellowship for advanced graduate study.

Barney Engel '50 — received PhD. from the University of Chicago and was appointed assistant professor of education at Southern Illinois University.

Israel J. Gerber '39 — published book *Immortal Rebels*

Mordecai Goldzweig '53 — appointed instructor in the Department of Sociology at Bethany College.

Stanley Greenberg '52 — received his Ed.D. degree from Teachers College, Columbia University in Social Foundations of Education.

Louis Henkin '37 — named Hamilton Fish professor of international law and diplomacy at Columbia University, also appointed to the Permanent Court of Arbitration by Secretary Dean Rusk.

Arthur Jacobovitz '53 — was presented with a Distinguished Science Award by Cascade Lodge of Bnai Brith.

Lester Jaffe '55 — received a \$46,000 grant from the Social Security Administration of the Department of Health, Education and Welfare in Washington. He is a lecturer at the Paul Baerwald School of Social Work of the Hebrew University.

Sheldon Kornbluth '55 — delivered paper at the convention of the Association of Orthodox Jewish Scientists on the "Problem in the Design of an Elevator System for Use on the Sabbath.

Samuel Landa '44 — was tendered a testimonial dinner at which he was given life tenure by his congregation, the Jewish Community Center of Ozone Park.

Bernard Lander '36 — received a grant from the Dennenberg Foundation to direct a study on Juvenile Delinquency under the auspices of the University of Notre Dame.

Marvin Luban '46 — elected as president of the Vaad Harabanim of Queens.

Israel Miller '38 — National Chaplain of the Jewish War Veterans delivered a prayer at the May 23 ceremonies in Battery Park where the late President Kennedy dedicated a memorial to the 4500 servicemen who lost their lives in the Western Atlantic.

Gerald Nissenbaum '54 — invented an instrument to locate bleeding in stomach. Also presented a research paper at the American Society for Gastrointestinal Endoscopy in San Francisco.

Abraham Novick '37 — appointed as Executive Director of the Berkshire Farm for Boys.

Jacob Nusbacher '59 — received MD degree from Chicago Medical School, ranking first in entire class.

Moshe Reguer '42 — appointed Assistant Professor of Hebrew Literature at YU.

Solomon Roodman '38 — was tendered a testimonial dinner on the occasion of the publication of his second book *The Suburbia of the Almighty*.

Morris L. Rubinstein '55 — received US Air Force Commendation Medal for his meritorious service.

Morris Schnall '40 — installed as President of the Long Island Commission of Rabbis.

Sidney Steiman '44 — elected President of the Jewish Community Relations Council and as a member of the Board of Directors of the Indiana School of Religion at Indiana University and the Marion County Mental Health Association. Also published *Custom and Survival*.

Eric Willner '48 — received PhD from NYU from the Department of Sociology in Adjustment and Guidance, and was appointed principal of the General Studies Department of the Esther Schoenfeld High School for Girls.

C'45

Friday, January 3, 1964

700
E.C.
Jewish
...
during the week
... as i see it

by LEO MINDLIN

DEAR Msgr. Walsh:

I have read your article, "Council and the Jews: A Clarification," in the Dec. 27 edition of The Voice. I came to the end disturbed and found even greater cause for concern at the discovery that this is only Part I of a larger presentation. Every issue you raise is a sensitive one for

both of us. I look forward to Part II, I am frank to confess, with some degree of anxiety. I am saddened that an editorial in The Jewish Floridian should elicit such a sharply cutting response. Under ordinary circumstances, I welcome a battle across ideological borderlines, and usually tend to enter these campaigns full tilt, with colors ablaze.

But this is different. I suppose it is different because I have succumbed to the conditioning of the American Jewish community at large, which looks to new horizons of understanding among Catholics and Jews during the years ahead. It is rare that I permit myself such fancies. After all, the realities of historic experience certainly tend to militate against them. Nevertheless, I admit to having been swept along, and it started out quite easily.

The Ecumenical Council convened by Pope John XXIII suddenly suggested to us the hopeful possibility of human advance. After nineteen-hundred years, we were led to understand, a profound wrong might be set right. The bestiality practiced and the blood let in the name of this wrong might finally be stayed.

THE SOURCE OF THE DIFFICULTY

WHAT HAPPENED at the conclusion of the second session of the Ecumenical Council is too well-known for either of us to review here. But having been raised in their hopes, Jews everywhere could hardly help expressing a keen sense of disappointment that nothing pertaining to this issue was even remotely fulfilled. I think you should well be able to understand the roots of such a reaction even if you may be unsympathetic to them.

In any case, in the aftermath of Ecumenical analysis, we were told that the Ecumenical is really none of our business, that it in fact relates to the Catholic Church and to Catholics only as an instrument for strengthening the Church. If, during the course of their deliberations, the participating prelates chose to discuss the Jews, this too was an internal consideration without bearing upon the Jews, themselves.

It is probably here that the difficulty arose. Having been told that we were the subject of an important paragraph in an equally important Council study, some of us apparently jumped to an erroneous conclusion and began to feel ourselves partners in a vastly significant Catholic reevaluation. Don't judge the jumpers too harshly. Statements made by the late Pope John and Augustin Cardinal Bea seemed to offer sufficient cause for the optimism. Besides, if you're going to talk about people, it is unrealistic to expect to lock them out of the discussion.

I am a willing advocate for American Jews to give back their share in the Ecumenical Council — a share which it now in fact appears they never really owned. For my part, though I went along with the happy tide, I was not entirely convinced of the possibilities involved. As I suggested at the outset, the realities of historic experience raised my suspicions.

RECALLING A SIMILAR OBSERVATION

IT IS ONE thing, Sir, to give you back complete possession of your Council and to ask us to dismiss ourselves as imposters, or even worse, usurpers. But it is quite another thing now to make a second demand: that we must even be denied the privilege of reacting either to the deliberations themselves, or to the critics of our reaction. I think this is going a bit far; it brings us too close to the era of your spiritual absolutism, which is the nightmare of our past.

There are a lot of things you say in your article in *The Voice*. As you see it, they refute the statements made in an editorial in these columns. But above and beyond the specifics of them all, stands this observation: "Incidentally, this article in *The Jewish Floridian* is not helping the cause of ridding the earth of anti-Semitism . . ."

I am here reminded of an editorial in the Jesuit magazine, "America," of September 1, 1962, in which Jews and Jewish organizations were castigated for their general support of litigation seeking to remove religious practices from the public school system: "We wonder . . . whether . . . what is gained through the courts by such victories is worth the breakdown of community relations which will inevitably follow them. What will have been accomplished if our Jewish friends win all the legal immunities they seek, but thereby point themselves into a corner of social and cultural alienation . . . When court victories produce only a harvest of fear and distrust, will it all have been worthwhile?"

START OF AN EXCELLENT NEW YEAR

I DO NOT believe, Sir, that your query is any less provocative. Even "Commonweal," you will recall, the esteemed lay Catholic journal of opinion, refused to tolerate this kind of outrageous editorializing. In any case, I have already permitted myself the exercise of more criticism than I intended, at least at this time.

Let me here say that I followed with fascination the reasoning behind your statement that "no doctrine sponsored by the Church these 19 centuries can be held responsible for discrimination against the Jews." It reminds me of my own days with St. Thomas Aquinas in the most prolific depths of his "Summa Theologica." It therefore goes without saying that, somewhat knowledgeable in the Aristotelian-Aquinian methods of philosophy myself, I can as easily refute your paradoxes, and with the weight of history as a beneficial ally.

But what will be gained? Are we, you and I, to call one another unkind things across printing presses poised full tilt, while a bewildered public and two sectarian communities choose up sides for the resumption of battle? Or does the spirit of Ecumenism, if I may borrow the term from you for one moment, really mean something — that decently-motivated men can, in fact, sit down in amity to discuss their differences. I do not, as you suggest, expect you to change your Catholic beliefs to suit me; nor must you anticipate that I will be disposed to forgetting history.

But men of good-will should be able to reason together, to map out, let us say, a positive program for future interfaith achievement rather than incessantly to brood upon the past. Prior, as is my custom, to entering the lists in a blaze of righteous intention, where I can answer in kind the challenge you pose in *The Voice*, I thought first to suggest this alternative before resorting to the javelin. It would make, Sir, for the start of a most excellent New Year.

Sincerely yours . . .

1) July
2) F. Catholic Responses

NCWC NEWS SERVICE (Domestic) -11-

POSITIVE ATTITUDE ON JEWS URGED

CINCINNATI (NC)--Avoiding anti-Semitism isn't enough, according to Father Eugene H. Maly, Mount St. Mary's Scripture professor and official adviser at the Second Vatican Council.

Catholics especially have an obligation to "develop a real love for the Jews," he told an audience at the Catholic Lending Library.

He spoke on the council and the Jews at a meeting sponsored by the Archconfraternity of Prayer for Israel, of which he is moderator.

The whole purpose of the chapter on the Jews introduced at the council's second session, he said, was "to break down some of the anti-Semitic bias and prejudice."

"It is common among Christians to look upon Jews as the ones who put Our Lord to death," said Father Maly. "But this document introduced by (Augustin) Cardinal Bea at the council brings out very clearly that it is completely wrong and false to level this charge against the Jewish people. It makes it very clear that everybody in the world is guilty of the death of Christ."

Some Jews were involved "as instruments in carrying out" the execution of Christ, he said, "but so were just as many Gentiles."

When the chapter was introduced toward the close of the second session, Father Maly reported, "there was quite a bit of applause." Moreover, he added, "not one of the bishops was against the chapter itself," though some of them were concerned about its possible effect on Arab leaders.

Father Maly called for prayers that the chapter will be discussed fully in the third session of the council, scheduled to begin Sept. 14.

Meanwhile, he said, we ought to "try to avoid over-simplification in leveling charges at any group," adding that "we are especially open to this in our relationship with the Jewish people because of their close attachment to us in their religion."

* * * *

Proposed Ecumenical Schema Rejected by Orthodox Rabbi

Rabbi Joseph B. Soloveitchik, a leading Orthodox Jewish theologian, told a meeting of the Barnard and Columbia Yavneh Society Monday night that the Jews should emphatically reject the proposed Schema of the Ecumenical Council dealing with the Jewish people.

Dr. Soloveitchik analyzed the Schema, attempting to demonstrate that its intent was to define the Jewish faith as but a historical stage in the eventual triumph of Christianity all over the world.

He implied that its aim was to facilitate Catholic proselytization among Jews.

Claiming that the attitude of the Catholic Church's relationship to the Jews is that of a stance "over and against" rather than "along-side," Dr. Soloveitchik argued that each religion is and should be immutably unique and that the Jews, "doubly confronted" by human and uniquely Jewish problems, must preserve their individuality.

The Schema, he said, denies the existence of Jewry as a legitimate corporate body and treats them as a "theological interim."

Rabbi Soloveitchik emphasized that while there could be no theological discussion between the faiths because each faith employs



Joseph B. Soloveitchik

its own "mysterious language," Jews should work closely with Catholics "as two subjects working together on an object, the challenge of secularism."

Lauding the efforts of the Church in the field of education, the orthodox rabbi said that many of the gains made by American Orthodox Jewry in recent years were made possible by the "trail-blazing" of the Catholic Church.

Columbia Spectator 2/26/64

1- copy to MTA
2- Jandy

RELIGIOUS NEWS SERVICE

FOREIGN SERVICE

-3-

WEDNESDAY, MARCH 18, 1964

RABBI DECLARES JEWS NEED NOT
BE GRATEFUL FOR COUNCIL SCHEMA

By Religious News Service (3-18-64)

MONTREAL (RNS) -- An Orthodox rabbi said here that Jews "need not be grateful, or overwhelmed or elated" over being "absolved" by the Roman Catholic Church of "God-killing."

"Indeed," declared Rabbi Chaim Denburg of Montreal, noted author and scholar, "we Jews will not owe the Church one iota of gratitude if we are cleared. On the contrary, it is the Church that owes us the apology for the centuries of their dark record towards us."

"Anti-Semitism," he added, "is not a Jewish problem; it is the Christians' problem. The charge of deicide is a blot on the Christian conscience. If this charge is removed, it will cleanse the Church's soul, not ours."

Rabbi Denburg participated in what was believed to be the first public forum here to feature a rabbi and a Roman Catholic priest. The priest was Father Jean Martucci, Old Testament professor at the University of Montreal and the Grand Seminary here. He is an authority on Judaism.

More than 250 persons, including priests and nuns, attended the meeting at a Jewish-maintained public library.

Rabbi Denburg said the Second Vatican Council, at its second session, had begun study of an ecumenism schema's chapter "clearing" Jews morally of Christ's death.

Such a resolution, he said, had "led many Jews to become grateful to the Church."

(The Council, in September, will take up the document on Jewish relations that holds all men, not solely the Jews, have responsibility for the death of Christ. U.S. prelates have predicted passage of the schema chapter which also condemns anti-Semitism.)

"We have been overwhelmed by the torrents of publicity," he declared. "The reaction to such a proposal was unreasonable and over-emotional. In this mood of elation and gratitude, some Jewish leaders were prepared to bow and offer to the Church all the traditions of Judaism for nothing. But how can we be absolved for something of which we were never guilty?"

"With few exceptions, the Church's record towards the Jews is dark," said Rabbi Denburg.

He said the Church still has not expressed her regrets to the Jews for her attitude in the past. "Germany did; many persons as individuals did."

(more)

FOREIGN SERVICE

-4-

WEDNESDAY, MARCH 18, 1964

Father Martucci said if the Christian Churches were to be reunited, they must go back to the source of their beliefs -- Judaism. He said the ecumenical movement was not a movement to make Christians more powerful against the Jews.

"The movement cannot but have positive effects with regard to Jews," he stated. "If ecumenism is to have any love of God, it has to have a rapprochement with the Jews."

He called the disunity of Christian Churches a "scandal," and added:

"Ecumenism is not a search for a minimum of truths, but the whole truth. It is a search for the love of God, of neighbor. If we are fully Christian we are united; if we are not united, then we are not fully Christian."

-0-

DUTCH REFORMED PASTOR CONDEMNS RAIN-MAKING

By Religious News Service (3-18-64)

MESSINA, So. Africa (RNS) -- A Dutch Reformed pastor created a stir here when he condemned the use of "devilish rockets" to bring rain to this Northern Transvaal area which was in the grip of a serious drought.

In the course of a sermon, the Rev. G.D. Wessels said he regarded rain-making rockets as an attempt by science to interfere with the will of God.

He called it "most irresponsible," a sacrilege, and an act of sabotage which ought to be punished as severely as any other form of sabotage.

"These so-called rockets," the pastor said, "are the Devil. The only rocket justified is the rocket of prayer. Man was put on earth and justified in diverting rivers and building dams and taking necessary measures to fulfill his needs on the land.

"But shooting rockets at the sky to force rain to come against the dictates of nature is an invasion of the domain of man's Maker. Man has no control over these devilish inventions, and the consequences could be destructive to people and property alike. Firing these rockets is an act inviting the wrath of God."

The question whether artificial rain-making "interferes with God's right to control the elements" has frequently been raised in South African Dutch Reformed circles.

Last year the issue was put to Kerkbode, the Church's official newspaper, by a clergyman, the Rev. J. Vollgraaff, who asked what right man has to interfere with rain since the Bible, he claimed, specifically said drought is a punishment for sin.

"It is clear," the paper commented, "there are limits on the attempts of man (to control nature). However, it will still be necessary continually to pray to God...to cause rain to fall and break droughts."

The question whether use of rockets for rain-making is an acceptable Christian practice is to be discussed when the Orange Free State Synod of the Dutch Reformed Church meets in April.

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THE JEWS and OURSELVES

"Judaism and Christianity in the World of Today"

This is a quarterly whose aim is to supply Catholics, and especially teachers, with up-to-date information concerning modern Judaism and Christianity.

It also aims to meet the contemporary need for wider knowledge among Catholics of the roots of their faith and liturgy, the Jewish background of the Old Testament, and the Holy Land.

A third, no less vital aim is to fight every form of religious, social and racial prejudice where it can best be done in the schools.

The magazine also includes surveys of modern Christian-Jewish relationships in various countries.

We are all convinced that if we get down to the Jewish roots of our faith and know our Jewish friends better we shall acquire a deeper appreciation of our own religious values and a more enlightened approach to the social and political problems of our time.

Appearing hitherto in mimeograph, "The Jews and Ourselves" has despite its limited scope and modest format, received a remarkably warm welcome among Jewish as well as Christian readers. Its circle of readers widens as Catholics and other Christians grow increasingly concerned with questions pertaining to ecumenism and inter-religious exchanges.

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THE JEWS AND OURSELVES



*JUDAISM AND
CHRISTIANITY IN THE WORLD OF TODAY*

Vol. II

Winter 1964

No 1

INTRODUCTION

By His Grace, the Archbishop of Liverpool

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C.C. Aronsfeld, Pinchas E. Lapide.

DIOCESE OF SALFORD

Wardley Hall
Worsley
Manchester
February 25, 1964

It gives me great pleasure to introduce and approve this new publication, "The Jews and Ourselves". At a time when the Vatican Council is seeking to promote unity and charity among men, it is particularly desirable that we should use every means to promote better understanding and good-will. The strong historical relationships between Catholics and members of the Jewish community ought to enable us to find closer points of contact.

† GEORGE ANDREW,
Archbishop-Elect of Liverpool.

With heartfelt and respectful thanks to His Grace, Monsignor George Andrew Beck who is leaving the See of Salford to become Archbishop of Liverpool, this new series of our magazine begins under the best auspices. A statement of purpose is hardly necessary at the beginning of this new series of our magazine; both the line of approach to Jewish-Christian questions and the choice of material have been appreciated by our readers. However, our deepest apologies are offered for the late appearance of this issue.

Successive chapters about Jewish history have hitherto been brought up to the 18th century, showing Judaism and Jewry in the stages of its religious and cultural life as it developed in successive centres, from Palestine to Poland, over Babylonia, Spain and Mediaeval Europe. The subject will be taken up again in a slightly different form: in essays dealing with the modern history of Jews in each particular country.

A new series of essays is also being started on the Jewish liturgy in its relationship with our own. The first is a study on the Sabbath by a specialist, Fr. Kurt Hruby, Lecturer at the Institut Catholique in Paris.

Both Chapter IV of the Council's schema "De Oecumenismo" and the Pope's pilgrimage to the Holy Land have had abundant

coverage and have had their significance discussed on every possible form of communication. Whether these were implementing the recently voted schema on the mass-media or, (and this seems more likely,) were trying to satisfy the ravenous hunger for sensational news which afflicts the contemporary world, is a matter for conjecture. Catholic and Jewish authors have drawn here some conclusions. More will follow no doubt, for we shall not have to wait long for new developments. As the Pope said: "History is moving on fast"; and, to quote François Mauriac: "The spirit of John XXIII has taken hold of Paul VI with a supernatural, literally divine, force so that we have seen with our own eyes, the acceleration of history become the acceleration of grace." Notwithstanding somewhat noisy publicity here and solemn reverence there, Pope Paul has shown the world what he meant by returning to our Jewish sources and by putting his feet humbly in his Master's steps in order to find "not our own heritage" but Christ's.

N.D.S.

January 1964.

Some Voices speak out about Vatican II

AN HISTORIC EVENT

The presentation to the Ecumenical Council of the decree concerning Christian attitudes toward Jews was described by **Mr. Zachariah Shuster**, European Director of the American Jewish Committee, as an historic event. He goes on to say:

"Conceived, we feel, out of a sense of Catholic concern to eliminate centuries-old tensions, this decree may well augur a new era in Christian-Jewish relations. To his Eminence, Cardinal Bea, we pay special tribute for that insight, that combination of deep religious feeling and humanism, that he and his Secretariat have brought to the building of this great work. By castigating attitudes and beliefs that have perpetrated hostility against Jews generation after generation, by condemning anti-Semitism in a manner none can misunderstand, and by denouncing unequivocally the myth that Jews are a deicide people rejected by God, "Christ Killers", in the popular epithet, the Church can provide a powerful force for the rooting out of millennia-old evils that have caused incalculable suffering.

The problems dealt with in this decree with their long past and affecting Jews throughout the world, are in no wise political in nature. With this decree the Ecumenical Council can make a unique contribution to better understanding among the great religions living side by side in our world and foster mutual respect among men of every faith--goals giving meaning to Vatican II not only for Catholics but for men of good will everywhere, objectives in keeping with the inspiration of the late Pope John XXIII and steadily pursued by Paul VI.

Acceptance of this decree will make it impossible for any one to instigate hatred for Jews and claim sanction or support in Church teaching or dogma. Implementation of it, through preaching in houses of worship and education in schools, can result in a fundamental reconstruction of Christian attitudes toward Jews. One can only rejoice at this effort to redress injustices so contrary to the spiritual and moral ideals common to both religions, at this attempt for bringing about that 'new order in human relations' so stirringly evoked by John XXIII in his address opening the Ecumenical Council."

THE CHURCH'S WIDE-OPEN WINDOW.

Dr. Joseph Lichten, writing in the ADL Bulletin of December, quotes Pope XXIII who wished to "open wider and wider the Church's window to the world". "I was in Rome last October", writes Dr. Lichten, "during three weeks of the second session to express ADL's profound interest in forging better relations between Catholics and Jews. I met with Cardinal Bea at about the time the Secretariat was ready to distribute a statement concerning Jews."

After stating the three main points dealt with in the decree which are known to our readers by the press, Dr. Lichten goes on to recall: "Cardinal Bea in an address before the Council pointed to harsh and unhappy feeling against Jews in connection with the crucifixion and made an appeal to help cleanse Christian minds of anti-Semitism and lingering Nazi propaganda". The 82-year old prelate received prolonged applause. The third point is an appeal to promote "mutual understanding and esteem" between Catholics and Jews. If approved, it will serve to further many types of programme of Catholic-Jewish cooperation.

Regarding the various reactions to the decree, the author remarks: "The American hierarchy, especially Cardinal Ritter of St. Louis and Cardinal Meyer of Chicago, seems particularly sympathetic to Chapter 4 of the schema". Although no preliminary vote was taken on the text Cardinal Bea, sponsor of the decree, urges all prelates with a Council vote to make proposals and suggestions

before February 15 and expressed certainty that the text would be taken up at the third ecumenical session next September. "What is put off is not put away", he said. "Failure of adoption at this session is disappointing" Dr. Lichten concluded, "but despite opposition, the majority of the Council seems determined to take this constructive step in the complex task of reversing the hostility of centuries". Let us quote the end of his comment:

"Pope John by calling Vatican Council II made the most decisive step toward closer relationships with Jews and other non-Catholics that the Church has taken since the Reformation. The new Pope, Paul VI, has also demonstrated his desire to improve relations between Catholics and non-Catholics, especially Jews. As Archbishop of Milan, for example, the, (then) Cardinal Montini learned that a book containing anti-Semitic references was being used as a gift to young Catholics upon their confirmation. His reaction was immediate. He removed the Catholic imprimatur and took the book out of circulation. During World War II many Jews escaped the Nazis with the aid of Cardinal Montini.

During my stay in Rome, I was granted an audience with the new Pontiff. I described the purpose of my trip, and briefly outlined the great good I felt had come from interreligious discussions. The Pope said he would pray for, and work to achieve, closer cooperation between Catholics and Jews. Many people, Christian and Jewish, have suggested that one of the basic reasons for the recent Catholic-Jewish rapprochement is the sympathy evoked by the mass murder of Jews during the Hitler era; that men have come to understand the consequences of bias carried to extreme limits. Whatever the reasons, the 'Church's window' is indeed opening wider, and to those on the outside looking in, the view is hopeful."

The same author stresses the need for more dialogue, and also for more than dialogue. Writing in the Catholic magazine of the CFM, "Christian Marriage", he says that ecumenism can be taken in a broad sense, not only as aiming at Christian unity, but as a movement which embraces the entire visible world and all the human family that lives and labours within it; a ecumenism of love, social justice and intergroup harmony, looking not only for theological unity, but also for unity of human hearts in a neighbourly feeling of charity and cooperation. He feels strongly that the final struggle against interfaith tensions will be won in neighbourhood rather than on an national or international level, by friendly awareness, interest, and acknowledgment of worth all of which are at the basis of any fruitful dialogue. "You must **know** your neighbour to love him", Dr. Lichten adds, and quoting Martin Buber he concludes: "No man outside of Israel knows the mystery of Israel and no man outside of Christianity knows the mystery of Christianity. But in their ignorance they can acknowledge each other in the mystery."

A BOON TO DIALOGUE.

Similar views are voiced by **Rabbi Marc H. Tanenbaum**, Director of Interreligious Affairs of the American Jewish Committee, who writes in the New York Herald Tribune. Recalling Cardinal Montini's action in Milan referred to above he quoted Pope Paul VI's words to a delegation of Jewish leaders: "We have a common Bible and a common God", (said the Pope,) "a common affinity for the Old Testament, as a source of divine revelation which I use every day in thought and prayer. Therefore we pray together so that the Almighty guide, comfort and bless us. These bonds are what we would like to strengthen".

"Such incidents," writes Rabbi Tanenbaum, "illustrate vividly the religious and human relations implications contained in the decree. Pope Paul VI's example, both in deed and word, might be seen as providing decisive guidance to the world's 550 million (1) Catholics as to how the substance of the decree is to be translated into daily practice.

The importance of Cardinal Bea's decree, if it is approved, is that it will give highest level of support and encouragement to the efforts of Catholic scholars, theologians, clergymen, teachers, religious journalists, and professional and lay officials; also to international and national Catholic bodies, to make this humane and enlightened view point permeate the entire Church, from the Vatican to the parochial school class-room. It cannot but help as well to influence beneficially other multiple sources that lead to anti-Semitism, which involve the complex interaction of the home, school, group, neighbourhood and mass media.

The implementation of the decree, quite obviously, rests entirely in the hands of the Church and can be understood as part of the Church's vast and impressive efforts to renew and reform. It is neither fitting nor proper for non-Catholics to comment regarding the procedures which the Church may choose to adopt for implementing the decree."

Referring to the growth of dialogues between Catholics and Jews on every level in America, Rabbi Tanenbaum concludes: "Those of us who have been privileged to be related to this process of Catholic-Jewish dialogue have been enriched and enlightened by it. We can only hope that the Vatican Council decree on Jew and Judaism, in its essence and through its implementation, will multiply these opportunities for Catholics and Jews everywhere, and will help translate into reality the vision of the late Pope John XXIII of blessed memory for 'a new order of human relations'."

(1) Roman Catholics are only about 450 million strong. (Ed.'s Note)

THE ARCHBISHOP OF WESTMINSTER

Although Cardinal Bea stressed that lack of time alone and no other reason had caused the discussion of this decree to be postponed, the first reaction in the Jewish press was one of disillusion and regret, even of sorrow! The reasons for this delay were explained clearly by **Archbishop Heenan** of Westminster writing in the Jewish Chronicle. They should appease any lingering feeling of mistrust. Some of his points are being quoted literally or summed up below:

It was not just a question of giving the Bishops of the whole world the opportunity of a unanimous and resounding denunciation of anti-Semitism, says Mgr. Heenan in substance. Thinking of the Jews as a religious group, and by no means as a race or national entity, the Fathers saw here a fresh religious problem being posed, one slightly outside the scope of Christian unity and therefore several queried the place given to the decree in this particular schema on ecumenism. On the other hand some Bishops from the Middle East were conscious of the local, human impact such a statement might have. Therefore the chapter "could not be disposed of in a simple, straightforward fashion". If the Fathers had been asked to vote on the single issue of anti-Semitism a vote could have been taken without discussion, and a few of the Fathers did demand this. "The risk was", Mgr. Heenan further explains, "that many Bishops might have voted against the chapter solely on the grounds that it should never have found a place in a schema on ecumenism, but rather in the 17th schema, which is to deal with world problems and will probably take into account all other forms of persecution". And the result of a quick vote would undoubtedly have been the approval of the chapter with some hundreds of votes either against it or approving it only with reserve. "This would have had a deplorable effect on world opinion. In Israel and in the English speaking world word would have gone out that within the Council were hundreds of Bishops with anti-Semitic views. This would have been completely untrue. Although not a single Bishop is anti-Semitic, to have dispensed with all discussion in order to secure a quick vote would have been a serious mistake. Many of us had been determined to see that the Jewish question would be raised in the Council. It has now been raised and the pledge given that the debate will be resumed when the next session of the Council opens. My Jewish friends will be grateful that the Council has given relations between Christians and Jews such high priority on the agenda. Not one half of the subjects down for discussion has yet been broached in St. Peter's".

"What is really needed", the Archbishop concludes, "is a statement by the Pope and the Bishops that anti-Semitism in whatever

form stands solemnly condemned by the full authority of the Catholic Church".

CHAPTER IV OF THE SCHEMA "DE OECUMENISMO",

by M.J. Le Guillou, o.p.

Rev. Fr. Le Guillou, o.p. of the Ecumenical Centre Istina in Paris, is the author of several books, "Mission et Unité"; "L'esprit de l'orthodoxie grecque et russe", "Le Christ et l'Eglise, théologie du mystère", and an expert at the Vatican Council. He has been good enough to give "The Jews and Ourselves" a commentary on the draft on Christians and Jews.

At the end of the second session of Vatican Council II, many people were disturbed about the absence of a preliminary vote to admit discussion of chapters IV and V of the schema "De Oecumenismo". The former concerns the Jews, the latter, religious freedom.

Real disappointment would be justified, however, only if deferment to the next session of the discussion of these two chapters implied that the basic perspectives were being queried. Indeed there was no such implication!

When the adoption of the whole schema on ecumenism came under discussion, the Secretariat for the Unity of Christians, (upon which devolved the drafting of the chapters included in the schema,) soon realized that chapters IV and V were beset with special difficulties. In order to avoid these reacting on the whole of the schema it was considered preferable to dissociate them from it. In fact, since the discussion on Ecumenism took place right at the end of the session, a detailed discussion of the last two chapters proved practically impossible because of the short time available; this made a choice between two alternatives necessary: Either the two chapters could be retained and the debate on Ecumenism speeded up, (which would have been a hindrance to clarity of statement and depth of insight in dealing with so decisive and important a subject,) or else concentration could be focused upon the first three chapters, (considered as a whole,) and the chapters on religious liberty and the Jews could be left out. By choosing the latter alternative it has been possible for an organic schema on Ecumenism to be adopted practically with an absolute majority.

First of all, let me observe that the contents of Chapter IV were in its essentials, unanimously agreed upon. Its object is to make clear the common inheritance we share with the Jews and the mutual knowledge and esteem which should be ours for one another. The schema is based essentially on the great texts of St. Paul, in Gala-

tians, Ephesians and Romans. It stresses that the Church of Christ is ready to acknowledge willingly the beginnings of her faith, and her election in the Patriarchs, ... particularly in Abraham. Further, the Church can never forget that she is the continuation of the People which God, in His ineffable mercy, has bound unto Himself by the Old Covenant. She affirms that Christ, our Peace, has included Jews and pagans in the same love in order to form with them one Body, in his Church.

It is imperative to reject certain incorrect phrases, such as "a cursed people", or "a deicide nation". Priests should therefore endeavour to conduct their catechetical teaching and preach their sermons in such a way that they never give rise to hatred or contempt for the Jews.

Lastly, the schema recalls that the Church knows well that Christ was born of a Jewish mother, that the foundations and columns of the Church, the Apostles, were Jews, and it concludes with a condemnation of anti-Semitism and of every past vexation and persecution perpetrated against the Jews.

The postponement to the next session of the examination of this Chapter IV by no means implies that its basic contents will be put to the question. As I have said, it has received unanimous agreement among the Council Fathers. Those differences which arose came from differences in appreciation either of the opportunity or of the rightful place of the statements in the schema. Some bishops living in the Arab countries wished it to be stressed that the Council was dealing with a purely religious schema, without any political implication, particularly with regard to Israel. Others felt there was not sufficient justification for introducing the Jews and religious liberty into the schema on Ecumenism.

The Secretariat for Unity felt, (rightly, it seems to me), that the intercession would make it possible to place in a better light the relationship of Ecumenism with the chapters not yet examined. Religious freedom is a preliminary condition for Ecumenism. While there is no doubt that the chapter concerning the Jews is **formally** distinct from the problem of Christian Unity, it nevertheless does retain an unquestionable relationship with the latter.

Indeed, Jews are not Christians, and therefore they do not participate in Ecumenism in the sense strictly applicable to "relations between divided Christian communities in view of re-establishing unity". Yet, clearly the Jewish world, as the object of God's promises, has a very deep link with the Mystery of the Church, as was magnificently expressed by St. Paul in the Epistle to the Romans. Because of this solidarity between the mystery of Israel and the mystery of Christ, the draft has its rightful place in the question of Ecumenism. In short, one may say that the Jewish question, although not an ecumenical one, (formally speaking), is nevertheless

necessarily and structurally linked up with Ecumenism and that is the reason why the schema had it inserted in this place. Doubtless any theological thinking of the Church involves the question of Israel. It would be possible, in fact, to place Judaism among other religions, not derived from the Revelation, without impairing the uniqueness of Judaism. Yet, although such a choice would be lawful, it would fail to gauge the exact significance of our links with our brothers descended from Israel.

The first part of Chapter IV will certainly be modified, as it declares in substance: "When referring to dialogue and cooperation with non-Christians, it is impossible to ignore those who worship God, or, at least, are of good will and observe the natural law inscribed in their consciences. This applies quite particularly to the Jews who are linked to the Church of Christ for a very special reason". Such a presentation is too brief, as one fails to see why then, other non-Christian religions are not mentioned. Hence the necessity for throwing more light on the specific nature of Israel. This will no doubt be brought out more clearly in the first part of the schema's new wording.

Our two Fidelities

A Catholic Point of View about Judaism

by Rev. H. Cazelles, P.S.S.
Professor of Scripture and Hebrew
at the Institut Catholique of Paris.

Adapted from the French
by the permission of the Author.

"Very well! We know you, Christians, are prepared to admit us as Jews. But would you also admit Judaism?" This point was raised by a Rabbi during a question period in Paris, last March. Answering it the following week in one of the talks organized by the "Amitié Judéo-Chrétienne", Rev. Henri Cazelles, P.S.S., discussed some of the points raised by previous lecturers and brought out a number of aspects which are likely to enable our thinking to make further steps on the way to real dialogue. The Author had the lecture published in the October 1963 issue of "Esprit", and kindly permitted this shortened version to be published in "The Jews and Ourselves".

In spite of the remarkable change of atmosphere which brings openmindedness and confidence into our mutual relationship there remains a big effort still to be made. We have to come down from

the purely sentimental plane and decide upon certain basic data as a starting point for substantial dialogue. This implies that our relationship needs to be both acknowledged and defined, the issue being not so much relations between Jews and Christians as relations between Judaism and Christianity, two communities whose respective faiths go back in great part to a common origin. The subject will receive objective treatment but, of course, the Catholic point of view is the only one which the present writer is competent to express. In other words, I am writing as a Catholic who is trying to reason his own faith and the problems raised by the existence of Judaism (1). The Church seems to have said little about the Jews on the doctrinal level (2), still less about Judaism. Whenever the Popes took a stand in the past this was in their capacity as temporal sovereigns dealing with a community under their jurisdiction, a different aspect altogether from our own, though in practice one may interfere with the other.

Three points will be dealt with: From what angle are we to consider the subject? How do Catholics view Judaism? What image of Christianity can we, Catholics, offer the Jews?

1. From what angle are we to consider the subject?

What defines our two communities, Jewish and Christian, appears to me mainly as a matter of fidelity, differently understood; certainly not any sort of sociological or political category. With regard to Judaism fidelity to the Torah is obvious. With regard to Catholicism, the stress is on fidelity to the God of Abraham, Moses and David. A Catholic's religious life moves along to the rhythm of his Church, though he regards the hierarchic organization but as a gift from the God of Abraham to sustain man and to assist him in the knowledge of God's Presence and Action in the world. The Lord is the Great Unknown. Yet He is knowable for He rules the world, and calls all beings into existence, including ourselves. And we are, all of us, carried away towards the future by the mysterious impulse God Himself gives to the universe. We read in the fourth Gospel: "This is eternal life: That they may know thee, the only true God"... (John 17:3).

Up to this point Christians and Jews can fully agree. Discussion starts with the next words: "and Jesus Christ whom Thou hast sent". Here it breaks out dramatically, but not necessarily in the

(1) Cf. The four Yearbooks of Judaeo-Christian Studies, *The Bridge*, published by Rev. J.M. Oesterreicher, Institute of Judaeo-Christian Studies, Seton Hall University, Newark, New Jersey.

(2) Cf. Decrees of the Council of Trent. De Justificatione. Denz. 793, and Postremo Mense of 28 Feb. 1747. Denz. 1480-1490.

shape of fierce opposition as one might fear. I would like to dwell on this point in view of the relationship of created beings with their Creator, with that mysterious Power Who calls us into being and rules our lives, Him Whom our faith recognizes in the God of Abraham and Israel. Well may we say that God made Himself known in the faith of the Patriarchs which we share with Israel and Islam. And He imparted to us His will in the Torah obedience to which we share with Israel. But when I go on to say that the grace of Christ enables us to practice the Torah, at this point I can speak only as a Christian.

INACCURACIES AND BIAS

It is important to stress that we do not speak from a sociological or political point of view, because we are apt to be inhibited by sad memories, and emotions. Among many inaccurate notions about Christianity there is a tendency, (mostly in those who do not share a Christian way of life), to reduce Christianity to its concomitant sociological phenomena. For instance: a marxist thinks of a Catholic as merely a "bourgeois". In 19th century England people would meet a predominantly Irish or working-class Catholicism; in Ireland it would be a mass religion. To a German of Kulturkampf and Hitlerian times it was simply un-German, and to a Scandinavian it appears as a Mediterranean phenomenon. However, Catholics who lead Christian lives in all these nations know full well that their Catholic life is not identical with the life of the nation. This was self-evident while Christians lived in the Roman Empire under persecution. It was less evident after Constantine's Edict of Milan and through the Byzantine Empire, when unity of faith and unity of government seemed to go together and when the anti-Jewish legislation of Theodosius and Justinian came into force. Church and secular power, even through the Middle Ages, seemed to be ruling in perfect harmony. Yet the attentive student of history knows how much the successors of the Apostles were hamstrung by secular power; how often prevented from preaching the Gospel as they would have wished; how limited and restrained their authority; how often countered by the Christian princes, their Concordates and Organic Articles.

Against this background the "Christian anti-Semitism" we are told about appears to us a highly superficial and biased notion. (3) Whatever has been said and written on the subject, anti-Semitism is the product not of Christian nations, but of nations not suffi-

(3) Rabi, author of *Anatomie du Judaïsme français*, Paris, 1962 seems to hold a fairer and more balanced view than Jules Isaac on this point.

ciently permeated by the leaven of Christianity. It is not a fruit of Christianity, because it existed long before Christianity came into being. (4) Moreover it is obvious that any government has to take into account some of the elementary, xenophobic reactions among its people. The State of Israel has recently had to face anti-Christian reactions, which are naturally rather a disquieting feature to us, Christians. The most clerically-minded of French Governments has to make allowances for the unpopularity of the clergy in France. (5)

The same can be said of the Popes' temporal power in mediaeval times, although it was one of the most tolerant in the Middle Ages. (6) Some Popes had to flee from the city on account of the mobs of Rome, and presumably also had to create the ghetto for such reasons. One of the earliest documents protecting the Jews is the Bulla "Sicut Judaeis" by Honorius III, written in 1217, (7) forbidding forced baptism of Jewish infants. Matters became worse in the time of Paul IV, although it should be remembered that the same Pontificate was less than friendly to Cardinal Morone or to the Jesuits. The hardening attitude of the Papacy, which prevailed from the 16th to the 19th century, may have had less to do with Judaism as such than with certain influences the Holy See saw fit to combat, though with indifferent success. Anyhow, as Christians, we feel more in sympathy with the Bulla "Sicut Judaeis" than with the Code of Theodosius, more with St. Bernard stopping the massacres of Cologne than with the authors of pogroms.

A PLURALISTIC OUTLOOK

A Catholic refuses to treat our relationship simply as a dualistic one of Israel versus the Nations. It has been evident for the last 150 years that French Catholicism is not identical with France, though it is, and means to be, part of the nation's life. In reply therefore, to those among our Jewish friends who see no possibility of any ecumenical dialogue, I would say simply that we do not regard ecumenism as identification pure and simple, but as a symbiosis, i.e. a living-together-in-harmony. To another who questioned the integration of Judaism into Christianity I would reply that here is a

(4) Cf. the Book of Esther, the History of the Ptolemies, Apollonius-Molon, Lysimachus, Manethon, Apion and others discussed by Josephus, as well as Tacitus in Hist. 5:5.

(5) A Catholic President of the USA would find himself in a similar position. (Ed's N.)

(6) Cf. Rodocanachi, *Le Saint Siège et les Juifs*, Paris, 1891.

(7) This was studied again by Salomon Grayzel in *Studies and Essays in Honour of Abraham*. A. Neumann, Leiden, 1962, pp. 243-281.

question of pluralism within a nation and even one of integrating us all into the life of the universe of which we are a part.

Our task, therefore, will be to examine whether we can define ourselves within this general integration by the fundamental things we share in the depth of our being. It is important to realize that Judaism and Christianity are not alone together. Rather do they form two living communities, themselves more pluralistic than appears at first sight. And together they find themselves confronted with a third element, one we might call the "non-Biblical" man, the unbeliever. In our days the nations tend to be defined no longer by a particular religious denomination, but by something more down-to-earth, namely a determination to get their members to live together with the least possible inconvenience and on the best possible terms. There are hardly any denominational states left. The only exceptions, (which are not likely to change,) seem to be the Vatican State, the State of Israel, and the Mohammedan States. In terms of fidelity, then, a Christian is defined not because he belongs to a Christian nation, but by his faith in the God of Abraham and his hope in the Divine Presence and Divine Action sustaining his own and his country's life and guiding him towards a better future. Further, a Christian knows, as does a Jew, that he is called to a future life, personal and everlasting.

(To be continued)

The Sabbath and its Celebration

according to ancient Jewish Sources

by Kurt Hruby (1)

By kind permission
of the Author.

Torah and Oral Tradition.

"The Sabbath laws are like a mountain hanging by a hair. The Scripture says little about them, while the Halakoth, (legal judgments,) are very many." This quotation from the Mishna opens some preliminary remarks on the relative and complementary roles

(1) This is a condensed English version of an essay by Fr. Kurt Hruby, Lecturer at the "Institut Catholique" of Paris, which appeared in *L'Orient Syrien* (Vol. VII Fasc. 4 and Vol. VIII Fasc. 1. 1962-1963).

of Scripture and Tradition, which are essential for a study of the Sabbath (2).

The Torah is divinely revealed, it is the centre, the 'raison d'être' of Israel's life and the key to an understanding of its history and destiny. It is not so much a book of doctrine as a code of life, the commandments of God and the concrete expression of His Will, to which it is the Israelite's duty to conform faithfully every day of his life. Being the rule of life and the source and basis of religious, political and social life, the Torah necessarily contains every element of legislation for the life of Israel and should therefore give adequate answers to all problems. However, the Torah itself does not enter into concrete details nor does it adapt principles to new situations and circumstances. In the case of the Sabbath, our present subject, we do not find much in Biblical sources. On the other hand, a great deal is to be found in rabbinical literature so that it is necessary to have recourse to these sources, which are the outcome of the so-called "Oral Tradition". This is the primary interpretation of the sacred books, and must never be examined without keeping the Scriptural context in mind for it is considered as co-existing with the text, necessary for its understanding and therefore to be regarded as equally ancient and valuable as the text itself.

Yet the study of rabbinical tradition, is not lacking in difficulties for the scholar. The Oral Tradition was committed to writing in comparatively recent times. Sources of unequal value have often been mixed; sayings were arbitrarily attributed to this or that master. Moreover there is an apparent absence of logic and cohesion in the sequence of ideas, and also sudden changes from one literary genre to another.

Above all it must be pointed out that tradition does not give historical information on successive stages of development such as a modern student would expect to find. It simply reflects the Jewish way of life, as it was being lived and observed, taking all its elements together as a whole. There can be no tradition apart from the Torah and the Torah cannot be taught without the help of tradition. It is even said that the Oral Tradition was given on Sinai and passed on from generation to generation until it was eventually committed to writing by the rabbis many centuries later.

The first object of the Law is neither dogmatic statement, nor theological speculation; it is to lay down concrete rules for each circumstance. Torah is essentially a way of life, leading to the recognition of the absolute sovereignty of God. This way passes through faithfulness to God's Word, collective and individual, by the strict and minute observance of the commandment. Hence the root

(2) This seems all the more topical to Catholics at the present moment, since the subject has been broached at the Vatican Council, with the schema on the Revelation. (Editor's Note)

of the Oral Tradition is in the Torah itself and one has only to read some scriptural precepts to understand that certain passages were complemented by interpretation and comment in order to be applied in practice.

The Sabbath commandment is usually quoted from Exodus 20:8-11. "Remember the Sabbath day to keep it holy..." Apart from this and similar passages in Exodus and Leviticus, Scripture has few rules laid down for the observance of the fundamental commandment of the weekly rest which really defines the Jews. It is important to stress that it does not pertain to natural law and was totally unknown as an institution throughout the ancient world. No other people observed it and whoever did so was considered a Jew. Some interpretations of the rule are to be found here and there in Exodus and Leviticus. They mention ploughing and harvesting; sowing and grape-gathering; kindling a fire; baking bread; gathering wood and travelling, as forbidden works.

But it was left to the Oral Tradition to lay down what is to be understood by work and there are any amount of halakoth in the Talmud which do this very precisely and minutely. There are 39 chiefs works, each subdivided into 39 particular ones, a symbolical figure meaning: less than 40, which is the perfect number.

The Biblical books, other than the Pentateuch, point to the development of the halakoth. They add details and develop points which were left unexplained in the Torah which show that the Sabbath was being explained by the Oral Tradition at the time, e.g. in Jeremiah 17:21-22 "Carry no burdens on the Sabbath day... neither do ye any work. Sanctify the Sabbath day, as I commanded your fathers". Nehemiah (10:31) says: We promised ... "that we would not buy things, ... on the Sabbath, ... and we should sell on a day on which it was lawful to sell". There is also a mention in Amos 8:5, and several in the books of the Macchabees referring to the heroic passivity of the Jewish warriors who would not fight on the Sabbath. The customs are further confirmed by Josephus and in the Book of Jubilees, probably to be dated from the 2nd century B.C. It is in keeping with the Damascus Scroll and the Dead Sea Scrolls, which are stricter than the rabbinical texts and contain also some aggadic material.

Some Sabbath Laws.

With regard to separate prescriptions, it is a fact that the practice has undergone developments which were partly due to the Babylonian exile. Observance had been suspended, so that it became necessary to re-draft the whole legislation after the return from exile, and even to re-think the tradition in the light of recently

acquired religious concepts. This was the time of the "Soferim", (the Scribes,) and the Men of the Great Assembly. They laid down those more ancient rabbinical laws which must have been in use at the time of Christ (3).

Here are some of the questions raised with regard to the Sabbath laws:

How far may one walk on the Sabbath? In the book of Exodus, 16:29, the Israelites are shown gathering a double ration of manna on the Friday, so that they need not walk on the Sabbath. The distance permitted was said to be 2,000 cubits. In spite of long and complicated discussions it has never been quite elucidated how much walking this allowed.

How much may one carry on the Sabbath? This too has worried scholars a great deal. They had to make clear not only how to avoid violating the law, but also how to keep out of any danger of such transgression. For it was a risk even to touch an object that might induce one to do forbidden work, such as a pen, a coin or lamp. So they built the famous "hedge around the law". This too was the work of the Men of the Great Assembly who came after Esdras and the Scribes.

As a consequence, these minutiae easily led the scholar to despise the "Am Ha-Aretz" (the man of the land,) who was not educated and was therefore unable to observe the law correctly. Hence R. Gamaliel's saying: "An Am-Ha-Aretz could not be a pious man", (even though he wanted to!) Hence also various attempts to find solutions and to manipulate the law by legal fictions. The procedure is known as "Erub" (mixture). It means, broadly speaking, that one may link together two houses, (two homesteads, or courtyards,) by some declaration so as to extend walking distances. Another type of Erub permitted persons to extend the time allowed for the preparation of Sabbath meals. The Erub was opposed by the Sadducees and also by the Essenes and Samaritans.

As happens in every legislation, provision had to be made for mitigations and derogations, e.g. the witness to the appearance of the New Moon was allowed to walk beyond the normal distance in order to announce the news. So was a midwife, to do her service. The problem of lighting a fire has never been satisfactorily solved. Could one use a fire on the Sabbath, if it had been kindled the day before? Could one allow a non Jew, (the "Sabbath-goy" of European fame.) to light it? And how far could non-Jews be allowed to work for Jews? Strictly speaking, not at all; but they might, if

(3) This being a study on the older rabbinical tradition, the liturgical elements of more recent date, (which were added by the Kabbalists of Safed and others,) are not mentioned here.

they did it on their own initiative. However, a Jew might never draw any profit from such work. No business, of course, was to be transacted except where it involved the spiritual good of the community.

There was no Sabbath, of course, for the Temple service. Any work connected with the ceremonies, (and circumcision,) might be performed. One could extinguish a fire to save the Holy Books from destruction, and water the cattle on a Sabbath. In the case of danger, the law was suspended, for, (said the sages,) "it is more important to live for the law than to perish for it". Therefore the old Macchabees' heroic attitude was not enforced; the Jews might defend themselves in war.

The sanction for voluntary violation of the Sabbath was death (Ex. 31-15). Whoever worked purposely, and in the presence of two witnesses after being warned, deserved to be stoned. If there was no witnesses he was left to the justice of God. Smaller sanctions, such as a sacrifice offering, were incurred by those who had violated the Sabbath inadvertently.

Father Hruby concludes this part of his essay by remarking that there is an abundance of categorical affirmations, fluctuations and hesitations on the whole subject. This sheds a light on the attitude of Jesus and his disciples. One must not oversimplify but one must try to understand the Jewish background. Jesus did not oppose the law categorically. He chose a point of view, (or a solution among others,) one which might not have been the prevailing one in his surroundings, but which was quite compatible with the rabbinical mentality of his time.

(To be continued)

De Profundis and Kaddish

"It is a holy and wholesome thought to pray for the dead", said Judah the Maccabee, as quoted in the Mass for the dead. One of the solemn incidents of life which brings together men of all faiths and breaks down barriers of prejudice and estrangement occurs when a community in mourning is praying for the departed. At such times the hearts of men are ready to unite deeply and to share what is best in them. Christians and Jews are further united by their liturgy. How can we forget that Jewish books have given us Psalm 130 and part of the Requiem mass, nor that the Jewish Kaddish is so much akin to the Lord's Prayer? We share the very

spirit of this form of worship: confession of sins; resignation to the Divine Will and adoration of His greatness; grief transcended by hope in life everlasting, in justice and judgement, and in the resurrection of the dead and fulfilment of messianic promises!

Although Latin, on one side, and Hebrew, on the other, raise certain barriers, it should be easy and natural for Jews to pray for Christians and Christians to pray for Jews on those solemn occasions when the Lord and Source of all things calls one of His children to see Him face to face.

Those listening in to the weekly Jewish broadcast were surely deeply impressed in Paris last June by the wonderful "De Profundis" sung in Hebrew by a Jewish choir in memory of Pope John XXIII. Tributes from different denominations extolled what appealed most to them in the late Pope. The notion of Tzedaka, (Justice as a prerequisite of true love among men,) was evoked by Edmond Fleg and by the Chief Rabbi, who expressed his admiration at the Pope's radiating goodness and prophetic vision of universal peace.

More subtle in psychology and the spirit of ecumenism was Protestant homage from Professor Ricoeur who shows the method Pope John lived and suffered for: Ignoring traditional frontiers, he cheerfully addressed the world "over the shoulder", as it were, of hierarchy and protocol. Putting aside academic distinctions he would meet others in their desperate search for truth and thus hope to be led to the centre and source of all things in which we are all one. Without solving any problem he simply dropped alternatives and opened new ways. One of these was to change the face of the Catholic Church....a change to which his successor is determined to adhere. Protestants now felt that, beyond them, the Church was addressing all men. Embarking resolutely on a "new deal", she gave up every ambition of domination and every form of compulsion in order but to serve.

Mr. Olivier Clément, representing Orthodox Christians, was particularly struck by Pope John's announcement of the New Pentecost, the return to the simplicity of the Gospel and the creative liberty of the Holy Ghost. As a prophet, Pope John was the contrary of an institution. As a lover of the poor, the humiliated and offended ones, he changed the relations between Church and world and came nearer to Orthodox Christians and Jews now suffering beyond the Iron Curtain.

Christians have joined in Kaddish for the dead of Jewry and Judaism on several memorable occasions in the past year. One such occasion solemn, though tempered with simplicity and reserve, took place when Cardinal Tisserant, Dean of the Sacred College, paid a recent visit to the Chamber of Holocausts on Mount Zion. Only considerations of time, after an exhausting day, (which was to be prolonged late into the night,) prevented the Pope coming himself

as he had wished to do. He deputed his senior Cardinal who lit six candles in memory of the six million dead. In the presence of Mr. Zerah Wahrhaftig, Minister of Religious Affairs, he spoke a few moving words, to express "on behalf of the Pope, his sympathy and participation in the anguish and sorrow suffered by the Jewish people".

More private occasions have brought Christians to join their Jewish friends beside open graves, those of Mr. Jules Isaac, the historian, Edmond Fleg the poet, and Mr. Maurice Horowitz, our Hebrew teacher, whom we led to his last resting place on November 12th.

WORKING FOR ECUMENISM:

IN MEMORIAM, MAURICE HOROWITZ

Sitting in his simple study, the familiar background to his work, one understands why Mr. Horowitz is so much esteemed, loved and mourned. Born at Cernauti, Rumania, in 1905, he studied in France and received a versatile education, classical, with Latin, Greek and two or three modern languages, and scientific, with higher mathematics. His training at the "Institut Electro-technique" of Grenoble prepared him for the career of an engineer in Paris. But as a reserved officer he was called to the army in 1939. After the invasion of France, he took refuge at Moissac in the Southern zone and worked at a technical training centre for Jewish boys deprived of their parents by the war. But when that part of France was invaded in its turn in 1942, he joined the Underground as a member of a Jewish maquis, known as "Maquis Pol-Roux" or "Maquis de Vabre" under Colonel Gamezon. It was his party which liberated the city of Castres in August 1944, and there Mr. Horowitz was wounded, which caused him to be mentioned with distinction after the war.

A Solemn Promise.

It was during these years of trial at the boy's training centre that his new future career was decided. When he realized that the Jewish children to whom he was teaching mechanics did not know Hebrew, he began to teach them, working out his own method and his own text-books. The latter were eventually printed in 1945 at a time when there was no prospect whatever of any future expansion. The master had only his own enthusiasm to count on. He had made a promise that if he survived he would devote his life entirely to the

teaching of the Sacred Language and his promise was faithfully kept. It was "pioneering" work, as Professor Neher termed it; "an apostolate"; according to a Catholic priest. Four text-books and a dictionary for different levels were completed, published and supplemented by records for this method was to be a living one. This is how the author once introduced it: "When I see those impressive glossaries listing every form of a verb and all the suffixes to be found in the Bible, I am reminded of those entomologists dissecting insects, to investigate every limb and organ, and then reconstituting them and creating a world of corpses. In contrast look at the way Henri Fabre worked in the nineties. He would observe the insects in their natural surroundings and after years of work and patience he has given us a living picture." This is why the Hebrew method was devised with modern means. The records accompanying the text-books were produced with the help of actors of the Habimah. The texts were read out and followed by questions and answers. Other records are used to ensure that the traditional synagogue reading harmonises different rites and pronunciations.

In 1955 the "Institute for the Knowledge of Hebrew" came into being. It has eventually become responsible for various activities, which expanded after a cultural agreement was reached between France and Israel in 1957. The CNTE, ("Centre National de Télé-enseignement,") sponsored correspondence courses, intended to expand to radio and T.V. transmissions in due time. The course consisted of 30 weekly lessons on four levels, and took in students ranging from university professors and priests to high-school children. Private series of lessons for holiday times could also be arranged.

The next important step was the launching of Hebrew as a regular subject in secondary schools. Even before the signature of the agreement with Israel, Mr. Horowitz had offered his voluntary contribution to the Paris lycées, Voltaire and Janson de Sailly. He had over 80 students in the first year. At present there are four regular classes and a syllabus conforming with the normal schedule for foreign languages. But Hebrew being also a classical language, much good was derived by using the rigorous method of Latin and Greek, which heightened the prestige of Hebrew enormously. The pupils being the gifted ones in the classical sections, are usually highly proficient. This method was completed by the more versatile one described above. Various initiatives were taken to heighten interest such as celebrations and film festivals to stimulate love for, and interest in, Hebrew literature and culture, without infringing the non-denominational character of French secondary schools. "Now", Mr. Horowitz said, "we have got beyond the stage of amateurism: Hebrew has become a regular subject for final examinations."

No doubt his pioneering steps led to the establishment of a

chair of Hebrew at the Sorbonne, similar to those existing at Strasbourg and Lille. (This, of course, means **modern** Hebrew, for the language of the Bible has traditionally been taught in many universities and institutes of higher learning.) The courses will lead to academic qualifications and the first lecturer to come will be Professor Chaim Rabin of the Hebrew University.

The Institute also cooperated with ORT, where Mr. Horowitz taught Jewish history, and Wizo, where he arranged the Biblical competition. Another remarkable side-line, (if I may call it that,) was his contribution to the "Conferences of Biblical Hebrew". This is a yearly event which was started in 1959 by Fr. J. Maigret, O.M.I., Professor of Hebrew at the Seminary at Solignac, for students, seminarians, religious and lay people. It developed, and was later sponsored by, Père Gourbillon, O.P. head of the "Ligue Catholique de l'Evangile". "When Père Maigret first called at my house", Mr. Horowitz humorously said, "I wondered if this had anything to do with the police!" Then he gave his assent wholeheartedly and enthusiastically and ever since he helped in the courses and organisations, including Summer camps. An association of the "Friends of the Hebrew Sessions" was founded in January 1963 and Mr. Horowitz became its President.

The enthusiasm and devotion of the master as well as his constant interest and simplicity are at the root of the vitality of this most timely undertaking. Books and records are now being ordered from the most unlikely places, the Tchad and Ghana, Spain and the URSS, and of course, Poland, Canada, England, and even by the Jewish Agency in Israel, which has to tackle the problem of immigrating Westerners. There are, of course, any number of Catholic and Protestant correspondents, a French monastery of Trappistine nuns, and a Franciscan in Tokyo who plans to translate the Bible into Japanese,.... there are even devotional shops!

As we gathered round the grave and the mourning family to hear Kaddish recited in Hebrew and French, we heard the officiating Rabbi and also Chief Rabbi Schilli, say how disinterested and enthusiastic a master Mr. Horowitz had been and how he served his own religion by making the language available among his people. Letters of regret and homage came not only from well-known Jewish personalities and Israeli diplomats, but also from ordinary people and a large proportion of Christians. Some were in Hebrew, others contained touching Hebrew quotations. They told of gratitude, fidelity and regret for the loss of their master's scholarship and they extolled his courage and determination. They paid tribute to the professional conscience and probity with which he corrected each paper.

His pupils became his friends, for Mr. Horowitz had the gift of kindness and simplicity. By explaining festivals and customs

he shared his own respect for family life and revealed Judaism to many, not only the language, (as a Christian student wrote,) but Hebrew thinking and the soul of the sacred text. "What little I know", a young priest wrote, "I owe to him. He has helped me to relish the beauty of my daily psalms".

Last but not least, in serving our common God, the God of Abraham and Our Father, he was a "living link among all those who claim kinship with the inspiration of Moses". His students of the Strasbourg Conference gathered in the chapel of N.D. de Sion for a prayer service on November 15th.

"When your children grow up, you must tell them what we thought of their father", wrote one friend. We shared his feelings as we prayed that the family in mourning, the brave mother and her three sons, may follow in their father's foot-steps. We could pray in the words of our common Book: "From the morning watch even until night, let Israel hope in the Lord. Because with the Lord there is mercy: and with him plentiful redemption."

N.D.S.

Treading on Hallowed Ground A Jew's Visit to Israel

by C.C. Aronsfeld

The Author, who is well-known as the Acting Director of the Wiener Library in London, has been good enough to relate to us, in the following pages, his experiences in the Holy Land.

I recently visited Israel for the first time, and I confess it was a stirring and exciting experience. I believe it has had for the personal life of one man a meaning not perhaps entirely unlike the significance which Pope Paul's pilgrimage may well bear for the whole of mankind. Before I tell my own story, I feel I ought to salute the journey of His Holiness. I pray that it may abundantly be blessed according to the spirit in which it was conceived.

In a way, I too went on a pilgrimage, though I did not visit many of the Holy Places. I went into the land of my forefathers, a

land that has exceedingly little of the glamour so many other countries can easily offer. What in fact you see here are not so much the hills or the plains, the settlements or the wilderness. You rather see dreams and visions, dreams which faith makes come true and visions that will never perish. Jew, Christian or Moslem, you move with a mighty host of memories of what this land stands for in the story of man, and you know that wherever your eyes happen to turn, there is hallowed ground; there is not the like of it anywhere.

But with me now arriving, were many Jews, not to visit but to stay for good, returning from an ancient exile. For though the great persecution has ended, much mental agony remains, and so Jews still come — from Morocco, Rumania, South Africa, Argentina — in search of self-respecting freedom. All Israel is on the alert to receive them, and no one feature of the land seemed to me more striking than the intensity with which homes, like green plots, are springing from an unpromising soil.

How long is it since a British Governor told the Jews: "There is not room enough here to swing a cat round?" At that time, the Land was at least twice its present size and the population — now over two million — half as large. Elat by the Red Sea, for example, was until recently little more than an outpost of three pillboxes; now a fast expanding port to carry the growing Africa trade is maintained by a population of 10,000 who shortly will be more than doubled. This, not far from Sinai, is in the desert of the Negev which determined energies, defying every conceivable hardship, are labouring to redeem. After all, large numbers of people once did live here. The excavations at Avdath, 25 miles south of Beersheva, produced evidence that at one time this one place supported a population of close on 10,000.

To me, as we drove across its vast expanse, the desert was a fascinating sight. I could not help contrasting its barren desolation with the grandeur of the Promised Land. It seemed to me that you cannot appreciate the idea and reality of the Promised Land unless you know the Desert. I realised the symbolism in the fact that the Israelites once entered the Land after so many years in the desert, and even now, I fancied, Jews do not go there unless they have first passed through the desert of oppression and utter disillusion.

Conversely, I thought the desert has meaning and prospect only if there is moving over it the winged vision of a Promised Land. I believe that for this reason the Jewish desert will be redeemed, and for the same reason the vast mass of Arab deserts will long remain barren and without form.

The contrast between Desert and Promised Land, between things past and things to come, is in fact present wherever you go in Israel. There are the most modern amenities and next door the wilderness; cave and super-market almost cheek by jowl. There is the flower of

Western learning, and there are the ragged superstitions of the East; there are also the racist superstitions of the West, and there are the rugged guardians of the letter of the Law.

Nowhere are the contrasts more concentrated than in Jerusalem. The city no longer lies entirely waste and without comfort in her mourning. The ravaged hills are growing green again and slowly regain the grace of former days. But this is true mainly of Jewish Jerusalem; it is very different in Arab Jerusalem which Jews cannot enter but only view from afar. For Jerusalem shares, ironically enough, with Berlin the cruel fate of being divided, though East Berlin can at least be visited by Germans from the West: Arab Jerusalem must stay severely *judenrein*. Here, as, heavily hemmed in, all along the tenuous border, Israel stands face to face with Ishmael.

I often spoke to friends about the Arabs. What do the two millions in Israel feel about their 40-odd million neighbours, all of whom officially sworn to crush the "Zionist occupation of Palestine"? The question does not seem to agitate the Jews. They are aware of geography, and all that is at stake is borne in on them by the many memorials up and down the country. The sturdy men and women now growing up serenely trust the resolution of their own strength. After all, Jerusalem was once before built dangerously, and roaming about the country you are constantly reminded of the report by Nehemiah on an earlier return from captivity — "Those who were building the wall and those who carried the burdens, were laden in such a way that each with one hand laboured on the work and with the other held his weapon".

Indeed in Israel, too, nationalism has, among some, acquired the force of a new religion, and the Arabs, relying on numbers, will be wise to take account of it. Certainly no Jew is impressed by the propaganda which seeks to exploit, rather than relieve, the misery of the Arab refugees, innocent victims of a wanton appeal to the arbitrament of war.

The Arabs, however, including the 174,000 inside Israel who have five members in the 120-strong Parliament, do not present the greatest problem, though they naturally swell the arms bill. A greater problem is unfolding among the Jews themselves where orthodox religious traditions struggle to maintain themselves against the encroachments, perhaps even the heresies, of secular life. How does one honour the Law of Moses in a modern State? When the ram's horn blown at Friday's sunset makes you remember the fourth Commandment, how do you keep the Sabbath holy?

The militant sect of the Neturai Karta ("Watchmen of the City") are only few — perhaps a thousand — and virtually confined to their quarter in Jerusalem, but their protest which goes so far as to "withhold recognition" from the untheocratical State, is heard

all over the country. Defilers of the Sabbath (like Saturday motorists), even those who merely scorn what they consider fossilized ideas of religion, move into Me'a Shearim at their peril, and only recently the zealots promised to abandon their own unholy custom of throwing stones at those they disapprove of. The quarrel will not easily be ended, for the feeling involved, which in some ways recalls the passions of the Reformation, admits as yet no compromise.

At the same time, religious sentiment, inseparable from the national tradition, is much in evidence. However cramped for space, most settlements find room not only for at least one House of Prayer but also (apart from schools) for a special House of Religious Study, and in the shadow of the orthodox Establishment, here and there, Reform synagogues spring up. I attended services even at a Liberal synagogue some of whose highly original features I would have more readily associated with the temples of ancient Greece.

But of course this is the ultimate contrast and the most enduring. Nothing truly Hebrew is akin to Greek. Matthew Arnold once brilliantly confronted "the spontaneity of consciousness" indulged in by "Hellenism" with "the strictness of conscience" demanded by "Hebraism". I was thinking of this when, on my return journey, I visited some of the superb monuments of Greek art, also the market square in Athens where Socrates had stood trial and Paul preached the Gospel; during a day's outing to Delphi I looked down upon the dramatic crossroads where Oedipus met his father. It was, in its own way, a deeply stimulating experience, for here too lie some of the foundations of all that makes us civilised.

Yet the rock of all we are and hope to be, seemed to me, at that juncture of the Continents and the highroads of history, the Land which was once promised to the seed of Abraham, to all of them. They, I pray, will live in it at peace, a light unto the nations, proclaiming their sure belief in the last days when all men shall arise, united, and move forward to exalt the mountain of the Lord above the hills of Jerusalem.

December 1963.

Pius XII and the Jews

by Pinchas E. Lapide

Translated from the German,
by permission of the Author
and the Publishers.

In the following article, published in the Viennese periodical, "Die Furche", Pinchas E. Lapide, a higher official at the Israeli Foreign Office, is taking a stand with regard to Hochhuth's play, "The Vicar", shortly to be produced in Vienna.

It is my conviction that Rolf Hochhuth's drama "The Vicar", is doing great injustice to the late Pope Pius XII. Years spent in going into every aspect of the sad fate of our brothers in Europe supplied me with a number of conclusive proofs which clearly contradict Mr. Hochhuth's basic idea. Here are some of the facts I have been able to garner either from personal experience or from reliable sources.

Ferramonti-Tarsia:

My first contact with Jewish refugees on European soil, (as officer in a Palestinian Company fighting with the 8th Army,) took place on Christmas Day, 1943, in the internment camp at Ferramonti-Tarsia, near Cosenza, in Southern Italy. I was deeply impressed when I learned from the head of the camp what the personal intervention of the Pope achieved in favour of the 3,200 Jewish internees. Their feelings were eloquently expressed in the letters of thanks which, at the request of all former inmates, the elders of the camp handed the Pope on 29 October, 1944. Here are a few extracts of this document translated literally from the Italian:

"Your Holiness,

Now that the victorious allied troops have broken our chains and liberated us from captivity and danger, may we, the Jewish internees of Ferramonti, be permitted to express our deepest and devoted thanks for the comfort and help Your Holiness deigned to grant us with fatherly concern and infinite kindness throughout our

years of internment and suffering. While our brothers were persecuted, imprisoned and threatened with death in almost every country in Europe because they belonged to the Jewish people, Your Holiness has not only sent us large and generous gifts through the Apostolic Nuncio, Mgr. Borgognini-Duca, on 22 May 1941 and 27 May 1943, but also shown Your warm fatherly interest in our physical, spiritual and moral well-being. In so doing Your Holiness has, as the first and highest authority upon earth, fearlessly raised His world-widely respected voice, in the face of our enemies, at the time still so powerful, in order to defend openly our rights to the dignity of men. You have thus restored confidence in those among us who were all but despairing and strengthened in all of us, faith in the triumph of these ideals (...) When we were threatened with deportation to Poland, in 1942, Your Holiness extended his fatherly hand to protect us, and stopped the transfer of the Jews interned in Italy thereby saving us from almost certain death. With deep confidence and hope that the work of Your Holiness as head of Christendom may be crowned with success, we beg to express our heart-felt thanks, while we pray to the Almighty: May Your Holiness reign for many more years on this Holy See and exert Your beneficent influence over the destiny of the nations."

October 1944.

*The President and Community
of Jewish internees of the former camp
at Ferramonti-Tarsia.*

*Signed: Jan Hermann
Dr. Max Pereles.*

I have seen similar letters carried by three other Jewish delegations which arrived in Rome in the Winter of 1944-45; also by a group of seventy-two who came from German concentration camps on 29 November, 1945. They presented the Pope with albs, scriptural writings rescued from destruction, and other modest tokens of gratitude.

The Allies had occupied Rome in June 1944 and in the Bulletin of the Jewish Brigade which fought with the 8th Army the leading front-page article ran: "To the everlasting honour of the people of Rome and the Roman Catholic Church the fate of the Jews was alleviated by their truly Christian offer of assistance and shelter. Many have even to this day remained in the religious houses which opened their doors to protect them from deportation to certain death (...) For obvious reasons the whole story of the help the Church granted to our people cannot yet be told."

Religious Houses opened.

In Rome we had ample opportunity to speak with Jewish authorities and rabbis about war-time events. From a report by Dr. Ugo Foa, President of the Jewish community in Rome, published in the October, November and December 1952 issues of "La Voce della Comunità Israelitica di Roma", and from other eye-witness reports, the following picture emerges:

On 26 September 1943 the Jews of Rome were requested to hand over fifty kilos of gold within 36 hours. Unless this was done 200 people would be deported. On this occasion Kappler (1) after summoning representatives of the Jewish community, declared to them: "Whoever has Jewish blood is a Jew, no matter which faith, whether Jewish or Christian, he professes to belong to." As to the raising of the gold, Pope Pius volunteered to supply any amount that might be necessary. However it was not necessary to take advantage of the papal proposal. The handing over of the money took place on 28 September at the ill-famed Gestapo quarters in Via Tasso. The raiding, ferreting out and herding together of the Jews began on 16 October 1943, first inside the Ghetto, near the isle of the Tiber, and later outside, following government registration in 1938. 1127 Jews were deported from Rome, 327 men and 800 women and children, most of them belonging to middle or lower class backgrounds. What of the remainder of Roman Jews? They fled, by the thousand, to the houses of religious orders and other Church institutes. The Pope informed the religious houses that they were permitted and obliged to give sanctuary to fugitive Jews. We saw a list of the convents where Jews were kept hidden at the time together with the numbers of inmates received. According to this 102 convents of sisters — Italian, French, Spanish, English, American and also German — received Jewish fugitives. The number of people received into each house varies from 10 to 187, the highest figure being attained by the sisters of N.D. de Sion. 45 religious houses of men also sheltered Jews, to which figure should be added the 680 people who found refuge in premises belonging to the Church and also those who were hidden in the Lateran and the Vatican. No less than 8,000 people found shelter at one time at Castel Gandolfo. In 1944 when the persecution became worse, the Pope sent letters to the bishops ordering the enclosure of convents of nuns and monks to be raised, so that they might become places of refuge for the Jews.

(1) Herbert Kappler, member of the German embassy and head of the SD, was later summoned before an Italian Council of War in Rome and sentenced to imprisonment for life.

Three Saving Letters.

The Jews had also the Vatican offices of information at their disposal. Its German department added a special subsection for the Jews. Inquiries for the period 1941 to 1945 amounted to 102,026 cases. Of these the Vatican service of information solved 36,877. The great difference between the number of cases entered and those solved is due to the fact that it was naturally impossible to apply normal methods or research inside Germany if the missing people were not to be endangered. Nevertheless by 1943, 20,375 enquiries had been dealt with. Many thousands of people still remember the three letters, U.I.V. (Uffizio Informazioni Vaticano) which they heard for the first time in connection with their missing, interned or deported relatives.

Pope Pius's view of the Jewish question was inspired not by theories but by consideration of humanity. This I have from the lips of his successor, John XXIII. A doctrinaire Pope might have acted dramatically, while a humane Pope must needs prefer silent rescue of the persecuted to the empty trumpet-call of an encyclical letter. In 1958 I had the honour as Israel Consul in Milan, to pay my first courtesy call to Cardinal Roncalli, then Patriarch of Venice. In the course of conversation, I expressed the appreciation of my Government for the invaluable assistance he, as Apostolic Delegate in Turkey, extended to many hundreds of Jewish refugees from Europe during the war. Chief Rabbi Herzog, I added, was especially obliged to Cardinal Roncalli. But the future Pope did not allow me to finish. He explained that in all these painful cases, he had turned to the Holy See and then simply acted according to the papal instruction: "First of all, save human lives!" Pope Pius XII, who for years had been personally acquainted with the mentality of contemporary German leading circles, must have known that he was involved in a desperate situation wherein to risk everything would be sheerest folly.....i.e. a loud anti-Auschwitz-proclamation, might easily have had the same results as the public appeal made by the Catholic bishops of Holland in 1942-43. Hence an appeal such as Hochhuth would have wished, would not only have been pointless, but harmful both to Jews, (including Christian Jews,) and to the Catholic Church. Such an appeal, in case it had failed, (as is most likely,) would doubtless have rendered impossible dozens of delicate, diplomatic interventions, such as the following:

Angelo Roncalli, later John XXIII, intervened resolutely according to Pope Pius's instructions in Turkey, Greece and Bulgaria. Thanks to his friendly relations with King Boris, he succeeded in saving practically the whole of Bulgarian Jewry. Archbishop Cassulo, Apostolic Nuncio in Rumania, following instructions from the Holy See, engaged the full weight of his influence and succeeded in

preventing many deportations from Bucharest and in reducing the number of deportees in other cases. This was reported by Dr. Safran, Chief Rabbi of the Jewish community in Rumania. On May 1944, Archbishop Angelo Rotta, Papal Nuncio in Hungary, addressed a diplomatic protest-note to the Hungarian Government in which he expanded on "the deep sorrow of the Holy Father, at the inhuman manner in which the Jewish question was being treated, cruelly offending divine and human rights". On 25 June, 1944, the Pope sent Regent Horthy a personal telegramme, to interrupt deportations at once. In case he refused he was threatened with ecclesiastical interdict. On 21 August, 1944, as a result of a conference held at the nunciature the diplomatic representatives of the Holy See, as well as of Sweden, Portugal, Spain and Switzerland, addressed a joint memorandum to the Government of Budapest requesting the immediate cessation of all secret and disguised deportations.

A few weeks ago an "ecumenical" memorial celebration in honour of the deceased Pope took place here in Jerusalem. Jesuits and Anglicans, Rabbis, monks and a Russian archimandrite, two Jewish professors of the Hebrew University and the present writer spoke in brotherly harmony from the same platform, paying homage to John XXIII in whom we have all lost a noble man, and a great builder of bridges. Before long we hope the much awaited "rapprochement" in Christian-Jewish relationship will be on the agenda of the 2nd Vatican Council. Both events are the fruit of the new ecumenical spirit which seeks at last to expel past hatreds from the world and reconcile all believers in God. Nothing, however, would be easier, nothing more futile than to disturb this new, still very frail concord by raising those hypothetical surmises of Hochhuth's: "What would have happened, if...?"

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Current Topics in Press and Periodicals

LITURGY.

In an essay on the liturgy, prepared for the Downside conference and published in the Summer issue of CROSS-CURRENTS, Fr. Louis Bouyer of the Oratory shows that the subject of Jewish and Christian liturgy clearly forms a part of a much wider problem: the relationship between Judaism and Christianity. His scholarly, historical study points out the distortions caused by oversimplification and ignorance;

it also introduces the reader to developments of the early Christian liturgy derived from Synagogue prayers. A study of such a continuity, he remarks, would help to solve some of the knottiest problems with which the history of theological contentions has been fraught. His explanations would form a most inspiring introduction to the series of articles on our liturgies planned for this magazine.

CULTURE.

A most compelling contribution to dialogue is Arthur A. Cohen's concluding essay in "RAM-PARTS" special issue on "The Jew in American Culture" published last Autumn. He points to the massive desacralization as a feature of the decline of our religious culture, Jewish as well as Christian. "It is an irony," he says, "that Christian and Jew should come to share the passing of their religious cultures as a consequence of that cycle of historical events which detached the Church from secular power and also first secularized the Jew." Secularization, he thinks, is a lesser evil than the compact of Church and State. However, the Jew is tired of being berated for secularity. He would much

prefer a society centred on religion. It went against his deeper self to join an already de-Christianized West when, as part of the bargain, he agreed foolishly, to de-judaize. There is greater reason for Jews to trust a Christianity which is without other power than the power of works and grace, than a Christianity which also enjoys the coercive support of the State, for: "Not by might, not by power, but by My spirit, saith the Lord of hosts" (Zach. 4:16).

Other valuable contributions to this excellent issue come from poets and critics who define the role of Jewish authors in American literature and culture and in every section of public and social life. Trude Weiss-Ros-

marin's essay is particularly enlightening. She refrains from listing names of important persons because to her ideas are more important. In exalting the dignity of man; the non-culture of images; the primacy of the conscience over artistic and scientific achievements; freedom of speech; freedom of worship; freedom from want and from fear, the Bible has furnished the sum total of the great liberties on which rests the American ideal. "The Jewish people is not missionary in an 'aggressive' sense," she remarks, "but it is imbued with a sense of the mission given to Abraham: 'Be a blessing unto all the families of the earth'."

THE HOLY LAND.

The Land of Israel, definitely as the *Holy Land*, is the subject of the December issue of *Fêtes et Saisons*, the Catholic monthly, whose subject is "Jesus, born of the Jewish people". Simple, but very attractively produced, with magnificent views of the land of Jesus, it forms a small popular encyclopedia of what every modern Catholic should know about the Jewish people. The opening quotation is from Fr. Daniélou: "Each people has its forms of greatness, but never will any people attain the greatness of Israel". "How was it possible," the editor asks, "for Christians in the course of centuries to

Cultural aspects too are dealt with in the most interesting *Bolettino di Informazioni* of the Florence, "Amicizia Ebraico-Cristiana". Especially remarkable is a lecture by Don Divo Barsotti, the well-known Biblical scholar, on "Kafka, the mystical Jew". Inspired by a Chassidic background, he knows the God Who demands silence and adoration. The Bulletin also gives an account of Jewish-Christian meetings in other countries as well as excellent book-reviews. It has a supplement, by Giuseppe A. Tarquini: "The Theory of Hatred", which is a general historical view of anti-Semitism.

uproot from their hearts the people who taught them the Name of the saving God and gave them Mary, Jesus, Peter, John and Paul?" Here the reader gets a general view of the developments of God's plan for our salvation, the historical and liturgical background to the life of Jesus, and also how "the Jews have become the living picture of the Passion of Christ" throughout history.

Then comes the tragedy of our own lack of love and understanding, for "this Jesus who separates us is the same who unites us". The volume concludes with St. Paul's profound meditation over the mystery of Israel.

CHURCH AND SYNAGOGUE.

This theme has been front-page news in the Christian, Jewish and "unbelieving" press for the last

weeks. Every important periodical has published contributions; with very few exceptions they

have been overwhelmingly sympathetic. The draft distributed in Rome on 8th November is being discussed elsewhere in this issue. In preparation, the Paris magazine, *L'ARCHE*, led an inquiry into "Church and Synagogue Today", a phrase which for a time had been avoided on account of its mediaeval overtones, and replaced by the more unassuming "Christians and Jews". This shows that we have made quite a number of steps and shifted or deepened the dialogue in order to place it where it belongs: on a definitely religious basis, the basis of faith. Nine questions were asked, bearing on the change in our mutual relationship, its causes and motivations, its circumstances, conditions and various aspects and also its prospects for the future. With one exception, the answers of the nine spokesmen were most optimistic. The change was rightly described as having been prepared for decades by an underground current working in monasteries and universities on the Biblical and Liturgical revival, and also in ecumenical circles. "The Church," says a Jewish spokesman, "as often happens, follows the trends among her faithful". This is not

"CHAPTER IV."

One aspect of the draft under discussion was examined by Fr. Ludwig von Hertling, S.J. in the October 1962 issue of *Stimmen der Zeit*. Its title is: "The Guilt of the Jewish People in the Death of Christ", and it was viewed from the theological, exegetical and historical angles. Three questions are raised and answered:

quite accurate for the faithful themselves are the Church! Such forerunners as Père Lagrange, Bloy, Péguy and Maritain, (not to speak of more recent names,) were quoted along with the initiatives of Popes and prelates. Such factors as the persecution, the war, the new State of Israel and the Vatican Council were made responsible for an irreversible process. Dr. Karl Thieme, (who has since died,) pointed to the doctrinal bases on the salvation of Jews, as stated already by Pius IX. Mr. André Chouraqui's contribution proves a remarkable knowledge and penetration of Christian thinking and Pauline theology. He shows the weight of doctrinal research and historical and sociological aspects. The dialectic which for centuries has opposed Church and Synagogue, he thinks, now results in a new relationship which tends to the valuation of man, considered in the course of time, and the cooperation of Rome and Jerusalem. "There is no choice for us then," he says, "except to promote together the salvation of mankind. It may have appeared as a day-dream yesterday; today it has surprising possibilities".

ed: "Can the killing of Christ be described as the murder of God?" "Who were the guilty ones at that time?" and, "Is it possible to speak of collective guilt and of a curse?". The answers show how the term "deicide" is to be understood, how many people were actually responsible and how far they were responsible at the time,

and finally how the Jewish people is still the bearer of divine Revelation. It would be impossible to sum up such a scholarly study in a few lines, but it should be read by those who are interested in the subject.

Immediately before the distribution of the draft on November 8th a preparatory address was given to the German speaking bishops by Mgr. J.M. Oesterreicher and distributed by the *Dutch Service of Documentation*. His main points were: our common roots; the universality of the Church; her feelings regarding the People of God; the past and present persecutions and the links of the Jewish people with the Lord's sacred humanity. In the new era of knowledge and sympathy now being ushered in, the speaker said, "the synagogue was viewed in a new light as a people which has received the gifts enumerated by St. Paul in Rom. 9:4, which will not be taken from them. There was a new spiritual climate with less argumentation and more sympathy, originating from joint suffering, and also a new language used by Popes and bishops, by Pius XII, John XXIII, Paul VI, by Cardinal Seredi in Hungary, Cardinal Liénart in France, and the assembled bishops of Germany, a far cry from St. John Chrysostom's abusive vituperations!

Before this some Council Fathers had wished the Chosen People to be included also in the schema *De Ecclesia*. "Nobody," said the Bishop of Zagreb, "can ignore that the relationship of the Jewish people with the Church is a special one, quite different from that of any other people." "Abraham's descendants", said the Bishop of Haarlem (Holland) "are most dear because of their fathers

and the people of God's unchanging fidelity 'populus ille fidelis'." Another bishop wished that the People of God be paid the honour which is its due. The "animus Ecclesiae" grieves at "the frequent lack of love among Christians and the distortions of the biblical setting by preachers; 'it condemns' the gigantic attempt by men of our age to have the Jewish people disappear from the earth". This, Mgr. Oesterreicher concluded, was the basis of Christian ecumenism, as God tied the spiritual destinies of the Jews to the salvation of the world.

In articles contributed to the *Catholic News* of New York and *The Advocate* of Newark the same author stressed the key-words of poverty and justice, the stimulus for further investigation and a fresh impulse to love given by these developments. "We are not minimizing differences", he writes, "but we need to stress affinities". He quotes from the Hamburg paper, *Die Welt*: "The document returns to the Jews their theological dignity. It places all of us, Christians and Jews, beneath the Cross of sinful humanity. Should anyone search the Scriptures for justification of the hatred of Jews or try to find its motivation in the Passion of Christ, he would certainly cease to take His message seriously". In fact the doctrinal content of statements made by the Council of Trent in a purely notional manner, is now being re-told in pastoral form and it will, therefore, become effective.

Mgr. Oesterreicher is quite confident that the text will be discussed at the next session. Pope John XXIII had wished it to be included in the schema on Ecumenism because the Jewish peo-

ple are at the root of our salvation. "The worst that can happen," said Mgr. Oesterreicher, "would be that through lack of time it may have to give way to another draft, in which case the Pope would have it proclaimed by a post-conciliar commission."

There was a general attitude of interest and welcome in the Jewish press: the *ADL Bulletin* carried a report and a snapshot of Dr. Joseph L. Lichten in audience with the Pope. *Amiliés France-Israël* sees the beginning of a new friendship and *La Vie Juive* gave its first page to J. Madaule who stressed the capital importance of this and the other draft on the liberty of conscience, both working towards the real unity of mankind in the spirit of "Pacem in Terris". "There is, of course, no question of a change in fundamental doctrinal attitudes of the Church" writes *Die Gemeinde* of Vienna, "but there will be a new assessment of century-old misunderstandings". Legends are alive chiefly among the peasant

DIALOGUE.

On the day the draft was distributed a meeting took place in Jerusalem at the Beith Ha'am (where the Eichmann trial was held). The subject, according to *Stimmen der Zeit*, was "The changed attitude of the Catholic Church to Judaism". Mr. Pinchas E. Lapide, of the Israeli Foreign Office, (who was in diplomatic service for years,) spoke on the significance of this improvement in our mutual relationship, especially as it may be implemented in the class-room. Professor David Fluesser of the Hebrew Uni-

population in Central Europe. The journal quoted the American prelates, Cardinal Ritter of St. Louis and Bishop Helmsing of Kansas-City, as particularly keen on the subject. Another well-documented article in the December issue examines this and the following chapter of the schema.

"A careful terminology had to be used," writes Fr. H. Cazelles in *L'Amitié Judéo-Chrétienne*, "because our links are not based merely on service to the universal values of mankind, but on the faith." In this context distinctions have to be made regarding the relationship of Church and State. The status of the Jewish community is unique: it was a state in the past, it is more than a state in the present and it may tend to become state again in the future. There is now a State of Israel, while Jewry at large finds its sole authority in THE BOOK. Hence the dialogue between us should grow in earnest and in depth.

versity pointed out that there have never been any charges against the People of Israel in Catholic dogma proper. The legendary accusations seem to have cropped up in the mediaeval social setting, although in the Early Middle Ages there had been continuous give and take on cultural and spiritual levels. "Today," he said, "we realise the significance of real dialogue. It may temporarily be hampered by thorny, local problems. But if Popes and prelates vainly attempted in the past to convince

the populace that ritual murder stories were false, it is understandable for those who have known Christianity only through persecution to hedge mistrust." Fr. Bruno Hussar O.P., who studies at the Hebrew University and was congratulated on his excellent Hebrew, said that the errors of the past should be well-known so that they may never happen again. The talks were to be repeated in Tel-Aviv.

Dialogue, however, calls for a revision of opinions on both sides. According to the *Jewish Chronicle* of Nov. 22, Rabbi Maurice Eisendrath, addressing Reform Temples in Chicago, said that inter-religious understanding was not a one-way street. "If many prophets who based their teaching on earlier prophets, are not being minimized for that," he said, "it should be possible to interpret Jesus as a positive and prophetic spirit in the stream of Jewish tradition". Conservatives disagreed sharply and rejected his approach. In a lecture on "Judaism and Comparative Religion", Dr. Louis Jacobs said there were profound insights in other faiths from which Jews could learn. It was a mistake to say that all other religions were false, for "the righteous of all people have a share in the world to come". The idea of ecumenism is often suspected even within Jewry. It is vigorously denounced by Orthodox Jews, according to the *Jewish*

THE POPE'S PILGRIMAGE.

In a retrospective article on Christian-Jewish relations in the *Express*, J. Madaule hailed the Pope's decision as "an audacious

Chronicle of January 10. A more liberal attitude was defended in the Nov. 8th issue by a speaker asking the Council of Christians and Jews to quit a state of "pleasant stagnation" and to engage in the work of reconciliation on social and charitable issues. But others regard this as outside the Council's specific tasks. In a letter to the Editor on Nov. 22 from Dr. Paul G. Guinness, a fine distinction was made between the idea of the Kingdom of Christ, as discussed by Dom Butler in Council, and the Kingdom of God in the spirit of the prophets, which is still the central theme of Jewish prayer and worship.

In view of the Pope's pilgrimage, *Candide* offered a colourful, retrospective article of "The Oldest Quarrel in the World", from mediaeval persecutions to the Vatican Council... including the inevitable Hochhuth play. Some papers produced a hotch-potch of every sensational item; some of it makes unpleasant reading and is, in fact, unfounded, especially when it twists and makes suspect every statement of the Pope who is sincerity and simplicity personified. However, I would refer those who complain of Jewish aggressiveness to the Dreyfus Affair literature. I don't think our Jewish contemporaries can compete with Drummond's language in hideousness and imbecility!

gesture, full of risks". While Fr. Daniélou in the *Figaro Littéraire* reminded his readers that the early Church was Semitic and

Oriental before being Greek and European, Jean Guilton in the *Figaro*, pointed out that Paul VI chooses the language of symbols, the language of poets and prophets, which appeals to great and small, to the wise and to the multitudes. He was going to offer the Church to Christ, (as we have heard him say at Christmas, he was taking us all with him). "A stupendous piece of news," wrote Pastor Boegner in *Candide*, admiring the quiet audacity of the step. There was incredulity and stupefaction in Jewish circles. *Terre Retrouvée* wondered what this meant and presaged. While the people of Israel, at once, launched "Operation Pilgrimage" and set to road-building and general face-lifting of all Biblical sites, Chief Rabbi Yitzhak Nissim issued a message of welcome couched in Biblical terms. He called down on the Pope "a blessing from Zion and out of Jerusalem, wishing him silence and quiet for his pilgrimage and peace upon his coming and going." (For reasons known to himself he chose not to meet the Pope or the Cardinal; which omission was generally criticized in the Israel and Diaspora press). *Amitiés France-Israël* hailed the pilgrimage with genuine enthusiasm. "Never will Jews see more promises at Christmastime than this year," wrote D. Catroux. Pastor Duvernoy, in the same periodical, exalted Jerusalem, the City of peace. "If there is a city in the world which should not be wounded and divided," he wrote, "it is certainly the city of Abraham, David and Christ." He sees an ecumenic vocation in the State of Israel itself and regards the City as a chosen place for ecumenic research with a universal reconciliation in view.

The Israel press had informed its readers. *Ha'Artez* carried a large portrait of Paul VI, "Coming to Israel to-morrow", and a number of pictures from his early childhood to his coronation illustrated a complete biography, the role of "The Workers' Cardinal" in Milan being particularly stressed.

In fact, as was noted in *Die Zeit*, "hardly ever had a decision of such world-wide significance been put into action so quickly and immediately". In spite of a retinue of some 1,800, (counting the press), the Pope succeeded in being both a humble pilgrim and one who was taking his whole Church with him. This was the startling effect gathered from a somewhat indiscreet, but very enthusiastic, coverage.

"A pilgrimage in the Biblical perspective", Chief Rabbi Kaplan of Paris pointed out in the *Figaro*, "to sources which were Jewish sources." Christians would do well to remember this just as "we, Jews, have long recognized, with Jehuda Halevy and Maimonides, the role of Christianity in preparing the coming of the Kingdom of God." A powerful stimulus to the ecumenic venture, wrote *Le Monde*, quoting Patriarch Athenagoras's deep voice: "We have long been on the way wishing to meet and now we have found each other in God". Israel too seems to have met the Church in this sense. As Professor Fluesser remarked; "we can and will welcome the Pope on religious grounds." The *Jerusalem Post* carried the full text of the Pope's address in the Church of the Annunciation. It described the intense concentration of the figure kneeling in the Cenacle with eyes closed, lost in prayer, and the *Information d'Israël* stressed this

great spiritual force in view of peace and reconciliation.

Describing the welcome at Megiddo, planned and performed to perfection by the authorities and a corps of cadet officers sounding bugles, the *Jerusalem Post* and the *Jedioth Aharonoth*, noted with grim humour, the contrast with the "tohu vabohu" in Jordan. A special post-mark was applied on letters posted on January 5th in Israel and the police wore badges reproducing the pilgrimage medal: "Love thy neighbour..." They refrained from insulting their nextdoor neighbours!

The "Eleven Hours of the Great Visit" were fully recorded. *Jedioth Aharonoth* showed everywhere the pilgrim's simple gestures and lack of formality, kneeling quickly to dip his hands in the Lake and smiling at the photographers who, like "Peter the Fisherman", jumped into the water to take pictures of him, (from *Ha-Boker*). There was the rather exceptional sight of Carmelites lined up in rows for the procession and of a sentinel inspecting the roads from a tower; security measures were taken as never before. A staff of doctors and volunteer nurses and their fleet of ambulances were in readiness for emergencies at Nazareth.

After a certain reserve, noticed the *Allgemeine Wochenzeitung der Juden in Deutschland*, the Israelis heard about the Pope's Shalom and the ice was broken. They noticed the smiling simplicity of the youthful figure, the easy grace of his approach against a background of Galilean scenery. His humanity and humility contributed to create a climate of cordiality and understanding. As was humorously remarked in *L'Arche*, the spiri-

tual power of the Vatican was just unconcerned with such contingencies as a state of war. Was not this "private" journey a pilgrimage, (although it stirred up the chancelleries of many countries,) and could a pilgrim be refused entrance at frontiers? So it was a matter of course that barriers had to be crossed at Megiddo! "This," writes the same periodical "crowns the Catholic 'new-look' which has raised such great hopes." People flocked by the thousand to line roads and crossings. Farmers from Hadera brought flowers and had a poster with "Baruk Habba" "Blessed he who comes!" An estimated 5,000 people stood at the gate of Jerusalem and probably 25,000 were about in the city itself.

All the papers carried the picture of the silver candlesticks brought by the Pope to the President and all had the scene in the Chamber of Holocausts where Cardinal Tisserand lit candles. He afterwards told his hosts that the house in Nancy, in which he was born, had a mezuzah on its door-post, the previous owner having been Jewish. The Cardinal had always had it with him and regards it as precious. He also enjoyed President Shazar's address, explaining that as a young man he had been in Jerusalem and had learned Hebrew with Eliezer Ben-Yehudah himself and therefore understood every word the President said.

As to President Shazar, his emotion was great. He told the *Jewish Chronicle* that with him "stood all the generations of our long past, those of our ancient glory and those who suffered and were humiliated, my father and grandfather", and he felt that he spoke in the name of all when

he quoted the Prophet Micah: "Let every nation walk in the name of its God and we in the name of the Lord our God forever".

After the incredible surprise reception which the Romans gave

to their Bishop on his return Paul VI met his Cardinals that night with a strange phrase: "This", he said, "is the beginning of a profound meditation".

N.D.S.

Note: The material for this issue being very abundant, we apologize for not including reviews of all the

books and other interesting items received. They will appear in the coming issue.

Nihil obstat

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The Photograph on the Front-page: "The Mystic Mill", a high-relief in Vézelay Basilica. The two figures are Moses and Paul. One brings a sack of good corn and the other gathers the flour.

Photo, Roger Viollet, Paris.

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Current Topics: In the French Academy. French Jews in Israel. Young Israel. Archaeology.

Book Reviews: The Natural and the Supernatural Jew. Im Jüdisch-Christlichen Gespräch. Suddenness and Awe in Scripture. The Jew in the Literature of England.

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Photo, Roger Viollet, Paris.

"Christianity shares with us the mystery of our presence". This thoughtful remark by Mr. Arthur A. Cohen explains the urgent need for dialogue which is felt by both Jews and Christians in our time. It has been the subject of Rev. H. Cazelles' paper, continued in this issue, and it re-appears in the books on review.

Once again the tragedy of Germany and Jewry is being re-enacted for horrified readers of the daily press in the so-called Auschwitz Trials. The newspapers spare us no detail, so there is no need to revert to it here. But there are also comforting features in the Germany of today, some of which are presented in this issue.

March 1964.

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Our two Fidelities

A Catholic Point of View about Judaism

by Rev. H. Cazelles, P.S.S.
Professor of Scripture and Hebrew
at the Institut Catholique of Paris.

(continued)

2. Judaism as viewed by Catholics.

One important point on which our fidelities differ is the age-old issue of Law and Grace. We have seen that there is no opposition between Judaism and Christianity on the point of our ultimate goal: life everlasting. "Good Master, what shall I do that I may receive life everlasting?" said the young man who came to Jesus of Nazareth (in Mark 10:17-22). And Jesus: "Thou knowest the commandments." Though in the present case the young man was looking for something beyond the bare commandment, something aimed at both by the Qumranites and the Christian "sect", a perfect life in faith and union with God which the Law is unable to give, Jesus nevertheless refers him to Moses and the Decalogue, as to the normal condition. (The common view of Christianity, as will be seen below, is that man is unable to observe the Commandments without God's grace.)

This was, in fact, the Jewish teaching according to Philo, the Mekilta and the Rabba Canticle. (8) The God of Israel, unlike the nature-gods, consents to be united with man only on condition that he respect his neighbour, the latter's life and rights.

THE NEW TESTAMENT

This is also the teaching of the New Testament. In the Sermon on the Mount Christ insists on full observance of the Law and asserts the value of the Torah. "Do not think that I am come to destroy the Law or the prophets, I am not come to destroy but to fulfil. For amen, I say unto you, till heaven and earth pass, one jot or one tittle shall not pass of the Law till all be fulfilled. He, therefore, that shall

(8) Cf. Bonsirven, I. 253, *Judaïsme palestinien*, Meyer Sab, *Les Tables de la Loi*, principes et rites du judaïsme originel, p. 117, Paris, 1962, and E. Levinas' remarks on "Thou shalt not kill" in *Difficile Liberté*, p. 20 ff. J. Heinemann has collected important texts in *La Loi dans la pensée juive de la Bible à Rosenzweig*, Paris, 1962.

break one of these least commandments and shall so teach men shall be called the least in the Kingdom of Heaven" (Matth. 5:17).

Similarly the Gospel of John, although written after the break between the two communities had occurred, (9) refers to the Law: "The Scripture cannot be broken", and in the Prologue the Law is described as a gift of God and in a sense as the first of all graces (10): "The Law was given by Moses, grace and truth came by Jesus Christ" (1:17).

Nor does Paul say anything to the contrary, in spite of what may have been read into his teaching. The Law is not cancelled in the legal sense, (11) says Paul: "Do we, then, destroy the law through faith? God forbid! But we establish the Law" (Rom. 3:31). The Law is a light and a lasting one, but its brilliance is, as it were, merged into another more resplendent, the light and the power of the Spirit of Christ, which enables man to resist temptation. "The Law itself is holy", Paul affirms, "the commandment is holy, it is just and good." It is spiritual", he goes on to say (Rom. 7:12-14) in line with Ezechiel (36:25) announcing "clean water to be poured out", and a new heart and a new spirit that will cause the people to walk in the commandments and to keep the judgments. Nor is there any abrogation of the Law to be read into Ephes. 2: 14, 15, where Christ is seen as "breaking down the middle wall of partition, the enmities in the flesh, killing the enmities in Himself He preached peace".

Yet Paul does point out two different interpretations of the word, "Law", which brings us into the thick of the argument. Paul considers certain aspects of the Law as outdated. One: the mere condemnation of the sinner, (the punitive aspect, as in Rom. 7); the other: the restriction to one particular people, (the Law being to the Jew much what the conscience is to the pagan, Rom. 2: 14). Paul rejects this distinction. To him, as to other rabbis, the Law is something more than the legal structure of the Jewish people.

(9) The expression "the Jews", (which seems to imply an opposition in John's Gospel,) seems to have a local significance: "the people of Judaea" 3:22,23 and 4:21 ff. including the religious and national data of the inhabitants.

(10) "And of his fullness we have all received: and grace for grace". According to a recently discovered fragment of Sir. 26:15 (Targum 29. 1959-60, p. 133) it is to be read "grace upon grace", if the Greek did not have "epi" instead of "anti", (as in Philo, De Posteritate Caini, 145) which leaves the problem unsolved. However, see also the *Grammar of Biblical Greek* by Abel: "anti" means "in exchange for", with an idea of succession.

(11) Some of the prescriptions may have been cancelled by others, as in the Old Testament the prescriptions about the slave of Ex. 21:10-11 were cancelled by more complete ones in Deut. 15:12-18. In this sense John 5:18 can say that Christ "breaks" the Sabbath.

THE COMMON CHRISTIAN VIEW

To the Christian the Law is first of all an expression of the Will of God and the normal activity of man. God, the Creator of Heaven and earth, made His will known to a certain people which He intends to lead through history to eternal happiness. Far from contradicting this the Christian is being taught this way of life in his catechism in the shape of the Ten Commandments. Moreover, he sees a proof of its Divine value in the fact that through the Torah the Jewish people has survived from generation to generation. On the other hand, we think that Jesus of Nazareth has made the Will of God clearer to us and has poured out the gifts of the Creator more abundantly than Moses and his successors could have done. To the Catholic Jesus Christ is the living Person Who assumes the Torah in Himself. Thus Judaism bears witness not only to the Torah, but also to Jesus Who, as a Jew, lived under the Law, brought it to perfection and made its light shine to the Nations.

We say, (with St. Paul), that "the advantage of the Jews is great in every way. First indeed because the words of God were committed to them" (Rom. 3:1-3). But we do not believe that we would find in Judaism sufficient power of life to enable us to fight sin and temptation. There is a power of evil, (the "Yetzer Hara" to use the rabbinic expression,) which weighs us down and is difficult to overcome.

The other aspect we rejected with Paul, (which further increases the difference between the two interpretations) (12), is the restriction of the Law to one people, thus separating it from all the others. We are of the opinion that many commandments contained in the Torah were practical applications of its principles **to a given nation in a given phase of history**. For instance we do not believe that circumcision is necessary to be faithful to the Law. It was not prescribed by Moses, but to Abraham. In fact, Moses was submitted not to this but to a different rite altogether, (Ex. 4: 25). Peter and Paul therefore would not bind the faithful to Jewish laws as a condition for sharing in the Law of Christ.

On the other hand, I would stress that they had no intention of de-nationalizing those who were of Jewish descent. St. James of Jerusalem and his Christian community were models of obedience to the Torah according to the rabbinical interpretation of their time. Paul submitted to a vow when he returned from his third journey, and Peter insisted on being faithful to the dietary laws.

(12) About the Popes' veneration for the Torah, see F. Wasser, in *The Bridge* IV, pp. 274-293, New York, 1962.

The problems raised by this status of "unity in diversity" were discussed and settled at the Council of Jerusalem, around the year 49. We might say that a Jew would be expected to be faithful to the Jewish law of the Torah much as an Englishman or a Frenchman submits to the English or the French law.

FROM ALL NATIONS

The people of God, (as we see it,) was made up of "the remnant of all nations", of those in the midst of nations who live in the faith. Through this faith God pours out His love on the earth by kindling the life of His Spirit in believers who receive Him in truth. The remnant of Edom, (in the words of Amos the Prophet,) has become the possession of the remnant of Israel, Christ and his Mother (Amos 9:12). But we, Christians, do not feel quite happy when the Jewish community or the Jewish State, consider that one can more easily be an atheist and a Jew than a Christian and a Jew. This raises doubts about the value of such an interpretation, for it places circumcision above the dialogue with the God of Abraham.

Judaism, therefore, appears to us as an interpretation of the Torah which has protected the survival of the Jewish people through the ages, preserving the Scriptures and the Prophets; at least through the Middle Ages. According to this the Torah is a code of law. The school of the Pharisees has protected it by means of a hedge of prescriptions. This was recently recalled by Mr. E. Levinas (13) who remarked that the atmosphere of the Talmud imparts to the reading of the Bible a definite contact, thus saving it from vagueness. Yet the bulk of these customs appears to us inadequate, neither practicable in a modern State, nor in agreement with the letter of the Scriptures. While we respect Rabbis such as Akiba as great masters, we would not commit ourselves to this type of observance. But we have no objection to legal guarantees being given to such a way of life by the State just as, (perhaps better than,) the Popes have done in the past as temporal sovereigns of Rome.

3. The Image of Christianity we can give the Jews

How is it possible, then, to offer an interpretation of Christianity which shows it to be really true to the Torah? To us, as to Rabbi Akiba, the Torah is the Word of God, and Christ in St. John tells us that Scripture cannot be broken. "Is it not written in your law:

(13) Cf. *Difficile Liberté*, Albin Michel, 1962.

I said you are gods", He remarked, referring to Ps. 82:6. However, here we cannot do without some historical and exegetical data.

Let us go back to the time when Paul arrived in Rome, about A.D. 61. He was welcomed by the Jewish community, some of whom were Christian, some not, and he called them his brothers. When he met the elders he was told that they wanted to hear about that "sect" which met with contradiction everywhere. This means that the Christians were then merely a sect among other sects. As a matter of fact through the intervention of Gamaliel I in the Sanhedrin around 30-35 A.D., (before the death of Stephen,) the Christians had been granted a certain status. They observed the Law, attended Temple and Synagogue services, but acknowledged Jesus of Nazareth as their Master. The situation deteriorated in 62 when James was beheaded by order of the High-Priest, Anan; 64 being the year of the great fire of Rome. The Christians were blamed for it, "out of jealousy", said Clement. The situation is not very clear; some say this blame emanated from the circle around Pöppaea (14); some say among Christians themselves. In any case, from that time forward Christians were no longer regarded as Jews. While Judaism had been declared "religio licita", the religion of the Christians ceased to be lawful. In 66, the Jewish revolt broke out in Judaea; the Christian community fled to Pella, and the revolt was blamed on them as treason, (although one might argue that Johanan ben Zakkai leaving Jerusalem hidden in a coffin took a similar course) (15).

I wonder if Judaism would not make a highly significant move if it reverted to things as they were in the year 61. This would mean considering Christians not as apostates (16) of the Law but simply as a sect among others; (Acts 28:21) a sect with its own interpretation of the Torah just like other sects in New Testament times. There were many of these and there were dramatic oppositions between them. During the siege of Jerusalem John of Giscala's Zealots put the High Priest to death. Following Gamaliel's example, the Jews of today need not admit the Christian interpretation of the Torah, but they should not regard it as a breaking away from the faith of the Patriarchs and Moses.

Today it is easier for us to understand the line taken by the Pharisees after the fall of Jerusalem in 70 A.D. They found themselves in a quandary between contemporary Graeco-Roman culture, the Sadducees, and the many dividing forces which threatened to tear

(14) Fl. Josephus (Life III, 16) seems to suggest that the queen's Jewish friends were jealous of the Christians.

(15) J.J. Neusner, *A Life of Rabbi Yohanan ben Zakkai*, Leiden, 1962; pp. 114. ff.

(16) Cf. the judgement rendered against Fr. Daniel by the Israel Supreme Court, *Evidences*, Jan.-Feb. 1963, p. 23-40.

the Jewish people apart. If they wished to defend themselves as a people with institutions and a faith they could do so only by legal, rabbinical interpretation of the Torah. This had been recognized as Law earlier in the Persian Empire. It could be submitted to the Romans as something like the Law of the Twelve Tables. In trying to eschew the issue, the Sadducees took to scepticism, the Essenes to apocalyptic dreams; the Herodians to servile submission and the Zealots to gangsterism and murder. Rabbinism had the best chance to preserve the spirit, the structure and the life of the people in the Roman Empire, and it kept it throughout the Middle Ages and also in Persia. But it was unable to resist Islam in Mesopotamia. One may ask whether this interpretation, by means of 613 commandments, has a chance to overcome a new crisis in civilisation, now that religious thinking is becoming less and less legalistic. After all, the teaching of Rabbi Akiba and the Pharisees may not be the **only** interpretation of Judaism.

As has been said above, Christianity had adopted for centuries the historic vision Judaism had taken from the Bible. But the Church has had to make a drastic revision of certain interpretations which appeared as traditional and were so only in appearance. Modern Biblical studies introduced more balanced appraisals by taking into account the findings of historical, philological and archaeological research. And this resulted in a more realistic and concrete explanation of the Pentateuch. For one thing the 613 commandments, far from representing a consistent whole which had been prescribed all together, rather bear witness to the social, political and cultural evolution along which Israel defended its faith in the God of its Fathers, the faith of Moses, throughout the ages. On the other hand, the history of Israel is not co-extensive with world history from the origins. The people made its appearance roughly between 1800 and 1200 B.C. among existing empires and cultures.

A COMMON TASK

There seems to be a call for a common task to be approached by both Judaism and Christianity, a call to study together the implications of the Torah, as a manifestation of the God of Abraham amid the historic development of the nations, since both communities go to the Torah and the Holy Books to find the witness of the Living God and His will about man. Such work has been started, and I was hoping to find an approach in Martin Buber's book, "Two types of Faith" (17). But Buber seems to have followed Bultmann's interpretation of the New Testament which considers faith only as the

(17) London, 1951.

acceptance of truth. At it happens, it is the Jewish type of faith we, Catholics, practise by regarding the faith as a personal contact with Him Who Is before our own acceptance of His Word (18).

TWO FORMS OF FIDELITY

Let me conclude by affirming that while we, Catholics, regard Judaism as an authentic form of fidelity to the Torah and to the God of Abraham Who revealed it, we have some doubts about the validity of this interpretation in view of historical fact, and we are not sure of its efficacy to ensure fidelity to the Torah against the forces of the world, the forces of sin and the forces of life. While we do not dispute the Jewish community's right to use this interpretation, we also think that Judaism cannot dispute the authenticity of our own i.e. that the teachings of the Sermon of the Mount are the final perfection of the Torah as fulfilled by Christ Who assumes the curse of sin and grants us life. While we are convinced of the divine privileges granted the Jewish people, of its witness to the message of Moses and of its right to live among the nations, we feel that in the face of the unbelief growing among the nations, it is Judaism's duty, in its own interest, to acknowledge the Christian not as an apostate to the Torah but as a man who finds in the words and actions of Jesus of Nazareth what he needs in order to be loyal to the just and holy principles, which underlie the Torah. While we admire those who strive to observe it, the Torah such as it is being expounded seems to us too heavy a burden for the weakness of human nature.

This is how I would define a line of approach, not a subject for polemics. Far from closing the debate at this point, let us hope that, while each of us remains faithful to his own tenets, we can find here a few facts which will serve as a means of widening debate and developing true dialogue.

(18) But the work has been started by Professor Flüsse at the Hebrew University and Professor Blumenkranz in France whose remarkable studies are known. Cf. *Juifs et chrétiens dans le monde occidental*, Paris-La Haye, 1960. Also I. Katz, *Exclusiveness and Tolerance*, Studies in Jewish Gentile Relations in Mediaeval and Modern Times, Oxford Univ. Press 1961, with an interesting review by G. Vajda in *Riv. Hist. Rel.* CLXIII, 1963, pp. 83-87.

The Sabbath and its Celebration

according to ancient Jewish Sources

by Kurt Hruby

(continued)

THE CELEBRATION OF THE SABBATH

The previous explanations only "set the stage" for a description of the celebration of the day. It is a "Hallowing" a "Sanctification", as we read in Exodus, 20:8, (practically repeated in the same terms in 31:14, 35:2 and Lev. 23:3 and Deut. 5:12). According to the Jewish numbering of the decalogue it is the fourth commandment.

The Preparation.

This is considered very important. It must be worthy of the Sabbath and it should practically take up the whole of Friday, which is usually named "Erev-Shabbat", i.e. Sabbath-Eve. One must rise early to do the shopping and spend more money on it than usual. It is a "mitzvah", (a good work,) to take part in this preparation. The women bake the bread and everyone washes and bathes and puts on his best clothes. The table is laid with two loaves in memory of the manna which fell in double quantity on the Friday and, by the time of afternoon prayers, any work should be suspended.

The kindling of the Sabbath lights is the important task devolved upon the women, who are not bound to the other observances. The blessing, which is pronounced with hands held against the light or over the eyes, is the following: "Blessed art Thou, O Lord our God, King of the Universe, who hast hallowed us by thy commandments and commanded us to kindle the Sabbath light." The light is to be kept burning during the whole meal. Some scholars say there should be two for the two words of the commandment: "Remember" the Sabbath, and "Observe" the Sabbath,

The Inauguration of the Sabbath.

This took place normally at the Synagogue. The prayers were shorter, The Amidah, (or Tefillah,) which counts 19 Blessings has only seven on the Sabbath, a central blessing taking the place of the thirteen week-day petitions. The Sabbath is associated with the work of Creation by a reading from Gen. 1:2-5, and with the remission of sins through the sacrifices of old.

Kiddush, the blessing over wine, is said to have been instituted by the Men of the Great Assembly. The prayer is very ancient. At first it formed the central part of the Amidah. Later it was said over a cup of wine at the synagogue for the passing guests who slept and ate in the synagogue building. Still later the blessing of the cup was transferred to the Jewish home where it forms the beginning of the meal. Jewish scholars have always discussed the problem whether Kiddush might be celebrated at the synagogue or not. The only matter specified for blessing is the wine. Bread in the shape of two loaves was added later. But the important point is that the women were bound to this observance. (During the blessing of the wine, the bread must be covered, because, says tradition, the manna was covered with dew on both sides.)

The Sabbath being, according to the prophets, a day of gladness and delight, it is essential to keep it as a festival. Everybody is bound to partake in three meals, and a poor man should borrow rather than go without a proper celebration. "Two angels, a good and an evil one", says the Talmud, "accompany every man as he returns from welcoming the Sabbath in the Synagogue. If the good angel finds the lights kindled and the table set, he says: "May it be God's will that the next Sabbath be as this one", and the evil angel has to answer: "Amen".

The Celebration of the Day.

This is the day, par excellence, the day consecrated to prayer, study and good works, as is evinced by contemporary writers, Josephus and also Philo. Being a philosopher, the latter calls this "a holy day set apart for the building up of the spiritual element in man". The Tosefta tells how the Sabbath was spent in Jerusalem in Temple times, probably at the time of Christ: A man rose early in order to be present at the daily sacrifice in the Temple. Thence he directed his steps to the Synagogue to pray, and then to the Beth Hamidrash, the House of Studies, to learn. He would return to Synagogue for the Mussaf (additional) prayer and thence to the Temple for the Mussaf sacrifice. He went home for his meal, and

after that he returned to Synagogue for Mincha, the afternoon prayer, and thence to the Temple for the sacrifice. Thus his time was practically spent between Temple, Synagogue, and House of Studies. Sacrifice was offered in the Temple, and prayer was said in the Synagogue.

Temple Services. Apart from the perpetual sacrifice offered every day, there was a Mussaf, an additional one, on the Sabbath, as set down in Num. 28:9-10. The Hallel was replaced by Psalm 92, the Sabbath psalm, with its emphasis on the creation and the glory of the Creator (4). For Mussaf, the Levites would sing the Cantic of Moses, (Deut. 32:1-44) divided into sections. For Mincha, more passages of the holy books were sung, and after each section the trumpets would be sounded and the faithful would fall prostrate to adore.

Synagogue Services. Here the usages are only approximately known, the sources being uncertain. There were certainly more psalms on the Sabbath than on weekdays, and the "Sh'ma", (Hear, O Israel,) was included with blessings before and after. Again the Amidah had its central blessing for the Sabbath as on the night before. The Mussaf service, in relation with the additional sacrifice, naturally underwent alterations after the destruction of the Temple. Regarding Mincha, the afternoon prayer, traditions are more recent. Probably a late evening prayer was added.

Havdalah - Outgoing of the Sabbath.

This is the principal ceremony on Saturday evening, a counterpart of the Kiddush. It established the distinction between the holiness of the Sabbath and the secular days, between Kadosh and Chol. Every man was given a second soul on the Sabbath and there was grief in parting with it. Havdalah was instituted by the Men of the Great Assembly, and it seems to have followed similar developments to Kiddush. It had first been inserted in the Amidah prayer. Later it became a distinct rite celebrated over a cup of wine at the end of evening prayers. By the end of the 3rd century A.D. it was probably part of a meal in the Jewish home.

Havdalah consisted of three parts: The blessing of the spice-box, which affords by its fragrant smell some comfort to the Jewish soul at the departure of the Sabbath, is said in the following words: "Blessed art Thou, O Lord our God; King of the Universe, Who createst divers kinds of spices." Then hands are spread towards the

(4) The Catholic Church has preserved this psalm and the Cantic of Moses, for the Saturday morning hour of Lauds: (1st and 2nd schema)

light of a plaited wax-taper, then drawn back with the words: "Blessed art Thou, O Lord, our God; King of the Universe Who createst the light and the fire". According to legend, Adam after his creation on Friday night, had the sun shining over him all day. When the sun set on Sabbath evening God taught him to make fire by rubbing two stones. Finally comes the blessing of a cup: "Blessed art Thou, O Lord God of the Universe, Who makest a distinction between holy and profane, between light and darkness, between Israel and the heathen nations, between the seventh day and the six working-days. Blessed art Thou, O Lord, Who makest a distinction between holy and profane."

(To be continued)

A Pope, a Jew and their Dream of Peace

From a Broadcast on Edmond Fleg, 1874-1963

by Léon Algazi

"Make peace, Holy Father, proclaim aloud thy peace... This outcry was quoted during the "Sh'ma Israel" broadcast of January 3rd in Paris, as a most moving and unusual tribute paid among many others to the memory of Edmond Fleg (who died on October 15th 1963). It needed an artist's touch and the heart of Fleg's old friend, (who is also one of the promoters of the Jewish-Christian Friendship) to combine this with discreet and tactful homage to the present Pope on the day before he started his pilgrimage. Mr. Léon Algazi, the author of this programme, has been good enough to permit his talk to be commented upon and quoted. Thus we can thank Edmond Fleg for re-introducing in his unimitable manner many Christians and many Jews to their common Biblical heritage.

The subject of Mr. Algazi's talk was a play, "Le Juif du Pape", (The Pope's Jew) first produced in Paris in 1925. It was intended, (wrote the poet in his preface) to stage the "drama of a great hope, as old as Isaiah", (and may I add, as new as Pacem in Terris). This hope is "the eternal dream of universal peace" which haunts together a Pope and a Jew. "Against them they have the Emperor, the King of France, the Ghetto and the Inquisition. The Jew saves the Pope and the Pope saves the Jew. Yet the peace is not saved and they part in the hope of better times when their dream will at

last be given the shape of reality. Although the play is not historical, the two protagonists have existed. It is a fact, that they met and shared for a time friendship and hope. The Pope was Clement VII, the Jew, Solomon Molcho."

The unfortunate Giulio Medici, elected in 1523, is known as a sad, irresolute, anxious figure whose reign has gone down as one of the most ineffective and disastrous in the history of the Church. It witnessed among other misfortunes, the rebellion of Luther and Zwingli; the divorce of Henri VIII and his break with the Holy See; the sack of Rome; the Cardinals' revolt; the Pope's captivity in Castle San Angelo and his flight to Orvieto.

Part of this background is suggested in the play which deals, however, with a less notorious episode, that of the half legendary figure of a Portuguese Marrano who was inspired by David Reubeni's messianic dreams and who took refuge in Rome. He suggested to the Pope an alliance of Christians and Jews who would set out to deliver the Holy Land from the Turks. He also announced the coming of the Messiah and the peace of the world. He enjoyed the favour and confidence of the Pope but was hated by both Christians and Jews. The latter denounced him to the Inquisition and had him condemned in the synagogue. In spite of the Pope's efforts to save Molcho he was burned at the stake at the request of the Emperor Charles V.

The Pope's portrait is certainly idealized but, as the author points out, all the episodes are in keeping with the spirit of the times; none is unlikely. For instance, despite popular antagonism, "the Jews, protected by the dogmatic teaching of the Church, lived nowhere more sheltered than in the shadow of the Vatican." The Jew is the Pope's physician and this too is in keeping. Clement contrives to substitute another condemned man for Molcho, who appears alive in the Vatican. Such things were done in those days.

"The messianic ideal is alive on both sides" says Fleg. It prepares us for an era of peace upon earth among men of good will, and in this hope, he thinks, so many nations in distress can be united. Israel and the Church can meet without either giving up her own creed. "The drama of peace" is one whose outcome torments the conscience of all mankind and both history and legend, Christian and Jewish thinking, justify the poet giving it a proper setting in the Vatican and in the Ghetto of Rome.

An old story and a haunting dream! Yet the story is true to history and the dream is deeply rooted in our own hearts. "Such trends" said the speaker, "are not only prophetic, they are fittingly remembered in the early days of January 1964". But then the choice of his subject itself was prophetic, that day. Only two days later, with the ring of "Pacem in Terris", still in our ears we heard, at

Megido and Jerusalem, about "the swords being beaten into ploughshares" and a Pope wishing "Shalom" to the People of the Covenant.

Two tableaux in this play are historical evocations of the life led by the Jews of Rome. One at the Coliseum is an encounter, on his Coronation Day, of the Pope's procession with the Rabbi of Rome. The Rabbi offers the Pope the Hebrew Bible and exhorts him in liturgical terms to keep the Law of Moses. The Pope reveres the Law, but he will not accept the Jewish interpretation of it. At this point Molcho steps out of the crowd with his dramatic appeal: "Make peace, Holy Father, make peace, between thy sons at strife; make peace, proclaim it aloud and be thou the peace." (1) Throughout the play the poet shows the Jewish people turning to the Pope for protection. This too is history. In another scene Molcho is being tried by his own brethren in the synagogue, both for his messianic hopes and for his dreams of peace with the Christians. He refuses to recant. So he is solemnly cursed, buried in casket and shroud, and finally given over to the secular arm to be burned at the stake.

The messianic hope is one of Fleg's familiar themes. He was struck by the fact that the expectation of Him-who-is-to-come lives in the hearts of both Christians and Jews. "He has not come", says Molcho, "but I wait for Him to come". "Indeed He came", replies the Pope, "but I wait until He come again". "They all want to know if I saw the Messiah", remarks the wandering Jew, "or if I am still in search of Him according to the prophecies. And lo! you are both waiting: Thou, that He may come, and thou that He may come again. Yet whether He come or whether He return, is it not the same peace you ask of Him? Both of you hold out your hands, both of you wait longingly; the love you long for is the same. What does it matter then? From this shore or from that, Oh! make Him come. Oh! make Him come!"

However, some of the main themes which recur as in counterpoint may not be in keeping with a Renaissance Pope's mentality. But they were in the Edmond Fleg's mind some forty years ago, and have a strikingly familiar ring to our own ears. There are the Pope's terse, almost sullen, replies to the Cardinals who plan pomp and rejoicing for his coronation: "No banquet"! says the Pope. "I shall not ride, but walk. No soldiers in my escort." And very calmly: "I know not if the Pope will give the Christian leave to bear arms against another Christian." His concluding words are: "I will do my best for the world to be saved."

There is the Rabbi's renunciation of persecution of every kind:

(1) The quotations here made do not claim to be accurate renderings of the French verse, a feat the present writer is quite unable to perform.

"Whoever persecutes another, it is the Lord Himself he persecutes. When thou, the just man, oppressest the just, when thou, the wicked one oppressest the wicked, or when the just ill treats the wicked one, whoever thou art, if thou persecutest another, it is the Lord Himself thou persecutest."

There is Solomon Molcho's vehement vindication of salvation for all, in the face of the Synagogue leader's narrow bigotry. He reminds them of prophetic sayings: "It is written", he says, "let the just assemble, ... open the doors to their race, ... let their voices intone a canticle to the Lord, and, O Lord, O Lord, give Thy grace to the just, ... not only the just of Israel, but all the just men to the heart of the Eternal. For the son of Japhet, Cham or Ismael, ... be he a just man ... is worth a son of Levi and a son of Israel."

Let us end with part of the concluding scene between the Pope and Molcho: "Thou hast saved my life, my son", says the Pope, "and I saved thine. Alas! neither of us hath saved a thing dearer to God than my life and thine. Indeed we are saved, yet everything remains to be redeemed. One day perhaps, beyond the wars of the world, peace will take the name of a Pope of Rome. One day perhaps, to raise up the world Rome and Jerusalem will link hands together. One day perhaps, before the end of all things comes, God will make one man out of all human kind. It is too soon! too soon for us to tread the same path towards that day. Farewell, my son! Climbing the steep mountainside in that unspeakable hour, let us take two separate roads to meet one day in the bright sun. My safe-conduct saved thee in every place on earth. For thy wanderings I ordered everything prepared. Let us unite and yet be separate, travel together, yet we must part."

"How long a pilgrimage", sighs Molcho, "from place to place, from age to age, from labour to labour! One thinks one has arrived: and lo! the end is but another start towards another journey! We must walk on, although in solitude, and if we fall, rise up again, and never grow weary of any weariness. However long the road, the light is at the end. Let us, then, travel towards that day, whispered perhaps in darkness haltingly, that future day remembered by today! Each hour of the night makes it a prophecy, the darkest night is but the dawn to come."

Dr. Alfred Wiener

(1885-1964)

The founder of the Wiener Library, Dr. Alfred Wiener, died on February 4th, four years after his retirement from active directorship. His name and work have often been mentioned in this magazine and are well-known to our readers. (1)

A scholar, trained in Berlin and Heidelberg Universities, and cultured in Jewish theology and Oriental languages, Dr. Wiener combined ancient world culture with practical modern pursuits. He contributed to building up the Haifa Technion in its early years. Between the two wars he worked with the Central Council of German Citizens of the Jewish Faith in Berlin, when he started an extensive information service. But the advent of the Hitler era gave his work a new direction. His office was first transferred to Amsterdam as "The Jewish Information Centre", and thence to London where it was given its definite name, despite the modesty and the protests of its founder. It became the main source of information for the press and governmental services during the war. With the dual training of his Jewish background and universal spirit, Dr. Wiener was also "a lover of books and a lover of human beings", (to quote Dr. Eva Reichmann.) To these gifts he united a shrewd appraisal of realities and an understanding of political problems. From the start he had sensed the deadly nature of the Nazi doctrine; its brutish savagery guided by immature brains and mythological dreams and its danger to the values of civilization and humanity, dangers which threatened to extend far beyond the Jewish cause. For years, Dr. Wiener warned and warned, addressing messages to the world, to governments and leading organisations. As his voice was unheeded he set to work to collect evidence by canalizing and filing information, surveys of literature and reports. Some of this is invaluable today; historians and students have recourse to it.

His activities and pursuits in England brought together Dr. Wiener and Mr. Leonard G. Montefiore, (whose biographical memoir is reviewed in another part of this issue.) Very different in physical appearance and speech, and no doubt, also in character, these two men were united in deeper things: scholarly gifts and tastes, a deep attachment to their people and its heritage, and warm sympathy and love for mankind. Both were noted for a

(1) Cf. *The Jews and Ourselves*, Vol. I, No 8, 1960, No 9, 1961-2 and *Sionian Digest* of December 1956-7. Also: No 10 pp. 3. and 89, an article by Mr. Aronsfeld on the Wiener Library's Catholic Interests.

kindly approach, pleasant humour, witty conversation and undaunted hope in the future, in spite of very sad experiences of human wickedness. "To both," (as Mr. Aronsfeld recently expressed himself,) "Judaism was not a narrow thing, separatist and inward-looking, but rather the broad, the sweeping cause of the brotherhood of man".

Let us quote from Mr. Montefiore's tribute to his friend in 1955: "Dr. Wiener is no scholar in a tower of ivory. His is no fugitive and cloistered virtue. At the age of 70 he is an enthusiastic and cheerful traveller ready to renew links with the country of his birth, ready to forgive, though not to forget, the tragic past. But he is no starry-eyed idealist. He nourishes no illusions except perhaps about the millionaire who will one day appear and endow the library! The Wiener Library is never a dull place; neither is it remote from life. Questions received at the Library are of many kinds because combined with the library is the office of Jewish Information. So it happens that one day we may be asked about some Obersturmbannführer or some anti-Jewish decrees and the next about the best place in London to procure kosher sausages! There was even an occasion when a young man rang up and said he wanted to get married, so would the Central Information Office set him on the right road towards this laudable end? »

Dr. Wiener's passing is a great loss to the Wiener Library and to its staff to whom this magazine owes so much. To them and to Dr. Wiener's family we extend our heartfelt sympathy in their sorrow.

Monumenta Judaica

"Not by might, nor by power, but by My Spirit, sayeth the Lord of Hosts". This text, which faced the visitor entering the Cologne museum, seems to convey the aim, and sum up the whole idea, of last winter's exhibition, Monumenta Judaica.

Sponsored by the City Council, and supported by Jewish-Christian societies and various religious bodies, this undertaking was intended to honour Judaism and Jewry, especially the 11,000 citizens of Cologne who fell victims of the Hitler persecution and all their companions in suffering. "It aimed", wrote the Hamburg paper, 'Die Welt', "neither to accuse nor to atone, but simply to reveal the truth, to teach and educate"; by showing the history, achievements and spiritual values of the Jewish people it served mutual understanding. A committee of experts and scholars, headed by the Rector of Cologne University, began this unique task

two years before. Some preparatory work done by a Cologne Rabbi, Dr. Adolf Kober in 1925, and the "Synagoga" exhibition in Recklingshausen in 1961, may have given suggestions. However, this is the first time such a comprehensive study on such a vast scale has ever been achieved. Over 200 museums in Europe and America, including the Vatican and Israel, generously lent some 2,200 exhibits. These filled the vast premises of the Cologne Zeughaus near the Roman wall which had been emptied for the purpose.

The first impression was one of simple grandeur. In the entrance hall on a vast panel with a large embossed metallic inscription stood the above quoted passage from the prophet Zachary and under it a moving tribute to the Jewish People, its unique election and its tragic destiny. In front stood a beautiful, 5 ft, 11-century menorah from a German Cathedral. Visitors were conducted round twice daily and each tour took two full hours. But one had not then by any means, seen everything. One could browse through those large rooms for days. There were three main sections, framed by two additional ones. The first, and by far the most important, was a survey of the political, legal, social and economic history of the Jews commencing from the time when they settled in the Rhineland in the wake of the Roman armies. It led through comparatively unmolested times to periods of oppression, persecution, exile and ghetto-life, and over centuries of enlightenment and assimilation to the recent holocaust. A second section was devoted to the Jewish contribution to art, literature and scholarship and also to science and medicine, with portraits, books and biographical items. The third, described the spiritual life of German Jewry, from its early beginnings to 1945, with the most beautiful collection of Bibles and prayer-books, some of which were priceless, illustrated, mediaeval manuscripts. Invaluable Hebrew manuscripts and some 400 mediaeval charts testified to mediaeval life in Christian surroundings. There was a model of the Jewish quarter of Cologne, and the oldest document, dated 321 and lent by the Vatican Library was most interesting. It was a letter from the Emperor Constantine to the decurions of Cologne, regarding the treatment of the Jews.

Two themes, described as additional, were treated in the first room and the last. One showed inspiration of Old Testament themes as embodied in Christian art, from stained glass windows to chalices and vestments. The root of Jesse, the sacrifice of Abraham, the priesthood of Melchisedech and the vision of the Holy City reminded us of the common origins and affinities of Church and Synagogue. The other filled a very long hall with some 600 colourful and fascinating items on the Jewish Year from various parts of Germany, but restricted to the Ashkenazi rite.

They gave an idea of Jewish daily life in the home and the synagogue. Out of many artistic, precious or quaint objects, one remembers particularly, a Seder table ready for a meal; a marriage canopy; the small rural synagogue of Horb, dated 1735, and a complete wooden Sukka of 1825 decorated with paintings inside.

Let us hope that the Exhibition's educational aims have been attained among old and young. Parties of senior school-children were being taken round and instructed about Judaism and Jewry. Nor were they spared the awful truth. While they listened in silence they must have shared our mixed feelings of admiration, horror and astonishment. The whole enterprise was an act of truth and justice and was a credit to Jewry and a credit to the city of Cologne. "Tolerated and beaten, esteemed and persecuted again, the Jews have lived through German history and suffered it", wrote President Luebke in his message.

The "Allgemeine Wochenzeitung der Juden in Deutschland" describes the opening ceremony when visitors were greeted by the Mayor of Cologne, and Dr. E. Gerstenmayer, President of the Bundestag, (himself a former camp-inmate,) formally inaugurated the Exhibition. Dr. Gerstenmayer recalled the responsibilities of the Christian world and the co-operation needed to improve mutual relationship. He also mentioned the need for establishing normal diplomatic relations with the State of Israel. The city had invited some of its former citizens now living abroad, and a mission from Israel brought a message from Professor Hugo Bergmann of the Hebrew University. The President of the Council of Jews in Germany recalled the duty of educating future generations without prejudice. "If the young understand the word of the prophet about the victory of the spirit," he said, "then the exhibition has achieved its aim."

GERMANIA JUDAICA

Temporary rooms on the premises of a municipal building in Cologne contain the offices of a Library founded in 1958 under the name of "Germania Judaica." It is the Cologne Library containing the history of German Jewry in the last 1500 years and is directed by Dr. Jutta Bohnke-Kollwitz and Mr. G. Derendorf.

The Library was founded because the public is not sufficiently informed to stem ever recurring waves of prejudice. Its task is to spread true knowledge and it laid down the following five points:

- a) All works on the history of Jews for 2,000 years, but more especially since the emancipation, are under consideration.
- b) Publications: a Quarterly, articles and book-reviews,

c) A card index is at the disposal of universities, schools, technical colleges, societies for Christian-Jewish co-operation, educational institutes. Advice is given free. Promoters, and friends in Germany, decide who is to be accepted as a member.

d) The Library works in liaison with seminars, colleges of law and educational academies. It suggests themes for discussion and accounts.

e) It tries to promote chairs for teachers in the universities.

The basic idea is that it is more important to provide a good presentation of Judaism and Jewry rather than simply to fight ingrained prejudice.

The rooms are pleasant and the reception is courteous and kind. Most of the Library's 5,000 books and documents are on German-Jewish subjects; but there is a stock of basic material which will grow and expand. Separate lists of the catalogue come out with the periodical, (also named "Germania Judaica," two or three times a year.

The library has, of course, contributed to the arrangement of the exhibition held in the Zeughaus last winter and has established a special reading-room with shelves full of interesting material for visitors. On January 30th a lecture was given on "Judaism seen by the younger generation".

A Martin Buber Institute as part of the faculty of philosophy will be created at Cologne University this year and in Hamburg there will be an Institute for research into the history of the Jews in Germany headed by Professor H. Rengstorff of Muenster.

A UNIQUE ACHIEVEMENT REWARDED

The Leo-Baeck Award, founded in 1956 by the Central Council of Jews in Germany, was awarded last year to Dr. Franz Roedel of Jetzendorf, near Munich. (1) After studying theology and philosophy, history and pedagogy at Munich University, Dr. Roedel was ordained a priest, and he carried his liturgical and musical studies further until he was awarded a doctor's degree in philosophy.

He began to build up his research centre for Jewish questions in the early twenties and he has devoted his efforts to this since

(1) Cf. *The Jews and Ourselves*, Vol. I. No 11, p. 84.

the fall of the Third Reich. As the founder and director of this Institute he is known through his lectures and publications on subjects of Jewish-Christian relationship.

This award goes, without regard for religion, and nationality, to persons whose achievements, motivations and personal qualities deserve distinction and justify hopes that they will perpetuate Rabbi Leo Baeck's religious zeal, his enthusiasm for spiritual learning, his philanthropy and humanity.

Christians too can congratulate, and thank, Dr. Roedel. In our time, when information centres crop up easily here and there, it is important to note that his was, at that time, very courageous spade work which might have led its author to concentration camp and death. It was carried on in the midst of persecution and inspired by pure religious ideals; it is above all a work of faith, hope and love.

A "Pax Christi" Pilgrimage

The German "Pax-Christi" movement recalls the following event as "an experience of a special kind". Their 1962 Whitsun pilgrimage had been given, as usual, a theme for discussion and meditation. That year it was to be on "Christians and Jews." A brief set of questions to answer, and directions to guide debates, was given to each participant, as they involved problems of an especially complex kind.

The South-German party had an easier task than others because their way led them to Eichstätt, where an exhibition of books, prepared by the Catholic Judaological Institute, awaited them in a youth hostel. There they found a choice of literature on basic religious notions and also on polemical writings, with plenty of catalogues and booklists to take away and also some cultural and liturgical objects.

Dr. Franz Roedel, head of the Institute, gave a short talk intended to implant some basic notions and to help in the solving of some thorny questions. He insisted on the following points:

A meeting between Christians and Jews, no matter what the subject of the discussion is, should always take place in a spirit of openness, justice and love.

The Institute's basic idea is that we must adjust our own consciences to the more enlightened views of social love and justice. There is work to be done and an enlightened liberal interpretation of the New Testament to be made on some controversial points. One of these is a guilt complex concerning the crucifixion of Christ. It should be viewed from the historical angle as a judicial murder case, in which only a small number of

men, the judges, were involved. This clears the whole people from any collective charge. The connection with the theological aspect can then be seen in a truer, more healthy light as part of the history of salvation.

Exaggerated artificial philo-Semitism is no good, for it is bound to open the way to latent anti-Semitism. But the accusation that the Jews have exerted a bad influence on German culture is completely unfounded. If there has been, and still is today, a harmful influence on German culture it stems much rather from lukewarm Christian circles and secularized Germans, than from the Jews. Jews, as well as non-Jews, are, of course, liable to succumb to the influence of atheistic propaganda. On the other hand, German-Jewish artists have given German art direction and impulse and have raised its standards so noticeably that the whole world recognizes it.

With regard to the present day, Dr. Roedel thinks people have, as yet, hardly learned anything from the awful past. Lectures and talks are not enough to improve the situation. If words are not followed by actions it is better that they should not be spoken. They are likely to be shattered against the typical, emotional and very dynamic substructure which feeds prejudice. Jews in Germany feel once more, that they are living in a Ghetto. In the past they used to call themselves "German citizens of the Jewish faith". Not so today; they are the "Council of Jews in Germany" "and this", (says Dr. Roedel,) "means more than we can readily digest. If we wish to bring a change into the situation we must be ready to act in a Christian and a humane manner in daily life and in every situation. It is the only means of surmounting the past."

A question period followed in which Dr. Roedel and Baroness von Werthern gave more explanations. Jewish literature, small editions of the Talmud and various pocket editions were freely consulted and skimmed through. Thanking Dr. Roedel for his introduction, the exhibition and his subsequent answers, one of the pilgrims remarked that all had now fresh ideas and points of view. She asked everybody to join in a Jewish prayer which she had just discovered in one of the books on show, a prayer especially well-suited for bringing together Christians and Jews.

Operation Galilee

An Interview with Rev. R. Braun, S.J.

"What is this, now?" said Fr. Braun as he was hitch-hiking from Safed to Acco, through particularly desolate countryside in Central Galilee. By the road-side rose a huge poster, 6 feet high and 12 feet in breadth, occupying a completely empty space. It read: "Here a city is being built, its name is Karmiel." About a mile further on another poster informed the passer-by of the same event. There was nothing else to be seen except a few water-pipes lying about. "Ah! but you wait and see", said the kind people who had picked the traveller up. "Eight years ago we were driving through an even more derelict part in the Negev with no sign of life except such a poster. It announced the city of 'Dimona'. We laughed aloud. What a good joke, we said, better call it '**Dimiona**', which means a day-dream! Well! today you will find Dimona standing there, a prosperous township of some 14,000 inhabitants, living, working, quarrelling about immigrants' problems, but begetting lustrous sabras who speak only Hebrew!"

This was part of a conversation with Fr. Braun, on his latest trip to Israel and the development area in Central Galilee.

"What exactly was your object, Father?"

"To make a technical study of development areas. As editor of 'France-Migrations', I am especially interested in the social aspects of immigration. Last year, I made contact with the kibbutz type of settlement. This year, I have seen more of the 'Moshav Ov'dim', the cooperative village, which seems to me to have a better future."

"Is life in a kibbutz too difficult? I heard about hired labour now being limited and even eliminated because it threatens social culture."

"I think you need a real calling or vocation for this, apart from the fact that the notion of the kibbutz is in a constant state of development. At the start, the kibbutz was the answer for a special situation, collective and individual. There was an urgent need for building up the land economically and enabling it to feed and house

the hundreds of thousands of immigrants, by means of vast enterprises such as swamp draining, road-building, irrigation, afforestation, etc. Secondly the 'Olim', (the immigrants,) at that stage had left everything behind. They had no family, no means whatever, and were totally unprepared for a farmer's life. So they needed training and technical assistance at every stage."

"Was there any influence of marxist trends, as with the Russian komsomol?"

"I would not say that. It seems to me there is much rather a Semitic strain in the notion of the kibbutz. The Semite is much more inclined to lead a community life than is the Western middle class or peasantry."

"Semitic? Do you mean something like the Haburoth? ... or perhaps the Essenes?"

"I would not go back quite so far. But there is a strain of the Haburoth of old. The communities in Eastern Europe in their small Jewish quarters lived much more among themselves than we do in the middle class type of society. There is more mutual interest and help, they know one another, they will exchange and lend things more easily, etc."

"But you do think the Moshav Ov'dim has a better chance of developing in the future?"

"Definitely! Their way of life is more normal and economically balanced. The Jewish National Fund owns the land and lets a number of dunams to each family and a larger stretch of land to the community. The big tractors and other important agricultural implements are owned by the village and are being used by all. The produce is sold by the local managing committee and proceeds are divided among the members. Whatever has to be bought outside is acquired in cooperation."

"So they would not be free to grow what they choose?"

"It depends. Each family is allotted a number of dunams on which they produce what they like: vegetables, fruit, poultry for their own needs, etc. But the greater part of the land is being tilled collectively according to the best plans and methods. The men who work so many hours receive their share of the profit after the harvest is sold. Apart from the more normal economy, there is, of

course, a possibility of leading a family life with more independence and privacy than in a kibbutz, which many prefer. As I said, you need a sort of vocation to become a kibbutznik."

"Have you seen them at work in Galilee? What could you tell about the new development plan now being launched? Is it anywhere near the Holy Places?"

"No, this part lies north-west of Nazareth and Mount Tabor and south of Meiron, the tomb of R. Shimeon bar Yochai, which the students visit on Lag ba-Omer. I have worked in two moshavim in the valley of Sharon. But in Central Galilee, where I saw those posters, there is at present nothing at all. The place we drove by was completely bare and suggested an antediluvian cataclysm or an earth quake: huge boulders and stones lying about and in between the blocks were deep ravines or gullies, gutted of every particle of arable soil, mostly by erosion when there is torrential rainfall."

"Is the object simply to accommodate more immigrants?"

"There is certainly an economic aspect here, but there is more than that at stake. It has been defined as a demographic and strategic move. Besides widening the agricultural sector, they aim at a better distribution of the population. For this enclave is inhabited by 100,000 Arabs, and only 7,000 Jews; less than 10%. Thirdly, they are anxious to consolidate the strategic position and their security. As you know they have more frontiers than territory. The frontier lands need to be peopled and guarded and any risk of irredentism forestalled. That is why they find it necessary to reclaim Central Galilee."

"What does the project say?"

"It is a ten-year plan and will be put into action by the combined efforts of the Jewish National Fund, the Jewish Agency for agricultural settlements and the Government Ministries concerned. Ten million dollars will be invested on a 100-mile road network to connect the coastal plain with the hills of Safed; 35 farming villages; 7 rural centres, and 2 townships. This will be done in three stages: open the roads, clear the stones, (and that means extracting 10,000 tons of rock by the acre!) and plant vines and fruit trees. The old oak forests were reduced to bushland by centuries of neglect, erosion and goat herds. The Ministry of Housing will undertake the building. The farmers can reap fruit after a year or two, grow vegetable seed

for export, raise fur-bearing animals, such as mink and chinchilla, or undertake traditional hill-farming, poultry, sheep, etc.

The enterprise sounds enormous, but the Israelis say that deserts can be changed and bad soils improved. They have had operation Hulé, why not operation Galilee? It is a land where miracles **do happen**. This will be an excellent region for holiday makers and tourists. Karmiel is intended for artists. The climate is good. Besides they have now a generation of young men who like farming and are ready to exploit the land if given the means. They did not have them ten years ago, nor the excellent machinery now available: giant tractors, excavators and cranes. Arab labour could be used in the preparatory stages and perhaps in later settlements."

"Will this solve any of the Arabs' problems: poverty, unemployment, refugees, etc.?"

"As I said, they are the majority in those parts and ready for trouble. In fact any cultivated land there belongs to the Arab villages. But they live in very backward, almost mediaeval conditions, earn a very precarious livelihood using old wooden ploughs, with a donkey harnessed to a camel, drawing water from primitive wells. They are fellas, unprepared for any change. You must remember that Islam is more than a religion, it is a way of life, a form of society. The plan could, of course, help solve their problems, if they were ready to cooperate and cared to work. The Israel government has tried to get the Beduins to settle down in the Negev, but they prefer to roam about.

With regard to the refugees, I shall only say that one cannot expect Israel to let them come in numbers. This would cause irredentism at once. Enormous sums have been spent quite unnecessarily by the UNWRRRA to feed, shelter, clothe and keep them idle on the border, and they are artificially being stirred up by an unhealthy, noisy, sentimental propaganda. I would like to know how many tears were shed over the European D.P.'s who were shunted across land and sea, anywhere there happened to be a visa for them, and the world at large did not care whether they liked to go here or there, speak this or that language, do such or such a work." (Fr. Braun sighed bitterly; he has been busy finding shelters for some five or six hundred people from D.P. camps!) "After all, these Arab refugees have their own country, next-door, very much like the one they left. Vast expanses of land in Jordan, could be redeemed just as Israel has done for its settlers."

"What about the problem of water?"

"Water is no problem in these parts. As for the Israel Water-Carrier plan, which is kindling such fury in the Arab camp at present, it seems there would be no problem at all, if the Arabs had accepted the Johnston plan. This was devised by an American, as you know, and provided water for both sides, Jordan and Israel. The Arabs refused the Johnston plan and quite unbiushingly began to divert water from an affluent of the Jordan, the Yarmouk, on their own side, before Israel even opened its sluice-gates. I cannot see how the Arabs can raise an objection to Israel helping itself from the waters of Lake Kinnereth (which is incidentally now undergoing a delay because the waters are too saline for irrigation)."

"How would you sum up your travel experiences?"

"Let me see. Shall I tell you what I said at a meeting of the 'Amities Méditerranéennes' last month? They celebrated the 60th anniversary of Herzl's book, 'Old-New Land', and as I was asked to speak I remarked that I had lived in spirit the last page of the book. Herzl describes Christian guests, a Protestant, an Orthodox and a Catholic priest, taking part in a Seder and here is the story to wind up.

I was in Toulouse, in November 1943, when an 18-year old of our Resistance group came to me one night and said: 'Father, we are knocked out! You know, the fight is wearing us out, we need to get together, and we'd like to meet at a place where we would be safe from the Gestapo. We must touch elbows a bit to summon up courage. Can you find us a place?'

'I see. Yes, I think, I can, but I'll have to ask the boss first; see you to-morrow night.'

The next night I told him I had got the room, they might hold their meeting there, the boss was willing. 'And do you know who he is?' I asked.

'No idea'. — 'Saliege'. — 'Oh, fine! He will do', the boy said. He was no more surprised than if I had asked him to hide in a church. So one Sunday afternoon a Zionist Youth meeting was held by about 200 young Jews in Archbishop's House. I told them I would not be with them, for I would mount guard in the lobby, in case anybody got too interested in what was going on upstairs. But after a time they came to fetch me and two boys relayed me. I was asked to address the meeting. I spoke about Zionism and the Church and I quoted Theodor Herzl saying: 'We shall mount a guard of honour by the Holy Places, and this will be our answer to centuries of persecution.'

But that is not the end of the story. About twenty years after,

when I landed at Lod airport, I was met by three old companions of the Résistance. I had not expected to find them there. They took me to Tel Aviv, and as we were having a meal on an open terrace, two ladies passed by. 'But that's Père Braun!', one exclaimed, 'don't you remember us? We were at that meeting at the Archbishop's house in Toulouse, and you told us something we have never forgotten.'

'Well! I have! What was it?'

'You said: 'Today you and I are free. To-morrow perhaps, I, and perhaps some of you, will have been arrested, and shot or deported. So then let's all be faithful to our ideals.'"

Let us hope they have all remained faithful to their ideals. We know they can mount guards of honour at Holy Places.

Current Topics in Press and Periodicals

IN THE FRENCH ACADEMY

The reception of Mr. Joseph Kessel, the wellknown writer, into the Académie Française on February 6th, became one of the Académie's most brilliant and colourful functions; the press, *Figaro*, *Figaro littéraire*, *L'Arche*, *Terre retrouvée* and others, did not fail to notice the significance of the occasion.

Mr. André Chamson greeted the new academician as "the man of a very long journey" who had been guided to his place by his stars: the Southern Cross over his birth, the Polar Star over his forbears and the Star of David now glittering on his sword in the blaze of its thousand-year-old light. In reply, the new member insisted on contrasts "A particular feeling," he said, prevailed in him over all else, one which reached far beyond and very much higher than his own person. "Your choice, gentlemen," he said.

"was not an accidental one. It has been mature and deliberate; and whom did you choose to succeed one whose name has been heard ringing with glory through a thousand years of French history; one whose ancestors were great soldiers and friends of princes and kings? To replace this man whom did you choose? A Russian by birth and, what is more, a Jew; ... A Jew from Eastern Europe! You know full well what this means in some circles and to the minds of too many people, though it cost the lives of millions of martyrs. I am well aware, of course, that the question was not even raised among you, and you are, doubtless, surprised at my referring to it. This too is worth noticing. But you must believe one who has travelled a great deal and listened a great deal; one who paid deep attention to the voices of men, who have suffered, and are still suffering, from

discrimination, men thirsting for equity and dignity. You, the oldest and highest of all French institutions, have unintentionally, and all the more significantly, marked by the singular contrast of two successive names that the origins of a man have nothing to do with the judgment one brings to bear upon his merits. This is why I am taking leave to thank you on behalf of all those who, under so many skies, believe with such deep, stirring and obstinate faith in the generosity and spiritual greatness of this country".

The man who will sit in the chair of the 12th Duc de la Force, as one of the "Forty Immortals", is the son of a Russian physician who fled from the pogroms in the nineties. Born in Argentina, he spent his early childhood near the Oural Mountains and was educated in Southern France. Referring to these circumstances, Mr. André Chamson, (who is a Cevenol Protestant) said: "Like you, I have grown up in the tradition of a persecuted people, amid memories of massacres and fires. But after passing through these persecutions which are great forgers of men, your people and mine have found a Court of Appeal and Cassation in this country". Having known Kessel in the Resistance and in the Army, he would have liked to welcome him as a fellow-soldier. But, he added, there was a thing he envied him terribly: Kessel is the author of the Partisans' Song, the famous song of the Underground which kept up courage and hope in the hearts of thousands who secretly listened to it. A witness to history, Kessel has told some of his own experiences in "The Army of Shadows", the book he wrote in London in 1943. As the author assures us, it contains nothing but true fact although necessarily anonymous. Today it sounds wildly fictional and romantic. But to those who have lived through these years it calls up the very Night and Fog atmosphere, the depth of their past misfortune and the desperate spirit of resistance. Kessel, who had been a very young volunteer in the first

World War, served as secret liaison officer in the Underground until 1942, when he returned to the Air Force. Soaring in the dark sky of France on moonless nights, he would whisper coded messages to secret listeners.

In the brilliant homage which he paid to his predecessor, the new member again humorously blessed the Academy's tradition of contrasts. After a man who hated travelling like the devil, they elected one who spent his life running after him! "But somehow," he wittily went on, the late Duc de la Force, an historian of quiet scholarly tastes seemed, like me, to have enjoyed describing the most extravagant and incredible characters and adventures in his books. "Of course," Kessel concluded, "he did not have to travel round the world to find them, he had but to open the records of his ancestors!"

Another significant aspect of the event, it was pointed out, was the introduction of a new type of literary art into the Academy: journalism of the best type. The new member is wellknown for some fifty successful books, some fiction, some reportages and biography, on a great variety of subjects. He does not deal with Jewish ones in particular, but persecuted Jews were in the picture along with persecuted Frenchmen in his accounts of the Underground (1). A young schoolteacher is seen dying in a camp because he could not bring himself to teach children to hate the Jews and the English. Again in his biography of Felix Kersten, the "Man with the Miraculous Hands", (2) the Jews are in the background of the horrible atmosphere of insane cruelty, abysmal fear and suffering. The kind-hearted man who is now famous for the mass rescues achieved by dint of courage and genial presence of mind, performed an outstanding feat when he succeeded in smuggling several thousand Jews over the

(1) *L'armée des ombres*, Plon, Paris, 1963.

(2) Farrar, Straus and Cudahy, New York, 1961.

frontiers who had been practically snatched away from the gas-chambers. The book closed on the dramatic and incredible interview arranged by Kersten between representatives of the World Jewish Congress and Himmler himself. Incidentally those who have no idea of

IN ISRAEL.

Cultural aspects and cultural links were the main object of a fortnight's visit paid by some 50 representatives of French Jewry to Israel, last November. The trip and its results were described in *Amitiés France-Israël*, *La Vie Juive*, and *Terre Retrouvée*. A warm reception awaited the visitors who went through cities and villages, camps and kibbutzim, the sites of their Biblical past and the recent Martyrs' Forest and Memorial. They were greeted by President Shazar as an elite group who now represent the most numerous diaspora group in Europe. "French Jews", he said, "were the first who tasted of the Emancipation in 1791, but they were also the earliest Zionists. As early as 1215, three hundred French rabbis, under the leadership of Rabbi Yehiel of Paris came to settle in the Holy Land. They founded a Paris yeshiva 200 years before the first arrivals from Spain, 500 before those from Poland." Among his visitors the President was happy to welcome Mr. Léon Netter, a member of the family who, in the eighties, founded Mikveh Israel, the earliest agricultural settlement. Many speakers stressed affinities between French and Jewish culture and their similar vocations for freedom, progress and universalism. While Maître David Lambert recalled that Jews were probably the oldest inhabitants of Paris, it was agreed that the best address came not from a Jew but from Mr. J. Bourdieu, the French Ambassador to Israel. He spoke of all the stages of French and Jewish mutual relationships throughout history from Semitic in-

fluences in the Middle Ages to the great Jewish names in French modern culture and civilization. Before a number of resolutions were drafted for concrete forms of cooperation, (especially in scientific research and in secondary education) it was attempted to define the links between Israel and the French Diaspora, in order to avoid mis-understandings and a feeling of frustration. Israelis are accustomed to regard French Jews as "so French!", too assimilated to be of any help to their brothers in Israel. "Here," said Dr. Claude Weil, "each one has to define the nature of his own link." He explained that there can be no question of an "alya" from France, as there had been from other European countries, under the impact of persecution. Hence a particular shade of relationship exists, which is no less real and cordial. This was emphasized by an enthusiastic retrospective article in *Amitiés France-Israël*, written by Madame Amado Lévi-Valensi, who is not only a philosopher but a poet. She read the history of her forefathers, inscribed in the lovely scenery at every step. "The temple of Heaven", (according to an apologue by E. Fleg) "is to be built on earth". Israel is frail and delicate, like all things precious, and must be guarded accordingly. But it has a memory, whether an Israeli plants a tree or puts on his phylacteries for morning prayer, he can say in both cases: "I bind myself unto Thee for eternity". Over risks and dangers, differences and tensions, there is spread out the immensity of the heavens

towards which "the hills are bounding like lambs". "I loved it" said another visitor "yet when I alighted

at Orly I had a quaint feeling, as if I had been in danger of losing France for ever!"

YOUNG ISRAEL.

"It is harder to be a Jew today than it has been for many centuries", but it has never been more worth while to be a Jew than it is today", said Mr. Moshe Sharett. He was speaking at the World Jewish Youth Conference held in Israel and representing some 600 000 youngsters. The younger generation seems to have been in the limelight last Summer, with another Congress of Jewish students, and one on the Religious Youth Movement, all held in August. These were reported in various round tables and symposia. *World Jewry* also made an enquiry into the life of young Jews in British Universities, and *Paraboles* in Paris interviewed a young Jewish student at the Sorbonne. Tensions seem to exist between assimilation on the one hand and keeping themselves to themselves, especially in Britain, while heart-searching about being real Jews and uniting spirit and practice is noted in Paris. Hence a longing to turn to pioneering life in Israel in order to be true to the Jewish origins and to avoid the deadly, desecralized atmosphere of Europe.

Amitiés France-Israël had a study of the impact of the war years upon Jewish children. The physical and moral resistance of surviving children who were brought up and cared for in collective settlements has generally shown the best results. Types and circumstances differ, of course, but there is a common feature in the Sabras. They are strong and healthy through their contact with nature and they have physical courage. Yet opinions are divided; some think that the attraction of intellectual work among young Israelis will have the stronger pull, while Diaspora youths have become prouder and more independent. In both settings they will be

essentially Jewish, and differences are likely to dwindle. The main problem for young people in the Diaspora will be one of dual loyalty to their respective countries. Moreover, they feel that they must have a sense of their identity and must endeavour to join the 72% who are still not organized. Not all found it necessary to adopt Zionism, (according to *The Jewish Chronicle*, of August 16th.) Some American youngsters, while full of warmth and friendship, firmly refused to believe in Zionist ideals.

A most interesting Round Table Conference about Young Israel was held in Tel-Aviv under the auspices of *L'Arche* (August-Sept. issue). It brought together not Sabras, but a not-so-young cross-section, from every walk of life. Among them was Moshe Dayan, the Minister of Agriculture and former Chief of staff, also Shimon Peres, Minister of Defence. They represent the generation of younger leaders, hailing from a very mixed old-world background but intensely alive to present developments. Issues of a cultural, social and political nature were discussed in this intellectually mature setting. Oppositions and contrasts of every nature appeared and were most exciting. They ranged from Hebrew versus Yiddish, and European versus Oriental culture, to the contrast between novelty and continuity. Then there were problems raised by the immigration and the strata of society thus created; economic tensions (with solutions from the socialist to the liberal wing), with a nostalgia left behind from heroic pioneering days. Politically, the country is still in the making. It has not yet a Constitution and it adopted pragmatically what was written down in Mandate times, with a number

of amendments. Finally there is the paradox of the political and the religious elements in the State, the

ever-recurring Arab problems and the possibility of irredentism inside with dangers from outside.

ARCHAEOLOGY.

"A symbol and a memorable sight!" said Mr. Ben-Gurion. "The soldiers of the Tenth Legion have perished, but here, after 2,000 years, in the very place which they occupied, Jews from the State of Israel have now pitched their tents." He was referring to the remarkable results of the latest archaeological campaign. Here is an exciting topic to all Israelis old and young and a thoroughly peaceful one. Treated extensively in the French illustrated magazine, *Bible et Terre Sainte*, the findings of diggers, Israeli and Arab, are confronted with their Biblical context. Bar Kochba's story was told against the background of Professor Ygdael Yadin's scholarly presentation of recent findings. The delicate problem of getting a rolled manuscript safely out of a reed was negotiated by a surgeon of the brain, Professor Biberkraut. On the Jordan side Professor James B. Pritchard presents Gabaon and the epic of Joshua. Herod is the subject of another issue which deals with one of his fortresses, the Herodium, while Massada, (another strong-hold of his,) has recently become famous. The portrait of Professor Yadin, son of the late Professor Sukenik, was

drawn in *Terre Retrouvée* (Nov. 15, 1963). He gave up military and diplomatic service to devote himself entirely to archaeological research. After working on the fortress of Hatzor on a vast scale, he has made his Giant Dig at Massada. Roads and hoists for material were built with the help of the army and over 200 voluntary helpers came from 16 countries. Begun on October 13th the excavations are now completed. According to accounts in *The Jewish Chronicle* and the *Israel Digest* the fortress, which was built from 37 to 31 B.C. and fell in 73 A.D., was defended by Zealots but had also given refuge to some Essenes. This is evinced by two scrolls. One, identical with a Qumran fragment, contains songs of the Sabbath Sacrifice, Pss. 81 to 85. The other is a fragment of Leviticus. As a result, the Qumran scrolls can now be dated, before 73 A.D. A large room with tiers of stone benches was identified as a synagogue; living quarters in the fortress include some 150 to 200 rooms. Fragments of mosaics, scales of armour and 580 coins, (most of them dated of the 2nd and 3rd year of the revolt, and one from the 5th,) are among the discovered riches.

Books in Review

The Natural and the Supernatural Jew. An Historical and Theological Introduction, by Arthur A. Cohen. Pantheon Books. New York. 1962. 326 pp. \$ 6.00

"The Jewish mind, as it has thought and continues to think, about its supernatural vocation", is the author's main concern in this important book. One feels inadequate to present an account of, and to render justice to, his scholarship and brilliant powers

of reasoning. (1) An "introduction"

(1) Cf. The author's contribution to *American Catholics*, a symposium published by Sheed and Ward, 1959, and reviewed in our No. 8.

— historical and theological — but also substantial, whether one considers the author's historical and biographical knowledge of Jewish writers or the depth of his insight into philosophy, theology and history. History being "the medium through which God passes into human life" and "the fact of the survival of the Jewish people being a supernatural thing", we are in the thick of existentialism as applied to theology. The approach is clearly indicated in what A. Cohen calls his five dogmas, i.e. his own statements or conclusions, empirical, historical and metaphysical, on the following points: the distinction between the natural and the supernatural Jew as situated in nature and achieved by history; the significance of the exile in contradistinction with the dispersion; (and calling for redemption, hence the messianic hope;) the need for a community which is the Jewish people, and beyond it, all mankind; finally, a people with two dimensions, law and tradition. Incidentally, all these points are the most up-to-date topics into which Christian thinkers are conducting research.

In describing "the centuries of uncertainty" together with several great names from the 16th to the 19th century, the author follows up the process of the enlightenment; this turned out to be de-judaization; and a failure, for it involved the loss of the supernatural among Jewry. In a brilliantly critical survey of the German Renaissance, the author alludes to Leo Baeck and Martin Buber who sought a re-definition of Judaism, yet who accepted commitment to Western culture. The author goes on to show that continuity was, in

fact, broken. This brings him to the "American Moment". Judaism and Jewry are now faced with new dangers and all attempts for survival have remained unsatisfactory up to now. There are very good pages here on the notion of the Exile and the need for a prophetic vision to evaluate the correct inter-action of God and man, faith and history, the supernatural and the natural.

The Jewish People is not a fact of history, but an article of faith, is the superb statement introducing the last section in which we find the author's personal views. These are stated more in terms of prophecy and messianism than in terms of law and conduct. And they correspond in a sense, to a change of mentality now taking place in the Christian world. This tension between exile and redemption, this longing search for spiritual depth prove that Reform Judaism far from being a watering-down of Jewish values, can be a powerful impulse towards a renewal of the Jewish vocation. These efforts to bring together the natural and the supernatural, the Jew's personal experience and the community's historic development, appeal to us, Christians. We can ponder with delight over such points of meditation as these: "More than any other man the supernatural Jew lives on the recollection of first things and the anticipation of the last"; "Where the natural Jew may know despair, the supernatural Jew knows only trust"; "The Jew is the between-man between time and eternity, between the sadness of the world and the joy of Redemption."

Im Jüdisch Christlichen Gespräch (In the Jewish-Christian Dialogue), by Shalom Ben-Chorin. Käthe Vogt-Verlag, Berlin, 1962. pp. 149. DM 7,80

The author offers to his Christian and Jewish friends a number of lectures and essays covering five years. He deals with three cognate subjects:

the Jew's self-definition: his attitude towards Jesus; and Jewish-Christian dialogue. We find, first of all, an assessment of the present situation

of religious Judaism in Israel itself and in the Diaspora, chiefly in Reform circles. There is a plea for Reformed Judaism which would save the modern State from the danger of agnosticism. There is also effort towards a better formulation of the faith, viewed as a way of life and a national experience, rather than an adherence to certain truths. The only possible theology for Jews is existentialism. Importance is given to the "kairos" of Judaism, i.e. its message to the world in a universalist spirit and to the spirit of prophecy, rather than to the Law. Scripture, one feels, is approached here in a way independent from the rabbinic method.

"Above all," says the author, "the Jew should greet the Christian as a brother. The eternal dialogue between Church and Synagogue should take place between equals," for the Gospel itself. (In Rabbi L. Baeck's words,) is a witness to Jewish faith-history. Not only the Old Testa-

ment, as the Word of God, should be common ground for discussion, but also the New. For to Jews the New Testament represents "a very Jewish expression of the longing for the Messiah". Therefore an exchange of ideas is not *against* one another, but *with* one another. Once Israel has recognized Jesus as her own this will give a new sense and meaning to dialogue; it will help to overcome estrangement. Dialogue will gradually turn into prayer offered in common on the road to the Kingdom of God.

Then the election of Israel would be better understood by the young. If they do not feel committed to preach the faith and bear witness to it, as do the Christians, they still have a duty to love all non-Jews and they cannot eschew this. Pride and self-righteousness are dangerous to the faith. But when we meet we should do so "in the insecurity of the sinner who must rely on the Grace of God".

Suddenness and Awe in Scripture, by Dr. David Daube, F.B.A. Published by the Council of Christians and Jews, 1964.

A novelty, (or rather an unusual feature,) marked the tenth Robert Waley Cohen Memorial Lecture last November. Apart from the fact that it was presided over by a Catholic, Lord Perth, (who underlined this happy change in the situation,) the subject treated this time was quite different from the usual themes which have hovered around tolerance ever since the first of these functions, (which I attended in 1954.) This time a scholar dealt with a technical aspect of Bible study and dived headlong into questions of terminology involving exegesis and commentary. No doubt, he expected his audience to be familiar with Hebrew and New Testament Greek, but a certain stress was relieved by the speaker's psychological intuitions and happy flashes of humour. In any case, the shift to religious ground this year is significant.

Dr. Daube's purpose, (in relation with the book he is even now publishing,) is to compare some cognate terms describing events' awesome, sudden, unexpected and miraculous in both the Old and the New Testament. To illustrate his meaning the author draws examples from modern languages, e.g. the connotation of some English terms such as "fate", "accident" and "to happen" with regard to their etymologies.

The Hebrew term for "to happen", "Karah," is the one he studies in all its various verbal forms and derivations. More often than not it applies to unfavourable occurrences, but it does describe favourable ones occasionally when it applies to the action of God. Experience shows a general human tendency to turn a neutral event into an unfavourable one. Why? Because anything sudden, unforeseeable, and unpredictable

puts us out and is likely to seem unlucky. We always fear that which escapes our own foresight. These ideas are often associated with the mysterious and the numinous as in pagan, Greek and Latin, contexts.

Sometimes however, (and this is a particular feature in the Revelation,) a more welcome intervention of God appears as sudden and awesome, e.g. the N.T. account of the Pentecost. The awe it inspires is a form of religious reverence and adoration.

Discussing the notion of the miraculous, Dr. Daube makes a distinction: while some miracles do appear suddenly, a number of "the wonderful works of the Lord", in both the Old and the New Testament do not, e.g. the passage of the Jordan by the People of God and the feeding of the multitude by Jesus. These are termed "the wonders" of the Lord, and their meaning suggests often another contrasting feature: continuity and reliability in the course of nature, which is the greatest work of the Creator. Of course, people are more impressed by the sudden, the extraordinary and the sensational. And this reminds me of that passage in I Kings 19: 11-13 when the pro-

phet Elias meets the Lord of Hosts, not in the tempest and the wind, not in the earthquake and the fire, but in the gentle breeze.

Dr. Daube quoted another relevant term: the Hebrew "Bara," which applies to the creative action of God. It describes something that is new, which may be either sudden or continuous, and also an unpleasant happening. And it has a much wider range of meanings than would be implied by the term "miraculous". Similar implications can be found in the Greek word which has passed into English, *peripeteia* which means, according to the NED, "a sudden change of fortune, usually for the bad."

It is very human, as the speaker remarks, at the opening of his talk "to prefer the predictable to the unpredictable and to draw great satisfaction from reducing the area of the latter event." We are more given to notice the unpleasant than the pleasant. Sudden misfortune will move us far more than sudden good luck and "the abrupt opening of a lecture more than its abrupt ending", was the humorous conclusion.

Leonard G. Montefiore (1889-1961). In Memoriam. Edited by Leonard Stein and C.C. Aronsfeld. Published for private circulation on behalf of the Wiener Library by Vallentine, Mitchell. London, 1964, 109 pp.

Three years ago, *The Jews and Ourselves* reviewed a symposium, *On the Track of Tyranny* presented by the Wiener Library to its chairman and benefactor, Mr. Leonard G. Montefiore, on his 70th birthday. (1) The present volume is dedicated to his memory. It recalls the refined figure and the kindly ways of this remarkable representative of Anglo-Jewry to those who have known him: it also draws his portrait and

(1) Cf. *The Jews and Ourselves*, Vol. I, No. 10, p. 89, and an Obituary in No. 11, p. 66.

outlines his career. This has been done by Mr. Leonard Stein who succeeded Mr. Montefiore as president of the Anglo-Jewish Association.

"Independent in his views, and unswervingly honest in expressing them, he might well be said to have represented the fine flower of an aristocratic tradition," writes his biographer. Educated at Clifton College and Balliol, Oxford, Mr. Montefiore was fluent in German and French and also a competent Hebraist. He was an honorary member of the London Society for the Study

of Religion, which was founded in 1904 by Roman Catholic, Anglican and Jewish scholars.

However, he will be remembered more permanently as a social worker of the most generous and devoted kind. From his early years he did social work in the East End. He belonged to many philanthropic and educational organisations which he generously contributed to or munificently endowed. There is also a long list of charitable and humanitarian causes in which, with warm humanity and genuine solicitude for the needs of individuals he interested himself. And his friends add to the portrait an irrepressible sense of humour. "Never", they said, "was a man more free from vanity or from personal ambition;" and there were "countless acts of unobtrusive personal kindness with which he responded to the promptings of a compassionate heart".

A faithful member of the Reform Synagogue to the end, he held responsible functions for years and occasionally he preached there. What really interested him as a Jew was the Jewish religion. He had a universal idea of religion and refused to identify it with race or country. Hence his indignation concerning the concept of Nazism which he experienced, long before Nazism was embodied in an actual regime. He was tireless in Press-campaigning against Nazism and he drew information from the offices of Dr. Wiener, until he became, (in the words of the founder,) "the father of the Wiener Library, and no father could have felt fonder affection for a child!" He helped to support, endow and encourage the work and was often seen conversing with visitors and students. His idea of Judaism, (considered from the religious angle only,) was perhaps, the reason why he did not understand Zionism or sympathise with its aspirations. He held that "assimilation in his own country had not proved a failure," therefore he saw no need for a Jewish State. However, the war and persecution probably changed some

of his more absolute views. After a visit to Israel in 1959 he paid tribute to pioneering work and he could not help feeling a thrill of admiration for the labour and self-sacrifice that had gone into these achievements.

Another part of the book contains reminiscences and tributes from Mr. Montefiore's friends: from Polack House at Clifton College; the West End Synagogue; the Jewish Colonisation Association; the Board of Deputies, and the various Educational and Refugee works. This is followed by selected writings and addresses on Contemporary History; Anglo-Jewry; the Refugees; and Schools, and his souvenirs of his famous great-great-uncle, Sir Moses Montefiore. We are reminded of "unheeded warnings" during the beginnings of Hitlerism when Anglo-Jewry would not be shaken out of its complacency and the Balfour Declaration failed to be interpreted by British Jews. The articles devoted to Anglo-Jewry are revealing and full of charm. They give the feel of the particular brand of Jewry which is to be found nowhere else. "The English delight in compromise made itself felt in the Jewish community", he writes. Reserved and witty, refined and tolerant, full of understatements and humour, this was his own portrait. His was a very Anglicized type of Jewry; a unique combination of a dual culture and a dual loyalty. The difference between English and Continental Jews is usually explained by the fact that English Jews never met with Hitler's persecution. However, somewhere else in the book, we find this remark: "What I regard as especially Jewish attributes are, I would say, misfortune and persecution". Surely, if he was spared, he made up for it with uncommon generosity.

The book appeared about the time of Dr. Wiener's death. Thus these two figures, contrasting in many ways, yet sharing in many more important things, are bound together in the regrets and the gratitude of their friends.

The Jew in the Literature of England, to the End of the 19th Century.

By Montagu Frank Modder. Meridian Books, New York. The Jewish Publication Society of America, Philadelphia, 1960.

Jehuda Halevi, the mediaeval Spanish philosopher, is reported to have observed: "The manner in which a society treats its Jews is a profound and revealing index of its civilization"; this consideration seems to have guided the present study and to have been corroborated by the author's conclusions. First published in 1939 and re-edited after the author's death in 1960, here is anthology combined with a general study of history and complemented by thoughtful, critical remarks.

A number of important chapters open with a picture of the Jewish historical and social background during the period under examination. There is a pretty comprehensive bibliography of the time, the more significant works and their authors being discussed at length with extracts and quotations. The study of 19th century fiction seems to have claimed the author's interest more than such well-known items as "The Merchant of Venice", and "The Jew of Malta". The centuries from Chaucer to Hazlitt fill less than one fourth of the pages. The works of fiction which the author has submitted to patient research and close scrutiny testify, in his opinion, to the closeness of the connection between the Jewish communities in England and English literature. One is indeed astounded at the abundance of the crop — albeit a crop of unequal value.

The author's main object was to show the development of both the picture of a type which

occurred "from age to age with small touches slowly correcting the caricature", and the trends of public opinion and social thinking about Jews and their relationship with Gentiles in Britain.

From "The Prioress's Tale" to "Oliver Twist"; from "The Merchant of Venice" to "Daniel Deronda" and to Israel Zangwill's "Schnorrer" the literature of England affords representatives of every variety of the Jewish people. There were not, in principle, any Jews in Chaucer's England, since they were expelled in 1290. Therefore one may assume that what appears in subsequent literary production is a stereotype, forged and inspired, I am afraid, by false, biased and hateful Christian legends, which we are finding so difficult to eradicate even in the present day. Marlowe's Barrabas may have been inspired vaguely by Joseph, Duke of Naxos, and Shakespeare's Shylock by both the play and the personage, as well as by the trial in 1594 of Dr. Lopez, the queen's physician. The habit of taking over these old stereotypes has survived until late into the 18th century when some more lovable and friendly characters were introduced by Smollett and by Sheridan.

Attention begins to centre upon real people, not types, with the introduction of the "Jew Bill" in 1753 and with Lord Gordon's sensation. Interest grows during the romantic era, satire gradually

gives place to sympathy, sometimes to emotion and affectionate compassion. The legend of the Wandering Jew is exploited ad nauseam, mediaeval reminiscences offer pathetic, sympathetic and also comical figures, until we come to objective interest in a people as such and in the human person living within this people. This brings about a development in thinking about Jews, their problems and their relationship with non-Jews.

This portrait gallery is completed by numerous Jewish novelists from the prolific, Spanish-Jewish Grace Aguilar, to Disraeli and to Zangwill who has made the Yiddish scene popular. "In his pictures of Talmudic Judaism crumbling under the pressure of modern culture we find almost every type represented from the Schnorrer to the rich merchant; from the pious pedlar to the radical who shares Heine's belief that Judaism is a misfortune". The Jewish description tends to be more realistic and less indulgent than its Gentile counterpart, and all reactions to modern problems are to be found in Zangwill's unforgettable ghetto characters. But the Jewish writer also exalts the glory of his People whose "chosenness" becomes more and more evident to Christian eyes. They champion its aspirations, and from the descriptions of Russian persecutions and travellers' records of the Holy Land emerges the pioneering spirit. In fact, Zionism was introduced to England in the person of Th. Herzl by Zangwill himself, though he viewed it less as a goal of unmitigated bliss than as a way out of misery and homelessness.

The gradual emergence of the British Jew in the political and social scene had begun when Sir

Salomon de Medina was knighted by Queen Anne; later by the vote of the Naturalization Act in 1753, although this was repealed the following year and had to wait another century. The resolution granting French Jews citizenship, voted by the French National Assembly in 1791, had its effect on the younger generation of British Jews who were now all for emancipation and assimilation. A few decades later a general tendency for more social justice made itself felt in every field and William Hazlitt made a virulent attack on bigotry in his famous essay published in "The Tatler". The struggle for equal rights ended with an historical event when Baron Lionel Rothschild entered the House of Commons... at last. "In deep silence", the first Jewish member was led to the table by Lord John Russell. He bowed to the speaker and took the oath on the Hebrew Bible, substituting for the words 'on the true faith of a Christian', the words, 'So help me, Jehovah'. Conversely the political question caused an increase in popular interest in the Jew as a literary character. While some minor novelists still use the old stock figures to obtain cheap sensation there is not only interest but sincere feeling in Robert Browning and George Eliot. The latter has a thorough knowledge of things Jewish. With the immigration continuing all through the 19th century the Jewish community has grown in numbers and in prestige, and the ghettos of Europe provide interesting material. George Eliot may not appreciate Disraeli's exaltation of the Jew, but she is in sympathy with the persecuted and with the idea of a national centre. The mission of Israel to the world at

large comes up in Daniel Deronda. She "believed that Western peoples who have been raised in Christianity owe a peculiar debt towards the Hebrews".

With nationalism all the modern problems: assimilation; separatism; the role of Jews in politics; in business, and in every field of activity, are now being raised by both Jewish and Gentile novelists, not forgetting the inside problems of communities. The social picture of Victorian Jewry falls, according to the author, into four typical classes: a well-nigh assimilated aristocracy; an upper class which combines pride of race with aloofness; the cosmopolitan self-centred individualist who has fallen away from the traditions, and finally the newly arrived, poor, hardworking and observant immigrant.

With the scandal of anti-Jewish prejudice appear types of non-Jews who are particularly prone to this malady. Novelists generally represent them as "belonging to an ignorant or cowardly or even degraded class of citizens". The author himself defines anti-Semitism as a mixture of hypocrisy and nonsense. However, throughout this history there seems to be steady progress towards the improvement of relationship and understanding, both in the literary treatment of the

subject and in general trends of thought. The author might not have been quite so optimistic, had he taken into account the outburst of horrors which has shaken Europe in the middle of our century and produced not only unspeakable crime, but also cowardice among onlookers.

One regrets the abrupt ending of the survey on the threshold of the 20th century, when it might conveniently have been carried on to the thirties. It would then have included the typical Jewish family sagas of Louis Golding, centred in Manchester, and J.B. Stern watching the Europeans from the British coast.

However, it is a very readable book both as a history and as a study of literature proper. Although restricted to English writers, it will serve any student and teacher of English literature the world over. It should do a service similar to the American book by A. A. Rogow, "The Jew in a Gentile World", reviewed in N° 14, Spring 1963. Such books are essentials in a Christian teacher's library. Teachers must have an idea of the existing material and of past trends of thought and be able aptly to comment on them, thus doing their duty by coming generations as will be expressly recommended by the Vatican Council.

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E X C H A N G E

"THE JEWS AND OURSELVES"
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The true Image

"An abyss of diffidence and scepticism has been partly bridged over" said Pope Paul VI to the Observers a few weeks ago. Would that a similar improvement might come about in the Jewish-Christian climate! It is too early at this point, and it would also be somewhat rash, to comment upon the declaration De Judaeis, at the Vatican Council. One might have hoped that the firm stand taken by many of the Fathers, (the American Cardinals and Archbishop Heenan, in particular,) would have allayed misgivings in the Jewish press which seemed to me exaggeratedly disturbed, embittered and quite out of proportion with the facts. But I was astounded and alarmed by a recent item in the Catholic Vienna weekly, "Die Fúrche". It was no less than a stern warning that Catholics should take in dead earnest the efforts of an international underground movement which tends to undermine any move for better Jewish-Christian relations at the Council. It appears that the pamphlet: "A Plot against the Church", (which had been offered to the Council Fathers in Italian in 1962) is now to come out in an Austrian edition in Madrid and later in other languages. Extracts quoted by "Die Fúrche" are so heinous and stupid that they are hardly credible.

This does not, of course, represent the view of the overwhelming majority of Christians, as many of our Jewish friends well know. I would like to quote three responsible spokesmen who discussed the matter in the course of the Summer. Rabbi Arthur A. Gilbert, who spent an informal evening here in Paris and met some Catholic scholars and a group of friends, needed but to choose among the wealth of themes in his paper on the Mission of the Jewish People to keep the company fascinated and grateful. He spoke of his hopes of a better understanding, of the Jewish-Christian dialogue, and of necessary conditions to create a better climate.

About the same time Rabbi Marc Tanenbaum explained to the Catholic Press at Pittsburgh that he understood both the Christian scholars' theological approach to the problem and Jewish reluctance to be drawn into relationship of that kind. Yet his own opinion was that the latter's solution of considering themselves merely as "de-theologized" non-Christians might in the long run be detrimental for it would reduce Jews to a very meaningless role among the world of believers.

An excellent assessment came from Mr. Zachariah Shuster in the Jewish Chronicle's New Year issue. He too explained our doctrinal views; especially the eschatological. He thinks that accusations of disguised "backhanded" conversion drives are quite unfound-

ed. Present-day developments in the Church, he remarks, are the outcome of ecumenical thinking assisted by a clearer notion of religious liberty.

A general statement from the major religious and communal Jewish bodies, released in the U.S.A., declared their unanimous determination to preserve the Jewish faith and heritage and their distinctive situations, but also their readiness to further harmonious relations with all men in order to seek solutions to their problems and eliminate anti-Semitism. This was understood as a warning to the press not to offer suggestions on purely Christian theological issues.

In this context it seems more than ever the duty of Catholics to "show the true face of the Church", (to quote Pope John's words). Recent debates in the Council Hall have demonstrated abundantly that the Church is not a monolith and, far from regarding itself as perfect, it knows that it has to be reformed until the end of the world, "Ecclesia semper reformanda". It follows the laws of progress, "neither a museum, nor a graveyard", said the present Pope, "but something very much alive". And the Council, Mr. Jean Guilton remarks, "is both a parliament and a mystery". Speaking to journalists, about two years ago, Pope John said: "Some doctrines which may have been taken up by the Church in given historical circumstances are unduly generalized without taking into account their accidental and contingent character; hence erroneous, incomplete opinions which the Church revises eventually in the course of time". Much harm is done by irresponsible gossip and sensational news items which do not give a clear picture and tend to blur the situation.

It is up to Catholics to help to correct misconceptions which might arouse anti-Christian feelings among Jews, for instance the assumption that they have not discarded the accusations of deicide, "A distorted and terribly harmful notion which spreads like cancer", said Cardinal Spellman; or again, the idea that a man can convert another to the faith and convince him of its truth, when according to the Church's teaching the nature of faith is to be a gift from God alone. Also, many among us may not have taken part in any persecution nor spread any prejudice. But we sometimes show a sad lack of understanding and tact, casualness and indifference, Cardinal Cushing said, with regard to the terrible sufferings of our Jewish brothers.

In a reply to the Cardinal of Boston, last February, Rabbi Israel Mowshowitz said; "The Ecumenical Council did not ask us to forget or dilute our differences, but has rather reminded us that underneath these differences there pulsates a common unity of the religious approach to life. It has renewed an awareness of a common heritage that binds us and of goals which we must achieve, and can only achieve, through mutual cooperation. We differ in

many ways in our approach to our God and in our religious commitments, but in this one thing we are gloriously and everlastingly united, in that all of us draw our spiritual sustenance and inspiration for life from the wellspring of the one and the same and the living God".

N.D.S. Paris, October 1964.

Aspects of Dialogue

It is not only interesting and fruitful to compare views expressed in different parts of the world, it is also fascinating to observe how often conclusions are almost coincidental. The first author here cited is Fr. Jean Martucci, of the Bible Centre in Montreal, who lectured to the "Cercle Juif de Langue Française", on Theological Sources for a Jew-Christian dialogue. The second paper is a review of Mr. Ben-Chorin's lecture to an audience of Christians and Jews in Essen, Germany.

The Theological Sources of Dialogue

by Jean Martucci

Adapted from the French
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First clear the way...

Unfortunately owing to our restricted space, the first part of this substantial lecture can be summed up only briefly before we give a fairly complete rendering of the main part.

A wind of ecumenism is blowing through Christendom, (the speaker said, in substance) and the whole of mankind seems to be stirred by a tremendous desire for unity. In the religious world of today, moving and developing as never before, dialogue between Christians and Jews has its own place with features, dimensions and conditions all its own. Perhaps it was the Pope's pilgrimage which situated these relations in the best perspective: we have the same roots and nowhere else but in our common inheritance should we look for theological sources for discussion. However, before one comes to this point one has to clear away mutual prejudices. There are many, of psychological, social and historical nature. The theological causes named here are the disgraceful misinterpretations of Scripture and misunderstandings of doctrine such as deicide, rejection, and "curse," which no sound theology can maintain today. They can be fairly summed up in a fearful superiority complex on the part of Christians, a thing already

reproved by St. Paul when he reminded his contemporaries: "It is the **root** which carries **you**". However, Jewish people retain their own prejudices too, when they will not distinguish between the un-Christian behaviour of certain Christians and the real teaching of the Gospel and the Church. Some even think Nazism and Christianity are one and the same thing! Many reject the latter as heresy and will more readily forgive a Jew for becoming an atheist than for becoming a Christian. They would do well to remember Gamaliel I's very ecumenical warning in Acts 5:38-39.

Three positive sources of dialogue.

Our concept of History

When I refer to this concept I shall place myself on the level of faith. Here I would like to compare two different notions of time. Greek philosophy and Graeco-Roman mythology imagined time as a spiral, for ever revolving, repeating itself and deteriorating. The centuries moved on, not knowing whither they went. Nobody directed them, the gods themselves being the victims of the blind forces of destiny. The idea of salvation was merely one of release from the slavery of time, by which one escaped into the Beyond where time would be no longer. So much for the Greeks.

To Jews and to Christians things look quite different. To them time is as a straight line traced by God, the Master, who knows where it is going. And salvation is the Divine intervention in the history of mankind. The history of salvation reveals God's plan as it shows us the points through which the line of time must pass to reach its end. These cannot be grasped by people who know nothing of the plan of God regarding the world — people who do not have the faith.

To use a comparison: the line of time would appear to us as divided into three segments by two essential events: the creation of the world and its end. Before creation, God *Is* and *Was* for ever and ever, Perfect and Transcendent. From creation until the end of the world is the present age. From the end of the world and for ever thereafter is what we call, "the time to come". History, therefore, has to be viewed against these three periods. The first has no beginning, but an end, the second a beginning and an end, the third has a beginning, but no end. The day the world ends will mark the precise moment when the present age becomes the age to come. Yet it is not so much the final point of the present world as the starting point of the world to come. All eyes are turned towards that day, which the Prophets call "the Day of the Lord," describing in terms both glorious and terrible the day of the transformation of the world.

It is the mission of believers to strive to prepare the world for that day. We are all engaged in a "cosmogenesis", in the making of the world. St. Paul was deeply imbued with this vision of history: "The expectation of the creature waiteth for the revelation of the sons of God", he writes in Rom. 8:25. "Every creature groaneth and travaileth in pain even till now". Similar views were magnificently expressed by Teilhard de Chardin in his book "The Divine Milieu".

This concept, which is both Jewish and Christian, is, no doubt, the most solid theological basis for Jewish-Christian dialogue. Nor should the point where "Christ" appears on the line of time mar our chances for meeting and understanding each other. Christians think that "the Day of the Lord" has already commenced in the Person of Jesus and His Resurrection from the dead. They think the world to come is already rooted in the present age. However, they do await the full manifestation of this fact and their eyes are still turned to the Day of the Lord, the end of the world, the epiphany of God, the parousia i.e. the full manifestation of His Glory.

Our expectation of the last things.

Not only do we share the same concept of history in a common spirit of faith, but we live in the same eschatological expectation, in a common hope. This point is not always sufficiently stressed in our dialogues. For instance we are inclined to mark the difference between Christians and Jews by the facile explanation that Jews are still waiting for the Messiah whereas Christians believe that He has already come. This is only a half-truth: Christians believe that the Messiah has come in an obscure way in the Person of Jesus, but they too await the glorious advent of the Messiah at the end of time. One needs but to read the Epistles and the Acts to notice how this expectation was alive in the early Christian community. And that is, doubtless, why they felt so intensely Jewish. Eschatological tension has decreased among us in the course of time as if, in the words of Camus, (1) we had "given up waiting because we have waited so long".

Both Jews and Christians feel committed to this history which is leading them somewhere and whose glorious term is the object of our common hope. In this age, when marxist ideologies have reduced the "Day of the Lord" to a mere earthly paradise, we have a certain witness to bear. We are all the more bound to the world to come as we see that God's honour is at stake. In this task and in this witness, we shall, as God wills it, recover the peace and unity He wishes to be established among us. For every

(1) A. CAMUS, *La Peste*.

(true) Jew and for every (true) Christian, being rooted in the present world, being present in the very "stuff" of the universe and being engaged in the evolution of matter towards the spirit is a vital religious reality.

Our ritual and liturgical gestures are steeped in this vision of the future. The slaughtering of the paschal Lamb not only recalled the deliverance from Egypt; it also pointed towards the hope of a final liberation. "That night they **were** saved, that night they will be saved", wrote Jehoshuah ben Hananiah referring to the Jews who celebrated the first Passover. The Christian Eucharist, faithful to the Jewish paschal rite, not only recalls the salvation granted us in Jesus on Calvary, but it prompts us to contemplate the future: "As often as you shall eat this bread or drink the chalice, you shall shew the death of the Lord, until He come" (1 Cor. 11:26). Whatever we may call the final, glorious intervention of God in the history of the world, if we have the faith, a Biblical faith), both Jews and Christians can say together to our common Father the Aramaic prayer of the early Christian community: "Maran-atha, O Lord, come!"

A community spirit.

The outcome is to be expected: the same faith and the same hope cannot but develop into the same love. In the Bible the community of Israel marching united in the desert, behind Moses, their leader, were named the "kahal", the assembly. The Kahal Adonai and the Ekklesia of God have a spiritual relationship; both terms are said to be derived from the same root, which reminds of the English word, "call": a reunion by convocation. Both Jews and Christians feel called together as a people by the Word of God. Therefore our fidelity to the Lord is measured by our fidelity to the people into which He has inserted us. Our liturgies and our ethics are essentially fraternal, the horizontal dimension being as important as the vertical. For example: I have always been struck by the similarity in the ritual prescriptions for our assemblies, the Jewish Passover as well as the Christian Eucharist. "The Pasch is not slaughtered for one person only", wrote Rabbi Yehuda. No Pastor or Protestant minister would dream of celebrating a communion service without a community. Though some Catholic priests may be tempted to do it, canon law has always, more or less successfully, withstood this trend.

Similar remarks hold true about other sacraments: baptism is an insertion into the life of the Church. It has a social dimension as has the rite of circumcision. The Sacrament of Penance, in the Catholic and in other Christian Churches, also draws its full meaning from community dimensions, although it needs private confession to a priest. We confess our faults to the people we have

betrayed by offending God. The man who gives absolution is committed by God to be the representative of the people.

Solidarity for better and for worse, one may say, in good and in evil things, is one of the most typical features of the Biblical and Jewish universe. The notion of a people of God is as important to us, Christians, as it is to Jews. The twelve Apostles are meant to represent nothing but the twelve tribes of Israel. Gathered together in the one love of God, the faithful of Israel exclaim with Isaiah (63:16): "Thou, O Lord, art our Father", and Christians recite the prayer taught to them by Jesus: "Our Father Who art in Heaven". These two prayers are one and the same, being derived from the same source.

Has not the time come to show to the face of the world that men who pray like this cannot but live as brothers? There is no question of persuading one another that each is wrong to remain what he is. Let each of us be fully himself and the Lord, when He comes, will gather us together in the unity of the heavenly Jerusalem, despite the things which have divided us in the earthly city. Let there be but one Law for all of us: "Hear Israel, the Lord our God is ONE Lord. Thou shalt love the Lord, thy God with thy whole heart and with thy whole soul, and with thy whole strength" (Deut. 6:4-5).

Possibilities and Limits of our Dialogue

A Lecture reviewed.

The following are the views of Mr. Schalom Ben-Chorin, the well-known Israeli writer, early Zionist and religious spokesman. Born in Munich, Germany, where he studied philosophy, literature and comparative religion, he later settled in Israel. He is active as co-editor of the daily "Yedioth Hadashot", as member of the Progressive Congregation in Jerusalem and in special work towards Jewish-Christian understanding. Addressing the Society for Jewish-Christian co-operation at Essen, Germany, he gave a very substantial survey of the possibilities and limits of Christian-Jewish dialogue, including reasons; phases of history; manner; starting points and themes. The main points of this excellent lecture are summed up below.

Why speak to each other at all ?

"It sounds rather odd, "(the speaker began,)" to suggest such a thing as dialogue. It seems the least likely thing to engage in, since clearly it has hardly ever been held in the last 2,000 years!" Yet, he believes that on both sides we are now called to dialogue, because we feel we have questions to ask of one another.

The reasons why are primarily rooted in the very facts of history seen from both Jewish and Christian perspectives. To the Jew, Christianity appears as an unescapable event, ever since Gamaliel I said to the Sanhedrin: "If this movement is of God, you cannot overthrow it, lest perhaps you be found to fight against God" (Acts 5:39). This means that in Gamaliel's eyes "something" had happened which had to do with the history of salvation. Now that this "something" endured for 2,000 years it cannot be by-passed. Similarly, to the Christian, the continued existence of the Jewish people must appear as a holy and a tremendous mystery. Theologians may think it ought not to be at all, that there is no place for the Synagogue. It would be so much simpler if the Old Covenant had disappeared altogether when the New came into action! But this is **not** the case; both Covenants seem to endure and question each other's existence. So we have to face the facts.

Another reason for dialogue is that each of us is led to recognize his own light and his own depth in the mirror of the other. For example: Rabbi Leo Baeck actually felt himself to be challenged to write his famous book on "The Essence of Judaism", after Harnack had published his on "The Essence of Christianity". He did so in defence of his own faith, but it led him to a better understanding of it. The speaker underwent the same experience himself. Many things of his own faith have appeared to him in a clearer, fairer and more significant light since he began to establish relations with Christians. And the latter will, no doubt, agree with this themselves. It goads us out of our indifference; it saves us from conventionalism and routine.

A third and deeper motive, (Mr. Ben-Chorin thinks,) lies in the fact that both parties are called upon to bear witness. A Christian, as everybody knows, has an actual obligation, a missionary task to fulfil (Mark 6:15). A Jew, on the other hand, has a witness to bear (Is. 49:6): "To raise up the tribes of Jacob and bring back the dregs of Israel, to be the light of the Gentiles, even to the farthest point of the earth". In other words they were told to gather in the dispersed even as is being done in the New State of Israel. And they too must be the light of the Gentiles. We must bear witness of the Revelation we have received and hand it on. There is, of course, a difference between "mission" and "witness". The former includes the latter, but the reverse is not true. Jews have to fulfil only perhaps an "existential mission", by their submission to God. In any case the message with which we have both been entrusted brings us together.

In three stages.

The speaker distinguished three historical phases in our relationship. The first was undeniably marked opposition and aggressive intolerance, starting with the stoning of Stephen down through the

Crusades, to the Inquisition and Auschwitz and Maidanek, with its fearful "cloud of witnesses". This could not have been so had it not been nourished by Christian prejudice. The second phase can be described as co-existence under the sign of tolerance, and it often amounts simply to a vilification (or abasement) of the other. This is significantly exemplified in Lessing's play: "Nathan the Wise." Though it is a form of progress, tolerance at best can only be a transition, towards a third phase, which consists in living together in the outpouring of love. The Synagogue on its major festivals, Rosh Hashana and Yom - Hakippurim, prays for this union. It prays not for the domination of the Jewish people or the victory of Judaism, but for mankind to become a Union: "That we may submit to the Will of God with a united heart". It does so with a clearly eschatological view as in Zachary 14:9: "In that day there shall be One Lord and His name shall be One"... and as in Jeremiah 31:34: "And they shall teach no more every man his neighbour and every man his brother, saying, 'know the Lord'". This does not mean, (the speaker explains,) telling our neighbour how he had best recognize God, because there is the only way, but rather: "Let us lead him to the point where he can start moving on his own towards such a recognition." Not only are we questioned by each other about our existence, and asked to exchange experiences, we find ourselves compelled to a necessary community wherein we have to share a similar fate. This is what happened to Church and Synagogue in the years 1933 to 1945, when they together stood in the forefront of those threatened by the Nazi régime. It was recognized too late and by too few. When the fire was put to the Synagogue how few realized that it was also put to the Church, simply because the same Scriptures are to be found on Christian altars and pulpits and in Jewish Arks!

It happens again in our own days because both are threatened by systematic atheism in the East, and no less by growing materialism and paganism in the West. Here the message of Israel and the Church meets with the greatest danger. It was M. Buber who coined the phrase, "The eclipse of God". There are times when the light of God is no longer seen, no longer understood. That "the eclipse" threatens us now we can guess from the paucity of religious practice on both sides. And as we are both groping through the coming darkness in which "no one can work", (to use a johannine phrase,) it is our common duty to help each other and to try and carry together our feeble lights through the night, supporting each other. Here the speaker acknowledges the new voices heard from Rome and the changed climate in the Council.

Starting points.

These are obviously to be found first in the Bible; the speaker added that he would risk saying: "even in the New Testament".

Christians must remember that they are rooted in the Bible, "the Old Testament". They are likely to forget it and are all too prone to give in to marcionism. However the Jews must never forget, but be grateful, that it was Christians who spread the Hebrew Bible to the ends of the world. So many opportunities have been missed that we must strive to overcome isolationism and attain common work on the Bible. Of course, Christians have attempted time and again, to draw Jews into such dialogue. Mr. Ben-Chorin calls it "the aberrant mission to the Jews", which was chiefly "a pretext for apologetics, to show the Jew that he does not understand his own Scripture".

He quotes two famous examples which have given rise to no end of discussions and polemics in the past. The first is in Is. 7:14, "A virgin shall conceive". The Christian translation for "parthenos", as in the Septuagint, is "virgin". But the Jews, who do not acknowledge the Greek version only read the Hebrew term, "almah", a "young woman", while they have another term for virgin, "bethula". Thus Jews and Christians used to speak into each other's deaf ears! As to the Song of the Suffering Servant in Is. 53, the Christian child learns about this first in reference to the Person of the Suffering Christ in the New Testament. Only later is the Christian led back to the early Old Testament passage in which he naturally sees the prophecy. But in the same passage the Jew reads a prophecy of all that his own people would have to suffer. And this too has been fulfilled.

In both examples the spiritual interpretation must necessarily differ. But, Mr. Ben-Chorin remarks: "Rather than say which is right and which is not, we should consider, in silent reverence, how these Songs of the Servant unfold and become real. To us, Jews, they are an interpretation of our own fate. To Christians they are "the first peal of the Advent bell ringing in the coming of their Lord". These examples were quoted to show that a dialogue should never be conducted like that. It should start not from controversial points but rather from an earnest working-out of a whole text, by which "the theologian's pride will be taken to pieces on both sides", the type of pride which says: "Only my own explanation is relevant!" Of course, we never look at each other's commentaries of the Bible! Should we not rather learn from one another asking: "How did Israel understand its Holy Scriptures?" or "How did the Church interpret the good tidings which came to her from Israel?" Would it not be better to learn from each other, even from each other's errors?

"An error we, Jews, committed was in engaging into a division of the world between Israel and the Goim. This may have been legitimate in ancient times, when Israel was faced by pagans only. Today when dealing with Christianity these traditional attitudes and secular barriers must be overcome. The dialogue cannot, and

must not, eschew the Person of Jesus, or else it misses its middle-point. After all it is the faith in Jesus which both unites us and separates us. When I say, 'Jesus', I do not, of course, refer to his statements about his own person as in John, but to the Parables and the Sermon on the Mount, and above all to the Lord's Prayer which Jews can pray as it has so many rabbinical parallels". It is, (he feels,) the most magnificent expression of the Hebrew "emunah", the trust and confidence and surrender to the living God as appears in the scene at Gethsemani. This aspect of faith, (Mr. Ben-Chorin states), unites the Jews to Jesus while other aspects mean rather intellectual belief in a truth. He thinks that Jews should co-operate in the unfolding of the historical image of Jesus, and he deplores that Jewish exegetes have started only forty years ago working on the New Testament.

Apart from actual exegetical work, Mr. Ben-Chorin sees five main themes on which we can ask questions of each other and come to fruitful explanations. One is **anthropology**, our notion of man, as suggested in Ps. 9:15, "What is man?" It is worthwhile confronting the Jewish and the Christian viewpoints. Another is **soteriology** which involves our notions of salvation and sin, pardon and penance. This can be viewed in the sense of the Greek, *metanoia*, (renewal,) and the Hebrew *teshuva*, (return). Terminology is an obstacle. We often use the same terms to express different ideas. It happens in the case of the next theme, **the Law**. Christianity reduces this to the Greek "Nomos" which does not cover the sense of "Torah". A fourth theme, would be **Hope**. Here it must be clear that the Jew sees the Kingdom as overshadowing the Messiah, whereas the Christian sees the Messiah overshadowing the Kingdom. There is finally the subject of **the two Covenants**, on Sinai and on Golgotha. "We, Jews," says Mr. Ben-Chorin, "underestimate the latter, but Christians give the former a strictly historical meaning, forgetting that the Covenant of Sinai lives on within the Jewish people". Christians speak of Judaism as they do of ancient Greece or the Roman Empire. "But we are here!... we are alive and do not want to be by-passed,... because we have a message to hand on," says the speaker. "We should again sow in our fields the seeds of salvation as we were told in Hos. 10:12 and Jer. 4:3." Referring to the New Testament parable of the sower, he remarked; "In spite of rocks and thorns the new seed of understanding **does** sometimes fall upon good soil."

The two statues standing at the porches of mediaeval cathedrals are not the right pictures to represent our face-to-face encounters even though the Synagogue looks lovely and pathetic. Mr. Ben-Chorin suggests another picture, namely the description given to Moses (Ex. 25:18-22) for the Cherubim, the two winged beings to be put over the Ark facing each other: "Let them look one towards the other", keeping watch over the Tables of the Covenant.

The same are suddenly seen to come to life in Is. 6 and fly about in the sanctuary, calling to each other the triple "Holy". Are we not called, both Synagogue and Church, to look into each others' face, to keep watch over the Word of God at all times and together to announce the triple Holy of our Father in Heaven?"

The wealth of good ideas here expressed represent, of course, the speaker's, not the reviewer's, exegetical position. But they provide food for thought and indeed excellent starting-points for discussion.

The Mission of the Jewish People

By Rabbi Arthur Gilbert

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About forty specialists from fourteen different countries were convened at Lögumkloster, Denmark, by the Lutheran World Federation at the end of last April: all forty were specialists in pastoral, theological and missionary fields. The consultation was held as a prologue to a meeting gathering in August on "The Church and the Jewish People", and the object was "to rethink both their understanding of the Christian witness and their attitude towards the Jewish people".

Five committees had done preparatory work of whom four submitted reports on: the theological concept of Israel; the Christian's responsibility and missionary duty; the sin of anti-Semitism, and the future of the Lutheran Church in Israel. It was further suggested that a representative group should be formed to work directly for rapprochement (1).

It was especially stressed that Christians should "enter into dialogue with Jews both about that which they have in common and about that upon which they differ". Rabbi Gilbert had been invited to come from the U.S.A., "to provide the Christian participants with an insight into the calling and self-understanding of the Jewish people". This also "implied some comparison with the Christians' understanding of their mission".

The following pages are part of his address.

THE BIBLICAL PERSPECTIVE

The Biblical text that most accurately defines and shapes the Jew's conception of himself and his mission is God's declaration to Moses:

(1) Cf. Herder-Korrespondenz, July 1964.

"Now therefore if you will obey My voice and keep My covenant, you shall be My own possession among all peoples; for all the earth is Mine and you shall be to Me a kingdom of priests and a holy nation". (Exodus 19: 5-6.)

It is not with an arrogant self-righteousness nor with any sense of racial or physical superiority that we read this text. We did not choose God, He chose us. One ironic rabbinic legend elaborates that God lifted Sinai, held it over the heads of a reluctant people and threatened them with oblivion if they would not accept His law. The people shouted out their affirmation of life and replied: "We shall do and we shall be obedient", (Shabbat 88a, 129b; Abodah Zarah, 2). God shaped and made them His treasured people among all peoples. We now know that we cannot live outside of God's law. Were we to be unfaithful to Him, life would be without meaning. Our survival as a people is dependent upon our loyalty to the covenant and is testimony to God's graciousness and fidelity. Our mission is to be, as best we can, what God chose us to be — a kingdom of priests and a holy nation.

The Biblical text assures us that God is Lord over all nations and the Author of all history, "for all the earth is Mine". The people Israel can make no exclusive claim on God's love, nor consider his graciousness to us of extraordinary character nor act as though by the election we were superior to the law that governs all men: "Are you not like the Ethiopians to me, O People of Israel, says the Lord. Did I not bring up Israel from the land of Egypt and the Philistines from Caphtor and Aram from Kir. Behold the eyes of the Lord God are upon the sinful kingdom and I will destroy it from the surface of the ground, except that I will not utterly destroy the house of Jacob, says the Lord", (Amos, 9: 7-8).

It is then God's doing, not ours, that the people of Israel have been chosen to be God's servant (Isaiah 42: 1-6), His witnesses (Isaiah 43: 12), the instrumentality by which His salvation is to reach the ends of the earth (Isaiah 49: 6).

But God has not used us in any impersonal or mechanical way. To become involved in God's purpose is to know the warmth and compassion of His Love. The Bible speaks of God, as Father (Isaiah 62: 15, 64: 8, Psalms 68: 5, 103: 13), We are his first born (Exodus 4: 22); His son (Psalms 2: 7). In His love for us, He is like a husband, "And I will betroth you to Me forever. I will betroth you to Me in righteousness and justice, in steadfast love and in mercy. I will betroth you to Me in faithfulness and you shall know the Lord" (Hos. 2: 19-20).

"How odd of God to choose the Jews", the philosopher ponders. But is it not exactly to teach us that God's methods contradict every pagan conception of power and grandeur? A slave people, a mixed multitude without access to physical power — this is the people God uses.

The history of Israel instructs us that God is there with the meek and oppressed of our world. Like a flaming bush not consumed, God inflames the hearts of men, inspiring them to seek freedom and fullness in life. God is with us — indeed He is with all men — who accept upon themselves the yoke of the kingdom of heaven, who strive after truth and seek wisdom, who pursue peace and establish righteousness.

A slave people are given the power to speak to the consciousness of mankind because they bear on their flesh the marks of man's inhumanity. The divine character of the Exodus is to be seen not only in the fact that this slave people sought emancipation, but also in that the Hebrews were given the spiritual strength to transform the natural logical instinct of men to identify with the oppressor and to work out their aggression by becoming masters over others. Torah legislation commits Israel to champion the cause of the widow and orphan, the stranger, the homeless, the naked, to establish justice in society as evidence of God's love for mankind. No other justification for this mission is required than the reminder, "For ye were strangers in the land of Egypt". But if God's chosen instrument is a stiffnecked slave people, then we can be assured that history will record the pain and suffering, the anguish that is required of men before history can be redeemed.

On the one hand, Israel and the Jewish people will exemplify man's continual rebellion against the yoke of the Law; and on the other hand, Israel, not for any sins of her own, will endure the hatred of all men who refuse to recognize the oneness and singularity of God. Israel will personify the struggle of men to overcome waywardness, who must suffer punishment for his transgressions; but Israel will also symbolize the innocent man who suffers unjustly because of the transgressions of others.

Indeed Jews were chosen by God, but man is free to rebel, to follow the stirrings of his flesh and to choose his own ways. Although we are called upon to return the gift of God's love by faithfulness, too late some of us realize that obedience to God is genuine freedom and that we attain to the full dimension of our humanity only when we pattern our lives after His holiness.

Sons of Israel have often rebelled against God and whenever a people transgress against God's law they are sure to be scourged. But Israel is assured, and through us all mankind may know, that God is merciful, forgiving and faithful, "For I have no pleasure in the death of anyone, says the Lord God, so turn and live" (Ezekiel 18:32) ... "If the heavens can be measured and the foundations of earth can be explored only then will I cast off all the descendants of Israel for all that they have done, says the Lord" (Jeremiah 31:31-37).

Just as within the camp of Israel we have had to struggle with the challenge of obedience and redemption, so too each nation and

all nations have had to confront God's requirements for righteousness and His promise of peace. The nations' treatment of Israel have served as an index of their humanity. When men reject God they inflict their anger upon His servant.

In an interpretation of the phrase "For I am lovesick" (Cant. 2:5) the Rabbis explained: "All the ills the nations of the world bring upon me, are because I love You" (Cant. Rabbah 2:14).

Feudal lords, Christian princes, the Holy Crusaders, the Czars of Russia, Nazi pagans, Communist atheists, Arab nationalists — all these have offended against God's people. Western civilisation records its own stiffnecked rebellion against God by a shameful testimony of pogroms, expulsions, teaching of contempt, inquisitions, and at last, brutal mass murder. Shocked by the horrendous treatment of Jews, our civilisation has the opportunity at least to cleanse itself and to understand the nature of human responsibility. No longer can we turn our back on our brother, stand idly by at human injustice, treat any minority with indignity or permit any dictator, political party or human institution to become a substitute for the Lordship of God. It may yet be that by the stripes inflicted upon the Jews, men and nations will be healed (....).

THE NEWNESS OF THE PRESENT ERA

... Obviously I have indicated my bias. I am Biblically-rooted and cannot conceive of Israel and our mission in any other terms. Not so, however, with all Jews.

One of the phenomena of our time is the degree of secularism that pervades our world, it has made its impact in the Jewish community. This is true for many reasons: Among them, the fact that democracy in Western Civilisation was in part the flowering of a humanistic, secularistic, liberal breakthrough from the narrowness and the confines of an authoritarian and feudal Christian Church-Statism; Jews have granted a greater measure of freedom and respect under secular government than they ever received when the Church rules. Another factor is the reality that in a pluralistic world, in a world that is also decreasing in size but growing complex in technology, the role of organized religion seems to have diminished. Confronted by the onslaught of a scientific age, the fast movements of people and the growth of heterogeneity, the Church and Synagogue have retreated within their sanctuaries.

But the truth is that God is there in that world. We must become part of it. We must open our church windows so that holy incense may intermingle with factory smells and the odour of slums and the breath of perfume.

There are many Jews who are not part of the synagogue, but they are Jews nevertheless. They define themselves in countless ways, yet no matter how they define themselves they recognize that

they are part of a people and they are loyal to that people. The sociologists inform us that even while observance of religious rituals appears to be declining among Jews, demonstrations of their associational loyalty to the Jewish people increases. (Christians who believe that lack of synagogue affiliation makes a Jew ripe for conversion, do not know us.)

Jewish religious leaders, of course, pray that all the Jewish people will recognize their responsibilities as a **holy** people; but what the religious leaders must also recognize is that there is holiness in the work of philanthropy, in the quest for racial justice, in the concern for peace that characterizes much of the life of Jews who are not in the synagogue.

Jews offer the world a conception of religion that demonstrates that it is not only a matter of affirming a creed, or joining a church, of regular prayer or Bible study, or having a faith, but it is also love of neighbour, the feeding of the poor, the clothing of the naked, the provision of shelter for the homeless. We offer a solution to the problem of secularity that can avoid the defensiveness reflected in the culture-religions of Western civilisation. "The Torah begins with the showing of mercy and it ends with the showing of mercy. Do likewise" (Sifre Deut. 85 A and Sotah, 14 A).

Jews offer the world also an understanding of how one can both at the same time hold to the uniqueness, the particular redemptive character of his own vision, and still: respect the dignity of the other — an obligation since man is a creation of the divine: and cherish freedom of conscience — for only in freedom can a man accept the yoke of kingdom: and believe that there is truth nurtured in the other's revelation — since God, Author of all History speaks to men and nations through other human instrumentalities (...)

Judaism will remain particularly committed to a vision of the God of Abraham that will challenge us always to achieve new and modern understanding of the redemption from slavery. We are committed also to uproot idolatry — in all its modern manifestations, military and political power, statism, materialism, nihilism (...)

We shall minister to the nations and witness to the living God, not with the outmoded methods of proselytising, but rather by the sacrificial example of dedicated lives. Our existence as Jews must speak powerfully to mankind. All the manipulative methods of modern-day advertizing and mass media communication are ineffectual in comparison to the life of Abraham.

We remain aware also that God's revelation is continual. He reveals himself not to Israel alone, but to all men and nations; and if we open our hearts we shall find Him in history speaking to us through committed Christians, in the striving of the black African for dignity, out of the pain of the disfigured of Hiroshima, in the

cry of the Hungarian refugee and through many others who inherit this earth...

Rabbi Gilbert concluded his talk most movingly with words reminiscent of those he quoted at the beginning: "There is a Rabbinic maxim, which Matthew recasts (18:20): 'Where two or three are gathered together to discuss Torah, God's presence is among them'."

We Are Thy People

The liturgy will be represented in this issue by a prayer for the Jewish New Year, summarizing the Biblical perspective described by Rabbi Gilbert and quoted by him, and by a commentary of the Sayings of the Fathers, which are part of the Synagogue liturgy for the Sabbaths following Passover.

We are Thy people and Thou art our God,
We are Thy children and Thou our Father,
We are Thy servants and Thou our Master;
We are Thy congregation and Thou our Portion;
We are Thine inheritance and Thou our Lot;
We are Thy flock and Thou our Shepherd;
We are Thy vineyard and Thou our Keeper;
We are Thy work and Thou our Creator;
We are Thy faithful and Thou our Beloved;
We are Thy subjects and Thou our King;
We are Thy devoted people and Thou our Exalted God.

The Sayings of the Fathers

by Rabbi Isaac Rouche

The author of the following pages gave to a Christian audience, last Spring, a greatly appreciated course on Rabbinical Hebrew in which he commented on passages from the Sayings of the Fathers and also upon Rashi's commentary of Exodus. As he pointed out a similar ethical teaching rings through the Christian and the Jewish books of the time. The question here is not to ascertain which was written down first, but to observe that Christians and Jews have, in the last nineteen hundred years, regarded the same principles as the inspiration from which they draw their moral values.

The Pirkey Avoth are part of the Synagogue liturgy for the Sabbaths following Passover.

The first lines of this treatise on the Talmud literature reveal the meaning of the term "Avoth". Moses is regarded as the

father of Jewish ethics deriving from Sinaitic inspiration. And the prophet's successors (1) continued to hand down orally this ethical teaching in the shape of aphorisms which were later collected and named the Pirkey Avoth, "the Chapters of the Fathers". They contain teachings in the Jewish tradition. The tractate was first named Mishnath Chassidim, the Mishna of the Pious. It became Avoth, because the masters are the fathers and the disciples, the sons. Thus Elishah, (in 2 Kings 2:12,) calls his master Elias, Father, Avi. And in the same book, (2:3,) the prophet's disciples are said to be his sons.

These six chapters come after the tractate on Civil Legislation. They are said to have been inserted in this place so that men of law might be inspired to make equitable decisions. It is a reminder, as was the Shema Israel, (Deut. 6:9,) which was engraved on the gates of the cities of Juda where the courts of law were sitting. The prophets are named first; after them we are introduced to a cortege of sixty-seven Jewish sages who lived between the 3rd century B.C. and the 3rd century A.D. They handed down to their contemporaries precepts, advice, sayings and reflections on the Bible; also the result of their religious experience.

The bulk of these maxims can be described in the following words: In the centre of Jewish life stands the love of the Torah which begets the love of our neighbour and the love of God. Its moral ideal is kindness; its philosophic and theological sense is individual liberty and responsibility; its intellectual ideal is Torah for the Torah. From these things stem all virtues and all good works. The Pirkey Avoth are written in the excellent Hebrew of the Mishna, sprinkled here and there with loans from the Greek and Latin. They are remarkably concise and sober. Another feature typical of their style is poetical parallelism and rhythm. They may have been destined to be intoned in the synagogues by students and faithful, according to the customary chant of the place and time.

The entire tractate has an honoured place in Jewish tradition. It has been adopted by all Jewish communities in the Diaspora, and revered and embellished by thousands of commentaries and super-commentaries. It was translated into many languages, Yiddish in Eastern Europe; Judaeo-Arabic in North Africa; Ladino or Judaeo-Castilian in the Levant; also into Latin and all other languages spoken by Jews in the countries where they settled.

Its content can be divided under the following headings: **God** and man; God and Israel; **Torah**, (the primacy of study, teaching, knowledge and action, masters and disciples); **Ethics**, (silence and speech, charity and kindness, the straight way, characters, passions,

(1) In the Jewish tradition Moses is regarded as The Prophet par excellence.

the sense of property); **Social Life**, (Man and the State, work, love and respect for one's neighbour); **Religion**, (sin, the wicked man and the just man, prayer, the divine will); **The Life of Man**, (the stages of earthly life); **The Future Life**, (parables, the beyond).

Part of tradition.

Though some of the advice was motivated by contemporary events, the Pirkey Avoth are a permanent source of Jewish wisdom. On the whole however they are not a literary creation distinctive of a determined epoch in Jewish history. They are part of the ethics of the nation and a link in the vast chain beginning with some of the Biblical books, Job, and Proverbs, continuing with Ben-Sirach (2) and the Wisdom of Solomon and later with the sentences spread in the Midrash Aggadah and the Avoth of Rabbi Nathan. The same Biblical current runs through all of them. It can also be recognized in the Gospels. Their writers, and later the faithful in the Church, were inspired by the same principles of conduct and have abundantly drawn from Hebrew sources of Jewish wisdom. The following are some of these sayings:

- "Beloved is man for he was created in the image of God".
- "Beloved is Israel for unto them was given the desirable instrument" (the Torah).
- "Regard not thy prayer as a fixed mechanical task but as an appeal for mercy and grace before the All-Present".
- "Judge all men charitably".
- "Judge not thy fellow-man until thou art come into his place".
- "All study of the Torah without work must in the end be futile and become the cause of sin".
- "Be not like servants who minister to their master upon the condition of receiving a reward but be like servants who minister to their master without the condition of a reward".

Parallels.

It is most desirable that Christians in search of the source of their traditions should know this Jewish wisdom literature better. They would notice that the principles which inspired the words of Jesus in the Gospels have also inspired the doctrine and mode of life of the Rabbis who lived before the present era. They would discover points of convergence in the same tradition and work all the better for rapprochement between Jews and Christians, which will beget understanding and mutual respect. This can be illustrated by the following quotations.

(2) Ecclesiasticus.

THE JEWS and OURSELVES

"Judaism and Christianity in the World of Today"

This is a quarterly whose aim is to supply Catholics, and especially teachers, with up-to-date information concerning modern Judaism and Christianity.

It also aims to meet the contemporary need for wider knowledge among Catholics of the roots of their faith and liturgy, the Jewish background of the Old Testament, and the Holy Land.

A third, no less vital aim is to fight every form of religious, social and racial prejudice where it can best be done in the schools.

The magazine also includes surveys of modern Christian-Jewish relationships in various countries.

We are all convinced that if we get down to the Jewish roots of our faith and know our Jewish friends better we shall acquire a deeper appreciation of our own religious values and a more enlightened approach to the social and political problems of our time.

Appearing hitherto in mimeograph, "The Jews and Ourselves" has despite its limited scope and modest format, received a remarkably warm welcome among Jewish as well as Christian readers. Its circle of readers widens as Catholics and other Christians grow increasingly concerned with questions pertaining to ecumenism and inter-religious exchanges.

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Paris, 6e, France.

"Thou shalt love the Lord thy God". (Deut. 6:15)

"Thou shalt love thy neighbour as thyself." (Lev. 19:18)

"Let all thy deeds be done for the sake of Heaven." (Avoth 2:17)

"Be thou like Him: just as He is, gracious and compassionate, so be thou gracious and compassionate." (T. Shabbat 133 B)

"No," is an oath; "Yes," is an oath." (Shavuoth 26 a)

"A man should always strive to be rather of the persecuted than of the persecutors." (B. Kamma 93 a)

"In the measure which one measures: there be measured out to him." (Sanh. 100 a)

"Who is forgiven iniquity? He who passes by transgression." (R.H. 17 a)

"The Sabbath is committed to your hands, not you to its hands." (T. Yoma 85 b)

"If the judge said to a man, take the splitter from your teeth, he would retort: 'Take the beam from between **your** eyes'." (T. B.B. 15 b).

"In the place where penitents stand even the wholly righteous cannot stand." (T. Ber. 34 b)

"This world is your inn and the other world is a home." (T. Moed Katan 9 b)

"Thou shalt love the Lord thy God with thy whole heart and with thy whole soul and with thy whole mind. Thou shalt love thy neighbour as thyself." (Matt. 23:34/39)

"Whatsoever you do, do all to the glory of God." (1 Cor. 10:31)

"Be ye therefore merciful as your Father also is merciful." (Luke 6:36)

"Let your speech be: 'Yea, yea,' 'No, no'." (Matt. 5:37)

"Blessed are they that suffer persecution." (Matt. 5:10)

"With what measure you mete, it shall be measured to you again." (Matt. 7:2)

"If you will forgive men their offences; your Heavenly Father will forgive you also your offences." (Matt. 6:14)

"The Sabbath was made for man and not man for the Sabbath." (Mark 2:27)

"Why seest thou the mote that is in thy brother's eye; and seest not the beam that is in thy own eye?" (Matt. 7:3)

"There shall be joy in heaven upon one sinner that doth penance, more than upon ninety-nine just who need not penance." (Luke 15:7)

"My Kingdom is not of this world." (John 18:36).

La Chaux-de-Fonds, Switzerland.

COMBINED HEBREW AND ENGLISH EDUCATION IN THE CANADIAN SETTING

by Sister Catherine Louise

Two Catholic school-sisters who were invited to visit a Talmud Torah by a member of the staff give here an account of the event.

Edmonton, the capital city of the province of Alberta, has a population of 300,000 and is promised an important industrial development due to its recently discovered oil-fields. Its Jewish community numbers about 2,000 consisting predominantly of members of the professions. The two groups, Orthodox and Reform, each possess their own synagogue. Together they finance and run the Talmud Torah, as a private co-educational school, from Grades One to Six. When they reach the end of Grade Six, students continue their education in the local public-school, but they are given an opportunity to keep up their study of Hebrew by attending night classes which are especially arranged for them.

Situated on a main thoroughfare the Talmud Torah stands on adequate grounds and has a gymnasium attached. It draws its 350 pupils from all parts of the city. Those who live at a great distance are taken by taxi and have their noon-meal at the school-caféteria. School-hours are as usual from Monday to Friday. The general set-up and appearance is much the same as in other schools, the only difference being some Hebrew lettering in the decorations. But the syllabus has one remarkable feature: the classes are taught in Hebrew for half of each day and the rest of the time in English. The staff consists of Jewish and non-Jewish teachers, the latter taking charge of English lessons.

We were given a warm welcome by Miss Gershom, the Grade One teacher, who herself attended school at a convent in Pakistan. She had prepared a Hebrew lesson for us and we were surprised and delighted to see that children who had been at school for only two months could sing, read and pray in Hebrew. Most of them had never heard the language spoken before. Our hostess also took us round the other Grades. We found the children not in the least abashed by this unusual type of visitor. They struck us by their liveliness and readiness to speak and sing and tell us about the practices of their faith. In their turn they asked questions about our own religion particularly the Mass, which Jewish friends are often surprised to discover as the memorial of a Seder.

Since our visit we were happy and grateful to have Miss

Gershon come to explain a painting of the synagogue in Jerusalem, the city and centre of our common tradition and ultimate hopes.

Sister Catherine Louise.

Edmonton, Canada.

THE LEO BAECK INSTITUTE

Dr. Leo Baeck, the saintly rabbi of Berlin (1), has inspired, and given his name to many foundations and institutions. Apart from the Leo-Baeck College for training ministers belonging to the Berkeley Street Synagogue, there is in London a Leo-Baeck Institute founded in 1955 by the Council of Jews from Germany. It has branches in New York, Jerusalem, and Frankfurt.

Its objects are to contribute to, and conduct, research into the history of Jews in Germany and to remind the world of their achievements and their tragic fate. Those who were able to escape before the final solution have spread over the whole world and especially to the United States. They feel that they belong together and they wish to keep up traditions and values garnered from past experiences to hand down to future generations. Many scholars and scientists have remained in contact with the traditions of German Jewry. This was the reason for a division of the enterprise into three centres.

The Institutes publish Year Books, usually in the form of symposia, and a Quarterly Bulletin in Israel (2). The New York branch has a reference library of books by Jews, and/or about Jews, for the history of German-speaking Europe.

The selection emphasises the more important and representative works since the beginning of the 19th century. Another part consists of archives about private persons, documents and correspondence through which Jewish scholars can remain linked with the Institute. They help in solving the problem of suitable contributors.

N.D.S.

(1) On Rabbi Baeck, Cf. Vol. I. No 1. June 1957.

(2) Cf. "The Jews and Ourselves", No 15, p. 35, a book on German settlers in Israel.

Current Topics in Press and Periodicals

CARDINAL BEA IN COLOGNE.

To close the "Monumenta Judaica" exhibition in Cologne, on March 15th, Cardinal Bea gave an address before an audience of 4,500 people of all denominations (1). Brotherhood Week, the Cardinal reminded his hearers, was in harmony with the very climate reached in the Vatican Council. Jewish-Christian relations and human brotherhood may form only a small part of the agenda, but they exemplify the powerful impulse given by the Council and its firm determination to further better understanding among men. This spirit will be put into clear principles and norms for action and contribute to their enactment on the broadest possible bases throughout the Catholic Church.

"An important prerequisite", the Cardinal said, "is the chapter on religious liberty, which will solemnly recognize each individual person's right to fulfil the Will of God freely and according to his own conscience, the only limit being the rights of his neighbour and of society". He summed up the draft concerning the Jewish people, saying: "To realize the epoch-making significance of this document, we must keep before our eyes the long,

sad story of Christian-Jewish relations and, above all, the tragic fruits of the latest form of anti-Semitism and their heavy consequences which we have lived through with horror a few decades ago". "I will not say," he added, (in substance,) "that the only and main sources of anti-Semitism are Christian ones, for there are social, political and economic features as well. Nevertheless, one may rightly ask whether Christians in their attitudes have always been motivated by their faith, and whether they have made proper use of the weapons which were at their disposal in the very sources of the faith in order to fight anti-Semitism". This unhappy relationship began in fact in the earliest decades of the Church. Already St. Paul had been at pains to try and straighten out relations between Christians of Jewish and non-Jewish origin. At that point (in March), the Cardinal said, it would not be proper for him to give premature explanations. But both in its content and spirit the project was certainly an expression of the spirit blowing so mightily today through the Church and the world.

There were repeated references to Pope John XXIII who linked up the Council so closely with the peace of the world. He stated this aim with irresistible force in a radio-message a month before the opening session. Again it was Pope John's merit to have seen the significance of the centuries-old issue between Chris-

(1) Cf. Hermann Lewy's enthusiastic account in "Allgemeine Wochenzeitung der Juden in Deutschland", 20 March 1964, the May issue of "Stimmen der Zeit", "Civiltà Cattolica" and "Documentation Catholique".

tians and Jew. It was he who ordered the draft to be made and later, at a significant point, he endorsed a report about it with a hand-written note saying "We are fully convinced of the gravity of this matter and of our own responsibility to commit ourselves in it".

Pope John's definition of peace did not mean only the condemnation of open war; it involved positive requirements which demand that each man know and fulfil his own duties, respecting the scale and harmony of values, and use of spiritual values. Thus prompted, the Council, the Cardinal said in conclusion, is giving a mighty impulse towards understanding far beyond particular relationships between Christians and Jews and into many other fields where it is urgently needed. It aims to direct the outlook of the man of today beyond immediate, albeit very important and basic, issues. What it tries to do in breaking down barriers, in practically furthering freedom, justice and love must be done on a large scale, so that each man can ask the other: "Why do you stand outside?" and the other will then tell him where he has failed to fulfil his task for brotherhood. Peace and its prerequisites can be lastingly attained only when man has learned to be really man, that is, when he has become a brother to all other men.

"Pope John's successor", the

MEDITATION ON AUSCHWITZ.

After the pilgrimage to Dachau made by Christians last November in commemoration of the crystal night, a German Pax-Christi pilgrimage ventured for the first time to visit Auschwitz camp this

speaker said", had taken the same line with a straight outlook and firm decision, naming peace as one of the four aims of the Council. This was especially felt in his stirring request for pardon to our non-Catholic brothers in the presence of the Council and the listening world, and later in his audience to the observers. It was felt again "in the historical step which led Pope Paul VI to meet on the soil of Israel with the highest authorities of the State, as a pilgrim of peace praying for the grace of reconciliation among men and peoples".

Similar views inspired Bishop Stähling of Rimsting's definition of brotherhood: "to recognize not the equality, but the difference of the other instead of combating it." From Jerusalem the ailing Professor Martin Buber had sent his message through Professor Ernst Simon: "It is not a question for the religions of this world to come to an agreement on their beliefs. That is not their business. Besides, they would not succeed, because it is the business of God alone. Here can only be a question for the religions of the World to plan and undertake together the salvation of man threatened with ruin. This indeed is the task entrusted to them!"

"Only groundless love", Professor Simon concluded, "can overcome the groundless hatred which threatens to destroy the world".

year at Pentecost. According to "Der christliche Sonntag" and "Der Sonntag im Bild" thirty-five men and women, ranging between the ages of 20 and 65, accompanied by four priests, left Munich as

penitents, as they were expressly reminded. Their visit to the camp took four hours, a ghastly, heart-breaking experience. Some felt "something like a breath of despair from millions of throats crying out to Heaven" pass over them. They saw everything, the gallows, gas-chambers, blood-spattered walls, crematoria and pitiful remains of children's shoes and playthings. They prayed in the death-block where Fr. Kolbe was starved to death, offering his life for another, and in silence they laid a wreath before the black wall. They prayed during the mass celebrated in the camp chapel and again at an atonement service in the evening. In a moving litany with the responses: "Lord, have mercy on us", ending with the words of the confession, they expressed mourning, shame and repentance for not listening to their consciences, for remaining silent while dignity, justice and truth, pity and freedom were violated, and their brothers were enslaved, tortured and put to death. They asked pardon for darkening the light of human conscience and the light of the cross and for going after their business "like the children of this world".

As a counterpart, another stirring experience was in store for them, the cordial welcome of Polish Catholics, their clergy and the Archbishop of Cracow who had gone to meet them. Outstretched hands ready to forgive, this was more than they anticipated. They were reminded that the camp was being kept as it was, not as a symbol of hate but

as a warning. Their president said he had long dreamt of a French-German reconciliation and it had come about. Now he was dreaming of a Polish-German reconciliation and his hope began to materialize. They had brought a gold chalice made with offerings from German women and girls.

A fortnight earlier a similar experience was undergone by a party of the Cologne Society of Christians and Jews who went to visit Rotterdam to build another bridge of friendship to the Netherlands. A paper by Mr. Martin Sommer, the active past President and secretary of the society, tells the history of the city feelingly and impressively from mediaeval times to that fateful day in May 1940 when the frontier was crossed in defiance of Holland's neutrality by wave upon wave of heavy tanks and motored columns. He tells how the city was bombed forty days and nights destroying 11,000 houses, 21 churches, leaving charred city walls and 25,000 families homeless; how finally the harbour itself was systematically destroyed in September 1944. 104,000 Jews perished in the camps, 10,000 non-Jews were also deported, 18,000 Dutch people were starved to death in the Winter of 1944/45, others were shot while their compatriots were forced to witness the execution. Yet today the port of Rotterdam is the greatest seaport in the world, the first oil-harbour in Europe, while the city itself is a miracle of hard work, courage, modern planning, artistic taste and beauty.

SWITZERLAND.

"The existence of the Jewish people confronts the Church with

a problem of a theological nature, while the reverse cannot strictly

speaking be said of the Jewish community" said Fr. Kurt Hruby. "However, he remarked, 'Jewry has through the centuries felt the impact of Christianity on another plane, historical and social, so that mutual relationships are of the greatest importance to both'.

He was speaking at the Youth Conference arranged by the International Committee for Christian-Jewish Co-operation at Boldern,

just outside Zurich, last August. About forty participants, mostly from England and Germany, spent four days there and joined in three workshops studying our present relationship and our outlooks for the future in lovely surroundings. The Reverend W. W. Simpson, General Secretary of the British Council of Christians and Jew, and the Reverend Sexton sponsored the meeting.

ITALY.

To conclude a Conference on Ecumenical questions held at La Mendola, (1) Mgr. Giovanni Caprile pointed to the particular role of the Jewish people in the ecumenical perspective, in which they represent the continuity of God's plan, the first recipients of the revealed Word and the people of our salvation. Mgr. Caprile has just published a new edition of his pamphlet on the crucifixion, including this time a contribution by Cardinal Bea. He has presented each of the Council Fathers with a copy (2).

"Si lamentano che il Papa non parla, ma il Papa non può parlare" was the anguished complaint of Pius XII in an audience with Fr. Paolo Dezza, S.J. in 1942, quoted in "*L'Osservatore Della Domenica*" of 28 June, which devoted most of its eighty pages to Pius XII and the Jews: "This is", the Editor writes, "intended not as polemics but as documentary material, as far as can be done in a popular illustrated

(1) Cf. *L'Italia*, Milan, 4 August 1964.

(2) *La Responsabilità degli Ebrei nella Crocifissione di Gesù*, Edizioni di spiritualità, Firenze. Reviewed in N° 15, Summer 1963.

weekly, until more of the Vatican archives is available".

All has been said and written on the subject and it would be pointless and impossible to repeat this painful controversy. Most of the arguments exchanged were summed up in the Summer 1963 issue. Countless books, pamphlets and symposia have since appeared (cf. "*Commonweal*" and "*The Dialogue*" of February, "*Freiburger Rundbrief*", 1964). Writing in the 14th March issue of "*America*", and in the April issue of the "*Journal of American Rabbis*", Rabbi A. Gilbert criticized Hochhuth's play as grossly inadequate and certainly no vehicle for the truth that must be told. It is, he says, stereotype, caricature and distortion, launching misguided polemics. He finds it rather disturbing that to some people the Eichmann trial appeared as fiction, not history, while they made history of the fiction about Pius. In Western Europe the anti-Pope attacks seem much less inspired by a vindication of Judaism and Jewry than by the old brand of anti-clericalism. It should be added that the Socialist Government of Italy made a protest against the vilification of the Pope's memory

and that the Israeli Government abstained from attending the representation in Tel Aviv out of deference to Pope Paul VI.

However, the emphasis seems to be shifting. Two points can be made: Firstly, that the general responsibility of the Church, including episcopate, clergy and faithful, (on the local level and before the beginning of the war,) cannot be eschewed. Secondly, there was the special style only 20 years ago, of the Holy See and the Vatican to be considered.

THE CLIMATE IN AUSTRIA (1).

In Sankt Pölten, Lower Austria, on April 26, a sad, grim celebration took place, the reburial in a mass-grave of 233 dead, found after 18 years under a rubbish hill. Addressing the large audience, Dr. Feldsberg, head of the Vienna community, recalled the memory of many dear ones, among them his own mother, brothers and sisters, whose grave was unknown. These victims must have been among the last. They died at Ybbs, a few miles from the Hungarian frontier, on May 2, 1945. Driven from Budapest to Mauthausen, they were stopped near Zürendorf and made to build some fortifications. As they were starved and exhausted and unable to walk the 50 miles to the camp, it seemed

There was solemnity, distance, diplomatic reserve and calculated neutrality in every move, which seemed a necessary part of the climate. It is therefore idle to ask what another Pope would have done. It is not a question of the person so much as of the climate and situation. Neither can be judged by the standards of today. But to us, Catholics, nothing will change the fact that Pope Pius XII was a great and saintly pope.

to their keepers more practical to do away with them there and then! At nightfall the population were told to keep indoors, because there would be shooting exercises. The Jews were told they were free to go home. While they ran, they were machine-gunned by a firing squad, presumably in the back. Later dead and wounded were piled together in a heap with petrol poured over them. But the rain put out the fire, so the remains were buried in the ground, not very deep, at a place for refuse. After a heated and bitter press campaign which divulged the scandal, the Viennese community took steps to have the bodies exhumed and buried in a dignified manner. There are numbers of Jewish mass graves scattered all over Austria, probably of people from every country in Europe. With them disappeared the Austrian Jews who had contributed in no small way to the cultural development and prestige of their country.

(1) Cf. "*Die Gemeinde*" April; "*Die Stimme*"; Febr., "*Heruth*", May; "*Die Furche*", April and May; "*Der Ausweg*", December 1963, January, April, 1964; "*L'Arche*", June 1964; "*Express*", April 1964.

In view of upheavals and catastrophes, especially the large influx from Hungary in 1956, it would be difficult to establish accurate figures of the Jewish population in Austria. Less than 10,000 are officially members of the Jewish community. But some 10-to 20,000 live in the country in transit. They do not register at all. Some of them are the so-called half-Jews. Such people would probably acknowledge their Jewishness more easily if the existence of Reform Judaism could be envisaged; this was the opinion of Dr. Alfred Posselt in a short and clear paper on Liberal Judaism and conditions in Austria. He thinks that here is a future for Judaism, and he shares Dr. Leo Baeck's views, who dreamed of integrating Zionism reasonably into the frame of Judaism: "If Orthodox Jews could die heroically for their faith, Reform Jews have the strength to live and fight and not turn their backs upon the citizens of Israel". A challenging remark reported by a journalist to the effect that no Jew is ready to express his point of view clearly in an open forum, drew a protest in a Jewish paper that the rabbinate ought to reply to this. It was done by Rabbi Meyer Koffler. "Jews", he wrote, "are not to be blamed for cowardice or weakness in decision. Their belief and way of life can very well be defined by moderate Orthodox Judaism, which both holds the tradition and is in good relation with all mankind. It is the proper middle way between two impossible solutions, viz. Reform and Extreme Orthodoxy".

The subject was broached in the Catholic and in the Jewish press. Dr. Koffler discussed it in both: first, the exegetical point of Jewish responsibility in the death of Christ. He solves the problem in his own way: the Jews never denied having condemned Jesus to death, and according to the knowledge and mentality of the time, they did not commit a sin, but in so doing they accomplished an act of justice. Besides the crucifixion should be viewed only as an act of love and redemption deepened and spiritualized by Christians because they believe that it brought about their salvation. The subject was taken up by three contributors in a subsequent issue. It was also introduced in a Jewish paper in April, which reprinted Professor Hugo Bergmann's answer to the enquiry held by the French monthly "L'Arche". And Rabbi Koffler took it up again in April. Referring to possibilities of understanding he writes: "We are blamed for cruelty and vengeance... we do not forget... we do not forgive... our law is the talion", etc. etc. "Yet justice is not cruelty, and without justice love would only be sentimentality". Rabbi Koffler distinguishes between two types of Nazi criminals, those who enjoyed watching people suffer and who relished killing small children, who neither admit nor regret their faults; for these there is no pardon. But there are those who refused to help the persecuted out of cold-heartedness and indifference; for them there can be pardon if they show regret. He also listed a number of requests from the Church: freedom of conscience

and religious practice for Jews, the prohibition of insulting words, the end of missionary activities and the right for Jews to a land of their own.

Reactions to Rabbi Koffler's article in the correspondents' column were significant. The Editor of "Die Furcht" was praised for his courage in giving the subject a place. Some agreed with Dr. Koffler, some expressed doubts, some protested. In one case there was indignation clearly revealing anti-Semitic spite, quite unjustified by the argument.

PREJUDICE, STILL...

This throws a light on the ever-recurring question of anti-Semitism and a possible revival of the Nazi spirit. It was exemplified by the Göbhart affair which aroused strong reactions in the press. There is in Graz, a thriving organisation known as "German cultural work in the European spirit", whose activities include lectures, films, public meetings and the distribution of literature. Both its German head in Munich and its Austrian president in Innsbruck, and other leaders are former SS and SA officers. When it began to extend invitations to school masters and pupils, Dr. Franz Göbhart, Director of a teachers' training college, intervened sharply and warned that such propaganda was strictly illegal. The result was a press campaign supported by similar societies. Dr. Göbhart was attacked and insulted and finally challenged to explain himself at a public meeting. This was forbidden by the police, but the same evening several hundred young people spontaneously gathered to demonstrate in favour of Dr. Göbhart. Why, some people ask-

ed, why was there complete silence from the great political parties? Because election time is near and it would not do to touch hot irons for fear of losing votes!

The political climate is not a very healthy one, according to "L'Arche" which quotes an incident at the Burgtheater during the representation of Lessing's play, "Nathan the Wise". After the sarcastic cue in the play, "Do nothing, the Jew must be burnt", the house burst into loud applause.

There is danger, according to the "Express", in a Nazi movement camouflaged under an innocent-looking "Turnbund", the German favourite youth organisation for physical culture, which counts 60,000 members in Austria. Apart from physical exercise, performed in the numerous gymnasia in the country, it is said to include a good deal of premilitary training and psychological indoctrination in the old, pagan, German style. Its Weltanschauung points definitely to the Anschluss mentality.

In a paper called, "Where does the Jew stand in Austria?" Simon Wiesenthal notes that the visitor from abroad is struck by people's unwillingness to speak about Jews and Nazis. The former, although very few, are unwelcome witnesses to an unpleasant past, and prejudice seems to be all the stronger among people who do not know any Jews.

A similar pessimistic outlook appears in Dr. Albert Massiczek's series, "History of a Youth". He describes the penetration and development of Nazism among the children in the Austrian middle class in the thirties. Even now he notices symptoms in the shameful outcome of some of the

Nazi trials, in publicity given "the glorious past", in regrets voiced over the change in Weltanschauung, etc. Oscar Dlabik, writing in the following issue of "Die Furche" is just as stern. He sees real danger in the political mentality of the day (2).

WHAT IS TO BE DONE?

Mr. Wiesenthal thinks that hope is to be found in the younger generation. It will take over in a few years and then there should be a healthy co-operation between the two great political parties. The future lies not in divisions, he thinks, but in mutual respect and sympathy with the outside world. The Jews are ready to serve their country, as they have done in the past, for its cultural development.

Dr. Massiczek sees the future in study and research and above all in the proper religious teaching of children. However, every Christian should return to the living God and search his own conscience. This should be done openly by meeting with Jews, not only among dignitaries, but with the man in the street. Both Christians and Jews, he argues, have to deal with the mighty problem of unbelief. But Christians are likely to make it worse if they add lack of understanding. In fact, our dialogue should be named Jewish-Christian, not the other way round, out of courtesy and love perhaps, but chiefly because the Jews are our spiri-

(2) A more healthy note was, however, struck in Vienna in the last days of April by an exhibition on "Youth in the Resistance Fight for Austria", illustrating the courage and sacrifice of the young Austrian patriots who gave their lives for the independence of their country.

tual fathers. Dr. Massiczek is soon to publish a book on this question.

Stella Musulin, who states bluntly that Austria is still an anti-Jewish country, wonders how to cure it of this horrible malady. Apart from basic work in removing misrepresentations and lingering legends from the religious teaching, she advocates human experience. "Most Jew-haters do not even know Jews", she remarks, "the general climate has changed, now it is essential to change the heart of man".

Dr. Otto Herz essayed to solve the problem in his own way by giving a talk in a Vienna convent, as related in the "Wiener Kirchenzeitung". Invited by the Reverend Mother, he spoke to the nuns about Jewish prayer, about the attitude of modern Jewry to Christ, spiritual trends in the State of Israel, and also about his own work as representative of the B'nai B'rith in Austria.

We cannot conclude more fittingly than to quote the wishes Cardinal Koeng, Archbishop of Vienna, sent to the Jewish community for Rosh Hashana this year. He wrote, in substance, that the year 5725 of their era was likely to become a new beginning for Jewish-Christian relationship. All those who are able to gauge the significance of the new spiritual movements now to be effected by the 2nd Vatican Council will measure its importance, as it is to deal with the declaration De Judaes. It is a question of overcoming the false, untenable concept of collective guilt with all its psychological impacts and by emphatically doing away with wide-spread errors. A new and better climate must be established, not only among individually interested and open-minded special-

ists, but among the public at large. In this sense, the Cardinal extended wishes to both Christians and Jews, that they may recognize how much their common spiritual and religious foundations are deeply rooted in that Book which both recognize as Holy Scripture, and out of

THE PLIGHT OF SOVIET JEWRY.

The three million Jews living behind the Iron Curtain have often been a matter for inquiry, concern and protest over the last decades. They have made headlines again this year with the appearance of an ugly pamphlet, "Judaism unmasked", or "Judaism without Embellishment", by a certain Trofim Kornezevich Kichko published in Kiev last Autumn (1). This 192-page pamphlet was prefaced by two members of the Ukrainian Academy of Science who hailed it as "a profound and substantial work... with a tremendous amount of factual material, conscientiously and scientifically analysed, that will be an available handbook and will assist wide circles of readers" (2). The same is described in the London "Observer" as a "vicious and scurrilous attack on Judaism illustrated by cartoons which might have been taken straight from the pages of anti-Semitic journals published in the heyday of Nazism"... all the more shocking as it appeared under "the seal of official approval with the imprimatur of a State publishing house... a

(1) Cf. The July issue of "Jews in Eastern Europe", which gives a good review and a survey of background material.

(2) Cf. "The Australian J. Herald", April 1964.

which it follows that we may all call ourselves sons of Abraham; also that the coming year may bring us all a deeper mutual understanding based not only on purely civic tolerance but on the foundations of the faith we share in common.

thing which could happen only in Nazi Germany and Soviet Russia".

The first copy was shown in New York at a press conference last February by Mr. Morris B. Abram, President of the American Jewish Committee. It was soon discussed in leading newspapers throughout the world. Some of its hideous illustrations were reproduced here and there and aroused unanimous indignation.

Questions were put to Soviet embassies and press agencies. Various meetings of leaders of responsible organisations in Rome, Brussels and Paris took up the matter and voiced indignant protests: The Executive World Jewish Congress meeting in Jerusalem last July made a direct appeal to the Soviet Government. But three months earlier, twenty-four organisations, representing every current of Judaism and Jewry, held a conference in Washington to organize world-wide protest. Also in the U.S.A., a "letter of conscience" was signed by more than 2,000 religious leaders from many denominations; among them were the American Cardinals.

At a public demonstration in the streets of New York, Christians joined Jews in a common prayer for Soviet Jewry.

Meanwhile, the Western Com-

munists and their press had gone through a phase of embarrassment and confusion. First they tried to discard the whole thing as mere forgery. It seemed, however, difficult to evade the issue as it is unthinkable that anything can be published without official approval in the USSR. Moreover, the Ukrainian delegate at the United Nations, Mrs. Nikolaeva, had been questioned and had admitted the authenticity of the pamphlet.

The leading Communist papers had to take a position: "It is against Communist policy and the Soviet Party line", wrote the "Daily Worker", to give direct or indirect encouragement to anti-Semitism and to those who exasperate social feelings". "L'Unita", of Rome decided that this phenomenon was an individual case, nothing to do with the conscience of the Soviet people. In Paris "L'Humanité" addressed the Soviet Government for a disavowal and withdrawal of the book. Convinced friends and supporters of Soviet Russia, agreed with Arthur Miller in the "New Lead-

er". Bertrand Russell had already publicly denounced the publication as contrary to communist principles.

Reluctantly Soviet spokesmen said "the usual things", namely that there is no such thing as anti-Semitism in Soviet Russia. Besides the book was not anti-Semitic, only anti-religious, which was lawful and in the party line. They argued rather weakly that it was written in Ukrainian. Finally a rebuke appeared in a minor Kiev periodical, only to comment upon the low artistic level of this publication. The "Izvestia", (A. Adjupei's paper,) merely stated that the book contained errors, and the "Pravda", that it was "not a success"; anti-religious controversy ought to be handled more cleverly!

The incident, small in itself, has to be viewed against a background of much more disquietening realities. An outline of the history of Russian Jewry since the establishment of the Soviet regime will appear in the next issue.

Books in Review

On the Trial of Jesus, by Paul Winter, Walter de Gruyter & Co., Berlin, 1961, pp. 216.

The dedication of this book "To the Dead in Auschwitz, Islica, Majdanek, Treblinka, among whom are those who were dearest to me", sheds sufficient light on its underlying purpose. These tragic introductory lines, however do not set the tone, which remains restrained throughout and is all the more moving because it

is unemotional and fully respectful towards the central Figure and his followers' creed and theology.

Following upon his "Marginal Notes on the Trial of Jesus" (which appeared two years earlier in a review) (1), the book is also about the trial. Characteristically analytic in its method, it con-

siders a number of separate issues involved in the Gospel account leading up to the concluding chapter, "Behind the Preaching". Yet this is not, as might be expected, a systematic reconstruction, but a brief outline of the findings, consisting of sixteen points.

The author sums up his method of approach: considering several strata of tradition, not necessarily unreliable, but more or less so, he has endeavoured to get down to what appears to be the earliest tradition, i.e. containing matters on which certainty prevails, preferably in Mark. This he separates from a secondary tradition, i.e. matters having a reasonable degree of probability. Finally he distinguishes editorial accretion, i.e. literary amplifications which provide no clue for deductions. The earliest written documents, and the first to circulate, must have been accounts of the Passion. They shed a retrospective light on the public life of Jesus; the Gospels were written in view of this situation.

To these basic findings the author adds three questions upon which he cannot decide but only build hypotheses. First: the immediate cause for taking action against Jesus, as motivated, (or not,) by three episodes: Peter's profession of faith, the triumphal entry into Jerusalem and the cleansing of the Temple. Second: the question of who took the initiative in the arrest of Jesus, Romans or Jews or both. Third: what did Jesus do to provoke action against himself? To this the author has no answer.

But, as he repeatedly stresses, Paul Winter's object being historical he keeps to the historical aspect and confines himself to elucidating the facts. He suc-

ceeds in remaining strictly objective. He does not touch theology, fully respecting the believers' right to theological interpretation. He merely denies, occasionally, that some accounts provide sufficient historical basis at the present stage of investigations.

The main responsibility for the death of Jesus lies, according to Mr. Winter, with the Romans. Considered as a dangerous political agitator, Jesus was arrested, accused, condemned and executed on a charge of rebellion. This is not a very surprising conclusion given the political background and the charge the crowd and its leaders brought before Pilate: King of the Jews, agitator against public order, a self-made Son of God! But, the author adds, it is not unlikely that some Jewish officials had a hand in the affair as well. "The high-priest and his staff took a minor part in the arrest and none at all in the actual condemnation". The Sanhedrin may have been used merely to hold a preliminary hearing of the case. Hence the death of Jesus, in the author's mind, had no religious significance at all. There was no apostasy, no blasphemy or dogmatic intolerance, only political expedience.

Why then do the Gospels charge the Jews? After the break with the Synagogue, following upon the fall of Jerusalem and the destruction of the Temple, in their more or less persecuted position in the Near East, the early Christians were led into charging the Jews. This may have been because "the outraged feeling in similar cases is directed against the indigeneous policeman as instrument of the imperial rule", but, more probably, because they needed to secure the favour of

the Roman authorities. Messianic movements would naturally be suspect of harbouring revolutionary tendencies. And this also accounts for a portrait of Pilate so different from the Pilate of history.

A further point which fills, in fact, the most important chapter deals with "the enemies of Jesus". These, the author argues, were definitely not the Pharisees. First of all, Jesus himself was a Pharisee, in practice and in his ethical teaching, albeit with a strong, eschatological emphasis. (The Pharisees of the rabbinical era may later intentionally have toned down eschatological slants, in order to obtain a *modus vivendi* with the Roman authorities). It is much more probable that the enemies of Jesus were the chief-priests and elders. The Sadducees are not named. Characteristically so, says the author, because they had disappeared by the time the Gospels were written.

This brings us to the author's exegetical views, as influenced by the form-critical school. He considers that the Gospels' "Sitz im Leben" (contemporary background,) is the entirely new situation of the early Christians after their exclusion from the synagogue when circumstances were quite different from those existing in Jesus's life-time. The Gospels do reflect real conflicts, he says, yet they were not the conflicts between Jesus and his contemporaries, but the later disputes which arose between the Apostolic Church and its social environments.

Further issues discussed are: the identity of the high-priest; the Sanhedrin's competence to pronounce a death sentence; the existence of a night trial; the Barab-

bas episode and the trial before Pilate.

The present reviewer is not competent to go into all the exegetical and historical problems raised. Our object is merely to compare them with the current Catholic position. Apart from some criticism on points of detail aroused in "The Tablet," the book, so far as I know, has not aroused serious objections or polemics. First of all, it is clear that the author confines himself strictly to the historical aspect. And there is more similarity in object, method and conclusions than one would imagine with Catholic exegetes. He is also intent on clearing the ground and getting down to the earliest traditions; all are more or less indebted to the form-critical school. That the Gospels are not primary sources but underwent the interpretation of the community before being circulated is understood. We are unable to reach, historically, the milieu previous to the Resurrection. All we know at present comes necessarily from the early Church, when the opponents of Christianity were cited as the adversaries of Jesus, when Palestinian Jews would not accept a crucified Messiah, but the oppressed masses in the Roman Empire expected imminent salvation. We also hold that the Gospels were not written as history or psychology but as facts to be presented theologically, the Evangelists' specific purpose being to serve the faith. "The Gospels contain the message of Jesus rather than His history", writes Fr. X. Léon-Dufour (2) "They are the evangelical proclamation of His words". Paul Winter remarks rightly, "the Gospel grew in the shadow of the Cross"; and a Chris-

tian will add, "in the light of the Resurrection". "It is," writes Léon-Dufour, "the story, not of a failure, but of a victory beyond the failure, and it is to be considered within the history of the People of God believing in the prophecies, as in I Cor. 14:22, and in the Songs of the Suffering Servant".

In addition to the kerygmatic object there is, at the bottom, the early liturgical celebration known as the "anamnesis", (as in I Cor. 11:23-26). From this early form of worship the earliest historical account developed as "the Good News" (meaning of the Greek, Evangelion). It carries all the weight of conviction alive in the early Church which "pondered over its oral tradition, gave it literal form, put it into action and transmitted it" not however without a sound historical basis, and not without the creative part played by each of the authors in the final versions (3).

It is usually admitted that as the Church deliberately carried the message to the pagan world, there was a tendency in the Gospel writers to discharge the Romans and charge the Jews. The Sanhedrin declared that Jesus deserved death, but did not actually pronounce a sentence. The role of the high-priest may have been exaggerated later and the discrepancy between the Pilate of history and the Pilate of the Gospels and early Church Fathers is evident. J. Blinzler (4) and X. Léon-Dufour (5) list five opinions regarding responsibilities, viewed simply on the historical level. They range from those who charge the Jews with the whole guilt to those who discharge them entirely. Most historians today take a middle course, dividing

responsibilities between the Romans and the Jewish Quislings. Fr. L. v. Hertling (6), reduces the responsible men to a small number of leaders. Nobody, not even Jules Isaac, excludes Jews completely.

But while admitting literary amplifications, repetitions and doublets, it does not seem that Catholics would dismiss as unhistorical whole sequences such as the Pilate scenes, the agony in the garden, and the denial of Peter. These cannot have been invented since they contradict more popular trends towards glorification.

In any case, here is excellent scholarship, a critical mind devoid of bias and warping, and findings on technical aspects which bring their contribution to New Testament exegesis. Jules Isaac, who revised this book (7) compared it with X. Léon-Dufour's study (3) and welcomed the fact that historians and exegetes can meet half-way, that chasms are being bridged and habits of fairness, justice and truth are prevailing over polemics. "The outlook of all exegetes is not the same", he remarked "there are believers and unbelievers, Catholics, Protestants, Jews and free-thinkers". But all have a conscience to follow what they think is the truth and a duty to respect the tenets of others in justice. Since exegetical work is the servant not only of truth, but of the teaching of truth, (as Pope John would have said,) it has pastoral, social and ecumenical aims and duties.

The fearful quotation from Origenes which opens the book: "The blood of Jesus will be on all generations of Jews to the end of the world", dramatically recalls this most tenacious of all Christian

roots of anti-Semitism, which centuries-old habits of thinking and preaching and devotional literature have unconsciously and carelessly kept alive, and which is to be the central argument of the Vatican Council's draft. It is obviously meant to be linked up with the author's woeful remark in Hebrew: "As long as there is breath within, the Jewish soul is troubled", for, he explains "the trial of Jesus goes on. He rises again today and to-morrow in the hearts of men who love Him and feel: He is near". How true, and in

what sense, this only the Christian faith can fathom.

- (1) Cf. *Zeitschrift für Neutestamentliche Wissenschaft*, 1959. pp.14-33.
- (2) Cf. "Les Evangiles et l'histoire de Jésus". Le Seuil, 1963.
- (3) *Ibid.*
- (4) *Der Prozess Jesu*. Regensburg, 1962.
- (5) Cf. *Supplément du Dictionnaire de la Bible*, Art. *Passion*.
- (6) Cf. *Stimmen der Zeit*, Oktober 1962.
- (7) Cf. *Revue historique*, P.U.F., Juillet-Septembre 1961.

Rescue in Denmark, by Harold Flender. Simon and Shuster, New York, 1963.

The rescue, by the people of Denmark, of 8,000 Jewish compatriots from extermination by the Gestapo has often been quoted as an example to the world. Here we have the first complete story of this unique episode of World War II which helped partly to redeem the honour of the Christian name, and also showed the tiny, unarmed country carrying on a David-versus-Goliath fight to fool Hitler's omnipotent Reich.

When the German armies invaded Denmark in April 1940 there was practically no resistance. The bulk of the Danish people reacted with remarkable naivety and apathy to the submission of their Government. The Nazis' attitude was indulgent, because they badly needed the country's food-stuffs and its frontiers. So they chose to ignore the Jews and they never imposed the yellow badge.

Matters deteriorated however, in the Summer of 1943 when the Danes grew tired of their occupants' overbearing attitude and

a growing food shortage. Signs of resistance appeared, such as isolated acts of sabotage and individual insults to the army. When a German ultimatum to enforce measures of repression and extortion was flatly rejected by the Danish Government, a state of military emergency was proclaimed and the reign of the Gestapo began in real earnest. The fleet disappeared at once; part of it was scuttled. The remainder fled to Sweden. The next step for the Germans was to round up the Jews and take them to Theresienstadt.

This gratuitous act of wickedness stirred the Danes' sense of decency and brought them out to fight. The date chosen for the Gestapo raid was October 1st, the Jewish New Year, which would find every family at home. The day before two large Gestapo transport vessels had appeared in Danish waters. Two hours later, trucks filled with Gestapo Commandos raced through the city, beginning a night-long raid which took in

every Jewish house. But the people were not at home and the official who had sent a premature telegram to Hitler to announce that the land was "judenrein" had now to face the rage of German leaders, particularly that of Herr Eichmann who had been sent to accelerate the purge of Danish Jewry.

What had happened? Thanks to the intervention of a member of the German Embassy, the Jews were informed in time, and in a matter of hours all were in hiding with Christian friends. "The episodes of the past two nights", stated an illegal newspaper, "have become a part of Denmark's fate, and if we desert the Jews in this hour of their misery we desert our native country". Lutheran Bishops sent a letter of protest to the German authorities and had it read in every Church: "Notwithstanding our separate religious beliefs", it concluded, "we will fight to preserve for our Jewish brothers and sisters the same freedom we ourselves value more than life".

Hiding, of course, was not enough; refugees had to be placed in safety and the obvious solution was to smuggle them across the Sound to Sweden, a matter of 2½ miles' crossing. The Swedish Government had been approached and had made an offer to shelter Danish Jews. But the Germans had turned it down. When more pressure came to bear on Sweden from several quarters, (including America,) the Swedish newspapers finally announced that all Danish Jews would be welcomed in the country. So it happened that of the 95% of Danish Jews who lived in Copenhagen only 202 were found in the raids; these were captured because tragically they had not thought it necessary

to go into hiding. This number later grew to 472 about 60 of whom died in Theresienstadt. In all 98.5% survived the war.

The details are as fascinating to read as any adventure story, particularly when one realizes that this story is true! There were "as many escape incidents as there were crossings and there were over a thousand crossings". The bulk of the book "Rescue in Denmark" is made up of these incidents. Crossings began tentatively. First the goodwill of individual fishermen had to be sounded, and they all responded with remarkable readiness and generosity. Later the work was organized and underground groups were formed along the sea-coast facing the narrowest part of the Sound. Contributions came rolling in and special ships were purchased. Ex-Naval officers undertook the ferrying service as a full-time job for three months until all refugees were in safety.

The story does not lack the special colour of Résistance life: mad adventures, skilful dodging and daring generosity, all irradiated by a brilliant spirit of sacrifice. There are the darker sides too: terror in the dead of night; panic of long watches; hiding in the woods; narrow escapes and alas!, a number of suicides among those who doubted the generosity of friends. Yet here was really a whole people knit together, activated by compassion and working in unity.

Among single more colourful episodes there was the ambulance driver stealing a telegraph directory from a public booth and spending his day dashing from door to door to call at all Jewish-looking addresses; the student staging a mock funeral in order to get busloads of people out of

the way, and the adventures of Pastor Borchsenius, the "shooting priest", who engaged in resistance work from the start and generously undertook the rescue of the Jews in his stride. There were members of the admirable medical profession driving up and down the land on alleged sick-calls; smuggling people into hospitals; camouflaging surgical operations; injecting screaming children before crossings, and generally standing together as a single unit to resist anti-Semitic moves.

The police were more or less implicated and there were a number of humorous incidents. The Elsinore Sewing Club bearded the enemy for several months until things became too "hot". Some eccentrics refused to hide, others deliberately remained to fight underground. Some "chalutzim" in North Jutland left their camp and dispersed to farms. A railway accident was staged in a forest to spirit fugitives off a train. In the hold of a fishing boat people lay comfortably buried under alternating layers of fish and ice, while police dogs, nosing on deck were bewildered by trails of special powder and the captain, angrily bawling at frustrated Gestapo men, actually forced them to leave!

However the 472 who were caught tasted life in the "model camp" at Theresienstadt and they did not fare too well. The camp, complete with four crematoria working day and night (and a crack torture room), was occasionally decked out so that Red Cross visitors could be conducted round on chosen dates. Had it not been for packages received regularly from Denmark few would have survived. Hunger, exhaustion, sickness and bad

treatment, eventually turned prisoners into living skeletons.

It seems that this experience propelled the Danish underground to start working throughout the country until the war ended. The groups originally formed for the rescue of Jews continued work, assisted by allied supplies. Indignation and disgust had reached a climax. So sabotage work was carried out on a large scale and it successfully retarded railway connections during the allied landings in Normandy. 3,213 Danes paid for this with their lives: others came back from concentration camps more dead than alive.

Nothing depicts the situation better than the return of the Jews from Theresienstadt which was negotiated by the Swedish Government in the Spring of 1945. When the buses filled with liberated camp inmates crossed from bombed Germany over the Danish frontier, they surveyed an unforgettable sight. Thousands of people lined the roads shouting: "Vilkommen til Danmark!" waving flags, throwing flowers and presents into the buses, so that the travellers stood up and burst into the Danish anthem. When they returned for good they also found their houses and flats cared for, cleaned, repainted, decorated and filled with flowers.

In conclusion the author sums up explanations for the success of this remarkable operation: Denmark's geographical position near neutral Sweden was, of course a determining factor, and also the decisive step taken by Duckwitz, the German who gave the warning at the risk of his life. The physician Niels Bohr insisted on Sweden accepting the refugees and making that acceptance public in the national

press. Many Danes were, of course, delighted to sabotage the occupation, and many young people were thrilled to meet adventures. Leaders, King and Church, students' body and medical corps all played their roles, and most Jews had good relations and friends among Christians. Above all, there was the country's tradition of democracy and humanitarianism: In 1690 a Danish police chief was relieved

of his duties for daring to suggest the establishment of a ghetto in Copenhagen; in 1814 a Human Rights' Bill did away with all forms of discrimination. "Spontaneous", the rescuers said, "A human thing to do"... "Something all decent people did"... It was summed up by the poet, Kay Muñk, quoted by the author: "Suddenly each man knew what he owed to his good Danish name".

The Teaching of Contempt, Christian Roots of Anti-Semitism, by Jules Isaac. Translated by Helen Weaver. Biographical Introduction by Claire Huchet-Bishop. Holt, Rinehart and Winston, 1964. \$ 4.00. pp. 154.

As a posthumous present from the late Jules Isaac, the English version of his book, *"Enseignement du mépris"*, has arrived here in April. It was reviewed in *"The Jews and Ourselves"*, No 14, in Spring 1963, and English speaking readers will now be able to appreciate it all the more in this beautiful American dress, augmented by a biographical introduction. Emphasizing the new climate created within the last decade, Claire Huchet-Bishop writes: "We are witnessing something that has been all but unknown in the almost 2,000 years of Christianity. Christians and Jews are beginning to talk to each other...! What would have been unthinkable in this country a few years ago is now being accepted: a face to face encounter in which those

who suffered most on one side and those who bear the most responsibility for that suffering on the other meet in mutual respect". The introduction reveals some of the tortured climate of occupied France, the anguish of our Jewish brethren, the author's personal tragedy and his subsequent efforts to try to uncover the causes of it; finally his plea to two great Popes and the fruit now reaped in the Vatican Council.

Her conclusion, "We cannot help wishing that (the book) had been written by a Christian", will be endorsed by many of us who wish that the book may be read by every school-teacher and be made available in cheap pamphlet form as soon as possible.

A Question of Judgement — Pope Pius XII and the Jews, by Joseph L. Lichten. Nat. Cath. Welfare Conference, 1963. pp. 35. Washington D.C.

As Vatican archives are not opened before several years have elapsed and "the richest single source of information on Pope Pius's actions during his reign cannot be tapped", Dr. Joseph L. Lichten gives a short, factual survey of the available material and sums up the arguments exchanged in the abundant literature aroused by Hochhuth's play, "The Vicar", which in the U.S.A. is "The Deputy". He refutes the accusations contained in it and points out their weakness and lack of foundation, which amount here and there to distortion of the truth. He also repeats the many

tributes rendered to the Pope for his assistance to the persecuted, in spite of the risks he incurred. He concludes "Some of the voices which eulogized Pius XII five or twenty years ago remain silent in the face of Hochhuth's allegations. A few have agreed with him. Why is this? Were men wrong then, or are they wrong now. Are some of the Catholics of Europe, who should be forever grateful to Pope Pius for not putting them to the agonizing choice between country and church, perhaps relieved to see blame heaped on another head?"

The Question of Tax Exemption for Churches, by Andrew D. Tanner. Nat. Conf. of Christians and Jews, 1963. pp. 52.

Here is a point of litigation particularly acute in a pluralistic society, as it affects the relationship of Church and State. And it must necessarily be considered by the Conference of Christians and Jews. This study provides churchmen and civic leaders with all the background material, historical, legal and factual. Tax exemption of unrelated business

operations seems a particularly unfair competition, as it increases taxes on other property. There is a risk of breach of Church-State separation and of the witness of the Church being crippled by the accumulation of wealth. A serious problem which calls for a revision of the present practice. But the impetus must come from the churches themselves.

The aim of this magazine is to supply Catholics, and especially teachers, with up-to-date information concerning modern Judaism and Christianity. It also aims to meet a contemporary need for wider knowledge among Catholics of the Jewish background, faith and liturgy.

If we get down to the roots of our faith and know our Jewish brothers better we shall both acquire a deeper appreciation of our own religious values and a more enlightened approach to the social and political problems of our day. We shall also be increasingly encouraged to bear witness to our law of love, for "are we not children of one and the same Father?" (Mal. 2:10).

"At a time when the Vatican Council is seeking to promote unity and charity among men it is particularly desirable that we should use every means to promote better understanding and goodwill. The strong historical relationship between Catholics and members of the Jewish community ought to enable us to find closer points of contacts".

*The Archbishop
of Liverpool*

Nihil obstat
BRENDANUS TRAVERS, S.T.L.
Censor Deputatus

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in the World of Today

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COVER PHOTOGRAPH

"The Mystic Mill", a high-relief in Vézelay Basilica. The two figures
are Moses and Paul. One brings a sack of good corn and the other
gathers the flour.

Photo, Roger Viollet, Paris.

61, rue Notre-Dame-des-Champs, Paris, 6^e, France

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LE DIRECTEUR DE LA PUBLICATION
M.-Th. HOCH

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① M.Ta.
② J.H.

At the Crossroads

Vol. III, No. 2

Spring, 1964



Gold medal struck in Israel to commemorate the pilgrimage of Pope Paul VI.

THE text of the statement on the Jews which has been presented at the second session of the Vatican Council II has been published in several papers and magazines during the last months. Even though its form may be modified for the final vote, the sense will remain the same. It seems to have a two fold aspect. First a negative one: the condemnation of antisemitism so that Christians may no longer set forth any religious reasons to dislike the Jews. Then a positive one: to proclaim that the Church is the "continuation of that people with whom God, in His ineffable mercy, once made a solemn Covenant" and "to promote and commend the mutual knowledge and esteem which may be obtained through theological studies and fraternal dialogue." Much more than other non-Christian religions, the Synagogue is united with the Church by indissoluble ties because of its vocational part in the divine plan.

Unfortunately the history of Judeo-Christian relations has not been a history of brotherly love and we have now to pull down the wall which, during two thousand years, has been raised between the people of God, a wall of misunderstanding, distrust, suspicion, in-

Antisemitism and Vatican Council II

justice leading to hatred and persecution. Jews may have behaved badly sometimes to Christians, but Christians have behaved much worse toward Jews. The Church of today, fully aware of that fact, will officially proclaim the condemnation of antisemitism which falsifies the truth in Christian minds because error has trickled slowly into the Catholic doctrine of the Redemption and the Mystery of Israel, casting the blame of the Passion especially on the Jews and calling them cursed. Christians have lost the sense of their own culpability and have also lost sight of their spiritual ancestors. For centuries the wall seemed impassable. Our last Popes aroused our attention, but the Nazi persecution hammered in the truth and then Pope John reasserted the need for communication inviting us to a fraternal dialogue. The pilgrimage of Pope Paul was another step forward and now, in the new era of Judeo-Christian relations, each of us has to play his own part in the construction of an edifice of peace and brotherly union.

What is antisemitism? Everything which is "anti" suggests a fight, a will to destroy, to annihilate. For example we could be anticommunist, antifacist, antiCastroist, etc. etc. To be "anti" is sometimes very good, when evil itself is concerned, but we cannot hate man as man who, in spite of the evil which is inside him, remains always our brother, member as we are, of the great human family.

"Antisemitism" says Jacques Maritain, "is

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the fear, the contempt, the hatred of the Jewish race and people and the desire of subjecting them or setting them apart. It consists in damaging the supernatural mystery which is fundamentally hidden in the destiny of the people of Israel."

What is the origin of antisemitism? Antisemitism existed in pagan antiquity. Because of their fidelity to the transcendence of God and to the precepts of the Mosaic law Jews were considered atheists. They were living apart among other people and such a situation was irritating. However, the supernatural mystery of the people of Israel still remained unchanged. The problem of Israel continued to irritate all the plans of human politics, because of this exceptional situation, this ethno-co-religious block baffles any assault of men and calls only for a supernatural and evangelical solution of reintegration. Natural antisemitism cannot raise itself to Christian politics which draw again and again the minds of the people of God in the mystery of salvation. Therefore natural antisemitism undertakes to subject Israel by its own means: defamatory propaganda, picturing Israel as an international plot of the "Elders of Zion," violence, pogrom and any technical means of extermination.

Christian antisemitism is in some ways different. Christianity was born in a Judaea stirred up by an extremely violent national movement. The drama is that the first Christians, nationally Jewish, refused absolutely to make common cause with the Jewish feelings of that time. The Jews, in the time of Christ, were longing for a Messiah who would establish a kingdom of peace and justice. Christ held out against their efforts to make Him a temporal Messiah, a Jewish leader. This was one of the reasons of their animosity against Christ and then against Christians. Was not St. Paul a persecutor of Christians before his conversion?

Christ, however, was not the victim of a simple political event, and here, we reach a tragedy of immense importance. What was the exceptional greatness of the Jewish people in the sight of Christians? It was that Israel had received the Revelation of God. God was one and transcendent. The transcendence of God was deeply rooted in the mind of every pious Jew. So, when the Jews were confronted

with a man, one of themselves, who said He was the Messiah, who asserted divine prerogatives, but who did not re-establish the Kingdom of Israel, they were not able to face the problem. When Jesus said: "Thy sins are forgiven," the Jews called Him a blasphemer. And it was upon this accusation that the condemnation of Christ was based. Perhaps there were also political reasons, but blasphemy was a legal motive for death in the Jewish law. Two alternatives were proposed to the Jews "to acknowledge the promised Messiah in the person of Christ, or to condemn Him as a blasphemer." Such is the religious drama of Israel which is the deepest drama of the conflict between Jews and Christians.

That drama carried on from age to age, is the basis of Christian antisemitism. This is the reason for the two main accusations against Jews: the Jewish people is cursed because of its infidelity and it is guilty of deicide because it murdered Christ, The Word of God, Incarnate God. Thus the two religions, issuing from the same source, will live facing one another, separated by the mysterious drama of Calvary.

We have already seen the confusion in the early days of the Church. What could have been Judeo-Christian relations? They are at one and the same time repulsion and attraction. The Jewish religion was still attractive to Christians, most of whom were converts from Judaism. Jewish observances, Jewish feasts especially the autumn celebrations were displayed pompously by Jews, and used as propaganda. On the other hand some Christians were more and more antisemite and joined their own resentment to the pagan antisemitism already existing. Today we read with great reluctance the letters of St. John Chrysostom who used the language of his time in condemning Jewish Theology.

However Jews and Christians, during the early centuries, had to overcome, simultaneously or in turn, the persecutions of the Empire, from which they suffered very much. The reign of Constantine marked the end of this situation for Christians. As a matter of fact, it was the real triumph of Christianity which became the State Religion. Jews were, from then on, a contemptible minority and this was the beginning of the secular conflict between the Church and the Synagogue. The gradual constitution of a wide political organization which led to an exclusively Chris-

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Jews in Russia Today

A PAMPHLET called *Judaism Without Embellishment* was recently issued by the Soviet Ukraine Government in Kiev. The pamphlet is not available but reliable sources have enough to hold it as a condemnation of the Jewish religion or perhaps an attack on all Jews. The only good brought about by this antisemitic brochure is the fact that it permits the Jews of the West to call attention to the fate of their Jewish brethren in the U. S. S. R.

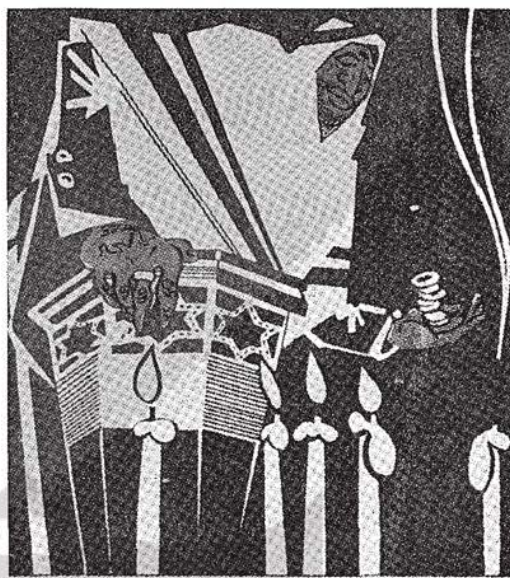
The following is taken from a longer article in *Information Catholiques Internationales*, April, 1964, entitled "The Jews in U.S.S.R."

Synagogues in the Ukraine are considered as centers of religious prejudice, so it is not surprising that, like the Christian Churches, they are being closed, one after another. In July, 1956, according to Government statistics, there were 450 synagogues and three years later only 150. Recently Rabbi Levine of Moscow announced that there are only 96 synagogues open in all of Russia. If this number is divided by the total number of Jews (2,268,000 in 1959), there is then one synagogue for 23,000 Jews.

Several methods have been used to bring about the closing of a synagogue. On August 5, 1960, a Moldavian paper declared: "The time has come to say to all believing Jews that the synagogue only harms the people. We do not wish to deceive the workers and ourselves any longer."

In other cases the rabbis have been discredited, either by rumor or the printed word. Believers are depicted as corrupt and depraved, but the rabbis are presented as extorting money—and worshipping the "golden calf." The synagogues are called centers of speculation and the black market. In this matter the authorities were able to close the synagogue of Tchernivtsi (Ukraine) at the end of 1963. The local newspaper printed the following: "This holy place has nothing to do with religion, it has become a market place. It is not a place of prayer, but a scene of brawls." The article was followed by letters from Jewish readers who demanded that the synagogue be closed. A public meeting was organized, and the 130,000 participants proceeded to close the synagogue. Soviet officials have transformed it into a school.

It is forbidden for small groups of Jews to



JUDAISM WITHOUT EMBELLISHMENT

meet in private homes for prayer—and the faithful are also without prayer books. No Hebrew Bibles have been printed since the advent of the Soviet regime: the teaching of Hebrew is banned, so only the older members still understand it. In 1956 only one edition of a Hebrew prayer book was permitted—and this only because a prayer for the Soviet Government was included. The 4,000-some copies of this edition did not satisfy the demands of all the believers. It is also forbidden to print or sell religious calendars.

Also in 1956, the Jewish community of Moscow was authorized to open a rabbinic seminary—the only one in existence in the U.S.S.R.—but all the students with the exception of four have been forbidden to follow the courses, under the pretext that they do not have the right to reside in Moscow. The average age of the "young" Russian rabbi is 70 years, and his congregation has no contact with any other community. Unlike other religious groups, the Jews have no central organism to coordinate religious life.

This article concluded with suggestions for a realistic solution to the Jewish problem in the U.S.S.R., a problem both political and religious. Three measures are advocated:

1. The Soviet Government should facilitate complete integration for the Jews of Eastern Europe, who choose assimilation. This would require the suppression of the law that Jews indicate their Jewish nationality on their passports, and granting them the possibility of "russifying their names."

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Jerusalem. Pope Paul prays at the altar of the Church of the Holy Sepulchre

POPE PAUL At the Holy Sepulchre

IN THE LIGHT OF CHRIST

Saturday, January 4, 1964, during his pilgrimage in the Holy Land, Pope Paul said Mass at the Holy Sepulchre. He knelt and prayed with those around him in a spirit of humility and repentance. It was not a personal prayer but uniting all men with him, Jews and Gentiles, innocent and guilty, in the "WE" of his prayer, it was the whole humanity prostrated humbly before the most mysterious drama men have ever seen, that of the passion of Christ: "As the guilty who return to the scene of their crime." It was no more one particular man, but Man before God, guilty man, conscious of his fault, before God, his merciful Father.

Brothers and Sons,

It is now that our mind must be awakened, our conscience enlightened, and in the brightness of Christ's penetrating gaze, every force within our soul must strain to the utmost. With sincere sorrow, let us acknowledge all our own sins, those of our forefathers; the sins of the past and those of our own time and of the world in which we live.

Here, O Lord Jesus

Your Passion

became and offering
foreseen,
accepted,
willed,

became a sacrifice: You were the victim
You were also the Priest.

Here Your Death

It was the holocaust
The price
The proof

Here Life and Death waged war.

Here, O Christ, You won the victory

became the expression
and the extent of the sin of men
of the greatest heroism.
offered up to the Divine Justice.
of Supreme Love.

for us by Your Death
and Resurrection.

- Holy-God, Mighty God, Holy Immortal God, have mercy on us.
Agios, O Theos, Agios ischyros, Agios athanatos, eleison imas!

Behold us, Christ Jesus,
Behold we have come

as the guilty who return
to the scene of their crime,

We have come

as one who followed You but who also be-
trayed
You, so faithful and
yet unfaithful.

We have come

to proclaim the mysterious relation be-
tween
Your Passion and our sins,
between Your action and ours.

We have come

that we might strike our breast
and ask Your forgiveness,
and implore your mercy.

We have come

because we know
You can and will forgive us

Because You made expiation for us

You Our redemption and
Our Hope

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tian empire, modified the position of the Jews. As a matter of fact the Jews could not be citizens of a Christian city. They lived unassimilated, gathered together in Ghettos, and were excluded from public functions. It was the beginning of a long and sad history of the Jewish people: humiliation, contempt, slaughter. The proclamation of Christianity as a State religion had also consequences of a sociological order. Those who were not members of the religious community—which was the State community, were excluded from the community life. This danger of State religion is real at any time: in Spain, Protestants are left out of some public functions, in some Moslem countries Christians and Jews suffer by discrimination. In Soviet Russia where there is not a State religion, but a State irreligion, it is necessary to be enrolled in the "party" in order to have any public function. How many facts we could mention in France, England, Turkey, etc.

Thus discrimination against Jews had serious consequences in religious teaching. When the triumphant Church had power she undertook with greater vigor, ardor and violence, her policies in order to defend the Christian Faith, but she was not able to show the truth without proclaiming what she considered to be the errors of Israel. The doctrinal anti-Judaism became antisemitism in the most injurious forms. The Christian mind became permeated with it, to the utmost depth of the subconscious. This is what Jules Isaac, a French historian of our days, called "The Teaching of Contempt."

This main theme of the so-called crime of the Jewish people appears in preaching, and in teaching. The old Israel, chosen by God with a particular love, has become the decidual, cursed people. Every outrage, the last suffering, the cross of Jesus were put upon Jews exclusively. Without a doubt, the Church and many Christians discount such accusations against the Jews, but the man in the street, with a crowd psychology, remembers only the most defamatory accusations. Those accusations trickled down into Christian liturgy itself, and by an inexact interpretation spread a hatred which seems justified.

During the Middle Ages, the mystery plays of the Passion, which were a means of teaching the people, present the decide Jews as

most repulsive. All defects, all vices are imputed to Jews. At that moment, a movement of fanaticism was sufficient to launch the most cruel persecutions. As a matter of fact, neither civil authorities, nor religious authorities ordered these persecutions, but the masses in a movement of zealotry or of fanaticism took the initiative. During the Crusades, bands of Christians crossed Europe and massacred many Jewish communities. In Russia some manifestations of popular hatred originated the pogroms. Nothing is more dangerous than these emotional forms of religion or religious fanaticism issuing from hate and ignorance.

Here lies the great responsibility of Christians, of each one of us. We all have to battle with a deviation from the religious sense. There is always an ideological and religious element in the heinous forms of antisemitism. Real religion cannot cause persecution. A true Christian cannot be an antisemite, he has no right to be so.

The history of antisemitism was unfolded during the centuries with periods of peace and violence, but just as we have inherited this spirit from the past, so the Jews have inherited theirs from a long series of sufferings. The smallest event could revive a crisis. So Hitler found propitious ground for his plan of extermination.

However Hitler's attempt to exterminate the Jewish people had consequences which he had not foreseen. Entirely against the will of their authors, the concentration camps and gas chambers, which were intended to end Jewish history forever, ushered in a new era of knowledge, sympathy, and encounter. The tears and the blood of Hitler's victims showed the Synagogue in a new light. Ever since the night of the burning of synagogues in 1938, and still more since Auschwitz, all whose eyes are not closed to the light springing from those horrors have come to realize that the people whom God once drew to Himself in so marvelous a manner, is more than a fossil, more than the calcified relic of a lost past. Israel's existence cannot be summed up as that of a people having missed its destiny. There rests upon them the reflection of those free and lovingly given gifts: the name Israel; the sonship, the glory, and the Covenant; the Law, the worship, and the promises; the patriarchs; and above all, the favor of having been the cradle of Christ.

In an address before some bishops in Rome, in November, 1963, Msgr. Oesterreicher said:

"The reasons for our deepened insight into the theological significance of the Jewish people are two: First, their persecution by the Nazis was unlike anything they had endured in the past. Never before had there been a massacre so gigantic, mechanized, calculated, and government-controlled as this. Yet, it was not its machine-like character that made it unique. Nor was it that now well-known phenomenon, "the enemy," that every totalitarian regime needs in order to cover up its shortcomings and, more often than not, its secret designs. No doubt, there were political as well as economic inducements for oppressing the Jews. The main motivation, however, was a different kind.

"To Hitler, the Jews were a symbol. Intent upon opening a period of history in which the Decalogue would play no role and conscience would be outlawed, he sensed in them the people that once had stood at Sinai. With the instinct of Cain, he looked on them as an indication of God's concern for His Creation, as a reminder of the history of salvation. When he threw the Jews into concentration camps, he shut up man, the creature who is "Capacity of God" because he is fashioned in His image. In burying them, he wished to bury the flesh and blood of Christ.

"The second factor in bringing about a deeper insight was that in the thirties and early forties, almost for the first time in history, Jews and Christians were persecuted together. Their common fate created a new spiritual bond. In 1938, the Vatican Radio could proclaim: We can do no better than repeat the words of the Jewish rabbi who, out of sympathy for the persecuted priests in Mexico and Spain, declared, 'Let us count their victims among our victims and beg for them, as much as for ourselves, God's grace and mercy'."

"Only the joint suffering of Christians and Jews, only their mutual compassion, could impress on our minds and hearts the Pauline truth that the physical Israel is not rejected but continues to be born of God's love." Hard though it may seem that the pain of Hitler's victims was needed to open our eyes more fully to the mystery of Israel, the man of faith cannot be altogether surprised. As there is no salvation without the Cross, so a perfect understanding of God's salvific design cannot be had without some participation in Christ's Passion.

Together with a deepened vision of Israel's

theological significance, we were given a new language. The medieval papal bulls demanded justice for the Jews in no uncertain terms. Still some alleged that the Jews had been condemned to lasting servitude. Again, during the Middle Ages and long afterwards, every newly crowned pope was offered a scroll of the Torah, by the representatives of the Roman Jewish community, so that he might show his reverence for it. But, in accepting and blessing the gift, he felt obliged to denounce the Synagogue's interpretation of the Torah. In the discourses of recent popes, however, there is no allusion to an assumed servitude of the Jewish people, nor is there the least trace of reproach.

Pius XI, in his condemnation of anti-semitism, leaves aside all moral reasons against it, no matter how justified; and rejects it rather because of the kinship between all of Abraham's descendants. Similarly, at the inauguration of the Holy Year of 1950, Pius XII named the Jews in the same breath as he did the Christians separated from Rome. Without forgetting even for a second, the cleavage of faith, John XXIII greeted them as brothers. In calling the Jews the kinsmen of Christians, in emphasizing the brotherhood that ought to and does, bind them together, the Pope was not using the oratory of banquet speakers. His was the testimony of a Christian heart. Finally, only a few days ago, Pope Paul VI told a group of Jewish visitors that his and theirs was the same God, the Father of all, whose grace, guidance, light and blessing he asked for them.

Mgr. Oesterreicher continues:

"During the last war, Cardinal Seredi, the late Primate of Hungary, rose in the Hungarian Senate in order to protest against a contemplated law in which the Jews were called deicides and accused of plotting the overthrow of society, of seeking world domination.

Cardinal Lienart, Bishop of Lille, declared: "It is not true that the Jewish people bear the first and only responsibility for the death of Jesus. The deepest cause of His death upon the Cross is the sin of men. Consequently, we are all responsible; the Jews were only our delegates. Nor is it true that the Jews are deicides . . . that Israel, the chosen people of the Old Covenant, has become an accursed people in the New. Actually, the religious destiny of Israel is a mystery

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London, Vatican II and the Jews

AN IMPORTANT event in the history of Jewish-Christian relations in England occurred on Palm Sunday, 1964, when about 500 people took part in a meeting at Bayswater, organized by the Centre for Biblical and Jewish Studies, on the subject of "Vatican and the Jews."

Rev. W. Simpson, Methodist Minister and Secretary of the Council of Christians and Jews, was an ideal chairman. On the platform with him were Rev. H. Richards, Scripture Professor at the Westminster diocesan seminary, Rev. T. Corbishley, S. J., Superior of Farm Street and Dr. Isaac Levy of the Hamstead Synagogue.

In explaining why this question was included in the schema on Ecumenism, Fr. Richards took us a significant step forward in our understanding of the theology of this subject. Our relationship is not based on a blood tie only; an indissoluble bond binds us together because we believe for the same reasons: the supremacy of God's word; in the same way: by self commitment; and in the same object: salvation. The Covenant with Abraham remains, and the Christian enters it only by reproducing in himself the faith of Abraham. The healing of this tragic and fundamental schism can only be effected by God, who raises the dead. Ecumenism means our recognizing that the schism is against God's will, and has not occurred without sin on both sides. It cannot be allowed to remain. Our first duty is to question and reform ourselves, and to study and pray with and for each other.

Dr. Levy courageously told his audience that though Jews welcomed the new openness of the Church towards them, it was with an understandable mistrust, for which the centuries of Jewish-Christian relations were responsible. He related how Passion Week had been a time of dread for Jews in Christian Europe, when they sat behind closed doors in fear of what might happen, and he showed a catechetical text still used extensively in Spain and S. America, propagating the blood libel story.

The ensuing discussion was frank and open. As one of the audience afterwards wrote to us: "It cannot have been a comforting experience for all present, but it must have been a cleansing one."

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of grace, and we Christians ought to ponder it with respectful sympathy."

Though the proclamation on the Jews is not yet voted on, we hope that all the Fathers of the Council, after considering the value of such a document, will accept it unanimously. This decree, centered in Christ, will be purely theological and pastoral without entering the political arena in any way, nor remaining solely within the social and civic order. The Church goes back to the real root of antisemitism and in so doing she will restore the true sense of the Mystery of the Redemption. Each of us, all of us, are responsible for the death of Christ and humanity can be saved only through the Passion of Christ. The Jews are not at all cursed, the Almighty, faithful in His promises, keeps them in His eternal love and will reveal some day the mystery of all the sufferings and trials of His people. A new era issued from the blood of the Christian persecution during the Roman Empire. May an era of peace and security arise from the ashes of the six millions of Jews of the concentration camps. Jews are still suffering today, not only with the Christians in atheistic countries, but also by antisemitism in Christian countries. May the Spirit of Christ, who was a Jew, give to those who wish to follow Him, His love for His own people.

SR. MARIE RAFFAELLA DE SION

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2. The Soviet Government should grant believing Jews the status of a national or religious minority and safeguard their religious and cultural traditions. According to the Soviet Constitution minority groups may have their schools, books, newspapers, cultural circles and their Soviets.

3. The Soviet Government should let the Jews who wish to go to Israel freedom of movement.

This article arouses our sympathy and indignation, for many of our brothers are denied their human rights. They are in danger of being wiped out as a part of the human family. We pray for them and we protest energetically against their persecutors who do not respect the most sacred values of the human being: mind, liberty and faith.

Publication of the Ratisbonne Center, 3823 Locust Street, Kansas City, Missouri.

WITH ECCLESIASTICAL APPROBATION

City Reporter

JULY 10, 1964

Jewish leaders question value of anti-Semitism statement by Vatican II

ST. LOUIS (NC)—Representatives of most of American Jewry met here for four days and bitterness over alleged Christian teaching that Jews are God-killers was a recurring theme in their deliberations.

In addition, doubts were expressed by speakers at sessions of the National Community Relations Council that Jewish agencies should work for adoption of a statement on anti-Semitism by the Second Vatican Council.

The council's membership comprises the largest representation of Jewish groups in the country. It includes six national Jewish agencies and 73 Jewish community councils in major metropolitan centers.

Orthodox Rabbi Shubert Spero told the opening sessions that "certain teachings of the Catholic Church have for centuries bred and encouraged hostility toward the Jew."

Representing the Rabbinical Council of America, he urged his listeners not to get too involved in the doings of the Second Vatican Council.

Of the proposed statement before the council, he said that it would be framed in a way that would result in the Jew "being absolved of some mythical guilt without the majority religion accepting any responsibility for the historic suffering and agony of the Jewish people."

A second speaker at the opening session, Rabbi Max J. Routtenberg, president of the Rabbinical Assembly, a Conservative body, foresaw improved Christian-Jewish relations, but he also warned against active support for adoption by the Vatican council of the draft statement on Jews.

The statements of the two rabbis brought extended comment from the floor.

SIDNEY LAWRENCE, of the Kansas City Jewish Federation, reporting on a meeting he had with Bishop Charles H.

Helmsing there recently, said the bishop "shuddered" at some of the anti-Semitic references found in Catholic school materials in recent studies.

A rabbi rose to say that it was not only the crucifixion of Christ, but the "religious power structure" down through the ages that had saddled guilt on the Jews. In the course of time, this had both social and economic consequences, he added.

Rabbi Jack Gniwesch, of the Orthodox Congregation Nusach Harl-B'nai Zion in University City, a suburb of St. Louis, said he could not agree that it was "right for a Jew to be exonerated for a crime he has never committed."

"I don't feel that I have to be exonerated," he said, "I didn't crucify anybody."

A Cincinnati community council representative said he felt there would be a "tremendous set-back" in Christian-Jewish relations if the Vatican council's schema on the Jews were not adopted.

Isaac Frank, a Washington, D.C., layman, was one of those disturbed about statements made by some Jewish leaders relative to the Vatican council's schema.

"I feel quite uncomfortable, and even repelled on some occasions, by the behavior of some Jewish agencies on this question," he said.

"This business of being sycophantic, bowing and scraping, attempting to get in, I feel to be most repugnant. Let us not be either intruders, or those asking for special favors."

"If it were adopted, the schema would be a matter of historical significance. But if that were all that happened, nothing significant would have taken place—unless the Catholic Church adopted a long-range program of perfecting at the lowest level the implementation of that decree."

"How can we ever convey to the Christian leaders that this condescending attitude of theirs toward Judaism is totally unacceptable?"

Rabbi Spero concurred in this appraisal.

"Jews must maintain their dignity," he said. "I thought it was fine that the chief rabbi of Israel was willing to meet the Pope—provided that the Pope came to the headquarters of the chief rabbi of Israel. Here is the mother religion, and the daughter should come to mother when she comes to pay a visit."

"We must remember that Jerusalem was destroyed because the Jews rejected Christ. This is part of their theology—they came to take over Israel."

SEVERAL SPEAKERS said they felt Christians and Catholics in particular, had a guilt-complex over their attitude toward the Jews.

"The Christian world is going through a revolutionary period in which it is struggling with its own soul," said Vigdor W. Kavalier of the Pittsburgh Jewish Community Relations Council.

"I believe it is struggling with tremendous guilt, and it is seeking, while saving its theological face, to right that guilt. I believe we should be sympathetic; we will not see them change in a short time, but I believe that we will see them change."

Julian A. Kiser, of the Indianapolis Community Relations Council, added:

"Our problem is how we can best live with our Catholic friends; how we can better work with them in meeting the common problems. This is something we have to do regardless of what comes out of Rome. We've got to ally ourselves with our Catholic brethren in this problem of how we can search for this human freedom in a diverse society."

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Personal Opinion

THERE are few secrets nowadays, not even in Vatican conclaves. The "inside story" of the ditching of Cardinal Bea's original schema on the Jews—absolving them of deicide and denouncing antisemitism—was bound to come out sooner or later. Its disclosure by a pseudonymous author dramatises it, but will surprise only the naïve.

The Vatican argument is basically the same as was used to justify Vatican silence during the holocaust: we should like to denounce antisemitism, but we cannot so long as this might irritate antisemites and hence cause reprisals against Catholics, or, we cannot when "circumstances are unfavourable."

The logical conclusion seems to be that the Catholic Church will recognise its obligations to the Jews when there are no longer any influential antisemites who might be annoyed by it. Which comes dangerously close to saying that the Church will not consider it safe to denounce an offence until nobody of any importance practises it.

* * *

The Exclusive Brethren avoid talking to outsiders wherever possible. Our own "exclusive brethren" talk but never listen. One Aguda fortnightly, which has just appointed itself defender of the Chief Rabbinate and

United Synagogue, has been indulging in a little heavy-footed but harmless humour at the expense of the New London Synagogue, in the course of which it informs us that "the Oval [sic] cricket ground is only ten minutes' walk from the St. John's Wood Synagogue."

Now this publication has strongly resented the drawing of distinctions between Anglicised and "foreign-orientated" Jews during the Jacobs affair. But really, they should show a greater awareness of the English mores than to confuse the Oval with Lord's. If only the M.C.C. got to learn of this horrifying solecism, they would probably organise a demonstration of protest in Stamford Hill.

* * *

More in accordance with the English mores was the reference to the reactions to the Second Mancroft Affair as a "misunderstanding." In plainer English "misunderstanding" means that unfortunately the matter came to light and was understood all too well. It should fit very well into Irish jokes—viz., "No, begorra, it wasn't really a fight; only a misunderstanding as you might say."

* * *

I see that a volume of memorial tributes to the late Meir Grossman is being mooted. Grossman was worth a good

memorial; but for a fighter of his calibre, a volume of eulogistic essays would come near to desecration.

Now is the time when people should be getting down to writing Zionist history. Few of Grossman's generation remain to tell the tale, and those few will not remain with us for ever. This would be a better memorial than a series of saccharine tributes, and a service to both living and dead.

Sokolow and Stein have carried the story up to the Armistice; after that there is no history of the Zionist Movement and its activities—which include the political history of the yishuv—for the mandatory period. The stormy 'twenties, the growth of Revisionism, the predominance of Labour-Zionism, the holocaust, the arguments for and against Jewish statehood—all stand in need of historical treatment.

In the course of his political career, Grossman disagreed violently with almost every leader and faction in the Zionist Movement, including Jabotinsky, his erstwhile chief. If he was right, the Zionist "Establishment" must have been wrong. Now that the Statehood has been achieved and its pioneers are falling away one by one, surely the time has come for dispassionate record and appraisal.

Ben Azai

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LONDON JEWISH CHRONICLE

Disappointment in America

From our Correspondent

8-14-64 NEW YORK

Disappointment was the first reaction of American Jewish leaders in close touch with the activities of the Ecumenical Council, at Pope Paul's encyclical.

The leaders, who wish to remain anonymous, are particularly critical of the Pope's vagueness and generalisations. They feel that by not taking a stand either for the liberal or conservative elements in the Council and by attempting to placate both, the Pope, in effect, helps the conservatives and casts further doubt on the outcome of the "Jewish" chapter four of the Council's schema on Ecumenism, to be discussed this autumn.

By attempting to placate everyone the Pope had pleased no one, and only by taking a stand with the liberals could the Ecumenical Council fulfil the promise the late Pope John XXIII had held out for it, the leaders say.

Apostolic mission

Also, while welcoming the encyclical's call to the Jews to engage in a dialogue, they wonder why the Pope thought it necessary to put so much emphasis on Catholicism as the only true religion and on the apostolic mission of the Church.

If men like Rabbi Joseph Soloveitchik, the *gaon* of the American Orthodox Jewish community, were critical of chapter four and the missionary concepts they thought they saw in it before this, they would now be completely convinced that Jews should not have anything to do with helping the Vatican to engage in theological matters, the Jewish leaders feel.

However, they are reserving final judgment until they have had time to study the encyclical more deeply.

[Fate of schema in doubt, page 14]

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JEWISH CHRONICLE



AUGUST 14, 1964—ELLUL 6, 5724

THE MUTED DIALOGUE

THE short but memorable reign of good Pope John brought great hopes to many men, and not only to Christians. For Jews it promised recognition on the part of the Catholics of their responsibilities for Jewish sufferings and of their duties for the future. This is of real and present import; antisemitism remains strong in many parts of the world, the Catholic world included. Teachings that the Jews were responsible for deicide still play their part in fanning anti-semitism.

The schema dealing with the Jews, presented to the second session of the Vatican Council last year, aroused considerable opposition inside the Catholic Church. This was neither surprising nor disheartening. No one supposed that one Pope, however illustrious, could change the whole Church overnight. What is disheartening, however, is that the enterprise now shows every sign of flagging. Is it really because of Arab opposition? Would it not make a mockery of the whole spiritual basis of the Ecumenical Council if Moslem Arabs were allowed to shape the Church's doctrine out of purely political considerations and forbid any mitigation of hatred towards the Jews? Is this to be the end of an enterprise initiated with such sincerity by Pope John?

Jews did not ask for this initiative by the Church, but gladly joined it when invited. Criticism from some Orthodox quarters in Anglo-Jewry that Jewish communal leaders foisted themselves on the Vatican are quite groundless. And whatever the fate of the schema elaborated and nurtured by Cardinal Bea, there is still ample room for dialogue, not only on matters affecting Jews but on questions relevant to all believers and all men. "The children, worthy of our affection and respect, of the Hebrew people . . ." have their contribution. But who is to make it?

Jewry has no Pope, but in the past there have usually been outstanding religious leaders whose prestige enabled them to act as spokesmen. In recent times we have failed to produce leaders equipped to meet the great Christian prelates, Catholic or Protestant, to

discuss the questions raised in Pope Paul's first Encyclical, matters of world import. This is not merely a reflection of the inward-looking rabbinical attitudes, of the belief that Jews should confine themselves to Jewish affairs. A true sage might live his whole life in the confines of a small town yet encompass the whole universe in his purview. The shortcoming stems primarily from the narrowness of the present preoccupations of Jewish religious leadership. Hence the vacuum which communal lay leadership has done its best to fill.

Pope Paul has discovered the weight of opposition inside his Church to innovation. His predecessor was convinced that the Church had more to lose from inertia than from change, but to implement this conviction is a complicated and laborious task. Though Arab opposition is widely canvassed as the reason for the abandonment of the proposed redefinition of the Church's attitude towards the Jews, no less significant is the opposition of conservatives inside the Church towards change in general.

The Catholic Church has a long history of power and of adaptation to the changing world. The growing power of Communism and the emergence of the Afro-Asian States to world political importance have convinced the Church's leadership that a new epoch of adjustment is necessary. It will, no doubt, experience changes in tempo and direction, meet with obstacles and checks, but there is every reason for believing that the drive set in motion by Pope John for closer human relationships between men of religion everywhere will eventually achieve consummation.

The Jewish community will watch this process with understanding, in the light of its own experiences. Resistance to change, motivated by the fear that all change is for the worst, is a characteristic of many Jewish communities in our own times. Nevertheless the conviction remains that the forces of the twentieth century will bring the necessary adaptation and progress in the Catholic Church and in Jewish religious life also.



THE AMERICAN JEWISH
COMMITTEE

THE ANTI-DEFAMATION LEAGUE
**CHRISTIAN
FRIENDS**
SEPTEMBER/1964 XXI/3

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the September, 1964 issue of **the ADL bulletin**

PERSPECTIVES ON A NEW SOCIETY

*Honest talk, frank dialogue, and provocative
probing are leading Christians and Jews to greater
understanding of differences--and utilization of simi-
larities for the common good.*

by LYNNE IANNIELLO

CATHOLICS are talking about their Jewish heritage; church leaders are damning anti-Semitism as sin. Christian clergymen, educators and laymen are re-examining the face of Judaism and are finding a family resemblance in the features—marks of common roots, common aspirations. And Jews are taking a closer look at Christianity, are clarifying their own position, are publicly discussing issues without embarrassment, apology, or compromise.

Doors once locked, once knocked on timidly, are opening wider and wider—and are swinging out as well as in. Today Jews and Christians are realistically facing the fact of difference, candidly discussing points of abrasion, enthusiastically exchanging ideas on all levels. Dialogue has replaced speeches and old style brotherhood meetings. A torrent of unspoken words, dreams, hopes, and cooperative ventures now flow freely from what was

once a log-jam of mistrust and misunderstanding.

"The Anti-Defamation League co-sponsored a Catholic-Jewish colloquium at Loyola University," a newspaper report begins—or at Assumption College, St. John Vianney Seminary, Trinity College, Creighton University, and countless other Catholic institutions. "ADL-Lake Forest College Hold 3-Day Workshop On Christians and Jews In Suburbia," reads a headline. Another announces a Lutheran-Jewish exchange of viewpoints at Concordia Seminary—"the first in a series being sponsored by the Lutheran school and the national Jewish human relations agency."

There is a movement toward unity—not theological unity, but unity as people, as members of one American society working together to find solutions to mutual problems and mutual concerns. And it is being recognized that before that

unity can be reached there must be an airing of the tragic past and its bitter memories. "We are here to bury prejudice, suspicion and mistrust," said Bishop Ernest L. Unterkoefler, speaking at a meeting of 100 Catholic and Jewish leaders in Richmond, Va.—a conference called by the Richmond diocese and ADL.

It wasn't too long ago that those involved in "interfaith" affairs found it almost impossible to secure the participation of a priest or Catholic layman. Today, ADL files bulge with instances of cooperation with the Catholic community. Close contacts and genuine friendships have been made with Catholic hierarchy, colleges and universities, national organizations, and the Catholic press.

According to Joseph Lichten, director of ADL's department of intercultural affairs, the changed mood began even before Pope John and the Ecumenical Council.

"In the past decade," he said, "a new generation of priests and lay leaders began to express interest in learning more about Jews—not from books, but from Jews themselves."

Neighborhoods had changed, the move to the suburbs brought different groups closer together and as they met as neighbors and co-workers in all sorts of civic and charitable works, they realized that except for superficialities, they were strangers.

But it was Pope John who crystallized the new era with his stated purpose of opening "wider and wider the Church's window to the world." His repeated acts in behalf of better understanding between all faiths, his now famous greeting to a Jewish group—"I am Joseph your brother"—captured the imagination of all faiths. When he called for an Ecumenical Council, he also appointed Augustin Cardinal Bea to head a Secretariat for the Promotion of Christian Unity, with a specific mandate to submit to the Vatican a resolution on the relationship of the Church to the Jews.

Cardinal Bea's resolution, when it came, denounced anti-Semitism and placed blame for the crucifixion on sinful mankind, rather than on the Jews—past, present, and future.

"It would be impossible for the Council to be quiet after the holocaust of the war



At Concordia Seminary, (l. to r.) are Rabbi Bernards; Rabbi Robert Jacobs, Hillel director at Washington U., St. Louis; Dr. Alfred O. Fuerbringer, president of Concordia; the Rev. Arthur C. Piepkorn, professor of systematic theology, addressing the conference; and Dr. Arthur C. Repp, dean.



Bishop Ernest L. Unterkoefler confers with Dr. Lichten.

years," Cardinal Bea said.

It is hoped that the disposition of the resolution will be decided upon within the next few months at the third session of the Ecumenical Council. In Rome, to meet with Catholic leaders as he did during the second session last Fall, is Dr. Lichten—to profess ADL's profound interest in improved Catholic-Jewish relations.

THE Catholic Church has broken its bonds of parochialism and the action is having a tonic effect on the pace and content of interreligious relationships generally. The tone of Protestant-Jewish conferences has changed.

"Protestants were our traditional source of cooperation," Rabbi Solomon S. Bernards, director of ADL's department of interreligious cooperation said. "But the meetings were more for the record than to the heart of essential problems. We were inclined to be defensive, afraid, perhaps, of hurting each other's feelings. Now we are frank with each other."

Rabbi Bernards attributes the change in part to the new attitude of the Catholic church and to common efforts of all faiths to resolve race relations problems.

Now that we have passed the rigid stage, the "tolerance" stage, the era of artificial sweetness and light, what is being said in interreligious conferences? This issue of the *ADL Bulletin* is composed of articles based on the talks of three religious leaders—a Catholic, a Protestant, and a Jew—at colloquia jointly sponsored by ADL and Christian religious institutions. At other such conferences at which the League was a sponsor came

additional probing to extract the differences and similarities between faiths, to air grievances—real or imagined—to put aside past hostility and discover a way of life based on mutual respect.

ADL'S PROGRAM

THE Anti-Defamation League's department of interreligious cooperation was established in 1944 "to advance good will and proper understanding" through a broad educational program. In addition to its interfaith work at conferences and workshops, the department publishes the *Christian Friends* bulletin which features articles on Jewish traditions, practices, and concerns and is subscribed to by more than 13,000 Christian clergymen, religious educators, and social action groups. Other publications include *The Living Heritage* series—on Passover, the High Holy Days, and currently in preparation, the stories of the Sabbath and of Hanukkah, and *Your Neighbor Celebrates*—an illustrated book on Jewish holidays which has sold more than a quarter of a million copies to date. The department also provides ADL resource people for Christian summer camps conducting courses on intergroup relations, Judaism, and the illogic of prejudice and discrimination. Some 70 camps were serviced this past summer.

ADL's department of intercultural affairs, which had been working with various American ethnic groups and on the educational aspects of immigration and the integration of new immigrants, began, in 1957, to devote almost all of its efforts to improving Catholic-Jewish relations. Both departments provide articles on Jewish beliefs, observances and concerns, or act as consultants for such articles in Christian periodicals. They also aid Christian educators seeking guidance on parochial school curricula to improve intergroup relations and understanding.

"Our historic collision is the consequence of defective understanding," the Jewish scholar Arthur A. Cohen told a Protestant-Jewish colloquium at the University of Chicago. It is the consequence, he went on, of "a default of mutuality, a refusal to acknowledge that though the Father may be One and solitary, that His providence may be various and complimentary."

"Men may live together without sharing their religious beliefs," said Sister Joan, S.N.D., chairman of the history department at Trinity College. "But they cannot do so without sharing any beliefs," she added before a conference at St. John Vianney Seminary.

At a Lutheran-Jewish dialogue at Concordia Seminary, the Rev. Arthur C. Piepkorn called theological convictions "not negotiable" for Jews and Christians and declared that they do not have to be. "There is a tendency among imperfectly informed Christians," he said, "to believe that when a Martin Buber, a Sholem Asch, or another distinguished Jewish writer refers to Our Lord at all favorably, this is the dawn of a wholesale reconsideration on the part of all Jews that will pave the way for a new access of Jewish conversions. Some Lutherans will need to learn to appraise such statements for what they are—serious and sober efforts by responsible Jewish thinkers to evaluate Jesus of Nazareth more justly than some Jews have sometimes done in the heat of past controversy or past resentment."

In the magazine *American Lutheran* was this comment:

"Christians should express their Christian witness by getting to know Jews as

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CHRISTIAN FRIENDS

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Editorial Board: Samuel Dalsimer, chairman, national program committee; Oscar Cohen, national program director; Reverend Dr. William F. Rosenblum, chairman, interreligious cooperation committee.

Editors: Rabbi Solomon S. Bernards, Seymour P. Lachman, Stan Wexler. Art Director: Edward Goldman.

The Bulletin is distributed upon request to clergymen and religious educators who are interested in intergroup and interreligious cooperation.

persons and friends, seeking to understand their religious views, and cooperating in matters of mutual concern. Conversations or dialogues with Jews that presuppose the existence of common ground as well as differences are to be welcomed."

CONFERENCES cover a range of subjects—social justice, economic concerns, church-state relationships, family life, cultural motivations and patterns. Discussions stem from questions like these:

Do Jews feel an obligation to fight for social justice, not only for themselves, but for the American society as a whole?

Are Catholics lethargic in the socioeconomic area?

Is there a specific national or international Jewish economic solidarity?

Why are Catholics so frequently identified with censorship movements?

What are the similarities and differences between Christian and Jewish attitudes toward mixed marriage?

Is there any possibility of reconciling the Catholic and Jewish positions on birth control and abortion?

What is the relation of American Jews to the State of Israel?

To what extent are the tendencies toward "cultural emancipation" drawing Jews away from Judaism and Christians away from organized religion?

And at an interfaith workshop in Denver, a direct question—from a priest—started the ball rolling. "Why don't some Jews like us?" he asked.

Answers are as candid as the questions. At a Boston College conference, sociologist Nathan Glazer, author of *American Judaism* and co-author of *The Lonely Crowd*, painted a harsh but honest picture of how Catholics and Jews tend to see each other. Generally speaking, he said, "Catholics see Jews as prone to the support of radical and dangerous political doctrines; instead of being good Republicans, they are Democrats; instead of being good Democrats they are Liberal or Left Wing Democrats. They also see Jews as supporters of radical doctrines affecting family life and personal behavior: Jews support the free dissemination of information on and devices for birth control, relaxed laws affecting divorce and abortion . . . they are prominent in a Hollywood that tries to emulate foreign movies—and they are prominent as importers of foreign movies . . . Jewish lawyers defend the right to free speech of the questionable purveyors of filth as well as the respectable publishers of avant-garde literature. And finally . . . they oppose any religious practice in the schools—released time for religious education, support of parochial and private schooling, the 'innocuous' prayer of the New York Board of Regents and the more innocuous Christmas carols that remind

children that this is a Christian nation."

He went on to say that Jews generally see Catholics "as narrow-minded and conservative, or even reactionary. They recall that the Catholics supported the Spanish rebels, along with Mussolini and Hitler. That Father Coughlin and the Christian Front were largely Catholic in membership. That McCarthyism involved a Catholic Senator and was supported by Catholic public opinion. They see Catholics as the chief supporters of censorship, and the most powerful force demanding a share of public money for private religious education."

The remarks, made at a Catholic college, before an audience of Catholics and Jews, could only have been spoken in the new climate of rapport. So, too, could some of Dr. Glazer's other points—that "in our efforts to clear up misunderstandings we deny the facts that serve as the basis for misunderstanding"; that these rather unpleasant images "are not purely imaginary"; that the images "can be as well supported with evidence as most statements in works of scholarship."

Our problem, the noted sociologist said, is not image entirely, but reality—the reality of communities with different histories, different experiences in Europe and America which created a difference in

attitudes and practices in economic, political, and cultural life.

What can we expect between these different communities? Dr. Glazer said:

"I do not feel all good is on one side, all bad on the other. I do not believe that all change must come from one side, while the other sits in proper virtue and waits for the change to occur. Nor do I think that the desire for good relations and a single point of view must be or will be the chief motivation for change . . . The development of our society is such that powerful forces work on both groups in the direction of change, and this change will bring both to a position in which they understand better the point of view of the other . . . Social developments, placing common questions before us, will force us to come closer together."

HONEST talk, frank dialogue, provocative probing—and out of it all is coming greater respect, greater understanding, the establishment of friendship amid differences, and the utilization for the common good of similarities in purpose and belief. What was once a taste of a fresh approach to improved interreligious relationships is now a greater part of our diet—a diet we are finding to be not only palatable but easy to digest.

THE MARK OF HISTORY



"Jews and Catholics are like old trees, with the rings of many years within them," says this Jesuit priest. "And although great lines divide the two, neither must vanish into an anonymous, non-controversial normality."

by THURSTON DAVIS, S. J.

In her Memories of a Catholic Girlhood, Mary McCarthy writes: "If you are born and brought up a Catholic, you have absorbed a great deal of world history and the history of ideas before you are twelve, and it is like learning a language early; the effect is indelible. No one else in America, no other group, is in this fortunate position."

NO other group, I would agree, except Jews. They have similar wide win-

Father Davis is editor of the national Catholic weekly review *America*. This article is based on his remarks before the participants of a conference on "Catholic Jewish Understanding in the Ecumenical Age," sponsored by ADL and Loyola University in New Orleans, La.

dows open onto the past. And thus there is created between Jew and Catholic a sort of bond that probably escapes the notice of even the most sensitive American Protestant.

We have our tensions and our occasional open disagreements on matters of policy and common concern. But below the surface of any momentary problem that may unsettle relations between American Catholics and American Jews there runs a strong, still current of sympathy and understanding.

This limited but very real community of outlook may not always be acknowledged—or even recognized—by the individual Jew or the individual Catholic.

But it exists. For both our groups, immersed until the present in a pervading Protestant culture throughout most of our country, have at least some inkling that we share, in divergent yet strangely cognate ways, a common inheritance from the centuries.

It is almost a cliché to repeat that the late Pope Pius XI called Catholics "spiritual Semites." The stronger his faith and the more profoundly it permeates his life, the more "Semitic" a Catholic knows himself to be. This is not just a tired and perfunctory bow to the still-strong perdurance of the Judeo-Christian tradition of reason and civility. A Catholic *knows* how intimately his own roots are laced with those of the Jew. He comprehends how the two stocks go down into the earth together to wind themselves around the rock of the Old Testament. Both of us recognize Abraham as our common father.

With the New Testament, of course, we part company; but the Catholic, contemplating the features of his Lord Jesus Christ, of the Mother of God, and of the first saints and bishops of the Church, sees in them the beloved lineaments of the faces of Jews. Thus, on this common religious ground the believing Jew and the believing Catholic stand together in a timeless tension of mutual understanding and mutual rejection.

BOTH Jews and Catholics have on them the mark of history. They may not think of it this way, but they are both like old trees, with the rings of many years within them. Both were full grown, like giant redwoods, before the forest began to fill up with Methodists and Anglicans, Jehovah's Witnesses and Christian Scientists and Unitarians. At least to some degree, we fellows of the older part of the forest of our present pluralism silently sense our shared antiquity.

We see history differently, but we both see it in its longer perspectives. Together in many places—not always peaceably—we were involved in its fortunes. Together we knew its vicissitudes, all the way back through those long centuries of coexistence in Spain before the dolorous days of 1492, through the Dark Ages, to the arenas of Rome, and on back to Abraham.

Something like this, I imagine, is what a European teacher of mine meant when he told me that there are only two timeless and indestructible things in history—the Jews and the Catholic Church.

Catholic kinship with the Jew thrives in the common ground of mutual fidelity to the one true God. Of course, even where this shared fidelity perdures, as I hope it does and will for ages, there are mountainous differences. Neither of us minimize these for a moment: the Jew-

ish rejection of Christ; Jewish refusal to accept the new Israel, His Church; total difference in the meaning of "devotion" as understood and practiced by the two of us.

We preach and convert; the Jew normally does not. In eschatology and understanding of the afterlife, we are miles apart. Catholics venerate saints as Jews would never think of venerating their prophets—who are *our* prophets, too.

These great lines divide us as believers, and have done so for twenty centuries. But what really cuts athwart the solidity of our relations on the strictly contemporary scene is the trend both of us feel in our communities toward desacralization or secularism.

This is a commonly discussed problem among Jewish writers and intellectuals. They complain that "Jewishness" is evanescent, that the "adjusted" American



Jew is losing touch with the religious traditions of his people and is blending into the bland, homogenized and neutral background of American mass culture.

Whereas for centuries his "unadjustedness"—his failure to conform to the prevailing mores—was his mark, today he is eager to do so, and with his eagerness to be one of the crowd, his "Jewishness" dwindles away. Unadjusted (in the glorious sense in which we should all be)—unadjusted to the world around him and its temporal values—the Jew of old (so eloquently limned in the writings of Abraham Joshua Heschel or in the lovely woodcuts of Dr. Heschel's favorite artist, the late Ilya Schor) had a tremendous spiritual creativity. It was this powerhouse of spiritual energy that drove him in ages past to the fulfillment of his historic vocation, that of "giving the world no rest so long as the world has no God."

Often today, among Jews, as among Catholics, that dynamism is running down. I repeat that this is no unilateral problem for the Jewish community. It is a common problem of all religious men, and Catholics share in the responsibility for solving it in their own lives and institutions.

We have our differences, today as in the past, but we have at least discovered civil and generally constructive ways of dealing with them. *America*, the magazine for which I speak with some experience, has never hesitated to involve itself to some degree in these discussions, and has never weathered the publicity attendant on them without learning (and sometimes perhaps even teaching) something of value.

THE fight for civil rights, the campaign against poverty, the struggle for better schools, our long labors for a just peace, the battle against narcotic addiction, the war against disease, mental illness and unemployment—how many of us are committed enough to be heard when the time comes to speak?

Part of my deep respect for my brother the Jew arises from the fact that he is so often a man on fire for justice, who yearns to touch the brand that is within him to the dry hearts of others. I wish that I as a Catholic could sense the same wind blowing among my own Catholic brethren and find the same sparks flying. Of course, there are gusts of that wind here and there; there are spots of flame in this place or that. But not nearly so much of the wind and fire one would expect of a Church that was born in a torrent of those elements on the first Pentecost Day.

That's what worries me when I read articles like a recent one in *Look* magazine. It's about the Vanishing American Jew. He is passing away. He is going under, the article's author says, submerged by the anonymity of our suburbs. He is cut loose and is drifting away from his religious moorings.

The prospect of that day when Catholics cease to be real, definable, even abrasively recognizable Catholics makes me wince. And I feel a similar sense of foreboding at the suggestion that the true, loyal, Jewish Jew might be vanishing into some seductively anonymous mist of acceptance and nice, noncontroversial normality.

Catholic or Jew; we *can't* vanish. We have to be ourselves, true to our traditions, until the day when in God's good time He brings us together at last. We can't just be accepted, normal, adjusted nothings, bereft of our perennial religious values, unwilling any longer to fight for the spiritual and temporal values of that promised land which lies beyond this momentary place of our exile.

No. Unvanishing, unwilling to vanish, in combined strength we must labor to take the unfortunates of the world on with us to the better life that God our Father intends them to have. For they, too, are our brothers. The hungry and the poor. The lonely and the oppressed. All those who cry out in their hunger for justice. They call to us from their posts before the Lincoln Memorial in Washington. They call to us from their slums

and jungle huts. They urge us to fight for the rights they have been denied. We know them, who they are and what they are saying. We must not become so comfortable that we still their voices in our ears.

We have so much to do together for the common good. If only we choose to, we have so much to contribute. Side by side, before we vanish, let's get some of this work done.

PERSECUTION IS IRRELIGIOUS

A rabbi tells Catholics that despite a history of deep and bitter antagonisms, anti-Jewish sentiment is not generic in Christianity.

by SAMUEL SANDMEL



DOES there exist today sufficient good will between Jews and Catholics to enable us to review the long period of ill will? My remarks will be candid; they review some facets of the deep and bitter antagonisms between Jews and Christians and, in particular, between Jews and Roman Catholics. But if we forget the present emergence of good will, they can add to the grievances that have previously existed. To my mind, the only excuse for inquiring into the past is the potential benefit of enabling us to understand matters in a proper, balanced context and thereby to find some guideposts for the future.

There are discernible the equivalent of an axiom, which is the central point of difference between Jews and Christians, and a number of derivative corollaries which are of equal import, though not necessarily of the same depth of difference. Specifically, it is a matter of historical record that Christians have claimed

that Jesus was the long awaited Jewish messiah, and it is also a matter of record that while his Jewish disciples gave credence to that claim, most Jews did not. This I have in mind when I speak of the basic difference, the axiomatic difference.

As to the corollaries, there are three which merit mention. One of these is the Christian view that to the long history of Jewish revelation, the revelation of God in Christ was the climax, and hence that Christianity represents a more recent and more significant revelation of the God of Israel than Judaism represents. A second corollary has been the view that a new covenant, a new testament, has the effect of abrogating or supplanting the old covenant. Hence, the laws of Moses were deemed to have been superseded and no longer operative. What this amounts to is the supposition that Judaism is an imperfect form of religion, and that the perfection of Judaism lies in Christianity. The third corollary is that Jews not only did not accept the claims of Christians, but their rejection amounted to and resulted in acts of hostility against Jesus, culminating in his death. Even though the crucifixion was done by the Romans, it was at Jewish instigation, and Jews then, and Jews subsequently, bear the responsibility for that death.

So much for the theological. With the rapid spread and tremendous growth of Christianity and its emergence as a licensed religion and ultimately as the official religion of the Roman Empire, the reciprocal hostility between Jews and Christians took a different turn from the Christian side. The intertwining of Church and State that began with Constantine eventuated in legislation sometimes ecclesiastical but sometimes civil, which regarded Jews as the pariahs, the outcasts of society. Jews encountered limitations on their access to opportunities in the realm of economics, limitations were put on their mobility, and limitations on their rights to reside in a particular locality. Expulsion was a frequent Jewish experience.

It is a fact of history that while an occasional Catholic country welcomed Jewish refugees from Spain or from Portugal, they were received with some measure of welcome only in Mohammedan or Protestant lands. It is a fact of history that while Protestant countries harbored striking replicas of pre-Protestant attitudes towards Jews, it was initially in Protestant lands that Jews achieved some measure of toleration. Indeed, as Protestantism became fragmentized into so many differing forms, and as an age of commercialism made it desirable for religious differences not to impede commerce, and "toleration" rose among the Christian sects, Jews coincidentally also received some kind of toleration as a by-product. By and large such toleration lagged in Catholic countries.

It is a fact of history that in the 1790's opposition to Jews receiving rights or citizenship in France was led by churchmen; it is also a fact that in the Dreyfus affair in France at the end of the 19th century, churchmen took the leadership in the Royalist aspect of the anti-Jewish accusations, as part of the program to utilize the Dreyfus affair as a pretext for restoring monarchy.

In the United States, there has been a long tradition of anti-Catholic bias among Protestants, particularly towards the Irish immigrants in New England, with the result that in parts of New England, Catholics and Jews found themselves becoming allied in resisting the pressures from the Protestants. Yet by and large elsewhere in the United States, particularly on the level of clergymen, and more especially on the level of biblical scholars, Protestants and Jews arrived at a quite favorable *modus vivendi* and interchange. The Catholic clergy and the Catholic biblical scholars carried on their activities in relative isolation from Protestants and Jews.

In recent times the American experi-

Dr. Sandmel is provost and professor of Bible and Hellenistic literature at Hebrew Union College—Jewish Institute of Religion. This article is excerpted from his keynote address at a Jewish-Catholic dialogue sponsored by ADL and Mercy College in Detroit, Michigan. His *We Jews and Jesus* will be published this fall by Oxford University Press.



ence brought Jews and Catholics closer together in a way that had never occurred before, and in way for which the antecedent Jewish and Protestant proximity set a pattern. Certainly the common experience of Jews and Catholics at the hands of Hitler acted to bring them nearer to each other. But perhaps I will not be misunderstood if I say that what those events did was to bring Jews and Catholics, not Judaism and Catholicism near each other.

In the context of the growing reapproachment, the touching, the moving action of Pope John XXIII, in speaking of himself to Jewish visitors as "your brother Joseph," and his action in deleting from the Good Friday liturgy the word "perfidious" in the Church prayer for the Jews, served to overcome much of the ill will and suspicion of the past. The sequel, especially in the United States, has been a new relationship between Catholic clergy and Jewish clergy, with the result that what twenty-five years ago was exceptional has come today in American cities to be a usual relationship.

THE long history of Judaeo-Christian heritage is marked by the rise of new groups, of dissident groups. Universally, the new group proceeds to justify its own stand by criticizing its immediate parent. It emphasizes the relatively small array of items in which it is distinguished from the parent, and it leaves untouched the large areas in which it accepts gladly the heritage from the parent. This is universal; it is a repeated pattern. Accordingly, what early Christians thought and said about Jews and Judaism is analogous to what early Protestants thought of Catholics and Catholicism, and of what the dissenters in England thought of the Church of England. Within the history of Jewry too there are some examples of inner religious controversy which parallel the tone of some of the events and tensions in Christianity.

Christians persecuted Jews; yet the Catholic Church persecuted the Albigensian heretics in the 13th century with just as much vigor and cruelty; parallel to the cruelties in the First Crusade towards the Rhineland Jews is the event in the Fourth Crusade, when western Christians persecuted the eastern Christians in Constantinople and even destroyed that city. What I am saying is, that there is this sadness in the history of religion, that persecution has been a universal aspect, and I for one am prone to regard the Christian treatment of the Jew as only a particular in the gloomy record of what has been universal. But I make this distinction, that while what Protestants wrote about Catholics in the 16th century is little different in tone and mood from what Christians wrote about Jews in the first and second centuries, it is only the researcher who knows what it was that Protestants said about Catholics. Echoes of what Christians thought about Jews are to be found in Christian sacred literature. I am in no sense saying that persecution went in only one direction; I am certain that in the first and second century compliment elicited compliment and that where it was possible for a blow to be struck in return for a blow, that was done. In the case of Jews and Christians, the facts chance to be that Jews were a small minority and Christians a tremendous majority, and hence the onesidedness was not related to the universal impulse, but only to the ability to follow through with the impulse.

If it follows that those Ages which condoned the burning of witches, a practice in both Catholic and Protestant lands, of Europe and also American colonies, represent the past, we need to assess the Christian persecution of Jews in the light of those ages which took it for granted that persecution was normal and that per-

secution was an approved way of procedure.

It is my belief that we are wise enough today to recognize past mistakes, to recognize the irreligion that was involved in religious persecution, no matter who did the persecuting and no matter who was persecuted. I think today we are probably wise enough to recognize that persecution disfigures religion. Persecution is irreligious; and it is my opinion that the anti-Jewish sentiments and events which I have alluded to in no way demonstrate that anti-Jewish sentiment is generic in Christianity. I know too much that is affirmative in Christianity to allow the pedant in me to distort the significance of the negative past.

As to the theological differences, these differences are real and they are beyond harmonization. The issue before us, the citizens of this world today, is whether we are willing to combine our loyalty to our own theological positions with a toleration for the different theological beliefs of our neighbors. I have the impression that American Catholics seem to share with Jews the willingness to live amicably with fellow citizens of differing theological premises. I know too that the historic Catholic position in which Jews are in theory held still today responsible for the death of Jesus is an opinion distasteful to American Catholics, and it is my opinion that many American Roman Catholics have been just as eager as Jews have been for the Vatican Council to adopt some schema which will annul the vestiges of official responsibility even on me, on my wife and my children, for the death of Jesus. I recognize that the Vatican Council is a complicated mechanism and that difficulties can delay or even frustrate the intention. I have not the slightest doubt of the good faith of American Catholics in wishing the Church to be freed of its harboring an anti-Jewish sentiment as a quasi-official doctrine.

This issue, of course, is in Christian hands. Jews may protest; Jews may explain; Jews may make recourse to scholarship but the issue lies in the hands of Christians.

Two hundred years ago, a hundred years ago, Jews and Christians were prone to regard each other as enemies. Today we have learned enough and have experienced enough to recognize community of interests and objectives and of dedication that could conceivably bind us closer together, though without diminishing our respective convictions. Twenty-five years ago meetings such as those held today would not have been held. Perhaps, then, it is worthwhile to review the past so that we can count our blessings.

To Our Readers

We are pleased to reprint these articles from a recent issue of the ADL BULLETIN. They reflect an area of major concern of the League and motivate the work of the Department of Interreligious Cooperation.

As we usher in the Jewish New Year 5725 and its accompanying Days of Awe and Atonement we take special heed of the talmudic statement, "The disciples of the wise increase peace in the world." We are pleased with the growing number of interreligious dialogues that are being held. The earnestness and honesty that men of good faith, albeit different faiths, bring to these meetings can serve only to bring closer that day when "there will be abundant peace from heaven and life's goodness for us all."

Rabbi Solomon S. Bernards
Department of Interreligious Cooperation

A NEW LOOK AT JUDAISM



A rebirth of Jewish cultural and religious life set the stage for establishing the State of Israel and changed the traditional Christian view of Jews, according to this Protestant educator.

by J. COERT RYLAARSDAM

THERE has been a great rebirth in Jewish life in our time—culminating finally in the reestablishment of a Jewish nation. This is remarkable inasmuch as for two thousand years there was no such localized national life in which the ordering of power was in the hands of those who at the same time supply the basic cultural and spiritual inspiration. A state without a cultural and spiritual rootage of some sort is meaningless.

The Jewish rebirth, however, antedated the new nation. The Jewish poets and the writers of nineteenth century Jewish life set the stage for the rebirth of Jewish cultural and religious life. In many ways this was even more important than the rebirth of Jewish national life because it is the core out of which a nation has its existence.

The occurrence of this kind of a renaissance in our time is of great significance for Christians. It compels them to ask again the question: What does it mean to be a Jew? What is the function of his historical existence, not back in the days when the Bible was being written, but today.

Christians have assumed that the Jews once played a very great role in the world—assigned to them by God—and that this role came to its completion about two thousand years ago. Since then, they have just been hanging around. Christians never took seriously the notion that there could be a continuing function for Jews. The meaning of Jewish life today, par-

ticularly in relation to Christian life, is something that Christians and Jews are compelled to discuss and think about in the light of the renaissance.

Jews and Christians have a bitter history in relation to each other. And this is largely because they are so closely related. Neither is wholly sufficient unto itself. The Jew cannot really understand himself completely without taking the



Christian into account, and the Christian cannot understand himself without taking the Jew into account.

A COUPLE of years ago, I spoke at the Hillel Center at the University of Missouri. The rabbi there was a refugee from Europe. He was a Sephardic rabbi. After my lecture at his center, he drove me to the airport which, in that little town, was

located in a pasture. It was dark and he waited with me until the plane arrived. As we were waiting I asked him how he enjoyed his work at the University and how he related to the Christian chaplains there. He said he enjoyed his relationship with these people very much. They were very kind to him. They admitted him to many of their activities, gave him a share in the general programs of the University. I asked him what he thought about them religiously. He said, "Well, you know, these are all liberal Protestant chaplains that we have here—the Methodists, and the Presbyterians and the Congregationalists." I said, "Yes, I understand that. What do you think about them?" He hesitated a moment and then he said, "They are teaching Judaism, but they don't realize it."

What he meant was that these liberal chaplains are very "this worldly." They define the goal of the work of God as something that must be realized on earth. They define the Kingdom of God as the society that must have an historical realization. Such teaching is distinctively Jewish, more distinctively Jewish than Christian.

Jews and Christians begin together with the announcement that you discover God or that God discovers you and confronts you in this material human existence, in this world of time, of space and of matter.

The meaning of matter is defined by the fact that God uses it. That's creation. You read the creation story in Genesis. It isn't just by accident that scientific knowledge is developed in our Western culture—the heir to the Jewish-Christian heritage. The forms of science, the methods that the scientists must use were developed by the Greeks, but the motivation for science—this is Biblical.

God confronts man not in an idea but in the concrete material actuality of temporal existence. We are sometimes told that Western civilization is materialistic. Materialism which defines the meaning of matter in terms of what it does in itself, is an aberration. But that matter functions importantly in the fulfillment of the meaning and direction of reality, is a cardinal teaching of our Jewish-Christian tradition.

Another cardinal teaching is that it is through historical events which use nature's processes that God made himself known. The exodus of Israelites from Egypt was an historical event, one that involved people. It involved a time and a place. And in Christianity you have an event of an historical sort that is analogous to this. For the Christian, Jesus Christ is an historical happening. It was in the reign of Augustus, and so on and so on, in such a place, in such a time.

Dr. Rylaarsdam is professor of Old Testament at the University of Chicago Divinity School. The address from which this article is excerpted was given at a three-day conference on Christians and Jews, held at Lake Forest College, Illinois, and sponsored by ADL and the college.

IN THE ancient Near East, before Israel came there, the power of a god was equal to the power of the people that worshipped him. When the people went down, the power of the god went down with them. When the Babylonian Empire fell, Marduk, the god of Babylonia, died. When the little Kingdom of Moab went down, Chemosh, the god of Moab, went down with it. The new thing in the Bible was that when Jerusalem fell, when the temple was destroyed, the God of Israel did not go down with His people. The prophets of Israel interpreted this as an act of God which far from indicating His demise, indicated His judgment. Yes, He has a covenant with His people but in the last analysis, He is not dependent upon them. He is the Judge and the Lord of history. And He will continue to work out His purpose even when His people do not conform to His will.

You have there a discontinuity between God and the power of the people of God.

Increasingly, in Israel, there is an emphasis upon the weakness and the suffering of the people despite the fact of the greatness and the power of God. This suffering is in inverse proportion to the power of God and the power of the people. In Israel and in Judaism to this day, this people—this elect community which is to do the will of God on earth, to set the knowledge of Him among all nations, to establish His Kingdom—this people may be battered, may be hurt, but is never wholly extinguished. For the Jew it is a cardinal doctrine that Israel cannot die. Israel can suffer; Israel can be hurt; but Israel cannot die, because Israel is the first installment on a way of life, on a kingdom that must finally include the whole earth as the water covers the sea. Precisely at this point can the difference between Judaism and Christianity be stated.

For the Christian, the elect one dies. There is no organic connection between the elect one and the goal, between the historical form and the end to be attained. This is what the Christian means by the death and resurrection, and particularly by the ascension. The ascension means that the Kingdom of God is never going to be realized on earth. This is why to the Jew, the Christian announcement that the fulfillment came in Jesus Christ was incredible. Not because he was stubborn or unbelieving, but because it is an entirely different way of stating the form of the purpose of God.

THE Jew is preoccupied with this world and the realization of a purpose in this world in which the present actuality is the first installment on the goal to be attained. This provides the Jew with a tremendous motivation for social and

historical responsibility. In our American society, the preoccupation with social justice that I find among Jews always reminds me of this worldliness. This can sometimes lead to a certain compulsiveness. We've got to get this program over because if we get this one over, maybe we'll have the Kingdom of God. The danger the Jew faces is that he may become a little over compulsive.

The Christian's problem is exactly the opposite. The problem of lethargy. Yeah, we ought to be responsible, but in the last analysis we'll always be pilgrims here. In certain stages and moods of the Christian tradition, this leads to real irresponsibility. As one Jewish lady said to me,

"The trouble with you Christians is when it gets tough, when it's a little hard, you always say 'we still have heaven.'" She was right. But the strong side of the Christian—and we're not all wrong, you know—the strong side of the Christian is that he can be at peace even when that which he sincerely wants to accomplish in history and for which he has really suffered isn't realized.

Here are these two faiths—so similar in their preoccupation with time, space and matter; so similar in their preoccupation with the freedom and power of God leading to a goal; so different in their definition of the goal, in its shape and in the manner and place of its attainment.

DANGER ON THE RIGHT

by **ARNOLD FORSTER**, ADL's general counsel, and
BENJAMIN R. EPSTEIN, national director

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CHRISTIAN FRIENDS BULLETIN
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MEMORANDUM

respectfully submitted and with firm hope to
His Holiness Pope Paul VI
concerning the proposed declaration on Jews

On several occasions His Holiness expressed His affection and concern for the Jewish people. Especially moving was the statement of His Holiness about His "particular consideration for the Jewish religious tradition, with which Christianity is so intimately linked, and from which it derives hope for trusting relations and for a happy future".

We welcome most heartily these words, and it is our ardent desire to cooperate with Your Holiness to achieve this sacred goal. It is in this spirit and out of intimate knowledge of the spiritual situation and the historic experience of the Jewish people that the following suggestions are most respectfully submitted.

1. The profound hope and magnificent ^{VISION} ~~vision~~ for fraternal discussion, so ardently nursed and cherished by Your Holiness, would be gravely imperiled by including in this Declaration any reference to the expectation of the Church for the Jews to embrace the Catholic faith.

It would be highly presumptuous for us to express an opinion about the right of the Great Council to proclaim its dogma and sacred belief. However, since this Draft Declaration has as its goal the achievement of greater understanding and mutual esteem between the Church and the Jews, and since it is our most sincere desire to be helpful in this sacred effort, we respectfully convey to Your Holiness the anxiety of the entire Jewish people that the inclusion of such a reference in the Declaration would defeat the purpose it set out to fulfill.

2. Anti-Semitism is a satanic force, and its unique power found a manifestation in crimes unprecedented in the annals of history. Your Holiness has on several occasions expressed His dismay at "the horrible ordeals of which the Jews have been victims in recent years". The threat of anti-semitism remains grave even in these very days.

It is our hope that the Great Council will take the historic opportunity to specifically declare its condemnation of anti-semitism in all its forms as sinful and evil.

Such a position would open a new era in Christian-Jewish relations by disassociating, once and for all, Christian teaching and belief from anti-semitism.

3. Unholy abuse of the doctrine of Crucifixion has often served as a pretext for hatred and persecution of the Jews. It has issued in the idea of a collective guilt on the part of the Jews of Christ's time and the Jews of all times, up to this day.

In the words of Cardinal Spellman, the notion of a special guilt of the Jews is "one of those distorted and terribly harmful notions which somehow gain currency and like a cancer spread among certain people who wish to justify their own bigotry".

Your Holiness in a recent audience with Jewish representatives has declared that Cardinal Spellman "has spoken My sentiments".

A powerful and forthright expression by the Council of these sentiments of His Holiness would be a momentous act of love and justice and help to undo a misinterpretation of history and belief.

4. Of equal importance would be a statement rejecting the notion of the Jews being an accursed people because of their non-acceptance of the Christian faith. This notion is not only objectionable by the Jews, but also contradicts the teachings of the Apostle Paul. "...They are beloved for the sake of their forefathers. For the gifts and the call of God are irrevocable" (Romans 11:28-29).

Abraham Joshua Heschel

Rome, September 14, 1964

Address in U.S.A.: Jewish Theological Seminary,
3080 Broadway, New York 27, N.Y.

Zachariah Shuster
Hotel Mediterraneo
Rome

September 15th, 1964

Dr. John Slawson
American Jewish Comm.
165 East 56th Street
New York City

Dear John:

I am sending you herewith a report of the audience Dr. Heschel and myself had with the Pope on September 14th. Enclosed is also the text of the memorandum we left with the Pope.

My own impression is that while the Pope may not have drafted the passages we are taking exception to, he is in favor of them and recognizes in principle, their validity. I should like to add that with regard to the passage on "conversion" (incidentally, none of our Catholic friends here agrees that this passage smacks of proselytism or conversion) he considered it merely as a statement of belief but not a call for action. This view is also held by all our friends here. They claim that every religion is entitled to express its hope that the rest of humanity will adopt its creed. They wouldn't mind if Jews would do the same.

The fate of the proposed declaration is as yet very much in doubt. Some of our friends believe that it will be very difficult to make the changes proposed by us, particularly with regard to eliminating the passage expressing hope that Jews will embrace the Christian faith. They all agree, however, that the passage on deicide is bad.

Yesterday I had a long conversation with Mons. Edward Murray to whom I gave a full report of the audience. He assured me that Cardinal Cushing, who arrived this morning in Rome, will get up on the floor of the Council and make a speech along the lines known to you. He also is considering plans of how to get support of Bishops of other countries for the proposed changes. I also had a long conversation with Mons. George Higgins who is cautiously optimistic on this matter.

I should like to anticipate a question we may be confronted with in the near future. The question is - in case insurmountable obstacles develop to the modification of the present text, shall we take the position that we prefer the shelving of the declaration

September 15th, 1964

altogether, or prefer the present text to no declaration whatever, or become passive and let the Council act according to its own wishes.

There are various opinions as to the time when our subject will come up on the Council floor. Some believe that if everything goes well with the first three items on the agenda our subject may come up as early as the first week of October. Higgins and others are rather inclined to believe that the declaration on Jews will be dealt with between October 15th and 25th.

I should like to stress one conclusion which has been reached by all our friends here and this includes Higgins, Murray etc. This conclusion is that any further public manifestation or statement or any other direct action on the part of Jews from now up to the time when the subject will be presented, can only do serious harm to the cause. Already, the conservative forces are strongly pressing the argument that this entire subject has become involved because of outside pressure and Jewish lobbying and they advance this as one of the reasons why this entire matter should be indefinitely postponed. You will also notice from the report of the audience that the Pope himself feels strongly on this point and in effect, warned against outside intervention. It is our duty, I believe, to impress other Jewish organizations to be aware of this attitude.

Yesterday, I received from Israel Ambassador Maurice Fischer a comment by Professor Z. Werblovsky of the Hebrew University on the proposed declaration. Prof. Werblovsky is considered as one of the outstanding authorities on early Christianity and Christian Dogma. As you will notice, his view is entirely at variance with the view adopted by all major Jewish bodies. This comment is not for publication.

With all good wishes,

Sincerely yours,

Zachariah Shuster

memorandum

THE AMERICAN JEWISH COMMITTEE

date Sept. 18, 1964

to Marc Tanenbaum
from Mort Yarmon

subject

John agreed, after he saw the attached xerox of the Doty story, that you discuss the Sanche deGramont story in Rome with Zach. So, here are the two copies. I'm not going to do anything on this until I hear from you.



A council failure

By John Leo

POPE PIUS XII has been heavily criticized for speaking out vaguely about the Church's concern for all peoples and thinking it would be interpreted as a sufficient stroke in defense of the Jews being slaughtered by Hitler.



Now we have seen the key sections of the Vatican Council's proposed declaration on anti-Semitism, which says that since the council "severely rejects crimes committed wherever against men, so also it deplores and condemns hatred and persecution of the Jews."

The council draft, to be sure, is not quite as inadequate as Pius' version. It does, after all mention the Jews by name and deplores their persecution. But there does seem to be the same sort of queasiness about a direct confrontation with the reality of anti-Semitism, the same sort of irresolute backing into the subject at hand: the Church doesn't like crimes against men, Jews are men, ergo the Church doesn't like crimes against Jews.

MUCH OF THE rest of the draft's language gives the sense of some artful committee writer squirming around a key point. Take this passage: "(Christians should see) that they do not present the Hebrew people as an accursed people and do not say or do other things which could drive away the hearts of the Jews."

Again, the question of guilt is carefully skirted in this section, but even more astonishing is the hint that, like it or not, we must treat Jews carefully for purposes of proselytizing them. Certainly this is an extraordinary note in a document intended as humble *mea culpa* for what Christians—laymen, kings, bishops, cardinals and Popes—have been inflicting on Jews for nearly 2,000 years.

This is not the worst of it. The text of the proposed statement, which finally popped into print Sept. 3 in the pages of the New York *Herald Tribune*, confirms rumors about the emasculation of Cardinal Bea's original version.

The key change is that the section denying that the Jews are specially responsible for the death of Christ has been replaced by a statement that Catholics "should refrain from accusing the Jews of our times of what was perpetrated during the passion of Christ." A clear and honest statement has been replaced by the ambiguous and temporizing language of diplomacy.

IS IT TRUE, in any sense, that the Jews killed Christ? The draft does not say. If so, is there any justification for holding the Jews of 1964 responsible for it? Again the draft says nothing—only that we should refrain from the accusation. If we had to judge this present draft on grounds of forthrightness, or simple honesty, it seems clear what the verdict would have to be.

First of all, take the charge that the Jews are "deicides," an idea that many studies have shown to be deeply imbedded in the Christian consciousness. It seems to me that the guilt of "God-killing"

(whatever that is) can be attached to the Jews of Christ's time, only if they knew He was God, which they didn't.

Secondly, the Jews of Christ's time might be accused of Christ-killing, except that the best available evidence points the other way. Christ was arrested, charged, tried and executed by Romans, according to Roman forms. As Professor Paul Winter points out in his book, *On the Trial of Jesus*, the Jewish law courts had the power, under the Romans, to try and execute fellow Jews. But Christ was not tried by a Jewish court on grounds of blasphemy and executed in the Jewish manner (by stoning), as St. Stephen was. He was given a Roman trial on grounds of treason and executed by crucifixion, the Roman punishment.

Thirdly, even if the Jews of Jerusalem were guilty of killing Christ, by what justification could we hold even the Jews of Nazareth guilty, let alone the Jews of the 20th century? Outside of original sin, the notion of collective guilt is totally foreign to Christian thinking. But original sin is a specific and clearly defined point of dogma; collective Jewish guilt is a construct, formed by the anti-Jewish reactions of the early Church, including the Four Evangelists, plus some strange theology, bad history, and the familiar "scapegoat" theory of the Jews. Scholars are only now digging into the rubble and discovering how the anti-Semitism of Christians came to wear a theological veneer.

As Professor Jules Isaac says, for 2,000 years, from the medieval massacres to the crematory ovens, Jewish blood has been flowing as a result of the damage done by the "deicide" charge, passed on from generation to generation. I doubt that so hardy a plant will be uprooted by the mincing words of the council draft.

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Reports from the council by

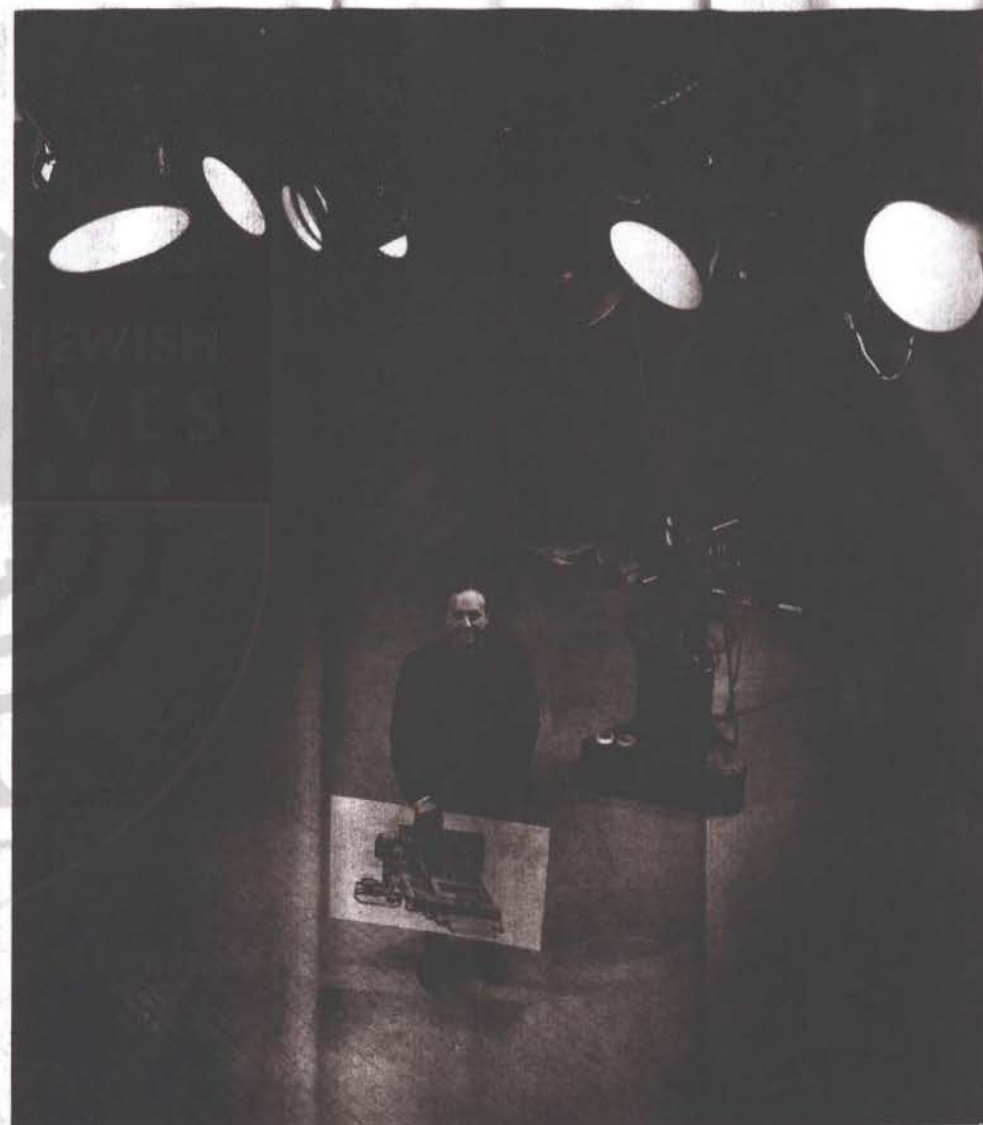
John Cogley
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Pages 6 and 7

AMERICAN
ARCH



The Rev. Benedict Justice, O.F.M. gives an unconsecrated host to a visitor at St. Alloysius' open house.



The Rev. Robert Lakas is on stage for the filming of a TV series. See page 5.

Fast pace marks 3rd session

OFFICIAL

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THE AMERICAN JEWISH ARCHIVES
RABBI N. M. JAHENBAUM

By James M. Johnson

ROME — Unlike the two previous sessions of the Second Vatican Council, which lured into their business like drunken men, the third session appears more like an Italian sportscar, designed for speed and sleekness.

Immediately after the opening session, the council Fathers were instructed to get down to their business. Ballots were issued, and almost instantly taken. Discussion has been hurried along. Progress, thus far, has been the most important product of session three.

But the sportscar still has a few knocks and rattles in it. Its mechanism displays as yet a tendency to want to run in reverse at the same time that it is going forward.

Archbishop Pericle Felici, for example, warned the conciliar periti or experts at the first working congregation to act with greater prudence in making statements on conciliar themes. He also threatened them with deprivation of title and exclusion from the council.

There have been the customary maneuvers by the Roman curia and the rush to compress the council's agenda also has brought forth protests from some who fear that only minimal treatment will be given extremely vital subjects.

Some confusion even has surrounded the address which Pope Paul VI delivered at the opening session of the council. The remarks he made to the Protestant-Orthodox observer-delegates upset many. It appeared, at least in the English translation, that he had invited other Christians to "return" to the Catholic Church so that the "fullness of truth" already possessed by the Church would be more manifest to the world.

DR. STANLEY I. STUBER, former executive director of the Missouri Council of Churches at Jefferson City, saw a "tightening up" of the Church as a result of the Pope's address. Dr. Stuber also regretted the emphasis upon hierarchy and centralization in the address, adding that he is less hopeful for Christian unity in the foreseeable future. Dr. Stuber now is associated with the Y.M.C.A. press in New York.

Pastor Max Lackmann of the League for Evangelical-Catholic Unity of Germany also believed that the Pope's choice of words was unfortunate. Protestant journalists covering the council were dismayed. But most attempted to interpret the pontiff's address as being aimed basically at the bishops and not at the world. Pope Paul, while generally espousing the progressive position, must not drastically alienate the conservative element in the Church, they argued.

The Rev. Godfrey Diekmann, conciliar liturgical expert, observed that the problem, again this year as in the last session, was the translation.

"I compared the English translation with the Latin text," Father Diekmann said, "and I found at least 30 errors or improper choices of words."

Rather than "return" to the Church, the word *rapprochement* would have been more appropriate and more in keeping with the Latin text, Father Diekmann

pointed out. And there is a considerable difference in meaning. In order to avoid such difficulties, the liturgical periti themselves translated the *Constitution on the Sacred Liturgy* into English last year.

"And there has not been one objection," Father Diekmann noted.

CERTAINLY, there has been no doubt that the Pope specifically and unequivocally endorsed the principle of collegiality in his opening address to the council. The greater part of his address was devoted to the subject and there was no possibility of misunderstanding him.

"You'd think after that," a member of the American bishops' press panel observed privately, "that (Cardinal) Bacci would kill himself. But he won't. He'll stay right in there, opposing collegiality in every way he can."

If not Bacci, certainly members of the Roman curia have continued the fight. In view of the Pope's specific endorsement, however, it could not be done openly. And, therefore, there was the "maneuver" of Wednesday, September 18.

An opinion was distributed to the council Fathers that day at the order of the conciliar secretariat. On the cover was a notice that the opinion originated in the Pontifical Biblical commission, an extra-conciliar body. On the inside page, it was noted that the opinion — on Biblical foundations of the principle of collegiality — had been requested by the Pope himself. Because many bishops had asked to see it, it was pointed out, the opinion was being distributed to the full council.

The opinion was drafted by the Roman consultors of the commission. It was argued that time had not permitted the convening of the full body of consultors. There were two Irishmen and one Dutchman among the consultors living in Rome.

TWO ASPECTS of the opinion angered some council Fathers. First, it was made to seem that the opinion was that of the commission itself, rather than that of the consultors, and especially those living in Rome. Secondly, while the consultors, in their opinion, agreed that there were firm Biblical foundations for the principle of collegiality, the statement was worded in such a way that those unfamiliar with such documents might decide exactly the opposite — that the Biblical foundation did not exist or was not clear.

In speaking to the African hierarchy, Cardinal Leo Suenens of Malines-Brussels observed that he expected the opinion to have no effect on the thinking of the council Fathers.

At the same time, Cardinal Suenens explained why so many votes had been scheduled on the schema, *De Ecclesia*. Thirty-eight votes were planned on chapter three alone. The votes were meant to divide the opposition. The negative votes on 38 points will be small, thus influencing the voting on the chapter as a whole. But if only one vote were held on the whole chapter, the scattered negatives would coalesce into a definitely large minority or, although extremely unlikely, a majority.

It appears that at least some of the "progressives" can maneuver as well as the "conservatives."

AN EMOTIONAL, potentially divisive

issue developed in the debate on the eighth chapter of *De Ecclesia*, which contains a treatment of the Blessed Virgin and her relation to the Church.

A background article by Abbe R. Laurentin, issued by the Dutch Documentation Center, touches on the very heart of the question — whether the word, *Mediatix*, should be used in chapter eight. Father Laurentin's arguments basically are:

- * The term, *Mediatix*, is imprecise. It must constantly be explained to avoid conflict with St. Paul's stress on Christ as the sole mediator between God and Man.

- * The term has been used by the Popes and popular preachers more often in a devotional sense than a doctrinal sense. The council is considering doctrine, rather than devotion as such.

- * Even Pope Pius XII avoided the term because he feared it was not yet mature.

- * The term has more meaning and is used more in some countries and cultures than others. Laurentin quotes Cardinal Newman:

"These manifestations of devotion have been my great cross and I do not believe for that reason to love Our Lady less. They are good for Italy. They are not good for England."

In line with Laurentin, Cardinal Paul-Emile Leger of Montreal and Cardinal Augustin Bea urged the council Fathers to delete the word from the chapter. Cardinal Leger feared that in popular devotion such care as was taken in the chapter in explaining the term would not be observed. "In its present context, it is acceptable, but because this context will not always be at hand it seems advisable to avoid the title in the schema," he said.

Cardinal Bea noted that the term would "give rise to controversy."

Other bishops argued that the term should be retained because it has been used by recent popes and because scandal would result from the council's dropping the term after having once considered it. Many also urged that the chapter be headed, "Mary, Mother of the Church," but opponents noted that this title was too new and too subject also to misunderstanding and controversy.

It appeared likely that, simply because it already is in the text, *Mediatix* will remain in the schema. The *Mediatix* group won considerable ground when Cardinal Suenens last Thursday regretted a "minimalist" tendency in the chapter. It is doubtful, however, that the title of "Mother of the Church" will be inserted.

Last Friday, the council began discussions on the revised schema on Bishops and the Government of Dioceses. The revised schema, with the new title of "On the Pastoral Care or Duties of Bishops," definitely calls for the implementation of the principle of collegiality on a practical and juridical basis.

In the revised schema, the bishops accept the invitation, already extended by Pope Paul in his closing address to the second session last year, for the establishment of some kind of episcopal senate here in Rome. Rules governing the membership and the powers of such a sen-

ate are not specified in the schema. This is left up to the pope.

Apparently, however, such a senate would be composed of members of the episcopate from countries throughout the world, who would meet and teach in union with the pope here. But the bishops would not reside in Rome, thus avoiding contagious *Romanita*. Further, such a senate would tend to circumvent the Roman curia and insure more local control over many of the affairs of the various local churches.

While the schema does not go quite as far as Cardinal Joseph Ritter of St. Louis sought in his intervention in the second session — full juridical power for the national episcopal conferences — the wording of the text certainly recognizes that such conferences are manifestations of collegiality. "It is a step forward" and a step toward juridical authority for the decisions of episcopal conferences, a council peritus observed.

Third on the schedule is the schema on ecumenism with its two appended declarations — one on freedom of conscience and religious liberty and the other on the Jews. The American bishops are expected to be actively involved in the debates on the two declarations.

In preparation for the debates on the considerable amended declaration on the Jews, the documentation center has issued a report of a study conducted in the United States by the Survey Research center at the University of California. The report was made by Dr. Joseph L. Lichten, director of the department of inter-cultural affairs of the Anti-Defamation League of B'nai B'rith.

The report by Dr. Lichten says that the survey shows "a majority of Roman Catholics interpret the crucifixion story in ways which are not prejudicial to their conceptions and relations with their Jewish neighbors. . . . Nevertheless, there remains a significant minority of American Catholics who reveal anti-Semitic prejudice."

Dr. Lichten, in his report, suggests that the Church might make changes in the way the crucifixion story is presented so that all possibilities of anti-Semitic interpretation will be precluded.

The American bishops, in their meeting at the North American college last Thursday, discussed the declaration on the Jews but they reached no definite decisions on courses of action. It is understood, however, that sentiment among them is strong for an effort to discard the revised text of the declaration and restore the earlier, stronger statement prepared for the second council session. Some definite program may be shaped by the U. S. bishops at their second meeting of the session Monday afternoon (Sept. 21).

The American bishops devoted most of their attention at the Thursday meeting to the declaration on religious liberty and freedom of conscience, which will be debated before the declaration on the Jews. It is reliably reported that the U. S. bishops agreed to:

- * Authorize six to eight of their members to speak in the name of the hierarchy, urging a strong stand on the principles contained in the present text.

A major battle is expected when the declaration is brought before the bishops. A strong attempt to amend and strengthen the declaration is expected. But the issues are complicated and it is not altogether clear how successful the attempts will be.

Finally, a movement is growing to get extended debate on the schema on seminaries. At present, the council will not vote on but simply debate propositions on the seminaries.

But many progressives are alarmed because they believe that renewal of the Church ultimately is possible only if there is renewal and reform of seminary life. The African bishops have petitioned the council co-ordinating commission, presidents and moderators for a full debate on the original schema, which they regard as extremely weak but capable of amendment. The Africans are urging other hierarchies to follow their example.

At a press conference last Friday, Archbishop Heenan of Westminster (London) noted that the hierarchy of England and Wales had sent a petition to the council's co-ordinating commission. It is believed that the petition was in line with that of the African bishops in requesting a full debate on the schema on seminaries. But the archbishop, noting the conciliar secrecy restrictions, refused to divulge the nature of the petition.

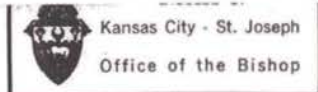
The archbishop also voiced an opinion which has become general here. Archbishop Heenan said he did not see how the council could complete its work without a fourth session. He said those schemata which already have been discussed probably will be approved and promulgated at this session.

Those which will be debated or otherwise considered for the first time at this session probably would be turned over to conciliar commissions, which would revise them and prepare them for presentation at a fourth session, which may be held three or four years from now.

IN THE LAST several days there also was a crisis on the fate of the post-conciliar commissions. Up until then, it was determined that all requests for changes would go to the post-conciliar units, which would have power to approve all modifications throughout the world. The commissions would be composed of bishops and consultors from nations throughout the world and would not be under the control of the curial congregations.

The first — and so far only — commission has been the one set up to approve changes in liturgical practices throughout the world. Several days ago, it was understood that the Pope was wavering on the commission. It was reported that he intended to turn its work back to or place it under the Congregation of Rites.

Apparently last Thursday, it was decided that the commission would retain its powers and independence. A council peritus who was elated when he was informed of the result observed that the decision established a precedent for other commissions. In the long run, he noted, the curia congregations would be bypassed, remaining as advisers to the popes but losing their control over the universal Church.



TO THE PRIESTS, RELIGIOUS AND LAITY OF THE DIOCESE OF KANSAS CITY-ST. JOSEPH

Dearly Beloved in Christ:

I greet you from Rome! Here I am united in the Holy Spirit with my brother bishops under the guidance of Peter's successor, Pope Paul VI. Daily we are absorbed in the duty and privilege of bringing the life and activities of the Church more nearly in conformity with the mind and heart of our Saviour. Daily we face the task of making the saving mysteries of our faith and the graces of redemption more easily available to the people of our generation. Nevertheless, I cannot for a moment forget you in the Diocese of Kansas City-St. Joseph, who are in a very special way entrusted to my poor care.

I rejoice in what the Second Council of the Vatican has already done for us. The Constitution on the Sacred Liturgy has made us mindful through the liturgy of the word and the liturgy of the Eucharist, that we must live the Paschal Mystery. We must understand that the high point of our activity in the Church is directed to the liturgy. "It is the font from which all of her power flows. For the aim and object of apostolic work is that all who are made sons of God by faith and baptism come together to praise God in the midst of the Church, take part in the Sacrifice and eat the Lord's Supper. The liturgy in turn moves the faithful, filled with 'Paschal Sacraments,' to be one in holiness. It prays that 'they may hold fast in their lives to what they have grasped by their faith.' The renewal in the Eucharist of the covenant between the Lord and man draws the faithful into the compelling love of Christ, sets them on fire. From the liturgy, and especially from the Eucharist as from on high, grace is poured forth upon us. The sanctification of men in Christ, and the glorification of God to which all other activities of the Church are directed as toward their end, is achieved in the most efficacious way possible" (S. Const. S. Liturgy No. 10).

I love to think of you engaged now at the opening of the new scholastic year in teaching all a better appreciation of the mystery of salvation or the mystery of our Lord's passover from His earthly life in which he suffered and died for us to His life of glory at "the right hand of His Father." All catechetical work, all biblical study, all the efforts at preaching the Word must echo the aim of St. Paul who could say, "We preach Christ and Christ crucified, but Christ risen from the dead." I think with gratitude of the work being done by our beloved parish priests in preparing all of you for the changes that are imminent at the beginning of the new Church Year, the First Sunday of Advent. The simple changes that will then take place with the introduction of our English language

(Continued on page 11)

No: 23

From the U.S. Bishops' Press Panel

September 25.

It should be made clear that the declaration on the Jews states that whatever happened in the historical condemnation of Christ, the Jewish people today are in no way responsible for it, a Judeo-Christian scholar said here.

The speaker was Mgr. John Oesterreicher, head of the Institute of Judeo-Christian Studies in Newark, N.J. a guest at the U.S. Bishops' press panel.

The statement, the Monsignor said, should satisfy the request that pulpits, classrooms and even conversions should be free of anti-Semitism.

Mgr. Oesterreicher remarked that a great deal of misunderstanding derives from the fact that the Gospel's derogatory use of the term 'the Jews' refers only to a very limited group of Jews, but most people do not realize this.

He explained that the term in the Gospels refers to the members of the Jewish officialdom, the legal authorities of the Jewish people. The Gospel writers, he said, did not mean the whole of the Jewish people by the term 'the Jews'.

Father Thomas Stransky, Paulist, from the staff of the Secretariat for Promoting Christian Unity, explained the development of the declaration.

He said that the original text of the declaration on the Jews was quite different from the present version. There are two particular issues which were treated in the original but not in this version, he said, namely the theological responsibility for Christ's crucifixion, and the question as to whether the Jewish people as a whole and living at the time of Christ are considered responsible for the condemnation.

He pointed out that the original draft of the declaration cited the theological doctrine that all men are responsible for the crucifixion. The original, he added, also denied that all Jews living then were to blame for the crucifixion.

Neither of these points, Father Stransky remarked, are covered in the new draft, and it is likely that the debate on the declaration on the Jews will center round the advisability of reinserting one or both of them.

UFFICIO STAMPA

Conférence de presse de
S. Exc. Mgr. Heenan archevêque de Westminster.

I - La déclaration sur les Juifs.

Laissons de côté les questions d'actualité pour rechercher d'abord comment le Concile en est venu à examiner la question des Juifs, dans le contexte de l'oecuménisme. Comme l'Ancien et le Nouveau Testament sont inséparables, il était naturel d'étendre l'oecuménisme chrétien de façon à inclure les Juifs. Les motifs furent uniquement théologiques et spirituels.

Lorsque le texte fut entre les mains des Pères, des évêques des pays musulmans ont attiré l'attention sur les réactions que provoquerait le texte s'il ne parlait que des Juifs. Des réactions semblables vinrent d'évêques venant de pays où l'hindouisme ou le bouddhisme sont majoritaires.

Le Secrétariat pour l'unité a donc introduit dans le texte un passage traitant des autres non-chrétiens. Cependant, ces requêtes provenaient peut-être d'une erreur de perspective. Il est question des Juifs à cause de leur rapport unique avec le christianisme.

Une autre raison avait guidé le Secrétariat: les persécutions subies par les Juifs de notre temps. Il était bon que le Concile exprime sa compassion et saisisse l'occasion pour condamner l'antisémitisme et toute intolérance raciale ou religieuse.

Au cours de la 2e session, si l'on avait voté, il est probable qu'un bon nombre de Pères du Moyen Orient ou d'Asie auraient voté contre, ce qui aurait pu laisser croire, à tort, qu'il existait un courant antisémite dans l'assemblée.

Le texte révisé actuellement présenté au Concile a provoqué des incompréhensions, surtout en Angleterre et aux USA. Du passage citant l'épître aux Romains de Saint Paul certains ont conclu qu'on ne parlait des Juifs que pour les convertir. C'est méconnaître la nature de l'oecuménisme, qui n'a pas pour objet la conversion des autres mais vise à provoquer une connaissance et une compréhension réciproques. Le dialogue n'est pas une bataille, ce n'est pas la victoire de l'une des parties qui est recherchée. Cependant, le but ultime de l'oecuménisme est l'unité des enfants de Dieu, tous les chrétiens prient pour être réunis dans l'Eglise une, sainte et catholique. Mais l'oecuménisme n'est pas, pour l'Eglise de Rome, une conspiration pour détruire la foi des protestants, des Juifs ou des autres croyants.

Les Juifs n'ont pas plus de raisons que les protestants d'accuser le Secrétariat pour l'unité de prosélytisme. Le Secrétariat était bien loin de vouloir attaquer les convictions de nos frères Juifs.

Une autre reproche fait au texte actuel est l'omission du mot "déicide". Le schéma primitif déclarait: "Bien qu'une grande partie du peuple élu soit resté séparé du Christ, il serait injuste d'appeler ce peuple "déicide" car le Seigneur, par sa Passion, a expié les péchés de tous les hommes, qui sont la cause de la passion et de la mort de Jésus Christ; la mort du Christ n'a pas été causé par tout le peuple vivant alors, et bien moins encore par le peuple vivant aujourd'hui". Dans le schéma actuel, ce paragraphe est réduit à cette phrase: "Tous doivent prendre garde à ne pas imputer aux Juifs de notre temps ce qui fut commis pendant la passion du Christ". A première vue, on peut croire que supprimer le passage parlant de "déicide" équivaut à reprendre l'accusation. La raison du changement sera peut-être exposée au cours du débat. Pour ma part, l'expression "déicide" m'a toujours parue absurde. Jésus Christ a été condamné par le Sanhédrin; il est exact de dire qu'il a été tué par des Juifs. Mais si les Juifs avaient reconnu qu'il était Dieu, ils ne l'auraient pas fait mettre à mort. Ce qui doit être affirmé, c'est que le peuple juif en tant que tel ne peut être tenu pour coupable de la mort du Christ, ni le peuple vivant alors, ni celui qui vit aujourd'hui.

Mais on donne une importance exagérée à cette question. En fait, tous les catholiques apprennent que ce sont leurs propres péchés qui ont crucifié le Christ, et que tous les pécheurs de tous les temps et de tous les peuples sont coupables de sa mort; c'est un article de foi.

La liberté religieuse.

La déclaration note que l'oecuménisme ne peut progresser s'il subsiste des doutes au sujet de la liberté religieuse. Mais même s'il n'était pas question d'unité chrétienne, un Concile du milieu du XXe siècle devrait cependant traiter la question de la liberté.

De notre temps, la liberté a été menacée de façon inconnue jusqu'à dans l'histoire. Il ya eu autrefois des tyrans; ce qui est de nouveau, c'est le culte de la tyrannie sous le nom d'idéologie.

L'inviolabilité de la conscience humaine est une exigence fondamentale de la liberté. L'Eglise a protesté sans relâche contre la suppression de la liberté religieuse dans les Etats nazis ou communistes. Mais la déclaration ne vise pas d'abord la persécution de la religion. Le cardinal Koenig a même estimé qu'elle comportait une lacune sur ce point.

La déclaration veut proclamer que l'Eglise croit à la liberté religieuse pour tous les hommes. On a souvent dit que les catholiques ne croyaient à la liberté que pour eux-mêmes, et lorsqu'ils sont en minorité. On sent dans le texte la préoccupation de corriger cette idée.

On a dit que le sujet de cette déclaration était difficile et délicat. Cela vient notamment de ce que les traditions diverses des différents pays poussent les gens vers des conceptions opposées de la liberté. Les citoyens des Etats Unis sont inspirés par les idéaux inscrits dans la Constitution, qui est en fait enracinée profondément dans les traditions chrétienne, juive et classique. Ces idées sont incarnées dans la Grande Charte d'Angleterre.

Quels que soient les principes proclamés par le Concile, l'exercice concret de la liberté dépend de ceux qui détiennent l'autorité dans l'Etat. Mais c'est le rôle de l'Eglise de formuler les principes. Et il est important qu'elle parle dans équivoque, car non seulement les chrétiens mais tous les croyants et les incroyants attendent cette déclaration avec un intérêt profond. Paul VI en est conscient. Il a dit "L'Eglise est préoccupée par la question de la liberté religieuse. C'est une question d'une grande portée et le Concile en est conscient. Nous avons toutes raisons d'espérer la promulgation d'un texte qui aura une signification non seulement pour l'Eglise mais pour les hommes innombrables qui se sentent concernés par une prise de position officielle sur cette question". (L'Osservatore Romano, 18 avril 1964).

Comme ce texte est sans précédent dans les actes des Conciles, sa mise au point est difficile. On pouvait facilement verser dans un traité philosophico-politique, ou bien dans une thèse dogmatique sur la nature de la vérité et le droit d'être intolérant envers l'erreur. Mais le Concile est pastoral, et il s'est donc fondé sur la nature et la dignité de la personne humaine. Un homme a le devoir - et donc le droit - d'obéir à sa conscience. Mais l'expression "liberté de conscience", comme "liberté de pensée", n'est pas appropriée, à strictement parler. Un homme peut refuser de suivre sa conscience, de la même façon qu'il peut refuser d'admettre l'évidence de ses sens, mais la conscience elle-même est impérative, c'est pourquoi l'on parle de "dictamen" (ou impératif) de la conscience.

Le Concile veut exprimer que tout homme doit être libre de pratiquer sa religion, et que personne ne doit être pénalisé à cause de ses convictions religieuses. C'est moins facile à mettre en pratique qu'à formuler. Ainsi, il existe des sectes fanatiques, qui parfois prêchent la haine de ceux qui n'ont pas la même foi. L'Etat peut être amené ainsi à intervenir.

L'un des problèmes les plus délicats est posé par les activités missionnaires. Peuvent-elles être limitées? Quelle différence y a-t-il entre évangélisation et prosélytisme? Il n'y a pas ici de réponse facile. Est-il possible de dire que les catholiques ont toujours et partout le droit de chercher à convertir les autres, si nous refusons ce même droit aux autres, qui suivent en conscience leur conviction?

La conscience doit être le guide de l'homme. Mais (et c'est là le point le plus délicat) elle peut être dans l'erreur. Si des catholiques détiennent l'autorité dans un Etat, ont-ils le droit ou le devoir de permettre à des missionnaires non-catholiques de répandre des doctrines que l'Eglise catholique déclare fausses? Le schéma répond affirmativement, mais il y a des réticences chez des évêques de pays catholiques où se sont développées des missions protestantes.

Quelle doit être l'attitude de l'Etat envers la religion? Il est de bon ton aujourd'hui de parler de la société pluraliste où il n'y a pas de code moral obligeant tous les citoyens.

Il est clair que l'Etat n'a pas le droit de supprimer la religion. Mais a-t-il le droit de soutenir une religion plus qu'une autre? L'existence d'une Eglise établie est-elle contraire aux principes de la liberté religieuse?

Tous ne s'accordent pas sur le sens de la neutralité de l'Etat en matière religieuse. Cela ne signifie pas que l'Etat doive ignorer la religion. Cela peut signifier que l'Etat est disposé à aider les diverses religions de ses citoyens. Que l'on pense aux situations diverses faites dans les divers pays aux écoles confessionnelles. Cela montre la difficulté de rédiger une déclaration précise. Le débat est en cours, on peut seulement dire qu'il est bon signe de voir l'Eglise catholique s'engager si vigoureusement pour la liberté religieuse. On a souvent fait à l'Eglise le reproche d'être intolérante. J'espère et je crois que le document conciliaire sera adopté par une majorité massive, de telle sorte que le monde sache quelle est la position des catholiques devant la question de la liberté.



September 29, 1964

STATEMENT OF MR. BROOKS HAYS TO THE PRESS

My visit to Rome is wholly unofficial since I am here primarily as a churchman interested in the exciting developments in the Ecumenical Council and not as a member of the White House staff. The high point of my week's visit was my private audience with Pope Paul last evening. I was glad to bear President Johnson's personal greetings and assurances of his appreciation of Pope Paul's great contribution to the cause of world peace.

In October of 1961 my wife and I were received by Pope John. I feel that these two meetings constitute an impressive symbol of Christian love and good will between the Catholic Church and my own denomination. I am pleased that the Baptist Joint Committee on Public Affairs representing eight North American Conventions has a press representative in attendance and we are grateful for the gracious way in which Catholic authorities have received him.

Baptists are of course particularly interested in the discussions relating to religious liberty. Speaking for myself alone, I am confident that the ultimate decisions reached here will strengthen this cause wherever devotion to it has lagged. I am pleased too as a visitor to this country to note the acceptance of this principle in Italy's constitution. One other subject of special interest is the hopeful and admirable proposals with reference to the Jewish people.

I am sure my Catholic friends will understand my pride as an American in the eloquent statements of the Cardinals and Bishops from my country on these topics.

My meeting with Pope Paul was quite consistent with the firm convictions we Baptists entertain respecting ecclesiastic forms and at the same time the Pope's cordiality reflected in the mutual feeling that we are brothers in Christ.

IN RELATION TO JEWS

Ga. Bull.

Atlanta, Georgia

Strong Declaration Urged On Fathers

VATICAN CITY (NC)—The two-day debate on the historic declaration on the Church's relations with the Jewish people closed (Sept. 29) at the council's 90th meeting with a majority of the day's 21 speakers favoring a strong positive council statement.

At the same meeting, a proposal to allow young men to be ordained deacons without an obligation of celibacy failed to gain the two-thirds majority needed. In fact, for the first time in the council's history the "no" votes of the Fathers were a majority. In this case, only 839 Fathers voted "yes," while 1,364 voted "no."

HOWEVER, two other votes on the diaconate were passed by slender majorities. One approved locating authority for the introduction of the separate order of deacons in national conferences of bishops with the approval of the Holy See. The other approved conferring the order of deacon on older married men.

Among the speakers on the closing day of discussion of the Jewish declaration were three Americans, one of whom won applause when he declared he was yielding his right to speak because his points had been adequately covered by other speeches. He was Archbishop Lawrence J. Shehan of Baltimore. The other Americans who spoke were Auxiliary Bishop Stephen A. Leven of San Antonio, Tex., and Archbishop Patrick A. O'Boyle of Washington.

With completion of the debate—unless some bishops secured the signatures of 70 of their colleagues so that they could speak later on the Jewish declaration—the next agenda on the council agenda was scheduled to be the one on Divine Revelation. This was to be introduced Sept. 30.

BISHOP Leven launched a strong appeal for the insertion of a clear statement that the Jews should never be called deicides or killers of God. He said that perhaps this statement had been eliminated from the present text on the basis that, as a philosophical or theological consideration, it is impossible to kill God.

But he pointed out that what the council is considering is not a matter of words. Rather it is a question of a sad reality, he said. The Fathers must make sure that the term "God-killer" is never again used against the Jews. Any silence on this would be an offense against justice, he declared.

Bishop Leven said that he was speaking in the name of almost all U. S. bishops and proposed two textual changes in their name.

The first was the clear repudiation of the charge of deicide against the Jews. Secondly, he asked that the present text be revised and called for a return to the earlier text. The

present text says deicide must not be attributed to the Jews of modern times. The earlier text favored by Bishop Leven states that the crime cannot be attributed to the Jewish people as a whole of all times.

Archbishop O'Boyle took the floor to speak as a council Father from the country which has the largest Jewish population of any nation in the world. While supporting the declaration, he made a number of recommendations aimed at clarifying and strengthening the document.

HE STATED that the text should be ecumenical in spirit and that it should be intelligible to the Jews. It must be precise, accurate and inspired by wisdom and charity, he said. He added that is directed to an ecumenical end and consequently, without hiding any facts, it should avoid giving offense without cause.

As it stands, he said, the document does not comply with this norm. As an example he cited the passage in which is expressed the concept of the ultimate joining together of Jews and Christians. This, he said, immediately brings to the minds of many Jews the memories of past persecutions, forced conversions and forced rejection

of their faith. This raises the prospect of proselytism in Jewish minds, he said.

Archbishop O'Boyle stated that certainly conversion is an object of the Church, but that this aim should be stated in a sober manner and in a way that does not offend. There should be no hint of pressure or other means that would disrupt fruitful dialogue between the Church and the Jewish people.

MOREOVER, he said, the text seems to be lacking in truth and charity in its partial absolution of the Jews of modern times of deicide. It does not mention the innocence of the Jews at the time of Christ, he said.

Archbishop Heenan warned that the original text on deicide. It does not mention the innocence of the Jews at the time of Christ, he said.

Archbishop Heenan warned that the original text on deicide was clear and publicly known, and that to temper it or water it down would be a great mistake. "I humbly plead that this declaration of ours shall openly proclaim that the Jewish people as such are not guilty of the death of our Lord," he said.



address was in support of the position of Augustin Cardinal Bea, head of the Unity Secretariat, who had stated many reasons why the Council must take up a declaration on Catholic-Jewish relations. Cardinal Meyer gave his "whole-hearted approval" of these reasons.

Jews have had and will have a distinctive part in God's plan for the salvation of all men, Cardinal Meyer asserted.

Many Christians have failed to recognize this special role of the Jews, he stated, and it is our task to remind the faithful of the clear teaching of Sacred Scripture about this people.

The text presented to the Council last year, he said, treated this matter better, more ecumenically.

He recommended some changes in the text of the declaration which would make it "clearer that the faith of the Church had its beginning directly from those Jews who opened their hearts to the Gospel of Christ and brought the good news to others."

IT IS NOT enough to say, he indicated, that the Church deplores hatred and harassment of Jews because it disapproves of any injury done to any man.

"Those special afflictions which the Jewish people have suffered," he said, "demand that we condemn every form of anti-Semitism in a special way."

It is unjust, he asserted, to call this people accursed since they remain most dear to God because of their forefathers and the gifts given them.

It is unjust, he continued, to call Jews a deicide people (a people guilty of killing God) because the sins of all men were the cause of the passion and death of Christ.

The Chicago Cardinal recommended the text of the declaration follow the mind of St. Thomas Aquinas in this, who said two things about it:

• **NONE OF THE JEWS** at the time of Christ were formally or subjectively guilty of deicide, because they were all ignorant of the divinity of Christ.

• **THE CROWD** of Jews concerned with the crucifixion must be absolved from all formal guilt, because they followed their leaders out of ignorance. Here St. Thomas refers to what St. Peter said in the acts of the Apostles (3, 17): "I know that through ignorance you have done this, as also your leaders."

(See page 4 for Cardinal Bea's defense of Council statement on Jews.)

New World 10/2/64

Cardinal Meyer: Condemn Anti-Semitism, Race Bias

11 Americans Ask For Firm Text on Jews

By WILLIAM F. GRANEY
Assistant Editor

ROME—Albert Cardinal Meyer lent strong support to a long series of speakers at Vatican II who pleaded for a more forthright condemnation of anti-Semitism.

Richard Cardinal Cushing of Boston and Joseph Cardinal Ritter of St. Louis joined on Monday an impressive list of 11 prelates from the United States, Europe and Canada who wanted a stronger statement than the one proposed.

THE GENERAL tone of the speakers indicated the speakers were looking for the strongest statement, one that would leave no doubt about the evil of anti-Semitism.

Cardinal Meyer, in a consideration of the second part of the declaration concerned with non-Jews, urged the Council to raise its voice against every species of discrimination — whether because of religion, race or color, or any other reason.

Such a condemnation of all discrimination is especially important since discrimination is one of the more urgent problems of the modern world, he declared.

Cardinal Meyer said he would like to see the teaching of the Church against discrimination set forth more fully in the declaration and developed more positively, so that the image of the Church would reflect a shining example of the most holy words of Our Lord: "In this let all men know you are my disciples, if you have love for one another."



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U.S. CARDINALS REBUKE ANTI-SEMITISM

Strong Council Stand Urged On Jewish Ties



AUGUSTIN CARDINAL BEA, who has urged the Ecumenical Council to adopt a declaration concerning the Jews of sole blame for the

Crucifixion of Christ, is shown during conversation with Pope Paul at an audience in the Vatican last Friday, Sept. 25.

VATICAN CITY (NC) — Strong support for a clear and positive statement of the Church's relation with the Jewish people was championed by a majority of the speakers before debate ended Tuesday on the Council's declaration on the Jews.

Council News, Comment, Pictures on Pages 1 to 8.

Among those who spoke out in favor of a strong positive statement were four North American cardinals.

In the Council's first negative vote, the Fathers turned down a proposal to allow young men to be ordained deacons without the obligation of celibacy. The vote was 1,364 no to 839 yes. But the Council voted to allow the ordaining of older married men as deacons.

It also approved locating of authority for the introduction of a separate order of deacons in the national conferences of Bishops, with the approval of the Holy See.

American Bishops Leading Fight For Religious Liberty

By Msgr. JAMES J. WALSH
Vatican Special Correspondent
VATICAN CITY — The formal discussion on the subject of religious liberty on the Council floor came to an end rather suddenly last Fri-

day when the Pope's personal theologian, Archbishop Colombo, finished his remarkable talk which was accepted as highly in favor of a specific declaration of freedom. Immediately afterwards Cardinal Bea read his remarks on the attitude towards the Jews.

Among speakers to take the floor on the declaration on the Jews were Richard Cardinal Cushing of Boston, Albert Cardinal Meyer of Chicago, Joseph Cardinal Ritter of St. Louis and Paul-Emile Cardinal Leger of Montreal, all of them throwing weight behind a strong statement.

For a long time to come the topic of freedom in religion will be controversial and to many disturbing or confusing. Later the Bishops will have to consider the many amendments proposed in a wide variety of views in the aula, but only after the Commission on the Unity Secretariate has had time to incorporate them into a revised version of the chapter.

Another member of the American hierarchy to speak at this 89th session was Bishop John J. Wright of Pittsburgh who, speaking in the name of more than 70 bishops, intervened to comment on the already-debated religious liberty declaration.

ENGLISH PRELATE SPEAKS

He was joined by Archbishop John C. Heenan of Westminster, who spoke on the same subject in the name of the hierarchy of England and Wales, as well as many bishops of Scotland, Ireland, Australia, New Zealand, France and Belgium. Also speaking out on the religious liberty declaration were Archbishop Jean Zoa of Yaounde, Cameroun — in the name of the bishops of Africa — and Bishop

Meanwhile, however, the American Bishops are looked upon as leaders among the current sponsors and defenders of

(Continued on Page 5)

(Continued on Page 2)



AMERICAN CARDINALS participating in sessions of Vatican Council II include Richard Cardinal Cushing of Boston; Joseph

Cardinal Ritter of St. Louis; James Francis Cardinal McIntyre of Los Angeles; and Albert Cardinal Meyer of Chicago.

Diocese To Mark Holy Rosary Feast

The Feast of the Most Holy Rosary will be observed on Wednesday, Oct. 7, and has a special significance for the faithful in the Diocese of Miami.

Bishop Coleman F. Carroll was installed as First Bishop of Miami in the Cathedral of St. Mary on Oct. 7, 1953.

The first parish established by Bishop Carroll in the Diocese of Miami was named Our Lady of the Most Holy Rosary and is located in Perrine.

Boys Town, South Florida, Receives Pope's Blessing

The new diocesan home for dependent boys being established in South Dade County will be known as Boys Town, South Florida, and has received the blessing of Pope Paul VI.

In a recent cablegram to Bishop Coleman F. Carroll, Amleto Giovanni Cardinal Cicognani, Vatican Secretary of State, said:

"Occasion Your Excellency's inauguration children's home, Holy Father invokes divine graces, lovingly imparts Your

Excellency, Religious Don Orione, Little Sisters Divine Providence, staff, children, benefactors paternal apostolic blessing."

Don Orione Fathers, under the direction of Father Matthew Jaskula, F.D.P., and Brothers of the Sons of Divine Providence have accepted the invitation of Bishop Carroll to staff the new home which will open in the near future.

Group-type living accommodations for dependent teenage

boys will be provided at the new home which fulfills an urgent need in the South Florida area. Facilities will include swimming pool, lake, baseball diamond, volley and basketball courts. Bus transportation will be provided to nearby schools.

Msgr. Rowan T. Rastatter, diocesan director of diocesan institutions of charity, is in charge of the program which will serve primarily, but not exclusively, Catholic teenage boys who are without parents or are from broken homes.

Referral of teenage boys will be supervised through Catholic Welfare Bureau Regional offices in Miami, Fort Lauderdale, West Palm Beach and Fort Myers.

The Sons of Don Orione, known as the Don Orione Fathers, are members of a community founded in 1892 at Tortona, Italy, by Don Louis Orione. In the United States the community is already represented in the Archdiocese of Boston and the Diocese of Evansville, Ind.

Pope Paul Greet Council Observers

VATICAN CITY (NC) — "An abyss of distrust and skepticism has largely been overcome," said Pope Paul VI, addressing non-Catholic observers to the ecumenical council during a special audience in the Sistine chapel.

Replying to remarks by Greek Orthodox Archbishop Panteleimon Rodopoulos of Brookline, Mass., the Pope said he hoped efforts would be undertaken to become "more vivid and more confident in aspiring to the joint goal of full and true unity in Christ."



Bishop Thomas J. McDonough And Bishop Carroll



Voice Photos

POPE'S THEOLOGIAN FOR DECLARATION

Raleigh's Bishop Vincent Waters And Bishop Carroll

American Bishops Leading Fight For Religious Liberty

(Continued From Page 1)

the principle governing religious freedom.

This is not to say that Bishops from other parts of the world are not heartily in favor of a declaration of freedom regarding conscience; nor even to imply that there are no Fathers of the Council from Spain or Italy or Latin American nations who are most anxious to have the Council come out strongly in favor of this aspect of freedom.

CARDINAL'S ANALYSIS

But it seems obvious that the Americans are most at home in this question, which never has been on the agenda of any ecumenical council in the past nineteen centuries.

To those who have clouded the issue by constantly harping on its complex angles, Cardinal Cushing rather bluntly stated that "In itself it is simple." And he cut through the maze of contradictory opinions and got to the heart of the matter by stating that religious freedom has a twofold aspect:

- 1) the Church has a right to freedom in pursuing her supernatural objectives, and
- 2) the insistence of the Church on the same freedom for every human being, no matter who he is.

However simple as the rock-bottom foundation of religious freedom is, its application to many situations undoubtedly is going to produce some spitting headaches.

And this will be so not merely because the world will always have some blind, narrowminded people who want freedom for themselves but not for others. Much trouble can come from those completely sincere in their convictions who honestly do not believe such a declaration of

freedom is right under the circumstances in which we live, and that it cannot be applied without grave harm to the cause of Christ and to the cause of religion in general.

IDEA COMPARATIVELY NEW

We ought to remember here that this concept of religious liberty is almost "brand new". If we lay it against the background of man's history in religious matters, it was brought out that in constitutional literature the idea itself goes back not more than one hundred and fifty years.

At the press panel the matter was worked over thoroughly. The theologian most closely identified with the study of religious liberty, Father John Courtney Murray, was present to give his views. He threw much light on the potential solution to different views among the Bishops, but at the same time enabled others to see more clearly the problems involved in freedom where religion is concerned.

Father Murray stated that the main difficulty is in the very question of religious liberty itself, that is the relation between freedom of conscience (which is internal and can always be present — even in a concentration camp) and the free exercise of religion (which is external and can under some circumstances be restricted justly).

And this brings up the most delicate matter of how far a government can go with regard to many religions. What is the competence of government in religion? United States history in this matter is vastly different from that of Spain, for instance.

The Church has existed and prospered under the American system of separation of church and state, which recognizes



Bishop Carroll And Auxiliary Bishop Gerald McDevitt

freedom of religion. But in some European countries for many centuries the union of church and state has put religious freedom on a different footing.

STATE RELIGION IN BRITAIN

Nor have Catholic countries alone courted the idea of close ties between the church and state. Even in Britain today the Anglican religion is the state religion. Likewise in a few Scandinavian countries, a Protestant religion is the state religion.

Father Murray stated that the government, while recognizing freedom of religion, has a right to limit the exercise of that freedom in certain situations, such as when the public order would be disturbed (for instance, if one wanted to hold a religious service in public at the rush hour of traffic) or when the common standards of morality are offended (such as having more than one wife at the same time) or public health is threatened (when parents may claim it is against their convictions to have a child vaccinated) or when the civil rights of some are jeopardized by the religious practices of others.

More problems to be resolved will arise from proselytizing,

that is using dishonest, insincere methods to convert people already associated with a religion. How free can proselytizers be if they use bribery, cajolery or misrepresentation as a means of making converts?

And while an individual atheist, according to Father Murray, is not to be coerced into believing anything, still a massive atheistic propaganda program by a government would be an infringement of the freedom of the people.

These considerations barely scratch the surface of a profound question. They can be formidable, but as most of the Bishops in the Council felt, despite the problems of application involved in the principle of freedom, the struggle for religious liberty cannot any longer be postponed or ignored.

In time, with prayer and the spirit of brotherly love and education, this topic of freedom, new in the Church's conciliar deliberations, can result in enormous strides in conversions.

At any rate, the subject has been launched and people everywhere seem to sense that they are personally involved.

over

Cardinals Ritter, Cushing, Meyer, Leger

Seek Statement on Jews

By JAMES C. O'NEILL
(NCWC News Service)

VATICAN CITY — Strong support for a clear and positive statement of the Church's relation with the Jewish people was championed by four North American cardinals as the council opened discussion Monday on the declaration on the Jews at the beginning of the third week of the third session.

Among 14 speakers to take the floor on the declaration were Cardinal Richard Cushing of Boston, Cardinal Albert Meyer of Chicago, Cardinal Ritter and Cardinal Paul-Emile Leger of Montreal, all of them throwing weight behind a strong statement.

Another member of the American hierarchy to speak at this 89th session was Bishop John J. Wright of Pittsburgh who, speaking in the name of more than 70 bishops, intervened to comment on the already-debated religious liberty declaration. He was joined by Archbishop John C. Hoonan of Westminster, who spoke on the same subject in the name of the hierarchy of England and Wales, as well as many bishops of Scotland, Ireland, Australia, New Zealand, France and Belgium.

Also speaking out on the religious liberty declaration were Archbishop Jean Zoa of Yaounde, Cameroon — in the name of the bishops of Africa — and Bishop Hadrianus Dohungu of Maseru, Uganda.

Cardinal Cushing was the first of the American hierarchy to speak out on the declaration on the Jews. The Bostonian said that the declaration of esteem for the Jews should be clearer, stronger, and more charitable. He specifically called for a denial by the text of the culpability of the Jews as a people for the death of Jesus.

Rejection of Christ by the Jewish people is a mystery and is to serve to instruct us, not to inflame us, he said. He declared that we cannot judge the ancient judges of the Jews, as that is for God to do. At the same time, he said, Christians must be aware of the universal guilt of all men who by sin crucified and are crucifying Christ.

Chicago's Cardinal Meyer called for restoration of the original text, which had been introduced during the last council session and which has been re-drafted and presented in a different and altered form. The first text, he said, was better and more ecumenical. He stated that it is not enough for the Church to deplore any injustice against the Jewish people. It must also point out the close relationship of the Jews with the Church, he said.

Cardinal Meyer pointed out that St. Thomas Aquinas taught that the Jews were not formally guilty of deicide. He also stated that he felt there were reasons for restricting the declaration to

the Jews alone and eliminating references to other non-Christian religions. He suggested these references could be included in schema 13, on the Church in the modern world.

The Chicago cardinal also called for a clear statement on the declaration against discrimination of any kind on the grounds of race, color or creed.

Cardinal Ritter took the floor to declare that the reason for the issuing of such a document is that it answers a need of the present time. Political considerations are not at stake, he declared, but the declaration would repair injustices of past centuries.

He noted that it is often assumed that God abandoned the Jews and the Jews were rightly to be accused of condemnation of Christ. Now, he said, an opportunity has been offered to remedy these errors and to remove these injustices.

The St. Louis cardinal suggested several changes. He suggested the text could make more fully and more explicitly clear how religious bonds join Jews and Christians today, how divine love has been extended to each in a special way and that there is a union in that love.

Cardinal Ritter objected to the phrase referring to a gathering together of the Jews in the Church and said it sounds as if the Church envisions conversion. He pointed out that the text does not speak of the Moslems and pagans in the same respect. Therefore, he suggested a choice of less offensive wording, and held that a paragraph expressing hope of the union of all men, extending to all men, be placed at the end of the document.

Support for Original
Cardinal Ritter also said that he preferred the first text and that the present one is only half-hearted in some of its statements and does not touch the heart of the Jewish question. What is not said is sometimes more important than what is said, he declared.

To Cardinal Leger the declaration was all important. The Canadian cardinal called it a necessary act of the Church's renewal. He labeled unfortunate the fact that it is not stated explicitly that the Jewish people were not guilty of deicide.

The strongest voice against the declaration in the day's session came from Cardinal Ignace Tappouni, Syrian Rite Patriarch of Antioch. Speaking in the name of several Eastern rite prelates, he repeated their objections of the second session to any statement on the Jews whatsoever and called for its complete omission from the acts of the council.

Debate on the Jewish declaration began with Cardinal Achille Liénart of Lille, France, taking the floor. He expressed his satisfaction with the document's treatment of the common heritage shared by the Jews and Christians, but wanted more pastoral notes to be incorporated into the text.

Cardinal Tappouni spoke in the name of Coptic Rite Patriarch Sapharous of Alexandria, Melkite Rite Patriarch Maximos IV Saigh of Antioch, Chaldean Rite Patriarch Paul II Chelkho of Babylon, and Armenian Rite Patriarch Ignace Pierre XVI Baktanian of Cilicia.

Words of Warning
He repeated solemnly the grave objections which the Eastern patriarchs had made at the council last fall. He warned that the Church would find itself in serious difficulties if anything concerning the Jews were passed, and said the declaration is most inappropriate. He asked it be omitted completely.

Cardinal Tappouni held that if the declaration were passed it would cause trouble for the Catholics of the Near East because of the hostility of the Arab world to such a statement. His own opposition and that of others was not based on any opposition to Judaism as a religion or to the Jews as people, he said, but rather on grounds that the council would be promoting political ends if it were to approve such a declaration.

Cardinal Ernesto Ruffini of Palermo, Sicily, told the council he is in favor of the good things said about the Jews on the text, but asked that the declaration also exhort the Jews to love Christians. He held that Jews have traditionally followed Talmudic teachings which held Christians in contempt and despite them as animals.

In the course of his talk Cardinal Ruffini charged that Jewish people have supported Freemasonry, which the Church has condemned. Finally, he asked why there is no mention in the text of the redemption of the Jews.

About the Talmud
(At the American bishops' panel session following the day's council meeting, it was brought out that the Talmud — the compilation of the oral teaching of the Jews, which dates from the early centuries of the Christian era — uses words for Christians which are subject to various interpretations.)

(Mgr. John M. Oesterreicher, of the Institute of Jewish-Christian Studies at Seton Hall University, South Orange, N.J., said that Talmudic references which appear to slur Christians may refer only to Jews who become Christians. He said it is difficult to quote the Talmud because it is like a newspaper recording of all the conflicting opinions, and almost anything can be proved from it. Thus one rabbi can be quoted against another.)

(Mgr. Mark Hurley, chancellor of the Diocese of Stockton, Calif., spoke out at the briefing session on Cardinal Ruffini's reference to "perfidious" Freemasonry. The American priest said that a radical distinction must be made between the European Masonry of the Grand Orient Lodge variety and American and British Masonry. The Grand Orient is atheistic, he said, but it should also be kept in mind that a great part of Masonry bars Jews from membership.)

Bologna Prelate Speaks
Cardinal Giacomo Lercaro of Bologna addressed the council after Cardinal Ruffini. He sought to answer the question as to why the Church is only now coming to the point of making a declaration concerning the Jews. The basic reason cannot be found in the Nazi war of genocide against the Jews, not in what he called political reasons, he said. Instead, he insisted, it is from the Church's developing a deeper knowledge of herself and of her trial mystery.

The declaration grows out of the Constitution on the Liturgy and from the nature of the Church, Cardinal Lercaro said, and should be further amended to suggest Biblical discussion with the Jews. He said the Jewish people should not be regarded as having value only in the past. But the heritage of Israel, the institution of the Eucharist within the Jewish chalice, the relation between the Passover meal and the Mass, the common fatherhood of Abraham — all these should be emphasized in the text, he said, in order to give witness in a biblical and pastoral way and to foster piety.

He said that the Jews of today should not be called an accursed or a deicide people, but rather that we should recognize that all of us "have strayed like sheep."

Cardinals Leger and Cushing spoke

grams, using the same textbooks and perhaps often the same teachers.

Predicts More Shared-Time
Shared-time education will further this coordination, he said. Under shared-time plans, students can split their school days between Catholic and public schools.

"Shared-time is going to blossom. I am convinced of it. There will be more and more as the climate changes toward acceptability of high schools. I think the day will come when new Catholic high schools will be built on close proximity to the public schools," he said.

As for tuition, Father Koob sees it as going higher. "I'm sure it will. The whole question is what the school must have and what the traffic will bear."

Admission procedures will continue to be troublesome, especially in those areas where high schools already are unable to enroll all graduates of Catholic grade schools.

"Every diocese handles this problem in its own way," he explained. "The challenge is not to limit enrollment only to the brightest kids. To avoid this, some diocesan superintendents have divided the standard IQ rankings into divisions and accepted a set quota for each division from applicants."

"I'm afraid we will have to get used to the idea that not everyone is going to get in anymore," he commented.

Can't Sidestep Declaration On Jews, Council Is Warned

By PATRICK RILEY
 VATICAN CITY (NC) — The Church's unity cardinal put the draft declaration on the Jews before the Second Vatican Council with the warning that it is "plainly impossible" for the council to sidestep this issue.

Augustin Cardinal Bea, S.J., raised his voice in emphasizing that the council's declaration on the Jews is not political in any way. The president of the Secretariat for Promoting Christian Unity said that it is "purely religious" and does not concern itself with the Zionist movement or the state of Israel but simply with the followers of the Mosaic law.

Referring to the much-publicized omission from the text of an original passage denying that the Jews can be charged with deicide, Cardinal Bea told the council that his secretariat had had nothing to do with this omission. This was accomplished without the secretariat's cooperation, he said.

However, he added, the idea that the Jews were a deicide or God-killing people could not be considered the taproot of anti-Semitism. He conceded that history produced examples where individuals and peoples were led to despise or persecute Jews on the grounds that the Jews were deicides. But he affirmed that there are many different causes of anti-Semitism, in the social, political and economic spheres.

Cardinal Bea disclaimed any knowledge of how the text of the revised schema on the Jews had gotten into the newspapers.

BETTER ORGANIZED

He said the revised text was better organized than the original text, which was presented to the council toward the end of the previous session but never voted upon.

The slight, stooped Jesuit was greeted with warm applause as he approached the speakers' stand. Sustained applause filled the council hall again when he concluded with the affirmation that the schema's potential contribution to the world is so great that the council should proclaim it regardless of whatever political accusations might follow.

Cardinal Bea began by drawing attention to "the vast interest" aroused by this declaration on the Jews. Not only is the world watching for this declaration on the Jews, he said, but many people will judge the council solely according to how it handles this matter.

But he asserted that this interest alone would not justify the council's action.

"The primary reason is that the Church must follow the example of Christ and the Apostles in their love for the Jewish people," he said. Hence, it is "plainly impossible" to strike this question from the council's agenda.

He said that not only had the draft declaration been reorganized more logically, but that certain texts had been added on the prerogatives of the cho-

sen people and on the Christian hope for the eventual coming together of the Jewish people with the chosen people of the New Testament.

CRUCIAL POINT

Cardinal Bea styled the deicide issue as the "crucial" point — whether and in what way the condemnation and death of Christ can be said to be the fault of the Jewish people as such.

He then denied that a notion of this kind is the chief reason for anti-Semitism, though conceding it had indeed been responsible at times for contempt and persecution of the Jews.

He examined the problem in some detail. He pointed out that although leaders of the Sanhedrin were not democratically elected, they were nonetheless regarded as the legitimate authority of the people.

Cardinal Bea was then asked whether the leaders of the Jewish people were so fully aware of the divinity of Jesus that they could be called formal deicides. In answer, he pointed to Christ's words on the Cross: "They know not what they do," and to Peter's words "through ignorance you acted, just like your princes." He also cited similar words of St. Paul.

He asked whether the entire Jewish people of that time could be held responsible for Christ's death. In reply he pointed out that the Jews of the Roman Empire, outside Palestine numbered about four and one half million, which was more than the entire population of Palestine in that era.

He asked rhetorically whether all these Jews could be held equally guilty. But he said that in any event there are no grounds for attributing any responsibility for Christ's death to today's Jewish people as a people.

Cardinal Bea said his secretariat had considered many ways of stating this difficult matter. He said a text was finally agreed upon but that lack of time made it impossible to submit it to all the members of the secretariat.

Presumably this meant the secretariat has a formula ready for insertion in the schema.

REQUESTED BY MANY

Cardinal Bea said that many council Fathers had specifically requested that the schema come to grips with the issue of deicide.

He turned to the second part of the declaration, which deals with other non-Christian religions.

He let it be known that some council Father had asked that the Moslems receive special treatment in the declaration. It is widely held in Rome that the Moslems received specific mention in the schema to smooth over whatever Moslem feelings may have been ruffled by the council's draft declaration on the Jews.

Cardinal Bea said the schema's passages on the Moslems had been checked and approved by specialists on the Islamic question.

He's likely to get what he came to Washington for. He's established as a good risk. What he is doing is good for the people, good for Peru, and good for business. In 1961 he borrowed \$1 million for his credit union and came back the following year for \$1 million more, for the savings and loan firm.

Father McClellan is thankful for the aid: "I'm grateful to the IDB because they took a chance on us when we had no money. We're grateful for the respect and dignity they gave us. Now we're putting three families a day into homes. The U.S. cannot give money directly to these people, but these loans get right down to them."

He reflects a common-sense philosophy: "We had gone far enough with preaching sweetness and light. It's hard for a man to listen to a sermon when his stomach is rumbling with hunger. The Catholic Church can't take a man's soul to Heaven and leave his body in Hell."

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BAN ON CONVERSIONS TO JUDAISM, OR CHECK ON CONVERTS, PROPOSED

By Religious News Service (10-6-64)

FALLSBURG, N.Y. (RNS) -- Alternative proposals -- to ban conversions to Judaism or to set up an agency that would pass on the sincerity of would-be converts -- was proposed by an Orthodox rabbi concerned about expediency conversions of non-Jewish partners in mixed marriages.

Rabbi David L. Silver of Harrisburg, Pa., suggested to the 21st annual convention of the Yeshiva University Rabbinic Alumni that "all rabbinic organizations in the United States declare a general ban on all conversions in order to stem the tide."

"The situation has reached such dangerous proportions," he said, "that unless there be a mighty counterthrust, the American Jewish community will be snowed under by an avalanche of part Jews."

Discussing the problems of Jewish intermarriage, Dr. Silver offered as a counter-proposal establishment of a central agency that "would be able to proceed with the adequate probings and testings as to fitness and dependability. It could set up periods of probation of sufficient duration to ascertain whether the person in question really intends to live an observant Jewish life."

The spiritual leader of Congregation Keshar Israel told the 300 Orthodox rabbis attending the conference that some authorities hold that for a Jew to marry a non-Jew is a greater sin than any other violation of the Jewish marriage law.

Some of the questions raised by intermarriage, Dr. Silver said, include:

May an intermarried Jew be counted in a Minyan (the minimum number of 10 males over age 13 required to conduct a service)? May he be called up to the Torah? May he be buried in a Jewish cemetery? May his sons be ritually circumcised? May his children be enrolled in a Hebrew school? May he hold office in Jewish organizations? What kind of father-child obligations, according to Jewish law, apply to the offspring of intermarriage? May the spouse be accepted as a candidate for conversion?

According to Rabbi Silver, the last question is the most troublesome, since it asks whether such persons seek conversion out of conviction or expediency.



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From The Desk Of The Rabbi

Although we have discussed the following matter often, I feel that this report, which has not appeared in the press, would help our thinking in a most important issue.

From the J.T.A.:

Archbishop Seper Answers Moslem Objections, Urges End of Abuses

Archbishop Seper took up the issue of fears of opponents of a stronger draft (by the Ecumenical Council regarding the Jews) stemming from concern over projected consequences in Moslem countries where Catholics reside. He insisted such fears were unfounded because "our declaration is purely theological and not political."

"Our reasons for proposing it," he continued, "are serious and impelling because of the links between Catholicism and the Jews in our common Holy Scriptures, in liturgy. The third reason is the persecutions of Jews, old and recent. Innocents have been put to death, atrocious things were done — how could we disinterest ourselves in a people so strongly linked with G-d?"

In addition, he said, it was a fact that persecutions of Jews had been "explained" by Catholic "reasons," and the Scriptures have been used to accuse Jews. This is the reason to make this declaration and to finish such abuses once and for all, he insisted.

In proposing changes in the new version, Archbishop Seper urged additions to emphasize what Jews and Catholics had in common — the Scriptures, the history of salvation until Jesus, the belief in Messiah and the "blood relationship" with Jesus; which was understood as a clear rebuke to Hitler's racist theories.

(Continued on Page 3)

HAROLD FELD TO HEAD ANNUAL JOURNAL AND DINNER COMMITTEE

NATHAN K. GROSS and MAX ROSENBAUM, Co-Chairmen



Harold Feld

Harold Feld, last year's Man Of The Year, whose Dinner and Journal were the most successful of any held in the close to a century of Ohab Zedek history, has kindly consented to act as Chairman of this year's Dinner and Journal, which will honor our beloved and devoted President Milton W. Tomber. Two other former men of the year, Nathan K. Gross, our energetic Chairman of the Board and Max Rosenbaum, our loyal Honorary Vice-President, have consented to act as co-chairmen.

The warm response by these busy men, and their willingness to act in these capacities is first, as Mr. Feld

(Continued on Page 2)

Impressions of Sukkos

by Rabbi Joseph Wermuth

When the Psalmist wrote the words "How good and how pleasant it is when brothers dwell together," he undoubtedly had in mind the spirit and brotherly togetherness of those who were present and participated in the festivities of our beautiful Sukkah and on Simchos Torah with the Hakafoths. It was invigorating as well as inspiring to see hundreds of people, young and old, fulfilling all the Mitzvahs connected with the Holiday of Sukkoth, to behold an almost entire Congregation with Esrogim and Lulovim, to see so many people engaging in prayer at one time, is for me an unbelievable sight.

Coming from a small city in South Jersey, where a Minyan is at a premium in most communities of that area, where an Esrog and a Lulov are very little known and used only by a very select few, I was overwhelmed with what my eyes beheld. It was like going from one world into another.

My childhood days on the lower East Side where I lived and experienced such Jewishness among the Hassidic elements of that section of New York, reappeared before me, brought me back to this spiritual height I knew then. It would be difficult for one who has always lived in New York City to accept my statements without accusing me of exaggeration. Only one who has lived away from this Metropolis can fully understand, and appreciate what I am saying. To find so many Jews eating in the Sukkah, (a hundred for each of the first 4 meals and the two for Shabbas Chol Hamoed and many for every breakfast) throughout the Holidays, all sponsored by the Synagogue. The hundreds present at the Shemini Atzereth Seudah where a capacity crowd of men, women and children crowded into Social Hall and listened attentively to every word that was spoken by Rabbi Adams who greeted everyone and spoke briefly

(Continued on Page 3)



Congregation Ohab Zedek



Rabbi Theodore L. Adams, Ph.D.

REV. KALMEN KALICH, Cantor
RABBI JOSEPH WERMUTH, Ritual Director

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MEN'S CLUB NEWS

By Leo Borenstein

The officers of the Men's Club extend a sincere and warm 'welcome' to all the members and friends, on the occasion of the start of the new season. We are hopeful the season will be lively, interesting and entertaining, and that you will participate, strengthened by the long and healthful vacation.

It will be our aim to make our meetings pleasant and relaxing, so that most of us, who are fully burdened by the daily strains, will find a haven of relaxation, at least once a week.

We are very hopeful, that our beloved Rabbi, Dr. Theodore L. Adams will again contribute his valuable time and lead us in a weekly Shiur, as we were privileged to enjoy year after year.

The nomination committee has been formed and is in action. It consists of Messrs. Sam Statsinger, Ben Gutwirth and Abe Goldwasser. The slate of nominees will be announced by them at the first meeting of the season. The invitations for the first meeting will be mailed in time.

CHASANIM TO SPONSOR SEUDAH

In accordance with long-established custom, this year's Chasanim will sponsor the Seudah following Mincha Services (5:00 p.m.) on Saturday, October 10.

Because of the deep meaning this honor has for each of them, and to show their appreciation to the Congregation for singling them out, the Chasanim have decided to make this Seudah the most memorable in many years.

Mr. Shimon Maier, our Chasan Torah, Mr. William Marton, our Chasan Bereshis, and Mr. Malcolm Edelson, our Chasan Maftir, cordially invite all members and worshippers and their families to participate with them in this Seudah. In this way, they feel, they can return in some small measure the honor and pleasure that the Congregation has given them. Come one! Come all for a memorable event!!

Harold Feld (Cont'd)

said, "because we want to show our appreciation to the man who for the past ten years has chaired the Journal Committee and Dinner, and was most active as Chairman when Messrs. Gross, Rosenbaum and I were honored as the "Man Of The Year." Secondly, Mr. Gross and Mr. Rosenbaum expressed the sentiment of the entire Congregation when they said, "we all wish to honor Milton Tomber because he is a man widely known, loved and admired among the members, and worshippers of our Congregation for his devotion and loyalty to Congrega-

tion Ohab Zedek for many years. Mr. Tomber stands out as one of those who has done for our Congregation what few others have."

The Journal which is published in conjunction with the Dinner has a two-fold purpose. It is dedicated in honor of the man of the year, and shows the esteem in which the Congregation holds him. It is also one of the major sources of income for our Congregation, making our obligations and services to the community possible. We look forward to everyone's help and cooperation.

Synagogue Calendar

Friday, October 9, 1964

Cheshvan 3, 5725

Kindling of
Shabbos Candles 6:08 P.M.
Friday Eve. Services 6:10 P.M.
Shabbos Morning Service 9:00 A.M.
Weekly Portion Noach
Haftorah Reading: Isaiah 54:1 to
55-5

Ranee Akarah

Talmud Class
by Rabbi Dr. Adams 4:15 P.M.
Mincha Services 5:00 P.M.
followed by Chasanim Seudah
Conclusion of Shabbos 6:59 P.M.

WEEKDAY SERVICES

Sunday and Monday Morning
(Columbus Day) 8:00 A.M.
Other Weekly Mornings 7:00 A.M.
Evenings 6:15 P.M.

ADVANCE INFORMATION

Friday, October 16, 1964

Cheshvan 10, 5725

Kindling of
Shabbos Candles 5:57 P.M.
Friday Evening Services 6:05 P.M.
Shabbos Morning Service 9:00 A.M.
Weekly Portion Lech L'Chah
Haftorah Reading: Isaiah 40:27 to
41:16

Lama Somar Yaakov

Bar Mitzvah — Steven Samuel Gross
Presentation of Bar-Mitzvah Certificate by David Harold Lasky.

Sermon by Rabbi Dr. Adams
Ein Kelohenu Moshe Grajower
Adon Olom Jerome Glowitz
Talmud Class by

Rabbi Dr. Adams 4:45 P.M.
Mincha Services 5:30 P.M.

Followed by Seudah Shelishis sponsored by Mr. Otto Ullman
Conclusion of Shabbos 6:49 P.M.



YAHRZEIT TABLETS

	Cheshvan	Oct.
Fannie Klein	5	11
Rabbi Isaiah Levy	6	12
Jacob Bieber	7	13
Pauline Kessler	7	13
Hilda Prashker	7	13
Julia Blatt	8	14
Miksa Prince	8	14
Edna H. Bernstein	9	15
Moritz Elias	10	16

BETH HILLEL FOUNDATION SCHOOL

Rabbi Theodore L. Adams Ph.D. — Principal

Marcy Konigsberg, Asst. Principal

Happy Birthday to Rony Yarden.

Regular School Sessions Resume

The School was well represented during Simchat Torah and now that the Holidays are over, we are happy that everyone can settle down to a normal routine. The children have adjusted to the orientation stage and are busily working, much to the satisfaction of themselves, the teachers and their parents. The year promises to be a fine one in every respect.

Needed

We would like to ask our parents and friends of the school to scout around for a couple of phonographs which the school could very well use. It does not matter how old the phonographs are, as long as they are in working order.

**Reminder: No Session,
Monday, Oct. 12, Columbus Day**

YOUTH DEPARTMENT

Starting October 17th, Shabbos Lech L'cha, at 3:00 p.m., the Youth Activities of Congregation Ohab Zedek will start.

This year, under the direction of the Rabbi and supervised by David Fuld and Howard Adams, the Youth Activities will encompass an area of social and cultural programs, unsurpassed in our previous experiences.

The Saturday afternoon programs will be supervised by reliable and serious leaders. The program will include, "Sichoth" (discussions) on current problems, religious questions pertaining to our youth in our time, and other discussions, meaningful and timely.

All who are interested — from first grade to college age, please come!!

Find out for yourself!

Gym activities will be held also. A full program will be published next week.

Rabbi's Message (Cont'd)

Calls for 'Guidebook' on Relations Between Catholics and Jews

Archbishop Seper also went well beyond earlier requests for changes and additions, by proposing that the Secretariat for Christian Unity issue a "guidebook" on Catholic-Jewish relations, and that Secretariat should continue to treat Jewish problems in the future by creating a special section for that objective.

Another proposal that the Council ask pardon for "all that the Jews had to suffer throughout the centuries" was offered by Archbishop Elchinger of Strassbourg, France. He said that the Jews of today were "in great number, living and authentic witnesses to the Sacred Scriptures" by their intensive studies of the Holy Writ.

"They are the pilgrims of the absolute," he exclaimed. "They have an extreme sensitivity to G-d's transcendency. Their authentic virtue is their great esteem for the Decalogue. Their family life is imprinted by Biblical influence. Therefore," he asserted, "Jewish believers are privileged partners" with Christians "in defense of eternal G-d in the face of atheistic attack."

Separate Document on Jews Suggested; Cites Pope John

The time has come, the French prelate asserted, to change the "teaching of contempt" for the Jews to "an education of respect." He proposed also that the text on the Jews be treated as a separate document, while all other non-Catholic religions be treated in a third declaration mentioning Moslems and other monotheistic religions.

"Jews are waiting for the right word" from the Council, he added. "What is at stake now is whether the door opened by John XXIII, Pope Paul's predecessor who organized the present Ecumenical Council, will be open or closed for a long time to come."

Earlier, Spanish Cardinal Jose Maria Bueno y Monreal of Seville, contended that no mention of the word "decide" was needed in the declaration because "no one really holds that view today." He supported the declaration in general, but added that the Council must make clear that the draft had no political connotation. He said this was necessary because of the Jewish-Arab situation in the Middle East.

Our comments will follow.

Condolences

We record with deep sorrow the passing of

Ida Feinstone

worshipper in our Synagogue for many years.

Moses Kupferberg

beloved husband of Mrs. Gussie Kupferberg, our esteemed worshipper and Sisterhood member.

May the families be consoled together with all the mourners of Zion and Jerusalem.

Impressions (Cont'd)

on the historical background of Chevra and Seudah. Mr. Leo Borenstein spoke on the importance of Bikkur Cholim; Shimon Maier rendered a few timely statements concerning the duties of the Chevra Kaddisha. Mrs. Eli Fuld spoke briefly on the importance of co-operation of all members in this area. Mr. Max Rosenbaum expressed his delight and happiness in the way Sukkoth in New York was so enjoyable since this is the first time that he and his family were in New York City for Sukkoth. Mr. Max Baumgarten thanked all the members and worshippers for their financial support. To top it off, the Hakafoth were a climax that I will long remember and from which I have gained a tremendous amount of spiritual strength and nourishment. As Rabbi Adams led those that were honored with the Sifrei Torah, the joy and enthusiasm gained momentum with each Hakafoh. The youth of our Synagogue burst into song which could be heard blocks away; a great tribute to Ohab Zedek and what it stands for.

When everything was ended, we were all exhausted but we shall always remember the delicious meals in the Sukkah, the Tefilos in the Synagogue, the Hakafoth and the wonderful time we have all experienced. It was thrilling, indeed, for me and my family to be part of such a great spiritual uplift after being away from this great Yishuv for over fifteen years. I am sure that many others share my sentiment, even though they have been privileged to be in New York City for these many years, because Ohab Zedek stands for maximum amidst maximum and even in New York, stands out as a beacon which lights the way for Torah True Judaism. May G-d bless us all, to be worthy again to behold such great joy.

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From time to time we have inquiries from the members of our Congregation who are interested in purchasing various items or products and would like to give preference to a member of our Congregation who is in that business. It occurs to us that if a list of our members, their occupations and businesses, would be published in our Bulletin, it could be of great value to all of our members. We will, therefore, without charge, make such a directory and publish it in the very near future. If you are interested in having your name listed, please send it in as soon as possible. We hope to publish the first list in about two weeks.

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Happy Anniversary to:

Mr. & Mrs. Josef Koszovitz, Mr. & Mrs. Eric Spencer, Mr. & Mrs. A. Weintraub.

We were very pleased to learn that Henry Sobel, son of Mr. & Mrs. Lou Sobel, was selected to represent Yeshiva University at the invitation of the White House. Henry was a guest at a reception given by President and Mrs. Lyndon B. Johnson to 33 representatives of colleges throughout the country. Lynda B., the daughter of the President, was the hostess at the dinner which followed. Henry's out-

standing qualities of leadership, scholarship, character and interest in public affairs brought him this great and most deserved honor. We are all proud of you . . . Many, many thanks to the Mesdames Max Baumgarten, Erik Nussbaum, Minna Eisenberg, Meier Mintz and many other women for the tremendous effort they made in their gracious services as hostesses and in seeing that all the food was properly prepared and served in our beautifully decorated Sukkah and at the Shimini Atzereth Seudah.

Our sincerest and best wishes for continued health and Arichas yamim to Mrs. Cilly Dulken and Mrs. Kathe Warisch who celebrated very special birthdays together with their families. Happy Birthday from all of us . . . We are happy to learn that Mrs. Eva Kleinhaus, mother of Mrs. Isadore Friedman, in recovering very nicely and is on her way home from the hospital this week . . . Until our next issue a gutten Shabbos.

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DISPUTE ON JEWS SHARPENS IN ROME

N. Y. Times 10/11/64

Council Conservatives Also
May Tone Down Draft
on Religious Liberty

By ROBERT C. DOTY

Special to The New York Times

ROME, Oct. 11—Conservatives of the Roman Catholic hierarchy have begun a new effort to amend and tone down the proposed liberal statements of the church's attitude toward the Jews and on religious liberty.

This was the interpretation by informed sources at Ecumenical Council Vatican II of a move to take the two declarations out of the exclusive control of the Secretariat for Christian Unity and vest them in mixed commissions with heavy conservative representation.

Orders for such action were in a letter received yesterday by Augustin Cardinal Bea, the liberal German Jesuit who heads the commission on Christian unity, expressing the will of the Council's top leadership.

According to one responsible informant, the letter said the changes were ordered with the assent of Pope Paul VI and was signed by the Most Rev. Pericle Felici, Archbishop Felici, a member of the Roman Curia, the central administration of the church, is secretary general of the Council. There were also

Continued on Page 11, Column 1

DISPUTE ON JEWS SHARPENS IN ROME

Continued From Page 1, Col. 3

reports that the letter came from Amleto Cardinal Cicognani, Vatican Secretary of State and president of the Council Coordinating Commission.

Ottaviani to Have Role

It ordered the declaration on the Jews to be redrafted by a subcommission from Cardinal Bea's secretariat and from the doctrinal commission headed by an ultraconservative, Alfredo Cardinal Ottaviani, secretary of the Holy Office. The Holy Office is the keystone of the Roman Curia.

The revised draft, the letter said, was to be incorporated into Chapter 2 of the schema "De Ecclesia" ("Of the Church"), subtitled "The People of God," instead of standing alone as a declaration attached to the schema on ecumenism, or Christian unity.

The mixed commission will take as a starting point the draft prepared by the Secretariat for Christian Unity. This was reported to contain wording that offered complete exoneration of the Jews, both in Christ's time and today, of responsibility for the Crucifixion.

Drastic Rewording Possible

Theoretically, there is no reason why the present draft cannot be incorporated into the chapter of the schema on the church. But informed sources expressed belief that the wording would have to be drastically altered to conform to the more theological and doctrinal tone of "De Ecclesia." It had been drafted in pastoral and ecumenical language stressing the brotherhood of men.

The reasons for this latest change in the stormy history of the declaration on the Jews were not clear. Some Council sources thought the motivation was Vatican fear of hostile Arab reaction to a declaration acknowledging Christianity's roots in Judaism and repudiating the old anti-Semitic charge that the Jews as a people were guilty of deicide.

Another View Expressed

The Syrian Government and the Christian members of Jordan's Parliament have publicly protested the proposed declaration and Arab diplomats were reported to have made private representations to the Vatican.

Others saw the move as simply a resurgence of the Curial conservatives of the church, supported by many Italian, Spanish and other Latin bishops, determined to make a stand against the progressive majority of prelates from Northern Europe and the Western Hemisphere.

It was a combination of Arab pressure and conservative theology that blocked a vote on the original liberal declaration at the 1963 session of the Council and forced the watering down of the wording in the redraft presented two weeks ago.

At that time a clear majority of the Council, led by Richard Cardinal Cushing and most of the other American prelates, demanded that the original strong liberal wording of the draft be restored. Cardinal Bea's secretariat, which had only half-heartedly defended the diluted version, recently completed a new draft of the declaration embodying the majority's wishes.

On Religious Liberty

The draft on religious liberty is a revolutionary document putting the church on record more strongly than ever for liberty of conscience for both individual persons and churches. It won support from most speakers during the debate of Sept. 23-25. Again the declaration was undergoing change under Cardinal Bea, taking account of the prelates' remarks during preliminary debate, when the order was received to turn the drafting over to a mixed commission.

Other controversial issues, including condemnation of any use of nuclear weapons, even for defense, and an approach to the question of birth control, will come before the Council this week.

The more than 2,500 prelates are scheduled to begin discussion of a document on "The Church in the Modern World." Fears are being voiced in Council circles that the draft could involve the church in national political disputes in several countries, including the United States, and in cold-war issues.

Others contend that equivocal statements on birth control could disappoint the 500 million rank-and-file Catholics of the world for whom it may be the most pressing personal issue of their religion.

Conflict Recognized

On this subject the draft merely recognizes the conflict for Catholic couples between "the intimate drive of conjugal love" and the "sense of responsibility for rearing children, and it urges them "not to be discouraged" if the church has no yet solved their problem. It calls for joint efforts by scientists married people and the church in a search for an acceptable solution.

Council sources say the wording of the section on peace and disarmament could be interpreted as a repudiation of the United States policy of deterrence based on the early use of tactical nuclear arms in meeting any aggression.

The draft declares: "Although after all the aids of peaceful discussion have been exhausted it may not be illicit, when one's rights have been unjustly hampered, to defend those rights against such unjust aggressor by violence and force, nevertheless the use of arms, especially nuclear weapons—whose effects are greater than can be imagined and therefore cannot be reasonably regulated by men—exceeds all just proportion and therefore must be judged before God and man as most wicked."

Momentous Decisions on Religious Liberty, Jews

Statements Slow to Develop

By FR. FREDERICK R. McMANUS

When the Second Vatican Council publishes officially its declarations on religious liberty and on Jews and other non-Christians, it will be hard enough to sum up and evaluate these momentous decisions. It is all the more difficult to describe them in the interval between their discussion by the bishops in St. Peter Basilica and their final amendments and acceptance by the council.

Such difficulty must not be an obstacle to the preparation of public opinion, especially Catholic public opinion, for the two "Declarations." The ecumenical movement, the drive toward the unity of Christians, to which each of these forthcoming statements is related, was not a spontaneous invention of Pope John XXIII. Rather he popularized and brought in to focus among Catholics and among all Christians a movement that had been at work among Protestants for several decades and, more recently, among a few but most important Catholic circles.

The conciliar statements too are the fruit of slow development, much study and debate. It is possible to describe them in outline from the draft texts already published in summary; it is essential that convinced and alert Christians should be ready to appreciate their purpose and hope.

Statements Now Separate

Both declarations were originally fitted into the broad scope of the council's plans for a document addressed to Catholics on ecumenical developments; Chapter IV of the document was concerned with the Church's relations to non-Christian and especially to Jews, Chapter V with religious liberty. Now the two issues have been turned into separate statements deserving of distinct treatment and attention.

The planned declaration on religious liberty has a subtitle which shows its approach: "The right of the person and of communities to liberty in religious matters." It begins with a strong statement of man's duty to follow God's will and to be free in order to practice religion privately and publicly as well. In no way does this liberty set man free from his obligation to seek and to serve God, but man's free choice and action must be acknowledged and protected.

Step by step, the declaration builds up the case: (1) The Church's special concern is to bring all men to a knowledge of God and of His Son Jesus Christ, but (2) the preaching of truth and the denial of error still leave men free and uncoerced in their acceptance of the Christian faith. (3) Man's freedom in religious matters is empty if he cannot exercise it openly and publicly, with his liberty protected and supported by states and governments, and with (4) a similar liberty recognized for religious bodies, associations, and churches.

All this has a familiar ring in American ears and in American Catholic ears, but it needs saying by an ecumenical council. Even in the United States, a few theologians and a few textbooks have suggested that there is only one Catholic "ideal": the Catholic Church as state religion to the exclusion of all other faiths. Such theologians and textbooks have gone on quickly to assert that such a claim would not and could not ever be urged in the United States, no matter how

A peritus at the Second Vatican Council, who did much of the research for the Constitution on the Sacred Liturgy, Father McManus is professor of canon law at Catholic University. He prepared this article especially for St. Louis Review readers.

great the majority of Catholics might be. But, by canonizing one theory as Catholic, they have left grave suspicions, as if our dedication to religious liberty were lip service, a practical expedient of a minority religion, or some kind of hypocrisy and Machiavellianism.

Want Clear Statement

This is one reason why the American bishops and many others at the council want an absolutely clear and forceful declaration that all men are free in the practice of religion and must not be subject to any external coercion or force, by private individuals or by civil authorities. No affront is intended to those countries which have "state religions" or "established churches": the Anglican Church in England, Lutheran in Scandinavian countries, Catholic in Italy or Spain. What is intended is to exclude all intolerance, repression, or limitation upon other religions.

The precise terms of the declaration on religious liberty must remain in doubt until its final formulation and publication. However phrased, it must assert man's freedom and the Church's freedom — without falling into the trap of asserting the Church's freedom more warmly and more boldly than that of other repressed or oppressed religious bodies. It must pin down narrowly the right of any government to restrict religious freedom "for the good of society," even though admitting exceptions if, for example, public health is endangered in the name of religious beliefs.

This declaration will serve ecumenical understanding well if it erases suspicions. Underlying it, however, is the real need that the Church should confront modern understanding of the individual person's dignity and rights with solemn recognition and support for freedom rather than coercion.

The same is true of the second declaration debated in the council, on the Jewish people and other non-Christians. It is not enough to satisfy practical or pragmatic hopes. The council, it is expected, will speak strongly in the name of truth and justice in response to the deepest feelings of modern men and women.

Broad Agreement

Enough has been said about the debate on this declaration: there was overwhelming agreement, perhaps greater than in any other conciliar debate, that the statement should be stronger and broader. The bishops seemed especially anxious, on the one hand, to repudiate forever the charge that the Jewish people as a whole or the Jewish people as such, at the time of Christ or afterwards, were guilty of the death of Jesus. This is a false theology, perpetuated sporadically in writings which speak of "decide" or "God-killing." No one can say how much this pernicious notion has contributed to the persecution of Jews or to anti-Jewish words, deeds, or feel-

ings, but simple justice requires its eradication.

On the other hand, some bishops tried to express the real meaning of the Christian hope of the unity of the chosen people of the Old Testament and the chosen people of the New Testament. In the terms of scriptural teaching, it is the hope that we may all ultimately be united in heaven. Without renouncing for a moment its mission to preach the Gospel to all men, the Church in the council has no intention of issuing what would be interpreted as a threat of conversion or proselytism.

The declaration in fact goes beyond the question of the Christian relationship to the Jewish people. It deals with all non-Christians, reserving first place for the Jewish people because of their unique role in God's plan and making special mention of the Mohammedan religion because of its relation to Judaism and Christianity. If the ecumenical movement attempts to better relations and encourage common action among all Christians, this new declaration, when adopted by the council, will stimulate cooperation among all religious men — with the stress, as has been often said, upon what unites rather than on what divides.

What has been really overlooked in the summaries of these two declarations of the council is the plan to conclude the statement on Jews and other non-Christians with a forthright stand against discrimination, specifically against discrimination on the basis of race, color, social and economic condition, or religion. It seems that this cannot be said too often. It is Christian teaching, but it is frequently diluted with qualifications and excuses.

At the very beginning of the council, in the fall of 1962, the first message of the Fathers of the council made the same point. In other conciliar documents the rights and dignity of all men will be asserted over and over again, but there should be a special value that one of these distinct and solemn declarations of the council will conclude with a firm proclamation of the rights of the human person, free from every species of discrimination — as he should be free from every species of coercion or pressure in the practice of religion.

memorandum

THE AMERICAN JEWISH COMMITTEE

date October 16, 1964
to Marc Tanenbaum
from Brant Coopersmith
subject

The attached editorials with a possible implied criticism of AJC appeared in the October 16 editions of both the Baltimore Jewish Times and the National Jewish Ledger of Washington. It is obviously an editorial which both papers utilized in common. Since the one in the Ledger might be construed as critical of AJC, - and ambiguous, I don't know whether or not it would be desirable to make comment.

Brant

cc: Murray Ortof
att'd
BC:EMM

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Vol. 91, No. 9 Oct. 16, 1964

THE ECUMENICAL COUNCIL AND U.S. JEWS

The statement by leaders of 14 major American Jewish organizations—joined in by leaders of similar organizations in the rest of the free world—about the Ecumenical Council and Catholic-Jewish relations marks at least a step toward the end of intra-Jewish bickering on the issue.

The Jewish groups emphasized that the Vatican Council is a Catholic Church leadership assembly concerned with problems of Christian unity and Catholic doctrine and that for these reasons, it would be "improper" for the Jewish community "to offer suggestions concerning religious doctrine."

That statement was in line with criticisms of the American Jewish Committee, which worked with Cardinal Bea's Secretariat for Christian Unity, on the original draft declaration on Catholics and Jews. But, the joint statement continued, the Jewish leaders hoped that the Council would make a contribution toward "the effective elimination of anti-Semitism" and all other sources of bigotry, since it was a fact that "certain teachings of the Church have been used at times as a source of anti-Semitism," a charge which was repeatedly reaffirmed by American prelates at the Council in the debate on the draft declaration.

The joint statement includes among signatories the Jewish organizations which were critical of Jewish approaches to the Vatican on the draft declaration, a fact in turn which prompted at least one Diocesan organ in this country to declare that Jews had a clear right to do so and should not be criticized for making such approaches.

In summary, the joint statement is clearly a gain for unified Jewish position concerning what is unquestionably the most significant development in Catholic-Jewish relations in Jewish history—regardless of the outcome of the debate on the draft in the Council.

Whatever may be the merits of the arguments about Jewish approaches to the Catholic Church on this issue—whether dealing with principles or procedures—this action toward a unified stand should clearly add dignity to the image of the Jewish community in Catholic eyes.

Vatican Blow At Bigotry Urged By Jewish Leaders

'All Men Of Good Will Are Encouraged' By Council Concern

NEW YORK (WNS) — For the first time since the issue of Catholic-Jewish relations arose at the second Vatican Council in Rome, major national and international Jewish organizations met and issued a joint statement this week on the deliberations.

The statement expressed the hope that the Council would act to "contribute to the effective elimination of anti-Semitism and all sources of bigotry and prejudice." The statement summarized a series of consultations among the Jewish leaders on the proposals before the Council for a declaration on such relations. A group of American prelates, supported by many from other countries, argued strongly for a declaration that would absolve Jews, past and present, from the charge of deicide in the death of Jesus, would denounce anti-Semitism and eliminate a statement suggesting conversion by Jews to Christianity.

The statement emphasized the historic adherence by Jews to their "unique religious character" and that despite the increasing and welcome contact in recent years between members of various faiths, Jews continued to remain steadfast to their "historic commitment" to their faith and heritage.

The statement also noted that the Council was an assembly of the leaders of the Catholic Church, to discuss Christian unity and Catholic religious doctrine. The statement said it would be "improper" for the Jewish community to offer suggestions about religious doctrine.

However, the Jewish leaders added, "it is our hope that this Council will further harmonious relationships among the religions of the world in their efforts to seek solutions to the problems of mankind."

Noting that "all men of good will are encouraged by the concern of this Council with the fact that certain teachings of the Church have been used at times as a source of anti-Semitism," the Jewish leaders said they hoped that "the final determination of the Council will contribute to the effective elimination of anti-Semitism and all sources of bigotry and prejudice and will lead to better understanding among all peoples."

The Council is expected to act on the declaration before the end of this month.

The leaders also said that Jewish organizations throughout the world, affiliated with the World Conference of Jewish Organizations, (COJO) which started the talks here, were publishing the joint statement simultaneously in their countries.

The organizations taking part in the talks were the American Jewish Committee, the American Jewish Congress, B'nai B'rith, Canadian Jewish Congress, Jewish League (SEE JEWISH COUNCIL, Page 5)

Friday, October 16, 1964

NATIONAL JEWISH LEDGER

Jewish Leaders...

(Continued From Page 1)

for Committee, National Community Relations Advisory Council, Rabbinical Assembly of America, Union of American Hebrew Congregations, Union of Orthodox Jewish Congregations, United Synagogue of America, World Jewish Congress, Central Conference of American Rabbis and Jewish War Veterans.

Mare Tannenbaum

THE AMERICAN JEWISH COMMITTEE

MEMORANDUM

October 20, 1964

TO: STAFF ADVISORY COMMITTEE
FROM: MORRIS FINE

Please note attached Agenda for tomorrow's SAC meeting. The time allotted for discussion of departmental reports may be inadequate if we try to deal fully with all the problems raised by them. The intention here, rather, was to identify problems that could be taken up at future meetings, than complete our discussion at this meeting.

The meeting is scheduled for 9:45. Please be prompt.

You will note a section "For Future Meetings" at the bottom of this Agenda. I shall try to keep this list current and would appreciate your letting me know of items you would like to have taken up.

Also, please continue to keep me informed of dates when you cannot attend meetings, because of out-of-town engagements, etc. Our scheduled meetings are the first and third Wednesday's of each month.

THE AMERICAN JEWISH COMMITTEE

STAFF ADVISORY COMMITTEE

- October 21, 1964 -

Room 800A - 9:45 A.M.

AGENDA

- I. Brief Items Left Over from Previous Meeting
1. Meeting of Officers and Committee Chairmen Bert Levine 10 min.
 2. Staff Attendance at Board Meetings Bert Levine 10 min.
 3. Program Emphases Meetings David Danzig 10 min.
- II. Continuation of Department Head Reports
1. Interreligious Marc Tannenbaum 40 min.
Report on recent developments and current problems, and discussion of report.
 2. Community Affairs Department A. H. Murray 40 min.
Report and discussion.
 3. Resources Development Department-Nathan Weisman 20 min.
Report and discussion.
 4. Department of Education and Interpretation Morton Yarmon 15 min.

For Future Meetings

Business & Industry Program

Claims Conference

Latin American Program

STATEMENTS ON RELIGIOUS LIBERTY, JEWS
CALLED VATICAN COUNCIL IMPERATIVES

By Claud D. Nelson
Religious News Service Special Correspondent

VATICAN CITY (RNS) -- An American Methodist delegate-observer who has studied the Ecumenical Council at close range for all three sessions feels that the Fathers of the Council cannot leave Rome before acting on the declarations on religious freedom and Jewish-Catholic relations.

This was the reaction of Dr. Albert Outler of the Perkins School of Theology at Southern Methodist University when he was asked: Do the headlines relative to statements on the Jews and religious liberty disclose or portend a real crisis?

The question was placed as bishops from Arab nations, opposing the Jewish declaration, and Spanish prelates, in hesitating on religious liberty, spurred news stories that would indicate, erroneously, a great cleavage in the Council.

Dr. Outler said it was difficult to understand why liberals should panic. Opponents of aggiornamento last year often mustered as many as 600 votes; this year, he noted, they are consistently showing a strength of only 300 nays.

Religious liberty, according to the observer for the World Methodist Council, is a well-marked line of confrontation between "change" and "no change" -- "it can't be dealt with obliquely." In the statement on religious liberty the Council faces an affirmative declaration -- "freedom for"...and not "freedom from."

Dr. Outler said it sets forth the claims of truth, faith, and the necessity of freedom in their pursuit. It recognizes the inevitable consequences (and the very fact) of cultural and epistemological pluralism. It is also socio-political in its relevance, with possible consequences of vast import for relations between church and state. The Council, he stressed, cannot go home until it adopts this statement!

The imperative, he continued, is equally compelling for a statement disowning every kind and degree of anti-Semitism, but he granted that there are diplomatic complications. (Arab nations refuse to believe that other than political concerns for Israel are implied by the historic document.)

Here, at this point in an interview, Dr. Outler was asked if the affirmative votes on collegiality and ecumenism were really decisive.

The ballots so overwhelmingly in favor of collegiality and ecumenism, he said, are morally binding. The Council Fathers have committed themselves and they now face the question, not fully resolved in their own minds: "What is the meaning of collegiality?"

The answer, he said, depends less now on legislation in Council than on the results of a few years' trial of the bishops' sharing with the Pope in the government of the Roman Catholic Church.

Dr. Outler stated that without creating a "senate," which might not be any great improvement over the Curia, the Pope may bring about changes by naming new cardinals, further internationalization of the Curia personnel, and experimenting with national episcopal conferences.

(more)

RELIGIOUS NEWS SERVICE

FOREIGN SERVICE

-11-

TUESDAY, OCTOBER 20, 1964

Is Vatican II clearing away the real ecumenical obstacles?

"No," said Dr. Outler, quite frankly, "but it is rapidly disposing of the false ones."

A minor example is the acceptance by Pope Paul in his opening allocution at this Council session, and in the text of *De Ecclesia*, of the conventional term "Churches" in referring to what was once known only as Protestant "communities."

A major example, according to this Methodist observer, is found in the efforts by Protestants and Catholics to resolve the controversy which opposes Scripture to Tradition.

Behind and above both Holy Scripture and Tradition, he stated, is something normative for both, the source and fount of both. In groping toward this normative source, Catholics and Protestants have been in the situation of digging a tunnel from opposite sides of a mountain. Now they are meeting.

Dr. Outler has been for years a member of the Theological Study Commission on Tradition and Traditions, of the Faith and Order Commission of the World Council of Churches. This body has arrived at the concept of "The Tradition," corresponding to "Revelation," as progressive Catholic theologians conceive it. Now both can discuss what is divinely given, and, without exhaustively defining or cataloguing it, its relation to Scripture, and the traditions and teachings of the Churches -- in freely cooperative exploration rather than in dogmatic jousting.

In line with the need for continuing dialogue -- rather than premature definitions -- the revised text on Revelation (the old one was rejected in 1962) has a certain character of open-mindedness, Dr. Outler found.

Pope John is said to have remarked when the Council rejected the earlier text -- on "the two sources of Revelation" -- that a subject on which the arguers or debaters had made little progress in 400 years might stand a little more discussion. Now, however, there is a clear possibility of fruitful discussion, real dialogue, according to Dr. Outler.

The Council, in fact, is contributing more to ecumenical dialogue than to defensive dogmatism, the Methodist observer held. He said he finds it hard to account for progress, so steady and at so many points, on the oft-expressed hypothesis of a "Hamlet" as Pope.

The hand of Paul VI, he said, seems to be light but firm, both as to strength and to direction. There is no indecision.

One theory here is that Pope and Council are standing pat, yielding more in appearance than in fact, to give (unwarranted) encouragement to progressives and separated brethren. Others see the genuine *aggiornamento* developing, with more formal than substantive reassurance to traditionalists.

To choose the first interpretation would seem to underestimate the significance of a long series of 6 to 1 votes in favor of *aggiornamento*.

11
The American Jewish Committee
Institute of Human Relations
165 East 56th Street
PL 1-4000

Date 10/22/64

FROM: JOHN SLAWSON

TO: Marc Tenenbaum

Please circulate to:



- ☐ For Approval
- ☐ For your information
- ☐ Please handle
- ☐ Please reply for my signature
- ☐ Please talk to me about this
- ☐ Read and return
- ☐ Returned as requested
- ☐ Please telephone me about this
- ☐ Your comments, please

REMARKS: Please note the marked portions which appeared on the original copy. This is significant.



THE CHAIRMAN'S NEWSLETTER

ANTI-DEFAMATION LEAGUE OF B'NAI B'RITH / 315 LEXINGTON AVENUE, NEW YORK, N.Y. 10016, MU 9-7400

Spotlight On Rome

For two years now, the Ecumenical Council's consideration of a declaration to define Catholic relations to Jews has been a subject of world-wide interest.

At the Council itself, a sharp conflict has developed between church liberals and conservatives as to a definition of the relationship of Jews --then and now--to the death of Jesus. Among Jews, opinion has run the gamut from those who believe a clear church declaration denying deicide would do much to eliminate anti-Semitism, to those who believe that Jews should, with dignity, remain aloof from the discussion because it is the concern solely of Christian theology and conscience.

As a matter of theology and conscience, the Council debate is surely no concern of Jews; but as an aid to ending anti-Semitism, the removal of the deicide charge would go a long way. The Anti-Defamation League, vitally concerned with the causes and elimination of anti-Semitism, and equally concerned with the dignity and integrity of Jews, has followed a course that we believe to be correct.

The inappropriateness of Jewish involvement in Christian theology is obvious, but ADL has found--through long experience with joint social projects--that Christian leaders and Christian conscience are responsive to truth, and our claim that the deicide charge has through the centuries been a prime cause of anti-Semitism is an historic truth.

This historic truth has never been more brilliantly told than by the French historian Jules Isaac in The Teaching of Contempt: Christian Roots of Anti-Semitism.^{*} According to informed sources, it was Isaac who was the inspiration for Pope John's determination "to wipe out the vestiges of this mournful history." (See N. Y. Times story, page 3).

Light From California

But what of today's truth? What facts were there that revealed the current impact of the deicide charge? ADL was in an unusual position to make a contribution to knowledge on this score--and, as it turns out, to be remarkably effective.

(Continued on page 4)

^{*}The key chapter in Isaac's book, "The Crime of Deicide," has recently been re-printed by ADL. The book itself is published by Holt, Rinehart and Winston and is well worth reading.

Council Gets an Explanation Of U. S. Catholic Anti-Semitism

New York Herald Tribune

Sunday, September 20, 1964

By Sanche de Gramont
Of The Herald Tribune Staff
VATICAN CITY.

The Second Vatican (Ecumenical) Council is moving at an accelerated pace this year, and the important declaration on the Jews is expected to come up for debate Sept. 28.

The declaration, prepared by the Secretariat to Promote Christian Unity and theological commission, is less forceful than the one that was to be presented to the Council Fathers last year. It does not explicitly exonerate the Jews from blame in the death of Christ. Instead, it states that Jews of today should not be blamed for what was done in the past.

Many Council Fathers, however including a majority of the American episcopate, want a stronger statement which would absolve the Jews of all traces of collective guilt.

After the Thursday meeting at which a majority of American bishops agreed to act jointly for a stronger declaration on the Jews, Richard Cardinal Cushing, Archbishop of Boston, was heard commenting to a group of bishops: "I don't know about you guys, but I'm going to speak on both of 'em (the declaration on the Jews and the one on religious liberty)."

BACKGROUND

Cardinal Cushing is making it clear that these two declarations constitute his principal interest in this session of the council. Elmer Cardinal Ritter of St. Louis is also expected to speak on the Jewish declaration. He said

upon arriving in Rome that he hoped the Council would come out with a declaration that would satisfy Jews.

All the Council Fathers received last week copies of a study on anti-Jewish prejudice among Catholics sponsored by the Anti-Defamation League of B'nai B'rith. The study was distributed to the Fathers by the Dutch documentation center for the Council.

Dr. Joseph L. Lichten, head of the B'nai B'rith Inter-Cultural Affairs Department, said the study shows that "there remains a significant minority of American Catholics who reveal prejudice against the Jews."

The study traces part of the anti-Semitism to the "possible unintended effect the Crucifixion story may have on the attitudes of many church members toward the Jews."

On the basis of questionnaires filled by 545 Catholics, the study makes these findings:

61 per cent named the Jews as the group most responsible for crucifying Christ; 46 per cent said that Pilate failed to spare Christ because "a group of powerful Jews wanted him dead."

42 per cent agreed the Jews "were deceived by wicked priests who feared Christ; 39 per cent agreed the Jews rejected Christ because "they couldn't accept a messiah who came from humble beginnings," and 16 per cent held that the Jews rejected Christ because "they were sinful and had turned against God."

NO FORGIVENESS

This belief in the Jews'

guilt in ancient times is thought by many to extend to modern Jews. In replies to the questionnaire, 46 per cent agreed with or were uncertain about the statement that "the Jews can never be forgiven for what they did to Jesus until they accept him as the true Saviour."

These beliefs predispose a number of Catholics to accept an unfavorable stereotype of the Jew, the study said. Thus, 55 per cent agreed that "international banking tends to be dominated by Jews; 29 per cent agreed that "Jews are more likely than Christians to cheat in business" and 21 per cent agreed that "Jews are less likely than Christians to oppose communism."

The study also found that the more active a Catholic is, the more he tends to view Jews in an unfavorable light. "The primary reason for these differences," it said, "seems to lie in the concept of Catholicism as the one true faith, and Catholics as God's chosen people of today. The more active Catholics were much more likely to hold such beliefs. Catholics who saw themselves as members of the only legitimate religion were highly predisposed to anti-Semitism."

DEICIDES

Nearly 40 per cent of such Catholics blamed the Jews of today for the Crucifixion, the study said. The study concluded that perhaps 5 million out of 44,874,371 American Catholics are prejudiced against the Jews because they consider them deicides.

The feeling among Jewish groups is that a strong state-

ment in the Council clearing the Jews of blame for Christ's death would be helpful to dispel this kind of prejudice.

There is considerable dissatisfaction over the declaration as it now stands.

First, because the phrasing seems to imply that freeing modern Jews of blame for the death of Christ would create a climate more favorable to their conversion. As one Jewish leader put it, Jews are extremely sensitive to efforts to convert them. They have a "historic memory" which leads them to recall the many efforts in the past to force their conversion.

Second, the declaration as it now stands seems to say in effect: modern Jews are no longer guilty, but their ancestors were.

One Council Father told a Jewish leader that the sentence in the present declaration clearing the Jews of today was enough because "you could build a beautiful theology on that." But others feel that what is needed is a lucid statement today rather than a cornerstone for future theological interpretation.

A SIGN

One encouraging sign is the large number of written amendments to the present declaration the Secretariat to promote Christian Unity has received. A recent visitor to the Secretariat reported seeing foot-high piles of amendments. Many of these reportedly urge a stronger statement.

It is therefore expected that Augustin Cardinal Bea, head of the Secretariat, will propose certain amendments for

inclusion in the declaration. His support will come from the "progressive" Fathers and from the American hierarchy. All but one of the five American Cardinals are said to support actively a stronger declaration. The exception is James Francis Cardinal McIntyre, of Los Angeles, who once declined to sign a petition condemning anti-Semitism in the Soviet Union on the grounds that his anti-Communist views were already well enough known.

The hostility to a stronger declaration is said to center in the Vatican Curia, many of whose members are described as being against almost every form of change. They see no good reason to clear the Jews in the death of Christ, and point to passages in the New Testament describing the Jews as a cursed race.

The statement on the Jews was a chapter in the schema (project) on ecumenism last year, but then it was redrafted and appended to the chapter as a declaration. Council experts said this was in no way a downgrading of the text, however. Since the text on the Jews represents an attitude of the Church, rather than a doctrinal change, it is better suited to a declaration than to a decree, which becomes legally binding. A declaration is more a statement of principle.

But as another expert said: "This declaration will get the full treatment of debate—and what is more important than whether it is a declaration or a decree is how overwhelming the vote is."

CHURCH IS NOW CHANGING ITS ATTITUDE TOWARD THE JEWS

By ROBERT C. DOTY

Special to The New York Times

ROME, Oct. 3—The hierarchy of the Roman Catholic Church clearly expressed a desire this week to open an era of understanding and mutual respect in Catholic-Jewish relations after 19 centuries of suspicion and intermittent persecution.

Spokesmen for the vast majority of the 2,500 prelates at the Ecumenical Council, Vatican II, in St. Peter's Basilica, urged in strong terms the drafting of a declaration dissociating the Jews from any special guilt in the crucifixion of Christ and stressing the links between Christianity and Judaism.

Most of the speakers found inadequate and equivocal the text presented to them. That version had been arbitrarily edited and watered down by the Council Coordinating Commission from the generous wording prepared under the direction of Augustin Cardinal Bea of the Secretariat for Christian Unity.

In a key passage, for example, the original wording called it a "wrong and an injustice" to refer to the Jews as a "cursed" people or a "deicide" (godkilling) people because the Crucifixion "was not brought about by all the [Jewish] people then living and much less by the present [Jewish] population."

This was changed to read: "All should be on their guard not to impute to the Jews of our time that which was perpetrated in the Passion of Christ."

A Slur by Omission

Several speakers—including Archbishop John C. Heenan, Primate of England—pointed out that after the publication of the first text, the second could give the impression, by what was left out, that the church affirmed the guilt of the Jews of Jesus' time.

As a result of these discussions in the council, Cardinal Bea's Secretariat is redrafting the declaration for presentation and a vote, probably within three weeks. The German Jesuit Cardinal and those around him favor the view of the council

majority, and the new draft is expected to be expressed even more unequivocally than the original version.

The impetus for the declaration comes partly from revulsion against the horrors of Nazi genocide. Partly, too, it comes from the recognition of the human and theological links between Judaism and Christianity, which have been obscured at times by ignorance, bigotry or misinterpretations of Scripture and history.

The passage of the declaration will have such practical results as the elimination of hostile or disparaging references to Jews from some Catholic textbooks, catechisms and breviaries and the imposition on all Catholics of an obligation to combat anti-Semitism actively.

The late Pope John XXIII ordered out of the Good Friday "prayer for intercession for the Jews" language that might offend them. But still there are references to "perfidious Jews" and other phrases in Scripture, liturgy and catechism that reflect the old attitude.

Extreme Example

An extreme example, cited by a priest of the Secretariat for Christian Unity, was a Catholic textbook he had seen last year in which the lesson for the day was on "The Jews: A Deicide People."

The need to eliminate such teachings was demonstrated in a study of Catholic attitudes toward Jews recently completed by the University of California for the Anti-Defamation League of B'nai B'rith. It found anti-Semitic prejudices in a "significant minority" of American Catholics and concluded that religious traditions, including the Crucifixion story, were an important factor.

The early Christian church, regarded by both the ruling Romans and the Jews as a Judaic heresy, suffered persecution from both. But when Christianity became the state religion of the Roman Empire in the fourth century, the Jews became the target.

Pope John Persuaded

The intervening centuries

produced periodic rises and falls in Christian harassment of Jews, ranging from discrimination to persecution.

According to informed sources, the inspiration for a Catholic declaration to wipe out the vestiges of this mournful history came to Pope John in 1960 after a conversation with the historian Jules Isaac, a French Jew.

The Pope had already witnessed anti-Semitic terror while he was the Vatican's Apostolic Delegate in Bulgaria. According to one informed source, he saved thousands of Jewish children there from the gas chambers by issuing false certificates of Christian baptism.

Accordingly, when Pope John heard from Isaac some of the findings of his book "The Teaching of Contempt"—a study of the persistence of anti-Semitic material in religious-instruction texts—the Pontiff instructed Cardinal Bea to form a subcommittee on Catholic-Jewish relations.

Other Pretexts

Cardinal Bea, in presenting the declaration to the council, disputed the contention of some Jewish leaders that a belief in the culpability of the Jews in the death of Christ was the principal cause of anti-Semitism.

He acknowledged that there were numerous examples of this but added his belief that there were "political national or psychological or social or economic" pretexts for anti-Semitism.

Historically, he said, it was the Sanhedrin—the Jewish ruling council of Jerusalem—that delivered Jesus to his Roman executioners. But even these leaders, he continued, did not fully understand the divinity of Christ, who said from the cross: "Father, forgive them, for they know not what they do." Therefore, he said even the Jews of that era cannot be called "God-killers."

Even less, he said, can guilt for this crime be attributed to the whole Jewish people of Jerusalem, to the four and a half million Jews then living outside Palestine or to the intervening generations of Jews.

Cardinal Bea and other speakers—notably three American cardinals: Richard Cushing of Boston, Albert Meyer of Chicago and Joseph Ritter of St. Louis—went beyond the negative act of exonerating the Jews and pleaded the positive reasons for brotherhood and understanding between Christians and Jews.

"Surely," said Cardinal Cushing, "we ought to indicate the fact that we, sons of Abraham according to the spirit, must show a special esteem and particular love for the sons of Abraham according to the flesh, because of this common patrimony [of Old Testament scriptures]. As sons of Adam, they are our brothers; as sons of Abraham, they are the blood brothers of Christ."

Issue of Proselytizing

These cardinals also redefined and clarified a passage in the revised text that had been interpreted by Jewish spokesmen as an unacceptable call for the conversion of Jews to Christianity.

This, the churchmen said, is an expression of the long-term "eschatological" hope of the church for the eventual unity of all mankind, in this world or the next, in the church—a hope that the church, by its fundamental concept of itself as universal, cannot fail to express.

But, it was explained, there is no call to active proselytizing and no presentation of conversion as the price of brotherhood.

Discussing the probable concrete results of the passage of the declaration, the Rev. Thomas Stransky, a young Paulist father from Milwaukee who has been closely connected with its preparation as a member of the secretariat, related it to the whole work of the council:

"It is part of the review of the whole catechetical [teaching] life of the church, resulting from many schemata [council drafts]. It must be put in the context of the general renewal of thought, as expressed in the schema on the church, on religious liberty, on the role of bishops, on the church in the modern world. It is a question of attitude—not just respect and tolerance but a positive understanding of the things that unite us in concern for the human person and soul."

Two years ago, ADL planned and financed a massive research program into anti-Semitism by the University of California Survey Research Center. A phase of that five-year project is a study of the impact of church teachings on Christian attitudes toward Jews. This study is not yet complete. But an interim paper by the program's director, Dr. Charles Y. Glock, provided the first tangible--and startling--statistics of the role played by the deicide charge in the attitudes of present-day Catholics and Protestants toward Jews.

So revealing and significant did we find these statistics, that ADL made the figures on Catholic attitudes available, confidentially, to Catholic prelates and other high churchmen in the United States. From the first we found them deeply interested and concerned. Dr. Joseph Lichten, for years our chief liaison with Catholic leaders and institutions, was able to discuss the report with such men as Cardinal Cushing and Cardinal Bea and with American prelates attached to the Vatican Council secretariat. In July, he went to Rome, armed with these statistics, for consultation with European prelates known to favor a strong schema statement.

When the weakened draft of the schema became known early in September, I was moved to make public some of the California study findings. (See page 2 for N. Y. Times story). Subsequently, these findings were distributed to all the bishops attending the Ecumenical Council by the Dutch Documentation Center, a semi-official information service of the Council.

The Great Impact

The astonishing impact of this study is clear not only from the space given and the constant references to it in the press, but by the use made of it in official Council circles. Liberal forces at the Council have cited our study to strengthen their case for a forthright elimination of the deicide charge. References to it appear in Cardinal Cushing's statement to the Council and in that of Cardinal Bea, who heads the committee in charge of the declaration on the Jews.

When ADL undertook this project two years ago, we hoped the result would, in the years to come, prove valuable to the welfare of the Jewish community of the United States. We had little idea that it would so soon --and while still in progress--play so tremendous a role in world Christian-Jewish relations.

Those who have already contributed toward the \$500,000 fund necessary to complete the project can indeed be gratified by recent events.

Dore Schary

DORE SCHARY
National Chairman

October, 1964



10-27-64

Washington Merry-Go-Round

Post

5

DREW PEARSON

Details are beginning to leak about the maneuvering inside the Kremlin that caused the downfall of Nikita Khrushchev.

It's already known that the coup was engineered by Mikhail Suslov, a brooding, forbidding man who has a deep suspicion of the West. But it wasn't easy to outmaneuver a top politician and party in-fighter like Khrushchev. So Suslov first put on a show of concern for Khrushchev's health and persuaded the Presidium to order Khrushchev to take a rest at his Black Sea villa. It was a friendly order, which Khrushchev apparently accepted without suspicion.

The Presidium had decided earlier to do nothing that might upset the Americans during their election campaign, so Khrushchev must have felt it was safe for him to be away from Moscow. In his absence, however, Suslov began his plot by lining up support, not against Khrushchev, but against his son-in-law, Alexei Adzhubei.

The plot quickly turned to focus on Khrushchev, since obviously it would be impossible to block Adzhubei without tangling with his powerful father-in-law. Suslov canvassed a majority of the Presidium, eventually whipped them all into line against Khrushchev.

In 1957, however, the Presidium had voted 7 to 4 to oust Khrushchev, who then hastily rounded up the Central Committee and persuaded them to overrule the Presidium. This time Suslov made sure he had a majority of the Central Committee before he called Khrushchev back for the show-down.

Next, Suslov called the Central Committee into session and read a long indictment against Khrushchev. Suslov had the powerful support of the Red Army, which has been angry over Khrushchev's military cuts.

Though the majority of the Committee was appointed by Khrushchev, Suslov had already made sure of the outcome. He got the pro-Khrushchev faction to go along by proposing two of them, Brezhnev and Kosygin, as the new leaders.

Once the coup was complete, however, the

Presidium began a quiet purge of those close to Khrushchev. Adzhubei was the first to go.

Justice Arthur Goldberg spent part of the summer on a goodwill tour of India and Malaysia before returning to the tough job of handing down Supreme Court opinions.

He delivered some lectures at the law school of the University of New Delhi, had a stimulating interview with Premier Shastri of India in which Shastri expressed his appreciation for American food, and watched the constructive efforts of the Malaysian Republic to hammer out a new democracy in Southeast Asia.

In Malaysia, Justice Goldberg was particularly impressed by the Peace Corps, which has not only done an efficient job but which has emphasized U.S. aid. The gift without the giver is bare, observed the justice, and when our Peace Corps youngsters work side by side with other youngsters in these countries, it makes the local citizenry realize that we are putting our heart as well as our wealth into their countries.

Perhaps the highlight of Justice Goldberg's tour was an audience with Pope Paul. He was received not as an American official but as a leader of American Jewry.

During his talk with the Pope, Goldberg pointed out that the origin of anti-Semitism was in the Catholic doctrine that the Jews were responsible for the death of Christ.

"We liked the first report brought out by the Committee of Bishops," the justice told the Holy Father. "It was strong when it came out of committee. But then some place along the line it was watered down. Jews in America generally don't feel that the final report goes far enough." (It simply states that the Jews of this age are not guilty of deicide.)

The Pope listened carefully and finally told Goldberg that there were problems within the Church as well as problems of doctrine. He gave the impression, however, of agreeing with the position of American Jews.

FOREIGN SERVICE

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WEDNESDAY, OCTOBER 28, 1964

JORDAN LAND SALES TO
CHRISTIANS OPPOSED

By Religious News Service (10-28-64)

JERUSALEM (RNS) -- Islamic leaders are calling on the Jordanian government to halt sales of property in the Old City of Jerusalem and other Holy Land areas.

It was reported here by a Jordanian cabinet minister that such sales to "foreigners," or "Christian Churches" had been opposed by Islamic institutions.

The sales were described as a "danger to the Arabic and Islamic character of the Holy City."

A bill in the Jordanian parliament, designed to end such sales, has been tabled, at least temporarily, it was reported.

According to observers, the recently announced intention of the Vatican to build a school for deaf children in the Old City set off the protest.

Some Jordanians, described as "Islamic zealots" have been critical of King Hussein's "liberal policy" toward Christians.

Falastin, an Orthodox-owned daily, held that such sales are undesirable even if devoted to humanitarian purposes. Similar transactions in the past had been used, it claimed, as an "imperialist device" which resulted in the internationalization of the Holy City.

Youssuf Hanna, a Protestant writer whose comment appears in the Moslem-owned Addifaa, a daily, cited what he called the Western Christian role in selling Palestine to Zionists.

Now, he said, "Western Christians once more come and buy lands on behalf of the mute, sick and poor, even as the Jews did during the British mandate."

Addifaa stated editorially that "though we may be criticized by Christians and others for (exhibiting) suspiciousness, the government should prohibit land sales to foreigners retroactively to 1948."

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CATHOLIC PAPER FORESEES
FEW CHANGES IN RED POLICY

By Religious News Service (10-28-64)

BUENOS AIRES (RNS) -- Esquiú, the Roman Catholic weekly published here, held that the ouster of Nikita Khrushchev from power in Russia will not result in fundamental changes in the USSR's domestic and foreign policies.

The Catholic newspaper said it was more likely that Russia's new rulers would seek to bolster some of its lost prestige in European satellite nations.

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ROME: Sunny.

Prelates in Rome Weigh Stand on Guilt of Jews

Presentation by Cardinal Bea Seems to Ask for Amendments

By ROBERT C. DOTY

Special to The New York Times

ROME, Sept. 25—The controversial declaration of the Roman Catholic Church attitude toward the Jews, facing challenges from American and other liberal prelates in its present watered-down form, was introduced at the Ecumenical Council today.

Augustin Cardinal Bea, the German Jesuit who heads the Council's Secretariat for Christian Unity, presented his "relation" or introduction to the draft in terms that appeared to observers here to be an invitation to the more than 2,500 church prelates in the Council to amend it.

This was particularly true in his references to the decisive issue—the question of Jewish



Augustin Cardinal Bea

responsibility for the crucifixion of Jesus.

An original draft, prepared under Cardinal Bea's direction, made it clear that the Jewish people as a whole—of Christ's time or today—could not be held responsible for the sacrifice on the cross that was in

Continued on Page 2, Column 2

Vatican Council Weighing Stand On Declaration Concerning Jews

Continued From Page 1

expiation for the sins of all mankind.

The current draft, drastically revised by the Council's Coordinating Commission for reasons that are still obscure, changes this general exoneration of the Jews to one that says merely that today's Jews cannot be blamed for the 2,000-year-old tragedy of Golgotha.

At the same time, the general and central Catholic conviction that all mankind will someday be united in Catholicism is stated in such a way as to lead Jewish spokesmen to reject it as a thinly veiled plea for Jewish conversions.

Cardinal Bea's introduction came after debate on a declaration on religious liberty was cut off prematurely with what some observers interpreted as a sign of full approval by Pope Paul VI, of the historic liberal declaration.

This was the speech by Monsignor Carlo Colombo, titular Bishop of Victoriana, head of the theological faculty of the major Archepiscopal Seminary of Milan, supporting both the pastoral and doctrinal bases for the liberal declaration.

Bishop Colombo was the theological adviser to the present Pope when he was Cardinal Archbishop of Milan and it is public knowledge that he continues to stand close to Pope Paul.

After Bishop Colombo's speech, Leo Cardinal Suenens, Archbishop of Malines-Brussels, the Council moderator for the day, suggested to the prelates a show of hands on the opportuneness of closing debate on the subject, and the motion was carried by a big majority.

Cardinal Suenens explained that presentation of the declaration on the Jews had been moved up from Monday because Cardinal Bea would then be in Greece, heading the delegation that is to return the reputed skull of the Apostle St. Andrew

to Greek Orthodox custody at Patras, where the saint was crucified. The relic was sent to Rome for safekeeping 502 years ago, when all of the Eastern Mediterranean was menaced by Turkish Moslem conquest.

Cardinal Bea stressed at the outset that no other schema, or draft, of the Council had created the public interest that the declaration on the Jews had. Still, he said, the declaration should be approved not for this reason but because the church must follow the example of Christ and the apostles in their love for the Jewish people as custodians of the truths of the Old Testament.

Turning to the decisive issue, he questioned whether even the leaders of the Jerusalem Sanhedrin, the ruling Jewish body, were aware of the divinity of Christ when it approved the crucifixion and therefore whether even that group could be accused of decide.

Certainly Christ's words from the cross, "Father, forgive them for they know not what they do," supported the view that they had not knowingly executed the Son of God, Cardinal Bea said.

He said that the Jews scattered throughout the Roman Empire at that time numbered about 4.5 million—more than the Jewish population of Palestine. Could all these people, he asked, be said to be equally guilty?

Since reference to the lack of guilt of Jews in the past has been cut out of the draft, this question appeared to some observers to be Cardinal Bea's indirect invitation to the bishops to put it back in.

Cardinal Bea anticipated the objections to the draft from bishops from predominantly Moslem Arab countries whose fears that a pro-Jewish statement would antagonize Moslem governments blocked debate on the issue at the 1963 Council session.

Cardinal Bea, on Deicide, Quotes: 'They Know Not What They Do'

By WILLIAM F. GRANEY

ROME—A council, to succeed, must respond to the questions of religious significance raised in its age. One such question, submitted by a circumstance more historical than theological, is this: How is one to account for the still incredible slaughter, some 20 to 25 years ago, of millions of Jews in what was regarded generally as a Christian country?

The answer that Hitler and Nazism were responsible is not completely satisfactory. A long prior history of anti-Semitism in the Christian world prevents acceptance of this explanation solely.

The Second Vatican Council moved into a consideration of anti-Semitism after Augustin Cardinal Bea, president of the unity secretariat, had set forth an explanation of the declaration in its present form.

"The central point is deicide," Cardinal Bea declared. Deicide is the charge that Jews were guilty of the condemnation and death of God. They are accused of being God-killers and Christ-killers.

THE WORD "DEICIDE" was invented by Christians, pointed out Father Thomas Stransky, Paulist priest from Milwaukee assigned to the unity secretariat. The sooner it passes from Christian vocabulary, the better, he said at a U.S. press meeting.

Cardinal Bea, by asking some rhetorical questions the Council must finally decide upon, indicated this charge is a principal cause of anti-Semitism, and it is untenable.

Clearly the Jewish leaders of the time were ignorant of the divinity of Christ, he said, otherwise Christ would have been uttering an empty formula when he prayed, "Father, forgive them for they know not what they do."

St. Paul also in his epistles absolves the Jewish leaders from culpability, the German Scripture expert stated, when he says he knows they acted from ignorance.

It is unjust to hold Jews generally as the ones responsible for the death of Christ, Cardinal Bea declared flatly; this would include those who lived at the time of Christ's death when 4.5 million Jews lived outside Palestine, as well as those who live in the 20th century.

THIS DECLARATION is so important, the German Cardinal asserted, that the Council must risk some wrong interpretations.

Some people will accuse the Council and the Church of entering the Israeli-Arab dispute, he indicated, because of this statement.

But there is no question here of entering a political matter, he insisted, because this is a religious statement.

The first draft of a Council statement, on the Jews appeared toward the end of the second session. At that time it was chapter five of the treatise on ecumenism. American bishops were disappointed that it did not come up for a vote or for discussion on the Council floor.

A reasonable explanation for the delay was that a vote or discussion could possibly inter-

fere with hopes for smooth relations between Arabs and Israelis just before Pope Paul VI was to make his historic pilgrimage to the Holy Land in January of this year.

The original draft brought up the charge of deicide and absolved Jews generally along the lines of Cardinal Bea's speech of last Friday. The Council commission of 30 then met in Rome in February to consider the written suggestions submitted. Their draft, which was not made public, went to the coordinating commission, as do all Council documents.

A THIRD DRAFT was then made and became public when a New York newspaper printed a full English translation. It is now a declaration appended to the tract on ecumenism. Many Jewish organizations in the United States voiced their disappointment that all reference absolving Jews from the charge of deicide was deleted from the third draft, which was not reviewed again by the full 30-member unity commission.

Cardinal Bea's introduction of this draft was a barely veiled plea to the Fathers of the Council to restore this reference and tackle head-on the question of anti-Semitism and its pseudo-theological foundation.

He referred to the wide publicity given to this issue. We must begin by considering public opinion, he said, because it shows the interest of the world in this matter.

But it is far more important, the popular Cardinal declared, that the Church in this issue manifest its fidelity to the example of Christ and the Apostles in their love for the Jews.

His reference here plainly was that Christ was born a Jew, came to preach salvation first of all to them, as did all the Apostles in turn, including the great Apostle to the Gentiles, St. Paul.

"IT IS CLEARLY impossible to drop this matter from the agenda as some have suggested," Cardinal Bea was quoted as saying.

Father Stransky said the text's mention of a "gathering together" of Jews and Christians does not make clear whether the union predicted will take place before or after the end of the world.

Father Francis McCool, S.J., Scripture scholar who is a member of the U.S. press panel, explained the talk about reunion in "Pauline terms."

"St. Paul in his epistle to the Thessalonians," he explained, "says the great sin of the Jews was not in the crucifixion of Christ, but in placing obstacles to the preaching of the good news of redemption."

"St. Paul could not believe that the promise which God made to Abraham and had been repeated by the prophets could fail."

"Somehow or other, in a way St. Paul said he did not know, Jews would have the promise fulfilled by being united with Christ."

"IN HIS EPISTLE to the Ephesians he sees the Jews as those who gave faith to the Gentiles; so he sees and hopes that the Church will be a place where Jew will meet with Gentile and the wall between them will be cut down."

(See page 1 for Cardinal Meyer's suggestions on Council statement on Jews.)



A STATEMENT TO THE JEWISH COMMUNITY

Throughout our history we Jews have been the bearers of a distinctive religious commitment. No matter how great the pressures, no sacrifice has been too great for us to maintain our unique religious character.

A concern with the common destiny of all men is deeply rooted in our spiritual heritage. We, therefore, note with satisfaction the development of increasingly harmonious relationships among the great faiths that have engendered common positions and actions on vital humanitarian issues. The ever increasing contacts between peoples in the modern world has created new dimensions in human relations which Jews have welcomed and in which they have fully participated. Yet today, no less than in the past, the Jew remains steadfast in his historic commitment, determined to preserve his faith and heritage.

The Ecumenical Council currently meeting in Rome is a convocation of the religious leadership of the Catholic church, concerned with the problem of Christian unity and the definition of Catholic religious doctrine. It would, therefore, be improper for the Jewish community which is not a part of Christianity or its Ecumenical movement to offer suggestions concerning religious doctrine to this Council. However, it is our hope, that this Council will further harmonious relationships among the religions of the world to seek solutions to the problems of mankind.

All men of good will are encouraged by the concern of this Council with the fact that certain teachings of the church have been used at times as a source of anti-semitism. It is to be hoped that the final determination of the Council will contribute to the effective elimination of anti-semitism and all sources of bigotry and prejudice and will lead to better understanding amongst all peoples.

American Jewish Committee
American Jewish Congress
B'nai B'rith
Canadian Jewish Congress
Jewish Labor Committee
National Community Relations
Advisory Council
Rabbinical Assembly of America

Rabbinical Council of America
Union of American Hebrew Congregations
Union of Orthodox Jewish Congregations
of America
United Synagogue of America
World Jewish Congress
Central Conference of American Rabbis
Jewish War Veterans of the United States

LUTHERANS CONDEMN ANTI-SEMITISM

There is much speculation in Jewish Community Relations organizations whether the Ecumenical Council, presently in session in Rome, will take a strong position on anti-Semitism. This concern exists because there are still being circulated many propaganda pieces in which Jews are either painted as "Christ killers" or the claim is made that "Jesus was not a Jew." Typical of this kind of material is a four-page brochure issued by the Keep America Committee of Los Angeles, the heading of which is reproduced below.

FACTS

To awaken Patriotic Christian Americans, also Gullible Stooges, who must realize and combat... The anti-Christians offer no explanations or denials, for the TRUTH hurts, their only answers are attempted SMEARS.

JESUS WAS NOT A JEW

Benj. H. Freedman, Historian - Researcher - Scholar. "Common Sense", 2-1-53 and 5-1-59

While attention is focused on the Ecumenical Council in Rome, almost no notice was given in Jewish publications to an important statement on the subject of anti-Semitism, issued by the Lutheran World Federation. That body recently held a Consultation in Denmark and addressed itself to "The Christian Church and the Jewish People."

Dr. Philip A. Johnson of the National Lutheran Council made the findings of the Consultation available to the Joint Advisory Committee of the Synagogue Council of America and the National Community Relations Advisory Council. In his letter accompanying the findings, he wrote:

"The Consultation was an occasion for serious searching of heart on the part of the Lutherans present. The very painful aspects of the history of Christian-Jewish relationships were faced honestly and repentantly. But there was also a searching and reaching out for new and more positive relationships which under God could bring us closer together as human beings, as co-laborers in the cause of righteousness."

Section III of the Consultation Findings is entitled "The Church and Anti-Semitism." The first part is a denunciation of anti-Semitism and reads:

"Anti-Semitism is an estrangement of man from his fellow-men. As such it stems from human prejudice and is a denial of the dignity and equality of men. But anti-Semitism is primarily a denial of the image of God in the Jew; it represents a demonic form of rebellion against the God of Abraham, Isaac and Jacob; and a rejection of Jesus the Jew, directed upon His people. 'Christian' anti-Semitism is spiritual suicide.

"This phenomenon presents a unique question to the Christian Church, especially in light of the long terrible history of Christian culpability for anti-Semitism. No Christian can

exempt himself from involvement in this guilt. As Lutherans, we confess our own peculiar guilt, and we lament with shame the responsibility which our Church and her people bear for this sin. We can only ask God's pardon and that of the Jewish people.

"There is no ultimate defeat of anti-Semitism short of a return to the living God in the power of his grace and through the forgiveness of Jesus Christ our Lord. At the same time, we must pledge ourselves to work in concert with others at practical measures for overcoming manifestations of this evil within and without the Church and for reconciling Christians with Jews."

The second part of the section spells out an action program calling for (1) elimination of anti-Semitic references in Lutheran publications; (2) opposition to manifestations of anti-Semitism; (3) aggressive fight

against discrimination or persecution of Jews; and (4) making common cause with the Jewish people in matters of spiritual and social concern, especially in fostering human rights.

Last year Rev. Carl W. Segerhammar, President of the Southwest Synod of the Lutheran Church in America, attended the World Council's Consultations in Finland. This year two members of Dr. Segerhammar's Ministry attended. We asked Dr. Segerhammar, with whom we have worked in many "causes of righteousness" to comment on the Consultation Findings with permission to quote. His reply is reproduced at left.

We have also worked with Rev. Willis Erickson who attended this year's Consultation and who is mentioned in the last paragraph of the letter. We intend to follow Dr. Segerhammar's suggestion that he and Pastor Erickson appear on panels with our representatives.

PACIFIC
SOUTHWEST
SYNOD



AMERICAN JEW
THE LUTHERAN CHURCH IN AMERICA
1125 South Orange Avenue, Los Angeles 6, California • Telephone EP 4-1111 Area Code 213
August 19, 1964

OFFICE OF THE PRESIDENT
CARL W. SEGERHAMMAR, D.D.

Dear Friends,

I have been asked by Mr. Joseph Doon to comment on the consultation findings which came out of a consultation on the Church and the Jewish People held in April and May of 1964 in Copenhagen, Denmark, and sponsored by the Commission on World Missions of the Lutheran World Federation.

I speak, of course, from the context of a commitment to the Christian faith. That is to say, I am aware of and deeply indebted to the heritage of Christianity in the Old Testament scriptures, the scriptures of our Jewish friends. These scriptures we hold in common to be a revelation of God's will for His people. In common with other Christian people, I also express my conviction that in Jesus Christ, a Jew, God has sent His Messiah to all waiting peoples. In this spirit of commitment, I pray for the understanding of all mankind of this fact and for the ultimate personal commitment of faith to it.

Having said this, or having made this confession, I should like to add that I recognize not all people share the faith in Christ which I possess. This does not give us liberty or license in any way to hold up to ridicule or scorn (whether pious or impious) the convictions and beliefs of other peoples who do not share my viewpoint. Rather, it is incumbent upon all of us to learn to know the faith and practice of fellow worshippers of the one true God and in a spirit of mutual understanding and respect, to grow closer together here and look to eternity hereafter.

May I also say that the spirit of corrupt criticism and thoughtless categorization of the Jewish people as "Christ killers" has never been a part of our Church, and in all of Christendom is pretty much a thing of the past.

I should be happy to meet on a panel on this subject, or to recommend that you invite Pastor Erickson for that purpose.

Cordially yours

Carl W. Segerhammar
Carl W. Segerhammar

Statement by the President of the Pacific Southwest Synod of the Lutheran Church on anti-Semitism and the charge of deicide.

SUMMARY OF DECLARATION II: "ON JEWS AND NON-CHRISTIANS."

The History of this Declaration.

In the 63rd General Congregation of the II Ecumenical Vatican Council (November 8, 1963) there was distributed to the Council Fathers a text covering 42 lines, which was presented as Chapter 4 of the schema on Ecumenism, and having as its title: "The Attitude of Catholics towards non-Christians and Particularly towards the Jews". After a brief mention of other monotheistic religions, the chapter then went on to treat especially of the Jews, who have particular relationships with the Church of Christ. At the same time a communique from the Secretariate for Christian Unity explained that this chapter, which had been drawn up two years earlier by the Secretariate, was exclusively religious in content and was inspired by solely spiritual considerations. Hence, the Secretariate vigorously opposed any attempt to give the document a political interpretation.

The Council began the discussion of the schema on Ecumenism in the 69th General Congregation (November 18, 1963), and on the following day Cardinal Bea, in the 70th General Congregation, read a 4-page report to clarify the significance, the content, and the scope of the Chapter on the Jews in the schema on Ecumenism.

In the general debate on the schema some misgivings were voiced on the chapter on the Jews. Some felt that the chapter was out of place in the treatment of Ecumenism strictly so-called, while others observed that if the Council is to treat of the Jews, then it must likewise speak of the Muslims and of the other non-Christian religions. The Council Fathers from the Arab world were particularly vigorous in affirming the inopportune of a chapter on the Jews in view of the particularly tense circumstances now prevailing.

In the 72nd General Congregation (November 21, 1963) the first three chapters of the schema on Ecumenism were approved by a vote of 1966 to 86. In the 79th and last General Congregation Cardinal Bea gave assurance to the Council Fathers that although the Chapter on the Jews had not been brought up for discussion, there was question only of a temporary postponement, and in the meantime the chapter would be carefully re-worked.

At the beginning of the plenary meeting of the Secretariate for Christian Unity (February 27-March 7, 1964) the proposals on the Chapter on the Jews presented by the Fathers either in the oral discussion in the previous Session or in writing, filled a booklet of 72 pages. As the result of its deliberations the Secretariate reached the following conclusions: 1) the schema on Ecumenism strictly so-called will, as is logical, discuss only the question of unity among Christians; 2) the revised chapter on the Jews will be retained both for internal reasons and for its importance and because of the universal expectation which it has aroused; 3) because of the special bonds uniting the people of the Old Covenant with the Church, the document on the Jews will be an Appendix to the text on Ecumenism, but not a chapter, because, strictly speaking, Ecumenism deals only with relationships between Christians; 4) this same Appendix will touch on the relationships of Christians with non-Christian religions, with special emphasis on Islamism. segue

The Declaration on the Jews and non-Christians.

The new text is composed of approximately 70 lines unaccompanied by notes. The text is two pages long. It is sub-divided into three paragraphs, treating of the common religious patrimony of Christians and Jews, of the universal Fatherhood of God, and of the inadmissibility of any and all discrimination.

A. The Common Religious Patrimony of Christians and Jews.

The Church of Christ recognizes gladly that, according to the divine mystery of salvation, the beginnings of its Faith and of its election are rooted in the Patriarchs and the Prophets. As a new creation of Christ and the people of the New Covenant, the Church can never forget that she is a continuation of that People with which God in His ineffable mercy established the Old Covenant and to which He entrusted the Revelation contained in the books of the Old Testament. Nor does the Church forget that Christ according to the flesh was born of the Hebrew people, as also the Mother of Christ and the Apostles, the foundation and the columns of the Church. The Church also bears in mind the words of the Apostle Paul to the Hebrews "who have the adoption as sons, and the glory and the covenants ..." (Rom.9,4).

Because of this heritage passed on to the Christians by the Jewish people, the Council aims to encourage and to recommend mutual knowledge of one another, which will be deepened through theological research and in fraternal dialogue, and in addition the Council deplores and condemns all injustices ever committed anywhere against human beings, and particularly the hatred and persecutions against the Jews.

It is also to be remembered that the union of the Hebrew people with the Church is part of Christian hope. According to the doctrine of the Apostle Paul (Rom.11,25) the Church awaits in faith and with desire the entrance of this people into the fullness of the People of God restored by Christ.

Consequently, let all take care in catechetical teaching, in preaching and in every-day conversation not to present the Hebrew people as a rejected people, and also take care neither to say or to do anything which may estrange the Jews. In addition, all should be careful not to attribute to the Jews of our time what was committed during the Passion of Christ.

B. God is the Father of all men.

This truth, already taught by the Old Testament, was confirmed in a new light by Christ. We cannot proclaim or invoke God as the Father of all men if we maintain an attitude of hostility in regard to other men created according to the image of God. Whoever expects pardon from God must be disposed to pardon his neighbor, and whoever does not love his brother whom he sees, cannot boast of loving God who is invisible.

In our spirit of love towards our brethren, we wish to consider with great respect the opinions and doctrines which, although they differ from our own in many respects, nevertheless in many elements reflect a ray of that Light which illumines all men. Thus we seek to have an understanding also of the Muslims who adore one God, personal, and the rewarded of the actions of this life, and who with their religious sense are in some degree close to us.

C. Condemnation of any kind of discrimination.

Hence there disappears any foundation for the theory which established between man and man, between people and people, differences in human dignity or in the rights flowing therefrom.

All honest men, and Christians particularly, must refrain from any act of discrimination or of harassment for reasons of race, color, social condition, or religion. Christians are ardently summoned by the Council, as far as lies in their power, to live in peace with all men, to love all men, even those who may one day be their enemies, in order that they may all be sons of our Father in Heaven, who makes His sun to rise on all men without distinction.



Soni intervenuti nel dibattito sulla Dichiarazione concernente gli Ebrei e i non Cristiani, aggiunta allo schema De Oecumenismo, i seguenti Padri:

- 1) Card. Giuseppe Maria Bueno, Arcivescovo di Siviglia (Spagna)
- 2) Mons. Francesco Seper, Arcivescovo di Zagabria (Jugoslavia)
- 3) Ivo Plumey, Vescovo di Garona (Camerun)
- 4) Sergio Mendez, Vescovo di Cuernavaca (Messico)
- 5) Lorenzo Nagae, Vescovo di Urawa (Uganda)
- 6) Edmondo Nowinski, Vescovo di Gdansk (Danzica)
- 7) Hoa Nguyen Van Hien, Vescovo di Dalat (Vietnam)
- 8) Leone Elchinger, Vescovo Coadiutore di Strasburgo (Francia)
- 9) Stefano Leven, Vescovo aus. di S. Antonio (U.S.A.)
- 10) Bernardo Stein, Vescovo aus. di Treviri (Germania)
- 11) Antonio Anoveros, Vescovo di Cadice e Ceuta (Spagna)
- 12) Giovanni Heenan, Arcivescovo di Westminster (Inghilterra)
- 13) Patrizio O'Boyle, Arcivescovo di Washington (U.S.A.)
- 14) Pietro Sfair, Arcivescovo tit. di Nisibi dei Maroniti
- 15) Giuseppe Parecattil, Arcivescovo di Ernakulam (India)
- 16) Lorenzo Shehan, Arcivescovo di Baltimora (U.S.A.)
- 17) Giuseppe Attipetty, Arcivescovo di Verapoly (India)
- 18) Daniele Lamont, Vescovo di Untali (Rodesia meridionale)
- 19) Gerolamo Podestà, Vescovo di Avellaneda (Argentina)

Nel corso degli interventi sono stati espressi i seguenti pareri:

1) - E' necessario che il Concilio, nonostante l'Ecumenismo, si riferisca soltanto ai fratelli separati, si interessi anche agli Ebrei ed ai non Cristiani. Paolo VI, nella Enciclica "Ecclesiam suam" ha appunto invitato i cattolici ad aprire un dialogo con quelli che non aderiscono alla dottrina cristiana: il Concilio, perciò, non può escludere questa Dichiarazione dagli Atti del Concilio. Tuttavia, è degno di rilievo quanto è stato detto ieri dai rappresentanti delle Chiese cattoliche orientali, perchè seppure il nostro documento non è dettato da ragioni politiche, può comunque venire non rettamente interpretato. Sarebbe dunque conveniente che la Dichiarazione figurasse come prima appendice dello schema sull'Ecumenismo e che il testo venisse in parte modificato. Converrebbe altresì far menzione delle altre grandi religioni orientali e terminare con una aperta condanna di ogni discriminazione, o addirittura farne oggetto di una nuova Dichiarazione.

2) Le riserve sull'opportunità della Dichiarazione, avanzate da alcuni Padri durante la seconda fase conciliare, non sembrano fondate: esse infatti non erano suggerite da motivi di ordine teologico, ma dalla preoccupazione di una possibile falsa interpretazione della Dichiarazione stessa. Essa non ha ragion d'essere, perchè il testo si mantiene rigorosamente sul terreno religioso senza offrire spunto alcuno ad interpretazioni d'ordine politico. Lo schema,

THE JEWISH DECREE

In the passage in Romans in which St Paul sets forth the relation between Christians and Jews, he characterizes the bond as a ~~spiritual~~ "mysterion". On the one hand he espouses the eschatological vision that all Israel shall be saved ~~(10:1)~~ (10:1) ^{on the other hand} ~~at the same time~~ he stresses over and again the eternal destiny and continuity of the Chosen People as an intact Jewish people:

"I say then; Hath God cast away his people? God forbid: For I ~~am~~ also an Israelite, of the seed of Abraham, of the tribe of Benjamin. God hath not cast away his people which he foreknew. ~~5~~ (Romans 11:1; 2)

"As touching the election; they are beloved for the fathers' sake. For the gifts of God are without repentance:"

(Romans 11:28)

The tension and ~~mysterion~~ ^{are} ~~is~~ further deepened by Paul's admonition that the cleaving of Israel to its ancient belief and its ~~non-acceptance of~~ ^{non-acceptance of} Jesus as the Messiah ~~was~~ was in fact foreordained by God:

"Have they stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles; ~~and~~ ~~to provoke them to jealousy.~~"

As one meditates further on these passages, ^{and in particular,} on the midrash (parable) regarding the Israel as being the ~~olive~~ olive tree and Christianity grafted onto it (2nd "Boast not against the branches: But if thou boast thou bearest not the root; but the root thee"), one is compelled to conclude with the Apostle Paul that insofar as the encounter between the Church and the people of Israel is concerned;

"O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments; and his ways past finding out!" (Romans 11:33)

This is to say that the theology of Israel in salvation ~~history~~ history is still far from clear and is suspended in ambiguity and irreconciled tendencies. ~~in the mind of St Paul~~ Since the theology

been fully crystallized, set forth
 on this question has not ~~been~~; it is premature to ~~present~~
 a statement in a brief fashion which cannot possibly comprehend
 the complexity of the problem of the special evangelical mission
 of the Church toward the Jews:

It is already evident that a less than comprehensive declaration
 with regard to the conversion of the Jews that will be given worldwide
^{attention}
~~publicly~~ will be ~~misunderstood and~~ sorelyxx misunderstood. It has
 already been widely remarked that the Council has made no specific
 statements with regard to the conversion of the Protestants; the
 Eastern Orthodox; the Muslims and other non-Christians. This has
 led to much misunderstanding and negative reaction on the part
 of the masses of Jewish people, who feel that the Church has
 singled them out as a special object of conversion. On a cultural
 and sociological level, Jews appear to interpret ^{the} ~~this~~ intention
 as having the effect, if carried out, of leading to their total
 disappearance ^{of their religion - which is the foundation of their identity and existence,} ~~as a national or ethnic community.~~ ^{(In an age which}
 has heard with its own ears such blaspheming words as "the final
 solution" of the Jews; one can perhaps understand the unusual
 sensitivity of Jews to any words no matter how well intended which
 suggest their corporeal dissolution: For a declaration which is
 intended au fond to put an end to hatred of the Jews and to ~~to improve~~
 insure in the words of Pope Paul VI "Trusting relations and a
 happy future" between Catholics and Jews, ^{especial} every care should be
 exercised that the opposite result is not achieved - namely;
 greater mistrust and increased suspicion:

But the Church is obliged by the Gospels to carry out
 its mission to bring salvation to all men, including the Jews.
 Then let that ^{the following be our} ~~formula~~ ^{and guide to} ~~precisely be our~~ action:

Let us deal in the chapter on the Jews with that specific
 and most urgent question which affects the welfare of the Jews;
 namely; let us destroy once and for always the basis of anti-
 Jewish attitudes and behavior by condemning decisively the
 misuse of the ^{authentic} ~~deicide~~ teaching and other distortions of our

while the

of "adunatio"

doctrine exploited by bigots and anti-Semites. Then let us ~~proclaim~~ proclaim our mission to the whole of humanity; as the people of God; at the ~~close~~ close of the declaration on the Jews and Other Non-Christians,

"Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit; teaching them to observe all that I have commanded you:::"

(Matthew 28:19-20)

This approach, which parallels the approach of the "Commission on Christian Witness, Proselytism, and Religious Liberty" of the World Council of Churches adopted in August 1960, would enable the Church to be true to herself; would be consistent with the spirit of religious liberty; and above all would implement the original purpose of this declaration - the ~~advancement~~ advancement of mutual esteem and reciprocal reverence between the Church and the Synagogue; and between the living peoples of the ancient and new covenants;

REPORT FROM VATICAN COUNCIL II: THE JEWS

by Rabbi Marc H. Tanenbaum

(Rabbi Tanenbaum is the National Director of the Interreligious Affairs Department of the American Jewish Committee. Regarded as an authority on Christian-Jewish relations, he has worked closely with Cardinal Bea's Secretariat to advance Catholic-Vatican Jewish understanding. He is the only rabbi at the/Council.)

VATICAN CITY, ROME

It is one of the ironies of history-and perhaps ~~ex~~ it is ^{profoundly} symbolic of a turning point in Christian-Jewish relations - that the Jewish declaration has been introduced and debated by Vatican Council II during Simchath Torah, the Jewish festival of "rejoicing with the Torah" which ^{climaxes} ~~culminates~~ the celebration of Sukkoth, the Biblical festival of Tabernacles.

From a historical perspective the irony is sharpened by the awareness that in this Vatican City, in which some 2,300 Bishops of the Catholic Church are considering this week a declaration that will ^{hopefully} repudiate ~~decisively~~ the deicide charge and thereby ~~to~~ help put an end to anti-Semitism, about 600 years ago Jews and their Torah, the sacred scrolls of Mosaic Law, were subjected to humiliating indignities.

During the Middle Ages, the leaders of the Universita degli Ebrei (the Jewish community) of Rome left their cramped ghetto quarters and journeyed each year to the Vatican to pay compulsory homage to the Pope by the presentation of a Scroll of the Torah, which the Pontiff would return contemptuously over his left shoulder with a derogatory remark. Thus, for example, Pope Boniface VIII (1294-1303) said to Roman Jewish leaders that he acknowledged their reverence for the Law but condemned their "misrepresentation" of it. That "dialogue" is regarded by Jewish historians as "typical" of Vatican relations with the Jews in the 14th and 15th centuries.

REMARKS TO PARAGRAPH 32 - 34 OF THE ECUMENICAL SCHEMA
BY Z. WERBLOVSKY

1. The new version is by much superior in its theological and stylistic maturity to the previous one.

2. Although the version proposed previously showed much good intention and even a certain "enthusiasm" for the subject on the part of its authors, it was (as I had remarked already) imperfect from every point of view. The present version represents a conciliar document "par excellence". One should not expect a conciliar document that has a general theological meaning to refer expressly to topical subjects. This fact has to be stressed in view of the tendency of Jewish spokesmen to evaluate the schema in the light of declarations regarding concrete cases of Christian anti-Semitism etc. Naturally one should not lose sight of the fact that two Jewish central topics mentioned in the previous version have now been omitted: The mention of the holocaust and the express dealing with the problem of deicide.

However, in spite of this, it seems to me that as an ecclesiastic document, the new version is preferable.

3. There is no need to stress that "adunatio" is not identical with conversion to Christianity, the first having a special theological meaning of unification. The paragraph "memoria in super" even contains, to my mind, a far-reaching theological innovation, as it considers the Jewish people's joining the Church not only as a numerical phenomenon. The Church is incomplete in its nature as long as Israel is not part of it. However, there could be objections to my interpretation of this paragraph.

4. As usual the text contains quotations and echoes of earlier ecclesiastic documents. Paragraph 34 is a repetition, in subject matter as well as in style, of Pope's Johannes XXIII encyclic "Pacem in Terris".