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# Work in progress

THE AMERICAN JEWISH COMMITTEE • INSTITUTE OF HUMAN RELATIONS, 165 EAST 56 ST. NEW YORK, 22 N.Y.

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## 1. The Executive Board and Jewish Centralism

The major subject discussed at the recent Executive Board meeting in New York (Jan. 21-22) was Current Trends Affecting AJC's Communal Role and Relationships. The focus was on the trend toward centralized control of Jewish communal life, locally, nationally and internationally, and how AJC should react to and prepare to influence this trend.

Previously, in December, the problem of Centralism trends in Jewish communal life was adopted as a major program priority. This decision was taken in response to the increasing pressures being made in the communities to bring AJC into centralized national groups. The most recent of such efforts was manifested at the annual General Assembly of the Council of Jewish Federations and Welfare Funds in Detroit in Nov., where AJC came under heavy criticism for its refusal to join the Large City Budgeting Conference and to rejoin the NCRAC.

It was decided that the primary emphasis of the AJC program would be in the communities, and Harold Murray was designated as chairman of a special staff committee to develop and coordinate a sustained program. This was communicated in memoranda from the CAD to the area directors, who were instructed to pay most attention to internal education within the Jewish community so that the leaders of both the chapters and the over-all Jewish community might be familiarized with AJC's views and approaches. A list of materials was appended to Mr. Murray's memo of 1/9/61, for background reading, some of which were subsequently sent out to the field, and one of which (Questions and Answers concerning Centralized Control of Jewish Affairs, to be prepared by S. A. Fineberg) is in progress.

For immediate use in connection with the Executive Board review, a background memorandum was sent out summarizing the communal problems and questions to be discussed. At the Saturday afternoon session these questions were reported on by representatives of chapters throughout the country, following an address by Caroline K. Simon on AJC's goals in Jewish communal life. Another address on the subject was delivered on Sunday morning by

NOTE: This report covers the period Nov. 24, 1960 through Jan. 31, 1961. For the latest full report of developments in the chapters see the Report of the Community Affairs Department, Oct. 1-Dec. 1, 1960.

Dr. Slawson, in which he presented facts and trends in the Jewish community. The subject, in its local, national and international aspects, was then discussed by concurrent discussion groups, which were summarized by Philip E. Hoffman.

The general discussion that followed was focussed on a draft "Suggested Statement of Views on Jewish Communal Organization", prepared by a subcommittee of the National Advisory Council headed by Judge Sidney Goldmann (staff responsibility: Manheim Shapiro). In the words of Judge Goldmann its "principal recommendation was that the AJC pursue a more vigorous program to inform American Jewry of the dangers of centralism" and the statement "is a first step in that program." (See also p. 19, item #3.)

The draft statement was approved in principle and referred back to Judge Goldmann's subcommittee for redrafting, to be submitted to the Administrative Board and then to the chapters for discussion and study. It is then to come before the Annual Meeting.

(A report on the Executive Board meeting is being prepared separately.)

## II. Relationship of American Jews to Israel

This was the other subject discussed at the Executive Board, on Saturday evening. It took as its focus the Ben Gurion speech at the 25th World Zionist Congress in Jerusalem, in which the Prime Minister had quoted (with apparent approval) the Talmudic saying that "Whoever dwells outside the land of Israel is considered to have no God," and made certain references to Judaism in the democracies outside of Israel suffering "A kiss of death" through assimilation. (We protested these statements in a release on Dec. 29.)

As stated in our background memorandum on this subject for the Executive Board meeting, the Prime Minister's words were "not an isolated event, but rather the latest in a series of actions which indicate that the Government of Israel often seeks to speak for the Jews of the world, to create an image of Israel as the shield and protection of Jews everywhere, and to establish the 'homeland' concept in the minds of Jews and non-Jews alike."

Following a broad review of the subject in a Presidential address there was a general discussion of a draft statement on the Relationship of American Jews to Israel, as previously drafted by the Committee on Israel and revised by a special subcommittee appointed by the President, of which Ralph Friedman was chairman (staff responsibility: Simon Segal). There was a consensus that no

public statement should be issued. Instead our views are to be incorporated in a letter to Ben Gurion (now in preparation). In addition, the Committee on Israel and the Administrative Board will jointly decide whether a new statement of views on the subject is to be prepared, for the next Annual Meeting.

The Ben Gurion incident of December 25 and other instances of objectionable statements by Israeli leaders were also the subject of considerable correspondence between Jacob Blaustein and Prime Minister Ben Gurion.

### III. UN Subcommission's Inquiry into Anti-Semitism

One of the principal subjects on the agenda of the UN Subcommission on Prevention of Discrimination and Protection of Minorities which met Jan. 10 - Feb. 2, was the follow-up of the March 1960 resolution of the Human Rights Commission directing that an inquiry be made into manifestations of anti-Semitism and other forms of racial and religious intolerance (in response to the swastika episodes early in 1960).

The CCJO and other agencies accredited to the Economic and Social Council had been asked to submit documents containing their views as to theories and motivations, summaries of public reaction and recommendations as to measures to be taken to prevent a recurrence of such manifestations. The CCJO submitted such a document, as did the other agencies as well as the governments themselves, and these were compiled by the UN agency and made available to the representatives. In addition, AJC's own statement, entitled, "As the UN Probes Prejudice," was made available to the US Mission to the United Nations.

Alexander E. Salzman, vice-chairman of the CCJO, made the formal presentation for CCJO. He urged that the UN body make a study of the anti-Semitic groups throughout the world, in order to find out why people join such groups, what holds them together, and why and how certain elements within the general population are vulnerable to their influences. Such a study, we felt, would provide new insights concerning the correlation between group prejudice and hostile attitudes toward democratic institutions and between anti-Semitic attitudes and hostility towards other racial, religious and ethnic groups.

In the course of the proceedings, the delegates from the countries divided into two factions -- those which favored continuing and extending this inquiry and those that wished to drop it. The result was a compromise. The Subcommission's resolution, after paying due regard to the seriousness of anti-Semitism and other forms of group hatred and their potential dangers to human

rights, etc., "decided to take up this item at a later session, should circumstances render it necessary," recommended that UNESCO encourage further educational efforts along these lines and requested that the General Assembly express itself to the same general effect.

In the opinion of Sidney Liskofsky, who followed the debates closely, and who had an opportunity to make certain suggestions as to this resolution, it is too early to evaluate the significance of the Subcommission's handling of this problem. It had both positive and negative aspects. The ultimate significance of this session will depend on how the avenues for follow-up are developed. (The Human Rights Commission\* is scheduled to take up the Subcommission's report on Feb. 20)

#### IV. Ecumenical Council

Both in Paris and New York we have continued to explore with Catholic clergy and laity including important figures at the Vatican, as well as with Jewish scholars, rabbis and lay leaders, the possibility that the forthcoming Ecumenical Council could serve as the occasion for the Vatican's taking some affirmative action, on its own initiative, to improve Catholic-Jewish relations, especially by encouraging the revision of certain Catholic teachings about Jews. Our views were formally presented to the Pope by Herbert B. Ehrmann in a memorandum of December 13, 1960 in which we:

(1) called attention to the revisions in certain Catholic prayers already made, which were universally welcomed by Jews, especially since these were done on the Pope's own initiative;

(2) urged similar reforms in liturgy and teaching, likewise without any appearance of pressures by outside groups;

(3) offered to be of help in suggesting the names of Jewish scholars and theologians if the Church desired such assistance, and in furnishing examples from religious texts that constituted obstacles to Catholic-Jewish relations;

(4) expressed the hope that the Vatican would support the studies already undertaken and encourage similar efforts, using the Ecumenical Council as an opportunity for taking such action; and

(5) suggested that the procedures outlined above would be preferable to alternate courses of action, such as receiving the

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\* The other major subject taken up at this session of the sub-commission was Discrimination in Political and Social Rights. We turned over to the Rapporteur examples of the uses of anti-Semitism for ulterior political ends, to be included in his report on this subject.

formal approach of a special over-all Jewish organization created expressly for this purpose. (Our view is that Jewish approaches should be informal.)

We have in the meantime been working on a memorandum, for forwarding to the Vatican, spelling out our concern with Catholic texts, and offering illustrations of Catholic opinion and work on this problem. We also expect to be able to cite chapter and verse of the kinds of things requiring revision.

#### V. Arab Boycott

The Administrative Board on December 6 assigned major priority to a program to counteract the Arab boycott of American business firms doing business with Israel and Arab discrimination against American Jews. In preparation for this meeting, a background paper was sent out outlining the nature of the problem. The Board also authorized the establishment of a special committee to oversee this activity. In the meantime, the Legal Division has completed a first draft of a comprehensive paper on this subject that reviews the historic and legal precedents and outlines a program. This will be subjected to further analysis by both staff and lay committees.

#### VI. The Eichmann Case

Further discussions have been held both within staff and by the Mass Media Education Committee and the Domestic Affairs Committee with regard to the public relations repercussions of the forthcoming Eichmann trial. The DAC on January 18 heard a staff report on this subject which stressed in particular the failure of Christianity and Christian groups to properly understand and evaluate the significance and full moral implications of the Nazi crimes. The DAC approved a staff recommendation that this should be one of our prime emphases. In addition, it suggested that we do what we can to urge radio and TV people and editorial writers and columnists to minimize the details of Nazi brutality and stress the moral implications. A specific program to do these things is now being formulated. (See also under "Radio-TV".)

In the meantime, talks to the chapters on the foreign and domestic aspects of the case have been given by Simon Segal and S. A. Fineberg; and a meeting has been scheduled for Feb. 2 between national staff and Israeli public relations officials to discuss possibilities for AJC cooperation in this matter.

#### VII. German Re-education

On January 14 a conference of German educators was held in Frankfort under the chairmanship of Dr. Max Horkheimer, AJC's

consultant on German affairs. Present were the six educators who had visited this country during November and 18 others from various parts of Germany. The major topic of the conference was the report of the six on their findings in the U.S. and their recommendations for adapting the things they learned here for use in Germany. Their major recommendation was that there be organized more frequent and regular visits to the U.S. of German school administrators, young teachers, and educational leaders. The conference concluded with an agreement that the participants keep in contact with each other on problems concerning education for citizenship and meet from time to time to agree on the visitors to be sent to the U.S. and on the nature of the subjects to be studied. Our observers found the sessions impressive and significant, with positive repercussions in Germany.

A German-American Conference, arranged by the American Council for Germany and the Atlantic Bridge of Germany (the two organizations which arranged the Bad Godesberg Conference in October 1959) is scheduled to be held in Washington, February 16-19. It will be attended by leading German and American statesmen, industrialists, political leaders and other prominent persons. Among those invited to attend is Irving M. Engel who attended the Bad Godesberg Conference where he had brought up the problem of German re-education for democracy. There will be three panels at the conference -- political, economic and education. We are considering the kinds of concrete proposals that could be raised at this conference dealing with the German problems with which we are especially concerned.

#### VIII. Community Service in Europe

A colloquium on the subject of "The Community and the Indifferent Jew" was held in Strasbourg, December 11 under the sponsorship of the Community Service, the Jewish cultural operation sponsored by the AJC, Alliance Israelite Universelle and the Anglo-Jewish Association. It was attended by spiritual and lay leaders from France, Switzerland and Luxembourg, including representatives from Orthodox, Reform and Liberal communities. It was concerned with the problems of attracting the Jew to the synagogue and of making the synagogue service more meaningful for worshippers. A variety of practical suggestions were made, including the printing of prayer books, containing both transliteration and translation of the services, distribution of a clear plan of the structure of the religious offices and a brief explanation of the various prayers, encouraging greater participation by employing old, simple and traditional prayer tunes, introducing of liturgy courses in Talmud Torahs and day schools, and the like. Community Service will take steps to further some of the suggestions and ideas advanced at this meeting.

In addition to this meeting, Community Service has also carried out other special activities, including preparation of a special issue of the magazine, Community on the "Jewish Year" dealing with festivals, commemorations, etc, production and distribution of English language tapes containing material previously made available in French on Jewish cultural themes, an exposition on the "History of the Jewish Letter" at the University of Paris, and the printing of a pamphlet "Brief History of Jewish Literature" by Edmond Fleg (further details are contained in the memorandum from the Paris office 12/29/60).

#### IX. Soviet Union

The Paris office reports a number of conversations with prominent French political leaders who have been in close touch with the Jewish situation in the Soviet Union through discussions on this subject with Soviet diplomatic officials in Europe and through recent trips to the Soviet Union. One of these officials, about to leave on his second trip to the Soviet Union, stated that he would take up with the Soviet Minister of Culture a number of what he considered minimum demands with reference to Soviet policy toward Jews. These included principally that the Soviet government should permit a Yiddish newspaper and permanent theater, and should put an end to the kind of violent anti-Semitic propaganda recently appearing in the leading satirical review, Krokodil. Our Paris office found this approach a sensible one but also urged that the official push a little more actively for schools in which Hebrew might be taught.

Subsequently, it was reported that the Minister of Culture turned down the request for a Yiddish newspaper.

#### X. Cuban Refugees

Seymour Samet has sought the views of the national office with regard to the Cuban refugee problem in Miami. Our advice was that there is no basis for an AJC active role in this situation inasmuch as the exodus of Jews from Cuba is not the result of any anti-Semitic manifestation but of economic and social policies which have hit middle-class merchants with particular severity. We are, however, keeping in close touch with this situation and with the activities of welfare agencies active in Miami.

#### XI. North Africa

On January 21 we publicly charged that the police of Casablanca and other Moroccan cities were carrying on a campaign of brutality "ranging from wholesale arrests to torture" against

Moroccan Jews. We cited chapter and verse in our release, and urged that the UN should launch an immediate investigation of these acts if they continued.

## XII. Latin America

1. Abraham Monk in Brazil has completed arrangements with Civilizacao Brasiliero, the largest publishing house in Brazil, to publish Lord Russell's The Scourge of the Swastika in Portuguese. This will be the first book on the subject of the Nazi crimes to be published in that country.

2. Comentario, in Portuguese, is now in its second year of publication. The launching of this magazine was cited by the Jewish Radio Program of Rio de Janeiro as the main cultural event of 1960.

3. Pamphlets now being made ready for publication include an abridged edition of Kertzer's What Is A Jew? and a review of all books of Jewish interest published in Portuguese since 1948.

4. Monk reports that the newly appointed Secretary of Education of the area that includes Rio de Janeiro and its environs, is interested in developing a systematic program of intergroup relations in the elementary schools within his jurisdiction, and he has asked our New York office for suitable materials. This will be the first such program in the history of Brazil.

5. Maximo Yagupsky, after visiting Brazil and reviewing our new program there, reports enthusiastically about it. He says AJC has made a real impact on the Jewish community and on intellectual life in general -- through the magazine Comentario, Monk's lecture activities, and the Brazilian Instituto's booklets, bulletins and Informativo. He lists the following plans for the immediate future:

- a. Increased activity with youth groups.
- b. New publications in Portuguese on Jewish topics and human rights.
- c. Radio scripts on the Eichmann case.
- d. A survey of the Brazilian Jewish community. (Manheim Shapiro was asked for, and provided a guide for such a survey.)
- e. Visits to other communities in Brazil. Yagupsky lists the need for a program in Sao Paulo as urgent.

### XIII. Foreign Affairs Committee Meeting in Chicago

81 members from 14 communities attended this meeting on Dec. 11. It was considered highly successful and productive. There was good participation in the meeting and a strong sense of identification with the committee. A number of concrete suggestions were advanced for Chapter and Unit participation in foreign affairs. These have been distributed to the chapters.

### XIV. Civil Rights

1. AJC is opposed to Gov. Rockefeller's recommendation for the payment of tuition subsidies to all New York college students, including those attending sectarian institutions. The New York Chapter stated its view in a letter to the Board of Regents, following a review by the Domestic Affairs Committee on Jan. 18. The Governor's action, in our view, has national significance, and we have undertaken a national program in which naturally the chapters in New York State are pivotal, in opposition to the proposed legislation. We believe it is in violation of the provision of the New York State Constitution prohibiting the granting, directly or indirectly, of state funds to sectarian institutions. The Legal Division is coordinating this program.

2. The brief in the Torcaso case (WP 11/25/60, p. 6) was written jointly with ADL and filed with the Supreme Court on Jan. 20. Our principal argument is that the Maryland constitutional requirements of a declaration of the belief in the existence of God is a religious test for public office and violates the 1st and 14th Amendments of the Federal Constitution. The Unitarian Fellowship for Social Justice joined with us in this brief.

3. The New York Chapter has entered the case of Trowbridge Farms v. SCAD. This case, now before the Appelate Division, third department, involves the appeal of the Supreme Court decision which had ruled that the term "catering to a Christian clientele" is not discriminatory but descriptive. SCAD had held that this represents discriminatory advertising. A legal advisory subcommittee of the New York Chapter had recommended that the chapter enter an amicus brief, and one of the lawyers on the subcommittee is drafting the brief.

4. The Legal Division has begun preparation of a round-up of civil rights developments in the state legislatures, 46 of which are now in session.

### XV. Desegregation

At a meeting on January 25, the Staff Committee on the South reviewed the activities of area directors and chapter leaders

who are meeting regularly with community relations professionals, Negro spokesmen and civic leaders in a continuing attempt to promote desegregation of schools and other facilities in such places as Dallas, Houston, Miami and Atlanta, with a minimum of community conflict. In Miami, where there is token integration in some schools, we are cooperating in community efforts to push for further desegregation. We are also urging the creation of a Dade County Commission on Human Relations to replace the now defunct Florida Commission on Race Relations which the new Governor failed to reconstitute. In Nashville, AJC helped to bring together civic leaders with heads of national store chains. These meetings led to an agreement to desegregate the stores.

In this connection the NBC-TV hour-long documentary "Sit-In" (Dec. 20) has been universally acclaimed. (In the preparation of this documentary we had made suggestions for people in Nashville to be interviewed.) Both AJC and the Mass Media Committee of the Consultative Council on Desegregation, of which Harry Fleischman is chairman, have recommended that a special showing of this program be arranged for business and community leaders in other Southern communities. Other mass media activity consisted of our consultation with popular magazines on proposed articles. One is "The Solution Seekers," in March Esquire, featuring an interview with Morris B. Abram of Atlanta; and the other a series of interviews with white parents in Southern communities, by Lillian Smith, to appear in Pedbook.

The Staff Committee on the South concluded that: (1) the question of the sit-ins and economic boycotts will be a matter of continuing concern to us; and (2) that pupil assignment laws and their operations would probably be a new focal point of conflict and merited our attention.

Dr. Fineberg has continued his trips to Alabama communities. His Fourth Report on The Situation in Alabama was released on Dec. 23. (See WP 11/25/60, p. 9). In it he recommended that the Montgomery and Birmingham Units add executive secretaries who would receive training in the New York office, and whose job would be to assist the communities to carry on community relations programs. He also recommended a Seminar on Community Problems in Alabama in March (erroneously stated as January in WP 11/25/60, p. 9).

In the public schools of the North, a significant development was the Federal District Court decision on the Lincoln School in New Rochelle. Prior to this decision, the Westchester Division carried on efforts to bring about mediation between the disputants. Following the decision, the Division executive committee decided to urge the New Rochelle Board of Education to "assume leadership" in its implementation. In New York City, our

Chapter, jointly with the Urban League of Greater New York, published a fact sheet for parents, both white and colored, describing the Board of Education's open enrollment program.

#### XVI. Anti-Semitism

1. The study by the New York School of Social Work (see previous issues of Work in Progress) has been completed and the first draft of the full report is in our hands. We have met with the study staff and discussed a number of problems requiring more intensive analysis. The Advisory Committee of this study is scheduled to meet on Feb. 21. The comments of the members of this committee as well as our staff's comments will be incorporated in a final draft, which will include the findings and conclusions of the study. In the meantime, a "Preliminary and Tentative Digest" of the first draft has been prepared by Ann Wolfe.

2. George Lincoln Rockwell has been back in the news with his campaign of picketing the new film "Exodus". He uses the picketing as a gambit to obtain notoriety, generally notifying the police in advance of his coming (such as in Boston). Counter-demonstrations have resulted. Messrs. Kellman and Lukas have been dealing with the problem, consulting with area directors, CRC professionals, municipal authorities, etc. We are now reviewing our "quarantine" policy, and a special committee consisting of Judge Rifkind, Judge Halpern and Frederick Greenman, are studying the legal aspects.

#### XVII. Interreligious Affairs

1. The next 4 C's Conference will be held at Columbia on March 16-17. We have met with the editors of Christian Century, and Commonweal and arrived at a tentative agenda. This will consist of one session in which each of the three groups will submit a paper in which it will raise whatever problems it wishes to have discussed. These papers will be circulated in advance. Among the topics we would like to see discussed are Eichmann and Secularism. The fourth session will be devoted to a discussion of the responsibilities of religious journalism, to be led by Dean Barrett of the School of Journalism.

2. The findings of the Yale study will be disseminated to a vast general public in an article "The Roots of Bias," to be published in Look magazine for March 14, 1960, written by James A. Pike, the Episcopal Bishop of California. Our staff was instrumental in securing the placement of this article in Look, and we were also consulted by both the author and the editor in the preparation of the article. Its basic message is that while religious groups stand squarely against bias and discrimination, they may inadvertently encourage or stimulate prejudice by what they teach -- through the bad images portrayed in their texts and

other literature -- and by what they are -- through the segregationist policies practiced by some denominations.

### XVIII. Studies in Discrimination

1. With the methodology of studying bias in business corporations now established, Professor Lewis Ward, director of the Harvard project, is visiting approximately 30 university campuses for the purpose of making arrangements to set up studies of corporation recruitment practices on these campuses.

2. We have been exploring with the Dean of the Graduate School of Industrial Education at Carnegie Institute of Technology the possibility of a study on the factors that influence achievement and success in business in the first 5 to 10 years after graduation. This would include the factor of religion, among others.

3. A series of 6 study pamphlets are planned, each devoted to different aspects of the general problem of the impact of bias on the utilization of management manpower. The series will be called the Falk Studies of Ethnic Factors in Manpower Utilization in Industry. At this time, 3 are in preparation, as follows:

(a) a "conceptual analysis" of the relationship between the business and social elite and their restrictive characteristics, by Professor Digby Baltzell of the University of Pennsylvania. This will be based on Baltzell's own published study of the Philadelphia Elite.

(b) A report on the Cornell study of occupational values and choices in business careers of Protestant, Catholic and Jewish students, by Professor Rose K. Goldsen of Cornell.

(c) An analysis of the trends of industrial concentration in the United States and its relationship to occupational bias and business career selection of Jews, by Moses Rischin.

4. We have also been discussing with Fortune magazine the possibility for an article on the subject of discrimination in business and industry.

5. A draft of a pamphlet on "Discrimination in the Executive Suite and Social Clubs" has been completed, for distribution to non-Jews in the top echelons in business and industry. The purpose is to acquaint them with our thinking on this problem. As a preliminary to this undertaking, we have prepared a "prospectus" of this pamphlet, for mailing to a carefully selected group of business leaders. This will serve as a test of the approach we intend to take with the larger audience of business leaders.

6. Studies of Jews in the banking field have been conducted by the Philadelphia and New York Chapters. Most of the

work has been completed, though some interviewing remains to be done in New York. The main problem now facing these chapters concerns the framing interpretation and use of the reports. Conversations with Reserve Bank officials on this matter are contemplated. In Philadelphia this study was accompanied by another one, dealing with the attitude of Jewish students toward employment in certain fields including banking. (See CAD Report Oct. 1-Nov. 30, 1960, p. 6)

## XIX. Intergroup Relations

1. The first of the 5 seminars sponsored by the National Social Welfare Assembly was held on Jan. 16. The main speaker was Dr. Whitney Young, Dean of the Atlanta School of Social Work. (See WP 11/25/60, p. 9-10.) \* Dr. Young made the point that a concern with intergroup relations is inherent in the body of social work and that a social worker, dealing with the prejudiced person, has a responsibility to deal with his prejudices. Samuel Fishzohn served as rapporteur. The NSWA has requested Ann Wolfe to prepare a pamphlet for social workers on how intergroup relations can be incorporated in the practice of social work.

The second session, for which we are preparing background material for the speakers, will deal with "Group Work As An Instrument of Social Change."

2. A "Laboratory in Community Relations and Group Dynamics For The Rabbinate And Rabbinical Students" is scheduled to be held on Sunday, March 19 in Glendale, O. Hebrew Union College is the sponsor of this laboratory, the announced purpose of which is "to increase the community relations effectiveness of those now in the rabbinate and students of Hebrew Union College and to provide understanding of human relations principles and techniques of working with large and small groups."

There will be a student body of 30 of whom 18 will be practicing rabbis and 12 students of HUC-JIR. The staff consists of Max Birnbaum, Morris N. Kertzer and Rabbi Robert Katz of Hebrew Union College. There is also a sponsoring committee of prominent rabbis. Bethel principles and techniques will be employed. We have collaborated in the development of this laboratory. We have also written to the area directors requesting them to suggest suitable students for this course, especially from the smaller communities. (Copies of the announcement may be obtained from Max Birnbaum's office.)

3. AJC's interest in training for intergroup relations has been manifested in other ways as well. For example, we have held discussions with the New York School Work on the possibility of jointly developing an intergroup relations seminar for practitioners.

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\* Dr. Young has just been appointed the new director of the National Urban League.

in the field of community relations and social work. The initial proposal was that jointly we would sponsor a 6-month evaluation of these two fields in order to determine what the needs and the gaps are, and what materials are available for training.

4. In the meantime, we have tried to interest foundations in subsidizing this type of program. Following recent discussions with foundations, we have some reason to doubt whether a cooperative proposal with the New York School of Social Work is the soundest approach. It has instead been suggested that we should try to insinuate our concepts into all fields. This would mean bringing practitioners from the fields of education, ministry, social work, etc. to our Institute for special sessions, with a curriculum adapted for each group and with our staff serving as the principal instructors.

5. An evaluation of our four leadership training institutes was undertaken by Max Birnbaum for the National-Local Relations Committee. Questionnaires were sent to all the participants and 73 of the 115 replied. The overwhelming impression conveyed by the responses was approval of the institutes and a willingness of the members to recommend this to others. Accordingly, the National-Local Relations Committee approved staff recommendation that a sum of money be set aside for continuing these institutes and for the hiring of staff for this purpose.

6. A program on civil rights and intergroup relations on the national scene, concentrating on the opportunities presented by the new Administration in Washington, was presented by Roy Millenson and reviewed by a special staff committee. The point of departure was the Democratic platform on matters within AJC's areas of concern. (See memorandum from E. J. Lukas 12/19/60.)

One of the matters decided on was that AJC should recommend that an Intergroup Relations Service be set up within the proposed Department of Urban Affairs. (This was written up formally and is available.) Another decision was that efforts should be made to encourage appointment of AJC people to citizen's advisory committees of government agencies.

7. A number of national staff members attended the second annual AJCRW mid-year conference at Arden House, January 8-10. Three major subjects were on the agenda:

(a) "The Jewish Component in Jewish Community Relations. Rabbi J. Kaufman of UAHC read a paper and Manheim Shapiro was one of the two panel members. (Mr. Shapiro later discussed with Mr. Kaufman the need for an educational program on Jewish attitudes in Reform temples.)

(b) The Rockwell case -- a case study of actions and reactions. (Isaac Franck made the presentation and Dr. S. A. Fineberg was one of the discussants.)

(c) An analysis of the new Congress and the new Administration. (Presentation by Arnold Aronson of NCRAC.)

8. AJC Youth Division is on the planning committee for the combined associate group meeting on intergroup relations of the 1961 Annual Forum of the National Conference of Social Welfare. The representatives on this planning committee have agreed that this committee would sponsor two associate group sessions at the NCSW Annual Forum. The first of these, scheduled for May 16, would be on the subject "The Stake of Social Welfare in an Open Society" to be chaired by Samuel Fishzohn. The second on "Techniques in Involving Intergroup Conflict in Housing, Education, Employment, Recreation and Health" would be chaired by Israel Moss of ADL.

9. An article "Helping Y-Teens Grow in Friendship" by Ann G. Wolfe appears in the Spring issue of the Bookshelf, a YWCA bulletin for teenage program leaders.

10. NAIRO, at its last annual meeting, set up a committee on Professional Grievances and Procedures which is going to attempt to establish a procedure to hear grievances of professionals against their agencies.

## XX. Labor Education

Harry Fleischman addressed the meeting of the department heads of the United Steel Workers Union on labor's responsibility in civil rights (Jan. 31). He was also scheduled to address the AFL-CIO Educational Directors Conference in Washington, Feb. 2-3 and to serve as a consultant at a workshop on desegregation in labor, industry and government of the Negro-American Labor Council scheduled for Feb. 17-18.

Mr. Fleischman has been cooperating with the American Trade Union Council for Labor Israel (Histadruth) in planning a program of education directed to the attitudes of American Negroes toward Israel and Israel relations with the African nations. He has discussed with them ways of securing a more favorable image of Israel through articles and editorials in the Negro press, exchange visits, etc.

## XXI. Jewish Communal Affairs

1. With reference to the proposed program of discussions with young Jewish parents (see WP 11/25/60, p. 13), the JCAD held another in the series of meetings, this one with a group of parents in Westchester who have demonstrated a desire to develop programs to help them in the problems they face as parents in raising their children both as Americans and as Jews.

2. The JCAD discussed with the head of the National Council of Jewish Women the possibility of developing a Jewish Communal Affairs program for the Council membership, one in which we would collaborate. This will require further follow-up.

3. In March, the director of the JCAD is scheduled to address the first session of an orientation course on the Jewish experience in America being given for the staff members of the Family Service Association of Pittsburgh and other local agencies. We developed this program with the director of this agency. This is considered as a pilot project. Its effects, if any, on the attitudes of the personnel, the services they render, etc., will be reported to the heads of similar agencies in other communities.

4. With regard to the Bayville survey of Jewish attitudes (WP 11/25/60, p. 13) 26 members of the Miami Chapter have volunteered to serve on a speakers bureau that would interpret the surveys findings to other Jewish organizations. 10 requests from local agencies have thus far been received.

## XXII. Scientific and Library Research

1. The work on the Lakeville, Fishman and Integrative Polls studies are continuing. (See previous issues of Work in Progress.)

2. Dr. Sklare's paper, "Church and the Laity Among Jews," appears in the Annals, Nov. 1960.

3. We have completed a study of Negro-Jewish Relationships and are now editing it for publication. It consists of material from the "Bridgeview" study (see previous reports of WP), and from our own and other studies. (Approximated length: 60 pages.)

4. The Library's study on the Ethnic and Religious Factors in the Election has been delayed but should be completed in March.

5. Listed below are some of the major research projects for which foundation grants are being sought, in the course of which discussions with social scientists and other experts are continuing.

- a. A broad-scale program to study the cultural and social factors that influence prejudice and discrimination, with the major emphasis on status and status striving.
- b. A systematic study of the relationship of prejudice and discrimination to mental health..

c. Research and education on the Crucifixion story.

d. A study of international anti-Semitism.

Dr. Otto Klineberg of Columbia has been retained as AJC's Research Consultant.

#### XXIII. Publications

1. Still in progress are the publications referred to in the previous issue of this report (11/25/60, p. 16-17) -- Stember, Commager, Ackerman and Bigotry in Action. Also in progress are:

- a. A discussion guide for Science Looks at Anti-Semitism.
- b. A pamphlet on the AJC.
- c. A bibliography of books for very young children.
- d. A catalogue of AJC publications.

#### XXIV. Radio - TV

1. Discussions have been under way with Arthur Miller about adapting his novel Focus for TV, to be shown as an 'NBC-TV Special' program on April 30. The showing will coincide with our Annual Meeting, as did last year's program, "Destiny's Tot." The writer for the adaptation has not yet been selected.

2. On Sunday, Feb. 26, there will be the 5th annual "Open Mind" program based on "The People Take the Lead," dealing with civil rights progress. Scheduled speakers are: Herbert B. Ehrmann, Roy M. Wilkins and Father Campion (Assoc. Ed. of America).

3. We have suggested to CBS another production (using the same script) of "Ready Mr. Rosewater," the story of Abraham Lincoln's telegrapher who flashed the story of the Emancipation Proclamation. (Rosewater was an AJC member in our early years.) A suitable occasion would be this spring, coinciding with the 100th anniversary of the outbreak of the Civil War. The original production was shown in April 1956, during our 50th Annual Meeting.

4. We are collaborating with the Westinghouse Broadcasting Co. in the production of a Commentary panel program on the Eichmann trial, where the moral issues will be stressed. Norman Podhoretz will be the moderator and select the panelists. (TV outlets in Boston, Baltimore, Cleveland, Pittsburgh and San Francisco.)

5. At the invitation of the United Presbyterian Church in the U.S. we are co-sponsoring an International Communications Workshop together with the S. California Council of Churches and the NCCJ. It will take place in Los Angeles, June 5-16. Fred Schreiber will cooperate on this program.

6. The Television Information Office (the New York arm of the National Association of Broadcasters) is interested in sponsoring Tri-Faith TV workshops, and we, the National Council of Churches and the National Council of Catholic Men will work with them on such programs. The first will take place in Omaha in April. (The CAD was helpful in suggesting people to be contacted there.)

7. We have offered advice and assistance to 2 local TV programs -- a proposed series on Nazism and Communism in Dallas, launched at Gus Falk's suggestion; and a Philadelphia program on Eichmann for which Murray Friedman obtained time. In the meantime, AJC's radio series over WIP in Philadelphia is continuing (11/25/60, p. 17). So successful has it been in projecting an AJC image that we have urged it upon all of our chapters. (See Samuel Kaminsky's memo to area directors 1/25/61.)

#### XXV. Magazines

1. Our work with Redbook, Esquire and Fortune were referred to under "Desegregation" and "Studies in Discrimination," above.

2. We have furnished advice and assistance to Cosmopolitan for an article on Intermarriage, planned to appear in about 3 months.

3. Ralph Bass wrote an article on the Neiman-Marcus store of Dallas for a future issue of Coronet.

#### XXVI. Films

In the absence of Robert Disraeli, who has been ill, no new information is available.

#### XXVII. Institutional

1. The Planning Committee for the 54th Annual Meeting (April 27-30, 1961), of which Joseph Willen is chairman, has held 2 meetings -- one in Dallas in Oct. and the other in New York in Jan. It sent out a letter to the Board of Delegates inviting their suggestions as to agenda, speakers, etc., and a wide variety of

ideas were received. Dr. Reinhold Niebuhr will receive the American Liberties Medallion. The main speaker is still to be selected.

2. A staff committee, with Bert Levine as chairman, is reviewing the subject of AJC Boards and Meetings in general.

3. The National Advisory Council, meeting on Jan. 11, approved the report of the subcommittee, under the chairmanship of Morris Wolf, on Trends Toward Centralized Control of Jewish Organizations (the document referred to on p. 2 was authorized by this subcommittee); endorsed AJC's program against Arab discrimination against American citizens; and after reviewing the Rockwell situation reached a consensus that no new legislation to curb bigots was necessary.

4. The staff committee on CRC's and Jewish Community Councils has had 2 meetings in which it discussed the following topics, among others: (a) the projected state CRC conference in Philadelphia; (b) the invitation by the Philadelphia Federation to our chapter and other local agencies to provide information for a study of Jewish community relations activities in Philadelphia; and (c) the proposal to establish a CRC in Miami. The committee hopes soon to engage in a study of AJC's position with respect to CRC's and Community Councils, looking toward a possible revision of our statement of views.

5. Dr. Slawson's current trip (Jan. 29-Feb. 10) includes visits to chapters in Chicago, Los Angeles, San Francisco, Portland and Seattle, and 17 scheduled speeches on major AJC priorities.

He is preparing from his notes the text of the address he delivered Dec. 4 at the dedication of the Bernard Horvich Jewish Community Center in Chicago on "The Role of the Jewish Center."

6. AJC's session at the annual National Conference on Jewish Communal Service (May 30 in Boston) will deal principally with the findings of the New York School of Social Work study on the swastika daubers. (Report to be given by Ed Lukas and meeting chaired by Dr. Slawson.)

7. AJC membership as of Dec. 31, 1960 was 28,141 compared with 27,217 on Dec. 31, 1959. New membership campaigns are under way in Boston, Philadelphia, Atlanta, Cleveland, New Jersey and Minneapolis.

THE JEWISH THEOLOGICAL SEMINARY OF AMERICA  
NORTHEAST CORNER, BROADWAY AND 122ND STREET  
NEW YORK 27, N. Y.

OFFICE OF THE VICE-CHANCELLOR

March 3, 1961

Dear Marc:

Nothing but my own wedding anniversary which falls on March 7th, would deter me from attending the dinner in your honor.

You know what a great affection and respect I have always had for you. Your association with the Synagogue Council has been a veritable benediction to us and to the organization which you served with such great understanding and statesmanship.

It is my prayer that in your new field of endeavor you will meet with the success you eminently deserve and richly merit.

As ever,

Max Arzt

Rabbi Marc H. Tanenbaum  
83-06 Vietor Avenue  
Elmhurst, New York

mf

# Interreligious Newsletter

MAY, 1962

VOL. 6, No. 1

ISSUED JOINTLY BY THE AMERICAN JEWISH COMMITTEE  
AND THE ANTI-DEFAMATION LEAGUE OF B'NAI B'RITH

## Meet Our Editors:

This is the first issue of the NEWSLETTER to be published since the new heads of interreligious activities of the American Jewish Committee and Anti-Defamation League of B'nai B'rith have assumed their positions. This issue was edited by Rabbi Marc H. Tanenbaum, Director of AJC's Interreligious Affairs Department. He was formerly executive director of the Synagogue Council of America, and has served on a number of Presidential and White House Commissions. The next issue will be edited by Rabbi Solomon S. Bernards, Director of ADL's Department of Interreligious Cooperation. Rabbi Bernards was formerly the spiritual leader of Congregation Agudas Achim, Schenectady, New York.

and policies which affected attitudes towards Jews, and to assert their responsibility to oppose anti-Semitism. In addition, the ecumenical movements within the Protestant and Catholic communities, and between the two, has undoubtedly stimulated thinking about "outreach" to other faith groups.

In this issue of the INTERRELIGIOUS NEWSLETTER, we bring together the most significant resolutions and activities in the area of Christian-Jewish relationships during the past year. This document will provide our readers with a record of statements and activities by Christian church groups throughout the world, all reflecting the growing desire for rapprochement.

## INTERNATIONAL

### *World Council of Churches Resolution*

Meeting in New Delhi, India, in December 1961, the World Council of Churches reaffirmed a previous resolution against anti-Semitism and added a significant directive regarding Christian teaching. The World Council embraces 198 Protestant and Orthodox denominations, numbering approximately 300 million adherents. The text of the resolution follows:

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

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

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

The Assembly renews this plea in view of the fact that situations continue to exist in which Jews are sub-

## CHRISTIANS AND JEWS: Resolutions, Dialogue and Program

Within recent months an increased concern for the relationship between Christians and Jews has been noted in Christian church groups in the United States, Europe, and Latin America. Ranging from theological considerations to the practical problems of prejudice and discrimination, this concern has expressed itself in a variety of ways; statements of conscience and resolutions by Catholic and Protestant groups, recommendations for social action, and publications of different types. It has also been reflected in articles and editorials in the Christian press and the mass media.

Some of the statements of conscience and resolutions were stimulated by the disclosures of the Eichmann trial. Serious questions were reopened about the historic relationship between Judaism and Christianity; thoughtful Christians were motivated to examine traditional Church positions

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This issue has been prepared by Miss Judith Hershcopf of the American Jewish Committee.

Comments and suggestions will be welcomed.

## IN THIS REPORT

- Christian and Jews:  
Resolutions, Dialogue, and Program
- International
- In Europe
- In the United States
- Recent Books of Interreligious Interest

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

### **Cardinal Bea Urges Interreligious Solidarity**

On January 14, 1962, a Roman Catholic-sponsored agape ("fraternal love feast"), was held in Rome. Arranged by the International University for Social Studies, "Pro Deo," the meeting brought together for the first time in history representatives of fifteen Catholic and non-Catholic religious groups, including Anabaptists, Anglicans, Baptists, Buddhists, Calvinists, Confucians, Coptic Orthodox, Hindus, Jews, Lutherans, Methodists, Muslims, Presbyterians, Russian Orthodox, and Waldensians. The major speaker was Augustin Cardinal Bea, who is President of the Secretariat for Christian Unity, and is one of the highest ecclesiastical personalities in the Vatican. (This Secretariat, one of fifteen designated by Pope John XXIII in preparation for the forthcoming Ecumenical Council, also deals with Catholic-Jewish relations.) In his address, Cardinal Bea asserted that there is a basic unity among all believers and that all men have the same dignity and value before God. He said that the greatest challenge to our generation is the problem of group antagonism and that it is "the primordial duty" of all groups of mankind to unite for the purpose of overcoming hatreds of the past.

Asked to comment on the Cardinal's address, two of the Jewish participants—Rabbi Elio Toaff, Chief Rabbi of Rome, and Mr. Zachariah Shuster, director of the American Jewish Committee's European office—asserted that Jews had a particular stake in this manifestation of solidarity, as they were the greatest victims of prejudice throughout the ages. Both men mentioned the recent European holocaust; they expressed support for Cardinal Bea's appeal for a united front to overcome racial and religious hostilities.

## **IN EUROPE**

### **German Bishops' Statement**

The German Bishops of the Roman Catholic Church, meeting in June under the Chairmanship of Josef Cardinal Frings, the Archbishop of Cologne, issued a statement in direct response to the Eichmann trial. Noting that "German Catholics are following the trial with great earnestness, deeply moved by the fact that such frightful injustice could be perpetrated by members of our nation," the Bishops' statement continued:

The stirring testimony of the trial again raises the question of how such crimes against human dignity and the destruction of countless human lives could take place. Such things happened because the political leadership of our nation took upon itself to set aside the eternal laws of God.

Our people must do everything humanly possible to make amends for the injustice done to the Jewish people and other peoples. Material indemnification is required, but that alone will not suffice.

Therefore, the Bishops are calling upon German Catholics to ask God, in a spirit of atonement, to pardon the sins committed by members of our nation, and to plead for a feeling of peace and reconciliation. At the same time, they are calling upon priests and laymen, within the framework of their capabilities, to combine with prayer visible signs of active atonement.

But the Bishops call earnestly upon the consciences of the men and women who today fill posts of responsibility in our nation, to guard against any attempt again to set aside the commandments of God and by so doing to endanger once again the dignity of man and the rights of man.

But those who help to create public opinion, thinking of our people and especially of our youth, should keep alive the memory of those unselfish women and men who, in those dark hours of our history, put their lives at stake to aid the persecuted and often suffered with them even to death.

The Bishops further ordered that the faithful in every church in Germany offer prayers for the murdered Jews and their persecutors, and distributed the following prayer:

Lord, God of our fathers! God of Abraham, of Isaac, and of Jacob! Father of mercy and God of all consolation! Thou didst receive Israel Thy servant and didst send to him and all men Jesus Christ Thy Son as the Redeemer. Though He was without guilt, Thou didst deliver Him for our sake so that, through Him, we might all be delivered.

We confess before Thee: Countless men were murdered in our midst because they belonged to the people from which comes the Messiah, according to the flesh.

We pray Thee: Lead all those among us who became guilty through deed, omission, or silence that they may see their wrong and turn from it. Lead them so that they examine themselves, be converted, and atone for their sins. In Thy limitless mercy forgive, for the sake of Thy Son, that limitless guilt no human atonement can wipe out.

May the example of those who strove to help the persecuted and resist the persecutors become a power among us.

Comfort the mourners, calm the embittered, the lonely, and the sick. Heal the wounds that have been inflicted on souls. Make us, and all men, understand more and more that we must love each other as Thy Son loved us.

Give to the murdered Thy peace in the land of the living. May their death, unjustly suffered, be to their salvation through the blood of Thy Son Jesus Christ, who with Thee lives and reigns in the unity of the Holy Spirit, God, forever and ever. Amen.

### **Kirchentag Resolution**

German Protestants also responded to the revelations of the Eichmann trial with a powerful confessional statement issued during the course of the 10th German Evangelical Church (EKD) Assembly in West Berlin in July. About 40,000 Protestants gathered for this "Church Day" (*Kir-*

*chentag*). One of the six discussion groups was devoted to the subject of "Jews and Christians." Attended by an overflow crowd, the workshop issued the following statement on Christian-Jewish relations:

Jews and Christians are linked indissolubly. The denial of this assertion brought forth hostility toward Jews within Christendom. It became one of the main causes of persecutions of Jews. Jesus of Nazareth is betrayed when members of the Jewish people among whom he came to the world are rejected because of their being Jews. Every form of hatred of Jews is Godlessness and leads to self-destruction.

The trial now taking place in Jerusalem concerns all of us. We, Evangelical Christians in Germany, recognize that we are culpably involved in it.

In addition to this statement of conscience, the resolution called upon the German public to take a stand on a number of specific issues, "in the line of repentance":

1. Parents and educators were urged to "break their silence towards the young generation" and admit their own failures.

2. Germans were warned of the "inhuman possibilities of modern social and state organizations," and the traditional concept of blind obedience to political authority was repudiated. "We must be ready to assume our own political responsibility even when faced with personal threat." It was further stated that those who had "participated in the preparation and execution of persecutions must resign from leading offices."

3. Germans were called upon to "promote the lives and well being" of Jews who live among them, and to do all they can to help build up and assure the peace of the State of Israel and its Arab neighbors. The resolution also requested that "restitution proceedings towards racial persecutees be carried out with special urgency and generosity. The material compensation, however, must correspond to a new attitude."

4. Finally, the resolution rejected "the false assertion, spread for centuries in the Church, that God has repudiated the Jewish people" and concluded:

A new encounter with God's chosen people will revive the realization that Jews and Christians together live in the faithfulness of God, that they praise Him and serve Him in the light of Biblical hope everywhere among men.

Following upon this resolution, leaders of the German Evangelical Church Day Congress (DEKT) voted in January 1962, to make the workshop on Christian-Jewish relations (held for the first time at last year's Berlin rally) a permanent institution within the lay movement. They formed a working committee on Christian-Jewish relations which will conduct meetings and seminars of religious and lay leaders to discuss Christian-Jewish problems. The committee will also disseminate findings and resolutions adopted by the 1961 workshop, as well as all addresses made at that session. Named co-chairmen of the committee were Pastor

Adolf Freudenberg, a prominent DEKT leader, and Rabbi Robert Raphael Geis, one of the Jewish speakers at last year's program.

### Catholic-Jewish Dialogue in Spain

With the approval of ecclesiastical authorities, a series of meetings between Catholic and Jewish leaders have been held in Madrid and Barcelona, and a Christian-Jewish action group, called, *Amistad Judeo Cristiana*, has been organized. According to an article in *America*, national Catholic weekly review (Dec. 2, 1961), "Spaniards were relatively unaware of the measure of anti-Semitism in Nazi Germany. To them, the hideous truth has recently come home with a shock, and there are now signs of a new sympathy between Spanish Christians and Jewish thinkers." The action group grew out of discussions between Msgr. Lahiguera, Deputy-Bishop of Madrid and Max Mazin, President of the Madrid Jewish Community. In November 1961, Father Paul Démann of Paris, a French priest who has devoted himself to improving Catholic-Jewish relations, and Maximo Yagupsky, former director of the Latin American office of the American Jewish Committee, addressed joint Catholic-Jewish meetings in Spain. The new action group adopted a program aimed at eradication of prejudice against Jews and the promotion of mutual understanding among Christians and Jews. The executive board of the new organization includes a representative of the Bishop of Madrid, the Mother Superior of the Order of Our Lady of Zion, Mr. Mazin, and Louis Blitz, Honorary President of the Madrid Jewish Community.

*Propaganda Popular Católica*, the Catholic Information Center, recently issued a Spanish publication, *Nosotros los Judíos*, (*We the Jews*), which sharply criticizes "teaching of contempt" against Jews and declares, "In no way can a Christian reproach the entire Jewish people for the assassination of Christ. A series of false, anti-Christian ideas, unfortunately persisting up to our days, has supplied a pretext to commit thousands of horrors against the God-chosen people." Prepared by a priest, Jose Jiminez Lozano, and issued over the imprimatur of the Bishop of Madrid-Alcala, the pamphlet sold 20,000 copies in the first few days after its publication, and a second printing was issued. According to *America*, the pamphlet, "is an eloquent and sympathetic statement of the truly Christian attitude toward Jews, 'to further brotherly love toward the people of the Old Covenant.'"

There are 3500 Jews in Spain today; about one-third live in Madrid and the majority in Barcelona. The significance of this Catholic-Jewish development lies in the fact that the Spanish Church is the major reservoir of clergy and teachers for the entire Latin-Hispanic world in which some one million Jews today reside.

### Confraternidad in Latin America

In the spirit of the Spanish *Amistad* group, several sim-

**EXCLUSIVENESS AND TOLERANCE**, by Jacob Katz (Oxford, 198 pp., \$3.40).

A study of Jewish-Gentile relations in medieval and modern times, viewing these relationships from a new perspective.

**EUROPE AND THE JEWS**, by Malcolm Hay (Beacon Press, 352 pp., \$1.95).

A powerful study by a Christian scholar of "the pressure of Christendom on the people of Israel for 1900 years." A detailed account of the unbroken chain from the accusation of the Jews as a deicide people, rejected by God, through the medieval pogroms, the ritual blood libel, the yellow badge of shame, and the ghetto, which the author insists were all "the godfathers of Bergen-Belsen." (First published as *The Foot of Pride*.)

**THE CONFLICT OF THE CHURCH AND THE SYNAGOGUE**, by James Parkes (Meridian Books, 448 pp., \$1.95 paperback).

A reissue of a pioneer study of the sources of Christian-Jewish tension and hostility resulting from the separation of the Church from the Synagogue during the first four centuries of this era.

**TWO TYPES OF FAITHS**, by Martin Buber (Harper & Brothers, 177 pp., \$1.25).

A study of "the interpenetration" of Judaism and Christianity, interpreting Jesus as one of the noble sons of Israel and pointing up

some of the incompatibilities of Pauline teaching with the Judaism that Jesus knew and loved.

**THE DEVIL AND THE JEWS**, by Joshua Trachtenberg (Meridian and Jewish Publication Society, 278 pp., \$1.45).

The late Reform Jewish scholar traces the medieval conception of the Jew as a demonic figure, sorcerer, and heretic, relating these distortions to modern anti-Semitic attitudes.

**GREAT RELIGIONS OF MODERN MAN**, 6 volumes (Brazilier, \$4.00 per volume).

*Buddhism*, by Richard A. Gard; *Catholicism*, by George Brantle; *Hinduism*, by Louis Renou; *Islam*, by John A. Williams; *Judaism*, by Arthur Hertzberg; *Protestantism*, by J. Leslie Dunstan.

Each study begins with a brief survey of the history and principal doctrines of these major religious traditions. The books continue with readings from the basic religious texts which effectively allow the traditions to speak for themselves.

**ANCIENT JUDAISM AND THE NEW TESTAMENT**, by Dr. Frederick Grant (Macmillan, 155 pp., \$3.50).

The distinguished Biblical professor emeritus of Union Theological Seminary analyses with penetration and sympathy the influence of Judaism on Christian literature, thought and practice.

ilar Jewish-Christian organizations have been formed in Central and South American countries. Known as the *Confraternidad Judeo-Cristiana*, these groups have as their chief aim the effecting of better relations between Christians and Jews. One is in Montevideo, Uruguay, which has a Jewish population of 40,000. In Buenos Aires, Argentina, the largest Jewish center in Latin America, there is an active *Confraternidad* group. There is one in Santiago, Chile, where 25,000 Jews reside. The *Confraternidad* movement was founded in 1954 by the late Archbishop of San José, Costa Rica, Msgr. Don Ruben Odio Herrera, in collaboration with Dr. H. Klepfisz, former rabbi of San José.

### **Greek Orthodox Pastoral Letter**

A significant action undertaken by a high dignitary in the Greek Orthodox Church indicates a widening sensitivity of this ancient church to Jewish concerns. In March 1961, the Metropolitan of Thessaliotidos and Phanariophersalon, a member of the Holy Synod in Athens, sent a pastoral letter to all Orthodox priests in his jurisdiction, with instructions that it be read from the pulpit. The text of the letter follows:

To the Reverend Fathers of our Holy Metropolis,

As you know, on Maundy Thursday our Children go from door to door singing hymns containing sentences offensive to the Jewish nation, for instance "the lawless Jews," "beyond the law," "the thrice cursed dogs."

These phrases cast a slur on the reputation of a people with whom our State maintains good relations and tend to promote hatred against it. Especially in our district our Jewish fellow-citizens represent a sound element of our society, and it is incumbent upon us to live harmoniously with them. The phrases in question are apt to foster hostility against our neighbors and notably against fellow citizens who can have had no connection with the sacrifice of Christ, who taught love and respect for our fellow-men and who sealed His teaching by His sacrifice on the Cross.

We advise all of you to enlighten the children in your catechism classes as well as their parents by visiting their homes in your respective parishes, so as to ensure that this absurd and anti-Christian phenomenon be done away with in future.

This document is to be read from the pulpit.

### **IN THE UNITED STATES**

In the United States also, various church groups have responded to the double challenges of ecumenism and the Eichmann trial and the need for interreligious cooperation to combat prejudice, by passing resolutions and recommendations for specific program activity. A forthright resolution on anti-Semitism was adopted by the National Catholic Conference for Interracial Justice in Detroit in August 1961:

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

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

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

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

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

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

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

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

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

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

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

### **"The Catholic Hour" On Prejudice**

The National Council of Catholic Men sponsored a series of four programs entitled, "Prejudice. U.S.A." during the

month of October 1961, over the NBC television network. The series examined racial and religious prejudice through the eyes of a Catholic family. The program, "The Chosen People," which analyzed anti-Semitism opened with a quote from an American priest: "We should all be down on our knees in penance for the murder of six million Jews, but we don't know what to do about it, so we forget about it."

The story dramatizes the situation of a Jewish teenager who is barred from a senior prom held at the Community Club and the efforts of a Catholic teenage girl to break down the barriers based on anti-Semitism. The Catholic girl brings the problem to her father. She asks why the Jews have become a scapegoat, saying, "The Jews were God's Chosen People, the Bible tells us that." Her father replies, "That's right. Actually, they still are His Chosen People. God never rejected them. You know, Annie, if anyone should be grateful to the Jewish people, it should be the Christian. The Jews preserved the concept of One God. Without the Jews there would be no Ten Commandments... Christ... no early Church. And when I hear a fellow Catholic spouting anti-Semitism, it turns my stomach."

He adds: "It is said by some ignorant people that the Jews deserve disdain because 'they killed Christ.' The statement is as sinful as it is ignorant. Christ, if He were alive might have died in the concentration camps of World War Two... Mary, if she had held her child in those days might have carried Him into the gas chambers... The apostles, had they lived, would have met their martyrdom, not at the hands of the Romans but in the ovens of a Christian world. And these crimes *were* the world's crimes... our crimes, echoed in every word we have ever spoken in prejudice. Crimes we repeat in the smallest act of anti-Semitism... These are the acts which provide kindling for ovens such as Auschwitz."

In response to the question, "does a family such as this one have a special obligation" to combat anti-Semitism, the father declares: "I think we do. As Catholics we are told explicitly that anti-Semitism is immoral. As Catholics we have a duty to make reparation for any possible Catholic contributions to anti-Semitism in the past. Our special obligation is to wipe out any suggestion that a Catholic who truly practices his religion could, at the same time, practice even the smallest kind of discrimination against Jews."

### **United Church Of Christ**

The General Synod of the United Church of Christ meeting in Philadelphia in July 1961, passed the following resolution regarding anti-Semitism and commended it to churches for study and action:

Anti-Semitic incidents in the United States and in numerous other countries have shown how pervasive these antagonisms are and how great a responsibility rests upon our churches and members to fulfill their part in creating a positive climate in Jewish-Christian relations in this country and in the world.

We request the appropriate instrumentalities of the United Church of Christ to broaden and intensify their programs of education and action in the field of Jewish-Christian relations.

## **RECENT BOOKS OF INTERRELIGIOUS INTEREST**

Another indication of the growing serious effort on the part of Christians and Jews to achieve understanding in depth of each other's beliefs, practices, and traditions is the increasing number of books by Christians about Jews and Judaism, and by Jews about the interrelationship of the Church and Synagogue throughout history. The following are a few of the more recent publications and reissues which give useful background for interreligious dialogue:

**JUDAISM**, by Father Paul Démann (Hawthorn, 108 pp., \$3.50).

A richly perceptive and factually reliable introduction to the main doctrines of Judaism, Jewish worship and prayer, and the highlights of Jewish history. This sympathetic study is intended as a guide for the Christian reader. It also seeks to clarify the theological and historical links between the Church and Judaism. Father Démann's book, published as a volume in the 20th Century Encyclopedia of Catholicism, is an admirable contribution to the definition and propagation of what he terms "a genuinely Christian attitude to Judaism and the Jews."

**BRIDGE TO BROTHERHOOD**, by Rabbi Stuart E. Rosenberg (Abelard-Schuman, 178 pp., \$3.95).

Subtitled "Judaism's Dialogue with Christianity," this publication fills a gap in that it relates, from the Jewish point of view, the common ground shared by Christians and Jews in religious viewpoint and rites. Dr. Rosenberg avers that "without a proper understanding of their own Jewish sources, Christians can hardly expect to know very much about Christianity," and that "many Jews are equally ignorant of the way in which Christianity is related to their own faith." In popular, non-technical language, the author outlines the shared and the differing views of Christianity and Judaism toward sacred places, sacred moments, sacred times and seasons, and sacred ideas.

**HAS ANTI-SEMITISM ROOTS IN CHRISTIANITY?**, by Jules Isaac (National Conference of Christians and Jews, 95 pp., \$50).

The prominent French historian argues the responsibility of Christian teaching for anti-Semitic attitudes and practices that have persisted across centuries; he calls upon Christian leaders to redress these teachings "of contempt." Preliminary remarks by Richard Cardinal Cushing, Archbishop of Boston, and introductory essay by Dr. Bernhard E. Olson.

**THE JEWS AND THE GOSPEL**. A Reexamination of the New Testament, Gregory Baum, O.S.A. (The Newman Press, 288 pp., \$4.50).

Written in direct response to Jules Isaac's *Jésus et Israel*, this volume examines in detail the teachings of the gospels and the letters of St. Paul to support the author's contention that "there is no foundation for the accusation that a seed of contempt and hatred for Jews can be found in the New Testament."

**THE WAY OF ISRAEL**, by Dr. James Muhlenburg (Harper & Brothers, 158 pp., \$3.75).

The noted Biblical professor at the Union Theological Seminary portrays the social reality and life style of ancient Israel, describing the thinking, speaking, and living in Biblical times.



## THE AMERICAN JEWISH COMMITTEE

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

December 10, 1962

DEC 13 1962

Mr. David Danzig  
American Jewish Committee  
165 East 56 Street  
New York 22, New York

Dear Dave:

We have made here a rough translation of the von Hertling article which appeared in Stimmen der Zeit, and a copy of this translation is enclosed herewith.

I should like, however, to call your attention to the following two points: First, this translation was done hastily and the quotations from the New Testament were based on a Protestant version of it, and not on the Catholic one, as used in the original. For the purposes of publication therefore, there will have to be a revised translation of the article.

Even more important is the problem of whether we should promote the publication of this article, and for the following reason: there is no question that this essay, which was published in such an authoritative Catholic magazine and which expressed the views of highly stationed personalities in the Vatican, represents a fundamental revision of certain attitudes inasmuch as it absolves the Jewish people of that time and of subsequent generations of any guilt of deicide. However, there is one important statement at the end of the article which is very unsatisfactory from a Jewish point of view. This is the statement that while Jews cannot be accused of being responsible for the crucifixion, the New Testament states clearly that they are punished as a group for having rejected Christ after the nature of his divinity became known.

It might be interpreted, and with some justice, that the author of the article is coming around, in a different way, to the same old thesis that the sufferings of the Jewish people are decreed by destiny because of their rejection of Christ. I myself found this somewhat of an anti-climax to the trend of thoughts in the body of the article. It seems, however, that the author could not find his way out in explaining certain passages in the New Testament.

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I therefore suggest that you study this article very carefully, perhaps with Rabbi Tanenbaum and others, in order to decide what, if anything, should be done about it with regard to promoting its publication.

I should like to hear from you after you consider this matter.

Meanwhile, Alexandra and myself send you our warmest wishes for a happy New Year, and hope to see you soon.

Sincerely,

*Zach*

Zachariah Shuster

Enclosure

AMERICAN JEWISH  
ARCHIVES

P.S. After dictating the above I discovered that our translation of this essay was sent you on November 13, with a copy of my letter to Marc Tanenbaum, which states my views on the subject.

November 9, 1962

The Guilt of the Jewish People for the Death of Christ

by Ludwig v. Hertling S.J.

In order to treat this question without getting lost in senseless slogans, one must separate the various elements of it: (1) What kind of guilt is involved here? Can one describe the execution of Jesus as "deicide?" (2) Who were the guilty ones at that time? (3) Can one speak of a collective guilt and accordingly describe the people of Israel as being "accursed by God?" --- These questions have to be answered primarily in a theological way, but also the Exegete and the historian have something to say about it.

1. "Deicide": According to Catholic teaching Jesus Christ is in one and the same person the true God and the true man. Both natures, the divine and the human, are united hypostatically in Christ, as the technical term is used. Between the divine and the human nature in Christ there is what is described in theology as *Communicatio Idiomatum*. This means that the same things can be said about Christ the son of God as about Christ the man. We also call Mary the Mother not only of the man Jesus but the Mother of God. We do not say only that the man Jesus died on the cross, but that God died for us on the cross. Conversely, we say that homage is due to the child Jesus in the manger, or the blood of Christ or the heart of Jesus. It is therefore dogmatically correct, although it may sound unusual to say, that God was executed, and considering that it was an unjust and violent execution, that God was murdered.

Thus, while according to Christian belief the murder of God is an objective fact, it does not mean to convey that all or some who took part in the murder of Jesus, thereby took upon themselves the subjective guilt of deicide. This would have been the case only if the executioners had clearly realized that Jesus was God. Otherwise, their subjective guilt could be described as the murder of an innocent, or as legal murder, but not as deicide. The question to be posed is therefore: to what extent have those who took part in the crucifixion of Jesus recognized the divine nature of Jesus?

In his sermon after the healing of the lame person (Acts 3, 15) Peter reproached the Jews of Jerusalem by saying: "You have killed the very source of life," but added: "I know, brothers, that you did not know what you were doing, any more than your leaders did." Similarly, in his address to the Jews of Antiochia in Pisidien, Paul said: "For the people of Jerusalem and their leaders refused to recognize him and condemned him, thus fulfilling the very utterances of the Prophets which are read every Sabbath." (Acts 13, 27). The expressions used here "agnoia" and "agnoesantes" signify not recognizing as well as not knowing and not understanding.

More difficult is the text of the First Corinthian letter (2, 8): "It is a wisdom unknown to any of the authorities of this world, for otherwise they would never have crucified our glorious Lord." It is not certain who was meant by the Archontes (Great or authorities) of this world, whether Caipha, Annas, Pilate and Herod or the non-worldly powers which stood behind them at that moment or both sides together. At any rate, the Apostle expresses here the same thought, namely, that all those who contributed to the crucifixion of Jesus were lacking in the realization of his true nature.

In this concept the Apostles only followed the example of Jesus himself who prayed at the crucifixion: "O Father, forgive them, for they do not know what they are doing." (Luke 23, 24).

It should be further noted that Jesus as well as the Apostles speak of "ignorance" generally, not only of ignorance regarding the divinity of Christ. In the passage of Acts 13, 27, Paul seems to refer primarily to the non-recognition of the Messianic dignity. Now, when Jesus as well as the Apostles have attributed to the Jews ignorance regarding matters which are easily conceivable as the glory of the Messiah, certainly a fortiori they attributed such ignorance with regard to the two natures of Christ which are more difficult to grasp.

In studying these texts one may ask whether we have here a deliberate act of benevolent excuse but which does not quite correspond to the truth. For one cannot speak about a real ignorance of the Jews from that moment on when Jesus spoke clearly and unequivocally of his divinity and reinforced this statement by miracles accomplished.

Regarding this one must say that the passages in question do not eliminate every subjective guilt. The words of Jesus and the Apostles are by no means a judicial verdict of acquittal, by which the full innocence of the accused is stated; but they are that kind of exonerations which aims at forgiveness. The term "ignorance" in this case does not simply mean not knowing, but incomplete realization. Only thus could Jesus ask the Father for forgiveness. If there were no subjective guilt at all, then no forgiveness was needed. Jesus even says in the farewell speech in the Gospel of John (15, 22): "Thus they have no excuse for their sin." This was said after they heard his sermon and saw his miracles. He said the same to Pilate: "Therefore the one who has sinned committed a great sin." (John 19, 11).

Thus, in the texts where the Jews are excused we have, on the one hand, no elimination of any guilt and, on the other hand, no empty expressions of friendship which simply glosses over the existing guilt. For such phrases there was no place at that time. What concerns Jesus himself he unequivocally pleaded for forgiveness. That he based his plea on extenuating circumstances shows, on the one hand, that there was a real guilt and, on the other hand, that it was not so great as to exclude any forgiveness.

What Jesus said about his dignity as the Son of God was clear and not liable to misunderstanding, and furthermore confirmed by miraculous deeds. One should not ignore, however, that his contemporaries had to overcome serious difficulties, and which hindered particularly the leading spirits, in obtaining a full understanding of his utterances as well as having a full realization of the forceful evidence of his miracles. In this connection one should think not primarily of nationalist and political premises or prejudices, although this too existed, but of the difficulty of understanding in the purely religious sphere. For an Israelite who grew up in the spirit of the Old Testament, i.e., in strictest monotheism, it would have been actually too much to demand that he should understand what Jesus meant by his assertions that he is the "Son of God" and "one with the Father;" that he should understand how this God who revealed himself in the old alliance as a purely spiritual and invisible being and who even prohibited his representation in any image should now become identified with a simple man who hailed from Nazareth and whose parents were known. He who grew up in the Christian belief, in the old tradition of nineteen centuries, can hardly conceive the inner resistance which an Israelite of that time had to overcome in order to face such truths. Jesus certainly has not failed to make his teachings understandable and to reinforce them by the holiness of life and his miracles. But we ought not to forget that credal truths can never be demonstrated with mathematical certainty and that belief must be reinforced by a free act of will and the influence of grace. Not that God failed the Israelites of that time in bestowing upon them such grace; but as always God has then not applied violence to the power of man to make a free decision. In this sense the Apostles can even say of the representatives of the Sanhendrin that they did not have full insight into what they had been doing.

Thus if one cannot speak of the guilt of deicide it remains true, however, that at least the High Priest and the members of the Sanhendrin were guilty of the condemnation of an innocent person, of legal murder. They have caused the condemnation of a great teacher and prophet, a man "mighty in word and deed," (Luke 24, 19) "who went about doing good," (Acts 10, 33) a man whose course of life was above suspicion.

To this one should reply: Actually this is without doubt correct, and nobody of the Catholic Church is thinking of questioning it. But the actual events here too do not reflect the degree of subjective guilt. That there was a subjective guilt there can be no denial; but here too one must consider the extent to which the Jews of Jerusalem, including their representatives, had at that moment the full realization of what they had been doing and what was the role of confusing passions and timely circumstances. The "ignorance" referred to by the Apostles and Jesus applied not only to the non-recognition of Christ's divinity, but is of a general nature. We ought not to demand recognition and insight, which are to us retrospectively self-evident, from the witnesses of the moment, when passions and confusing circumstances could have obscured some things and affected not only insight but also the

Freedom of decision. This will become immediately clearer when we take an example from a period closer to us -- the Reformation in the 16th Century. Who would undertake to determine the degree of responsibility or guilt of each individual in the chaos of cross currents of genuine religious movements, human passions, personal and political intrigues and interests?

2. The Guilty Persons: No matter how many reasons for exoneration and extenuating circumstances we admit, there remains, however, a real guilt, a subjective heavy responsibility on the part of all those who against better judgment contributed to the execution of Jesus. Leaving aside Pilate and the Roman soldiers, the really guilty ones remain the High Priests and the other members of the High Council who issued the verdict of death, and obtained its execution from Pilate; the servants of the Temple who captured Jesus on the Mount of Olives; the mob who by their cry: "Crucify him," so intimidated the Procurator that he yielded to the High Priests. Finally, there must be counted among the guilty ones Herod who gave the trial free rein when he could have prevented it, and the traitor Judas. This however closes the circle of those who are guilty for the death of Jesus. One cannot consider as accomplices in the crucifixion all those who in some way and at some time adopted a hostile attitude toward Jesus or showed resistance to him, e.g., the Pharisees and Scribes who thought to "entangle him in his speeches," or the inhabitants of Nazareth who wanted to throw him off from the mountain (Luke 4, 29) or the people who threatened to stone him (John 10, 31), even though they acted on certain occasions against better knowledge and thus in a guilty fashion.

Among those who were more or less active participants in the execution of Jesus, numerically the strongest group was the mob who by the cry: "Crucify him" had a decisive influence on the condemnation. The Evangelists do not show how many they were, but from the location it is reasonable to assume that they did not count hundreds of thousands. There did not exist gigantic free place in Jerusalem for such large masses to gather, except in the Temple region which does not come into consideration in this case. That the square or the road of Burg Antonia where this shouting took place was not very spacious, can be seen from the fact that individual speakers, Pilate and the High Priests or their representatives had, it seems, been understood everywhere. The mob could therefore not have counted more than several thousand individuals. How these calls and shouting were organized we do not know, but it is probable that individual agents of the High Priests shouted the slogans, "We want Barabbas!" "We need no King, we have enough of Emperors!" "Crucify him!" "It involves your position with the Emperor!" and that the masses repeated these slogans or simply gave their approval by saying "Yes." That this course was organized and was not a spontaneous affair is explicitly stated by the Evangelists (Mark 15,2; Mathew 27, 20). It is therefore not necessary to assume that all without exception shouted these slogans. But even if all understood what

is involved and all without exception shouted, the maximum number was a few thousand. Jerusalem then had a population of 50,000 residents. Thus one cannot say that the inhabitants of Jerusalem in their overwhelming majority approved the death of Jesus.

One is still less entitled to assert that the Jewish people as a whole took part in the execution of Jesus. Although we do not have any statistical information about the number of Israelites who lived in Palestine and the Diaspora at that time, we can presume that no less than half a million lived in Palestine. With regard to the Diaspora, the Jewish community of Rome is estimated by archeologists to have numbered 30,000, which is probably somewhat exaggerated. At any rate, when one considers that in all large cities, also in the West, there were Jewish communities and that in addition there existed such communities in many smaller localities as we know among others from the Acts of the Apostles, then we are entitled to assume that the totality of Diaspora Jewry was at least another half million, even if the individual communities did not number many thousands. All these were not only Israelites by origin, but they had their own civic organizations, practised the Jewish religion and Jewish customs and felt in every respect members of the Jewish people, although they used in daily life the local language; mostly Greek.

If thus, the Jewish people then numbered at least a million members and of these about three or five pro mille shouted "Crucify him" on Good Friday, then one can hardly reasonably state that the Jewish people demanded the execution of Jesus. One can also not say that the rest of the Jews only abstained from shouting "Crucify him" because they were not present and that if the Jews of Galilee or Tarsus or Ephesus were on the spot they too would have shouted the same. (This is possible.) But when we speak of responsibility and guilt we must retain only what actually happened and not what could have happened.

The collective form of expression which we find in certain passages of the Evangelists, particularly in John, and even outside of the Passion Story, does not represent any serious difficulty. "The Jews answered, 'Are we not right in saying that you are a Samaritan and are possessed?'" (John 8, 48). Or during the healing of the blind: "His parents said this because they were afraid of the Jews, for the Jews had already made an agreement that if anyone acknowledged Jesus as the Christ, he should be excluded from the synagogues." (John 9, 22) "Then the Jews brought stones in order to stone him." (John 10, 31) Such passages do not indicate with any clarity whether all or many or few or one was involved. The passage about the blind refers to the leaders of the Sanhedrin. Otherwise the expression "The Jews" means simply the same as "someone."

One may attempt to declare guilty the entire people inasmuch as it was represented by its heads. Actually the High Priest and the High Council,

the Sanhendrin, were the only authorities or body which had something in the nature of central power also outside of Jerusalem. Saul desired to imprison Christians in Damascus with the authorization of the High Priests (Acts 9, 1). The Synagogue representatives in Rome told the Apostle Paul that they had not received any instructions from Jerusalem regarding Christians (Acts 28, 21). At any rate, this authority involved only religious matters. One could, however, attempt to consider the Sanhendrin as exponents or as representation of the entire Jewish people and therefore reach the conclusion that because the Sanhendrin condemned Jesus, therefore the Jewish people condemned Jesus, for in a certain sense it was in solidarity with the Sanhendrin. Such a conclusion, however, would be based on the premise that the Sanhendrin was a kind of parliament to which the Jewish people from all over the world sent men of their confidence. However, this was not the case. The Sanhendrin consisted of prominent men and a judgment of the Sanhendrin could under certain circumstances influence public opinion. The Sanhendrin could issue ordinances (Acts 5, 28, 40) but it could not speak in the name of the people; it had not received its power from the people. Therefore one cannot make co-responsible the people for the individual acts of the Sanhendrin, as one cannot make responsible the people of the Roman Empire for a decision of the Roman Senate.

Thus no matter from what angle this subject is considered, nowhere does a collective guilt emerge, as though the Jewish people as a whole would have contributed to the execution of Jesus. The only thing one can say is that the really guilty ones with the exception of Pilate were members of the Jewish people. But one cannot make out of a crime that was committed amongst a people the crime of a people.

3. Rejection and Accusement of the People of Israel: The less we can assume historically a collective guilt of the Jewish people, the more difficult it becomes to explain the texts of the New Testament in which it is clearly spoken about collective punishment. Jesus bewails the fate of the cities of Chorazin, Bethsaida and Kephernaum as punishment for their obscurantism. "The land of Sodom will fare better on the Day of Judgment than you will." (Mathew 11, 24). "Jerusalem will be destroyed as punishment because you have not recognized the time of the warning." (Luke 9, 44). Or the passage in which Jesus says: "You shall suffer for the innocent blood that was shed beginning from Abel the upright to the blood of Zechariah." (Mathew 23, 35).

These and other texts which appear to contradict our thesis only show again the objective burden of men's resistance against the creator and his revelation. To demonstrate this objective difficulty is one of the major tasks of the Evangelical message, but one should not draw conclusions from such passages about any subjective collective guilt which would embrace also those who took no part at all, or even subsequent generations.

At any rate, Jesus spoke of punishments which apply to the Israelite people as such, in its totality, but here there appears a new angle. The Israelite people were chosen to transmit God's Revelation to the whole of mankind. This mission was not intended to be effected as much by words as primarily through its own history. According to St. Augustin (Contra Faustum 13, 14) the entire Chosen People is to be recognized as the Prophet of Messiah and His Kingdom. This is clearly evidenced by the books of the Old Testament. Their authors often consider it their task not as much to write a history of their People in the sense of a chronicle, but primarily to present God's rule amongst his People and for his People, so that God could be recognized in this rule, and by the whole of humanity to whom the Scriptures were finally directed. The Apostle Paul says it explicitly when he writes: "This all came to the Jews as an example. It was written as a warning for us who live in the last period." (I Corinthians 10, 11). "Everything that is written is written for our instruction." (Romans 15, 4).

This mission of his was carried by the Jewish people also during the time of Jesus; furthermore, it reached its summit at that time. What God effected in Israel at that time served then as before the one purpose: The Revelation of God to humanity. As during the old alliance, so during the time of Jesus, the history of Israel and God's rule in it was destined to make known the great message of Redemption to humanity; and therefore the objective weight which lies in a rejection of this grace. This entailed God's severity as expressed in tangible events as a punishment for the rejection of his grace. The fate that befell the Jewish people was a real punishment for a real subjective guilt, because such a guilt existed at least of the leaders. But it was a punishment with a long-range redemptive goal and should therefore not be compared with any kind of individual punishment, and certainly one should not judge from the severity of the punishment the degree of subjective guilt. Here one should recall what Paul said as written to the non-Jewish Christians living in Rome. "Observe then the goodness and the severity of God -- severity to those who have fallen, but goodness to you, provided you abide by his goodness, for otherwise, you in your turn will be pruned away. Those others too, if they do not cling to their unbelief, will be grafted in, for God has the power to graft them in again." (Romans 11: 22, 23).

A difficulty is represented by the text of Mathew 8: 11, 12: "I tell you, I have not found anyone in Israel with such faith as this. And I tell you, many will come from the east and from the west and take their places at the feast of Abraham, Isaac and Jacob, in the Kingdom of Heaven, while the heirs to the kingdom will be driven into the darkness outside, there to weep and grind their teeth!" Here there seems to be an implication of a pronounced rejection of the entire people, but this is only apparently so: we really have here a manner of expression which is alien to us but was current in the New Testament.

One should compare Luke 13, 18: "The last will be the first and the first will be the last." The sense of this is obviously not that everything will be turned about but that there are those who are last who will be in the first place and those in the first place who will be last. In a similar way, one ought to interpret the passage about the Children of the Kingdom who shall be thrown into darkness. "It can very well be that Israelites of origin will not be saved while Pagans will reach Redemption. Do not rely on your physical origin." From this passage too one cannot derive a rejection of the entire Jewish people.

There are some for whom rejection is not sufficient, but want to conclude from the punishment of the Israelite people that this people has been "accursed by God." This, however, would mean that God has become unfaithful to his promise. The Apostle Paul is far removed from such an assumption, and never thought of an accusation by God. He does not even permit the thought of a rejection as a punishment by God of Israel, as though God has withdrawn the promises given to their forefathers. He says: "I too am an Israelite, from the stem of Abraham, from the Tribe of Benjamin. (Romans 11, 1). He meant to say that if they were rejected, particularly if they were persecuted, I myself would not have received the grace I did and furthermore been permitted to spread the happy message throughout the world. "Has God rejected his People? This is far removed." (Idem) In another passage he gives the reason. "If some of them did not believe, would this unbelief remove God's faithfulness? No and never." (Romans 3, 3). "God's grace and his call are not withdrawn." (Romans 11, 29). "With regard to the selection, it remains the beloved people for the sake of their Fathers." (Idem)

Paul could cite also the other Apostles who belonged to the people of Israel the same as he was. Even after the representatives of the Sanhedrin rejected him and put through his condemnation, Jesus built his Church on these Apostles. Paul could point to the 3,000 Israelites who joined him at Easter (Acts 2, 41); this number was increased to 5,000 (Acts 4, 4) so that a few months after Jesus' crucifixion in Jerusalem, Jesus had more followers than the number of those who shouted "Crucify him" on Good Friday, and among them many Levites (Acts 6, 7). He could also have pointed to the other numerous groups of Jewish Christians subsequently in the Diaspora. Furthermore, Paul gives the mysterious assurance that all of Israel will in the end become worthy (Romans 11, 25), again demonstrating that there can be no question of rejection or accusation.

Thus, everything that could appear as simple punishment is removed from God's benevolent intentions. Also in suffering, this people was and is always the bearer of divine revelation. Its history incarnates God's severity as his charity, and also God's goodness towards the other peoples, whom he has permitted, without their having merited it, to take part in the redemption which was at first promised only to Israel. It can be expressed thus: Also under the punishment, the Israelite people remains a valuable instrument with which God is pursuing his intentions for the Redemption of Humanity. It (Israel) still has a mission in the world.

HERSCHEL

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49 East 33<sup>rd</sup> Street, New York 16, N.Y.

December 27, 1962

Rabbi Tannenbaum  
American Jewish Committee  
165 East 56th Street  
New York, N.Y.

Dear Rabbi Tannenbaum:

It was most pleasant to have lunch with you the other day, and I thank you for the fine help you are giving us on the Heschel book.

I thought it might be a good idea to round up the ideas put <sup>up</sup> at the luncheon, and see if we can follow up on them.

We will send review copies and contact the following people:

Associated Church Press, Interchurch Center, N.Y.  
Louis Cassels, U.P.I.  
George Duggan, A.P.  
The fifteen or so religious educators in the major denominations responsible for their programs.  
Lillian Bloch, editor, Religious News Service  
Mr. Boris Smolar, editor, Jewish Telegraphic Agency  
Mr. Nathan Zipron, editor, Seven Arts Syndicate  
B'Nai Brith Monthly, c/o Mr. Edward Grews  
Joseph Cuneen, editor, Cross Currents  
Father Walter Abbott, of America  
Mother Catherine Sullivan, Manhattanville College  
Mother Catherine Hargrove, " "  
Msgr. Ostrreicher, Seton Hall  
Wisdom  
New York Times Saturday Review  
Harold Fey and Marty of Christian Century

You have suggested you will be responsible for getting a review by a prominent person, that could be circulated to the Jewish weeklies. We will ask to see Dr. Heschel's files for book reviews and statements, and also see about working up a story on the prophetic solution to major areas of concern to the religious education of youth, public life, etc.

Our editors are most enthused about your idea for a symposium on Dr. Heschel's work with representatives from the Catholic and Jewish Biblical societies and the Society of Biblical Exegesis. We would be happy to co-operate in whatever way possible to put on such a symposium. The only drawback is that we have spent up to the hilt on our advertising budget, and could not engage in expensive speakers' fees or travel fees, but we would be glad to do all we can in this office to work with you. Mr. Exman suggests that perhaps the Cathedral of St. John the Divine, which each year takes a major theologian like Berdyaev, might be a good place to hold it. I would guess that Canon Johnson at the Cathedral would know if this were a possibility. You might not actually think it the best way to handle it.

We were delighted to hear that it looks like Time might be doing a story, although taking a photograph is no sure guarantee that it will go in! The important thing -- and perhaps it would best come from you since you have been contacting John Elson on the book, is to make sure that it is mentioned in whatever story is done. Time quite frequently bases a whole story on material from a book and neglects to mention the book - which, of course, infuriates publishers. I don't think Elson follows this practice, but if someone else happens to write the story it could easily happen!

I think the one matter hanging fire is publication date. Our editors agreed to postpone it, but I realized afterwards that I have an ad in Christian Century which will appear on Wednesday, January 2, and it isn't possible to do anything about that. I myself think that postponing dates probably causes more confusion and doesn't do very much good, but we can discuss this when you call, if we get together before January 2. \*

I hope you had a very happy holiday season, and thank you for your excellent help in launching this book.

Sincerely yours,

*Marie Cantlon*  
Marie Cantlon

MC:mb

\* We are sending out notices postponing publication date to February 27 and will just put the Christian Century ad in. O.K. ? DR

Hechel

February 4, 1963

Miss Cantlon  
Miss Witherspoon  
Publicity Department  
Harper's Bros.  
419 East 33rd Street  
New York 16, N. Y.

Dear Misses Cantlon and Witherspoon:

Re: Time Magazine Story

If you agree with me that the Time magazine review of Dr. Heschel's book is good, may I suggest that you reprint it? I would be glad to send it around to my Christian leaders and Rabbi's mailing lists. Also, you may wish to send it to the 600-700 delegates who attended the National Conference on Religion and Race on whom Dr. Heschel made such a profound impression. I have the delegates names and addresses and will be glad to loan them to you.

Cordially,

Rabbi Marc H. Tanenbaum, Director  
Interreligious Affairs Department

MHT:as

# RELIGION

## THE BIBLE

### Relevance of the Prophets

Many of the Old Testament prophets must have seemed odd indeed. Jeremiah, by his own admission, had a tremor "like a drunken man" (*Jeremiah 23: 9*), and Isaiah "walked naked and barefoot three years" (*Isaiah 20: 3*). Many of their Jewish contemporaries were skeptical of the prophets—and some people are skeptical still. Literary critics may see Isaiah as nothing more than a wild Hebrew bard, and psychoanalysts may explain the posturings and mutters of Hosea as the upshot of repressed sexual feelings.

In a new book, one of the world's most illustrious Jewish theologians puts the prophets back into place as the first men to speak some bedrock ideas of Western thought. Abraham Joshua Heschel, 56, professor of Jewish ethics and mysticism at Manhattan's Jewish Theological Seminary, writes in *The Prophets* (Harper & Row; \$6) that if those peculiar ancients claimed to speak for God himself, their message is indeed worthy of the Creator. For they preached the dignity of the world's poor and downtrodden, and warned unjust men that God himself cared about what happened on earth.

**A Personal God.** Modern man finds it hard to sympathize with the prophets, Heschel argues, largely because Biblical thinking is so alien to his own. Unlike the Greek philosophers, or even Judaeo-Christian theologians of later years, the prophets did not think of God as a first cause or prime mover but as a person; they were unconcerned with what God is, but cared only for what he does and says. Unlike the mystics, the prophets did not express the ineffable glory of God, but spoke of specific situations—the machinations of Jewish foreign policy, or the selling of debtors into slavery during the reign of King Jeroboam II (circa 736-726 B.C.). Isaiah, for example, declares that the Almighty will condemn a military alliance between Israel and Egypt:

*Woe to the rebellious children, says the Lord,  
Who carry out a plan that is not from Me,  
Who turn an alliance not of My spirit,  
Adding sin to sin;  
Who set out to go down to Egypt,  
Without asking for My counsel.*

The prophets saw these incidents as symptoms; the disease was the corrupt state of Israel. Their cure was angry eloquence. "To us," Heschel writes, "a single act of injustice—cheating in business, exploitation of the poor—is slight; to the prophets, a disaster. To us injustice is injurious to the welfare of the people; to the prophets it is a deathblow to existence: to us, an episode; to them, a catastrophe, a threat to the world."

The explanation of this supranatural fury, Heschel says, lies in the prophets' claim to be surrogates for God. In their writings, they expressed both their own



JEREMIAH BY CHAGALL



HABBAKUK BY SARGENT



ISAIAH BY MICHELANGELO

The human situation is a divine emergency.

anger and divine wrath as well; their mission was to make known this "divine pathos"—God's concern for the world—to men. "Prophecy," Heschel writes, "is the voice that God has lent to the silent agony, a voice to the plundered poor. God is raging in the prophet's words." Their distinction "was to sense the human situation as a divine emergency."

**Lesson for Today.** Yet though the prophets have gone, still "the world is dark, and human agony is excruciating." Although Heschel does not expressly argue it in his book, he believes that man today is called upon to be prophetlike—last week in Chicago he was a mordant critic of religion's ineffectiveness in U.S. race questions (see below). Born in Warsaw, the descendant of a long line of Hasidic rabbis, Heschel earned his doctorate at the University of Berlin, but was expelled by the Nazis to Poland in 1938. He left for England six weeks before the outbreak of World War II, arrived in the U.S. in 1940, and has taught at Jewish Theological Seminary since 1945.

Heschel first turned to the study of the prophets as a university student, when he was repelled by the aridity of contemporary philosophy. He has since spent most of his energies defending "the intellectual relevance of the Bible." Heschel argues that the secular disciplines of philosophy or science are no help to man in solving the ultimate riddles of life. "Marx and Freud are interesting," he says, "but in extreme situations, such as in dealing with good and evil, do they lead anywhere? Science presupposes a certain aspect of being, but is it the ultimate?" Heschel answers no, and says that in the long run of time, "the prophet may be more relevant than the scientist."



THEOLOGIAN HESCHEL

bservers from 65 Protestant, Roman Catholic and Jewish groups, was what one participant called "that awful fatalism." The Rev. Will D. Campbell, former chaplain at Ole Miss and an executive of the National Council of Churches, said flatly that "it is too late now for us to establish harmonious relationships between the races on a worldwide scale." In his prepared text, distributed but prudently omitted from the spoken version, Campbell claimed that racial hatred has reached such a pitch that "in our generation white children will be marched into gas chambers by dark-skinned masters, clutching their little toys to their breasts in Auschwitz fashion." In the same mood, Episcopal Layman William Stringfellow gloomed that "the most practical thing to do now is weep."

Such doleful hand wringing left many churchmen aghast, and at the conference's end, delegates approved a well-meant "Appeal to the Conscience of the American People," which called for a reign of justice, love, courage and prayer in which "voting rights and equal protection of the law will everywhere be enjoyed" and "the wounds of past injustices will not be used as excuses for new ones." The call to action was not binding on any of the religious groups represented.

## THE CHURCHES

### "That Awful Fatalism"

The churches of the U.S., which have never summoned enough resolution, originality or unity to help the country significantly in dealing with racial discrimination, last week in Chicago held their first National Conference on Religion and Race—and proved themselves still unable to offer much wisdom.

The dominant mood of the four-day meeting, attended by 1,000 delegates and

## THE CLERGY

### "Incorrigible Optimist"

"Length of life has very little real significance," Arthur Judson Brown once said. "What's really important is the quality." The life of Dr. Brown had lots of both. He was 106 on his birthday Dec. 3, six weeks before his death, and back of that lay a solid career as a prime mover of Christian missionary work, as a found-

JEWISH BIBLE ASSOCIATION  
(Auspices, NYBR)  
10 East 73rd Street  
New York 10021, N.Y.

January 20, 1965  
17 Shevat 5725

Dear Colleague:

No doubt you are interested, as the Jewish Bible Association is, in reawakening the interest of the Jewish layman in the Bible and to overcome the gross ignorance of the Bible that is so prevalent among many of our Jews today. We would solicit your aid in overcoming this great problem.

We are interested in having our rabbis help their communities in stimulating home Bible reading. Such reading must be guided. We are ready to forward material which you might include in your congregational bulletin. Enclosed you will find a sample of the material we can put at your disposal.

We also ask you to answer the following questions:

1. Do you have a Bible study group in your Congregation? \_\_\_\_\_  
a. For men \_\_\_\_\_  
b. For women \_\_\_\_\_  
c. For men and women \_\_\_\_\_
2. Do you want us to send you material, a sample of which is enclosed? \_\_\_\_\_
3. Do you care to have us prepare other material to help you? \_\_\_\_\_
4. What suggestions have you for us to help you otherwise in this project?  
\_\_\_\_\_  
\_\_\_\_\_

A concerted effort on the part of all the rabbis belonging to the NYBR could bring about a great change in the status of the knowledge of the Bible among our people. We hope that you will cooperate.

Sincerely,  
*Arthur H. Neulander*  
Rabbi Arthur H. Neulander  
Chairman

AHN:ets  
Enclosure

SAMPLE GUIDE QUESTIONS FOR MEMBERS OF JEWISH BIBLE ASSOCIATION  
WHO FOLLOW THE CALENDAR OF DAILY BIBLE READING

(Sample covers period of 31 Jan. 6 Feb., II Kings chap's 3-9 incl.)

1. What are the various illustrations of Elisha's miracle-working powers? Are these illustrations made the basis for ascribing to Elisha divine status?
2. Does the "evil that men do live after them?" (Chap. 3, verse 3)
3. What Grand Alliance involving sections of the ancient Near East is described in chapter 3?
4. Military desperation coupled with primitive superstition caused a defeated king to commit what atrocity? (chap. 3, verses 26-27)
5. Sarah and Abraham and their long-wanted son (Isaac) are recalled in what woman's life? (chap. 4, verses 16-17)
6. What military strategy is well described in a campaign? (chap. 3, verses 21-24)
7. What foreign distinguished patient created fear in the King of Israel, but was well treated by the Prophet Elisha? (chap. 5)
8. How is the need for close attention to instructions shown in the experience of the diseased Naaman? (chap. 5, verses 10-15)
9. Should humane service expect reward for its devotion? (chap. 5, verses 15-17, and 20-27)
10. Is treason sometimes assumed unfairly and unjustly? (chap. 6, verses 8-12)
11. Should credit be taken when not really earned? (chap. 6, verses 20-22)
12. Horrors of an ancient siege. (chap. 6, verses 24-33)
13. When people have "nothing to lose" they will act unexpectedly. (chap. 7, verses 3-5)
14. Does boldness prove profitable in unexpected situations? (chap. 7)
15. Unfounded fears can be the most dangerous and costly. (chap. 7, verses 5-7)
16. When men of vision see disaster, can they always prevent it? (chap. 8, verses 11-12)
17. Kings come and go. (chap. 8)
18. A wife of bad background can demoralize a man. (chap. 8, verse 18)
19. The end of an evil dynasty is inevitable. (chap. 9)
20. A good man may overturn an evil dynasty, but is he always an unmixed blessing? (chap. 9, and later chapters).

(Compiled by Rabbi Joseph H. Wise.)

THE NEW YORK BOARD OF RABBIS  
10 East 73rd Street  
New York 21, N. Y.

TRafalgar 9-8415

CALENDAR OF EVENTS

(All events at NYBR headquarters, unless otherwise specified)

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WED. JAN. 27 - 11:00 A.M. - ANNUAL MEETING (open to all members).  
ELECTION OF OFFICERS AND EXECUTIVE COMMITTEE.  
RESOLUTIONS ON IMPORTANT LOCAL, NATIONAL AND  
INTERNATIONAL AFFAIRS.

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PLEASE NOTE: THE INSTALLATION OF OFFICERS OF THE INTERNATIONAL SYNAGOGUE, SCHEDULED FOR MON. FEB. 8 - 8:00 P.M. at the Americana Hotel, NYC, has been POSTPONED to a later date.

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WED. FEB. 10 - 11:00 A.M. - EXECUTIVE COMMITTEE MEETING.

---

WED. FEB. 24 - 11:00 A.M. - PLENARY MEETING (open to all members).

PLEASE RESERVE

THURSDAY EVENING, JUNE 10, 1965 - FOR THE ANNUAL PROMENADE CONCERT  
AT PHILHARMONIC HALL, LINCOLN CENTER.

P A S S O V E R

The week of January 11th, marked the opening of the Chaplaincy Commission's \$100,000 Combined Passover Appeal for 1965.

If we are to provide for Passover for the more than 25,000 Jewish men, women and children who will be confined to hospitals and institutions throughout New York State during the Holidays, we need your wholehearted cooperation and that of your congregants.

One of the many ways you can begin to help us is by alerting your Sisterhoods, Men's Clubs and other organizations within your congregation, to begin to set aside some of their funds for this worthy cause.

January 26, 1965

Phil Perlmutter  
Judith Hershcopf

This is to inform you of a recent development which may involve some participation by the New England office of the A J C.

I was recently invited to a meeting of a mixed group planning for a conference with the unlikely title "Ecumenical Conference of Religious Non-Conformists." The group represented what I shall characterize as the left-wing splinter elements in American religious life --i.e. Unitarians, Universalists, Humanists, Ethical Culture types, etc.--sincere and responsible individuals, but outside the mainstream.

These people are concerned that the ecumenical movement constitutes a threat to the religious non-conformist. I imagine they feel something like the small grocery store owner who has just learned that the A & P and the Grand Union are merging. They are particularly concerned that the warmth of the ecumenical glow may melt away the Wall of Separation, and that, in the attempt to accommodate to Catholic needs, the Protestants will abandon some of their traditional positions. This, they fear, will put the squeeze on the smaller free church groups.

They are calling this conference in an attempt to get some publicity and a base for gathering together the unaffiliated, unorthodox and non-conformist religious. They want Jewish participation in this conference. This raises a number of questions which we will have to discuss in the near future. But I thought I would inform you and other members of our staff about this development now. Most of the individuals I met are from New England and the guiding spirit, Ralph Borsodi, is a Unitarian minister in Exeter, New Hampshire. The conference is scheduled to take place at the University of New Hampshire.

Please let me have your reactions.

JH:as

CC: Ed Lukas  
M. Birnbaum

M. Ortof  
M. Tanenbaum

D. Danzig

RALPH BORSODI  
EXETER  
NEW HAMPSHIRE

January 14, 1965

Dear Miss Hershkopf,

Just a note to inform you of certain developments since our meeting.

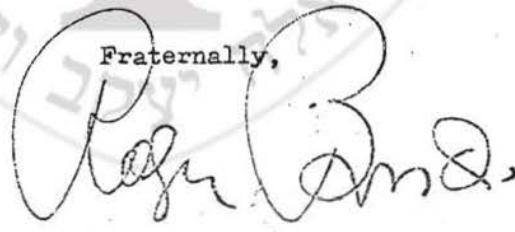
I had lengthy talks with Mr. Woodward of Newsweek and Mr. Elson of Time, and both agreed that the conference, with that title (Ecumenical Conference of Religious Non-Conformists) was a story. So did Will Lissner of the N.Y. Times. I feel that we shall be able to get the news about it to a great many of the "unaffiliated."

The second was that the President's message, and its reception, seems to vindicate our concern. It inspired me to write the enclosed which will appear in our local paper this week.

Dr. Dewey is calling a meeting of the Committee and the suggestions made at our meeting will be incorporated in the final program. You will get a copy as soon as all speakers have been heard from.

It was a great pleasure to meet you, and I look forward to the possibility of our working together again.

Fraternally,

  
Ralph Borsodi

C O P Y

January 14, 1965

Exeter News-Letter,  
Exeter, N. H.

To the Editor,

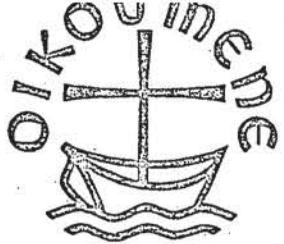
I believe the free world and the free churches face one of those critical transitions in history when a profound change takes place almost without its being realized. Such a change took place during the first Roosevelt administration in 1933 when Franklin D. Roosevelt inaugurated the New Deal and America abandoned its faith in laissez faire and substituted faith in a welfare state for it. President Johnson's message to Congress advocating the enactment of legislation which will appropriate money for religious education, however ingeniously it may evade the prohibitions of the First Amendment, will—unless something like a miracle intervenes—be passed by Congress. It is even probable, in the existing climate of opinion, that it will not be challenged, and that even if challenged, the present Supreme Court (which has consistently re-interpreted the Constitution to fit new social conceptions) will accept the ingenious legal sophistries by which the wall separate Church and State is being breached.

Once this breach has been effected, we shall have entered upon a new era—and Jefferson's life-long effort to create a nation in which religion was left entirely to the conscience of the individual and completely taken out of the hands of public officials, will have been rendered completely vain.

It is a tragedy for those to whom freedom is not just a politician's invocation but the highest and deepest of values to have to recognize that so far as religion is concerned, freedom in America has been replaced by official toleration. Of the things responsible for this change in the climate of public opinion, I rate Catholic and Protestant ecumenism the most important. Both Protestants and Catholics are, as a result, entering upon an era of Christian "good feeling" and Protestants are, therefore, spiritually withdrawing their opposition to what Catholics long ago sought to have Congress do. And this I believe is the truth even though some Protestant denominations may appear against the bill if Congressional hearings are held.

It is too bad that free churches and religious non-conformist groups are doing nothing adequate to prevent the breaching of the wall through which eventually more and more Federal aid to religion will be given.

(Signed) Ralph Borsodi



# WORLD COUNCIL OF CHURCHES

DIVISION OF ECUMENICAL ACTION

TELEPHONE (022) 33 34 00 TELEX 23 423  
CABLE: OIKOUMENE GENEVA OIK CH

DIRECTOR:  
THE REV. ERNST LANGE

Mr. Gerald Strober  
The American Jewish Committee  
Institut of Human Relations  
165, East 56 Street  
New York  
N.Y. 10022  
USA

Dear Mr. Strober,

Thank you for your letter of June 5, and for your invitation to meet with you and Rabbi Marc Tanenbaum in New York. I regret my schedule during the month of transition was too crowded for me to meet with you.

I appreciate the invitation, however; I was a friend of Bernhard Olson's during his investigation of Protestant church school curricula and am glad that you are continuing that general area of research. I shall look forward to learning more about it.

I do not know at this time when I shall next be in New York. It may very well be early in the next year. I shall look forward when I come to having a meeting with you and Rabbi Tanenbaum.

In the meantime I would appreciate being put on mailing lists of the American Jewish Committee and of your research project, particularly for any items that would be of use to us as we develop the World Council of Churches Office of Education. I enclose a copy of the Joint Committee Report which lays the foundation on which the office was established. We are just beginning. I am the first staff member of three. The second and third will arrive during the fall and winter. As we begin we very much need to establish the proper set of contacts with those in the educational development. If your contacts there in the American Jewish Community can be of help to us through mailing list or personal suggestions, we would appreciate your help. I know the cost of mailing voluminous material overseas can hurt an office budget, so I shall be pleased to have whatever you select as most helpful to us, if that is possible.

Thank you again for your letter. I look forward to getting to know you.

Sincerely yours,

*William B. Kennedy*

William B. Kennedy  
Executive Secretary  
Office of Education

Enclosure

Do all of the above add up with the last letter. Make these leads are

*Katzman*  
*F-Heschel*  
660318

## THE AMERICAN JEWISH COMMITTEE

**date** March 18, 1966  
**to** Rabbi Marc Tanenbaum  
**from** Rita Hoffman  
**subject** Interreligious Committee on American-Foreign policy

When Rabbi Heschel was here on the West Coast, he met with Catholic and Protestant leaders in an attempt to stimulate dialogue on present United States Foreign policy in regard to Viet Nam. Subsequently, Rabbi Heschel's suggestion was passed by the Board of Rabbis, by the Council of Churches here in Los Angeles and has some support from Loyola University.

Serving on the planning committee are: Fr.. Welsh, Loyola University, Sister Mary Richard from Immaculate Heart College, Father Ingliss, from Mount St. Mary, Rabbi Alfred Lewis, Rabbi Matthew Simon who is on our executive board, Fr. Robert Stellar, Episcopal Diocese and Rev. John Burt. There will be an open end meeting to be held on April 21st. Dr. Guy Pauker, head of the Asia Desk for the Rand Corporation will support the administrations position. Mr. Sanford Gottlieb of the same organization in New York will take the other side of the argument. Responding to these two presentations will be Fr. Welsh from Loyola, Rabbi David Lieber, President of the University of Judaism and Rev. John Burt. Permission is awaited now from the ArchDiocese to permit Immaculate Heart to hold the meeting on their premises. It was agreed that this is an educational meeting and not an action group.

At this time, no lay organizations are involved but they will be invited to attend. I bring this meeting to your attention because there is a feeling on the part of some human relations professionals particularly Max Mont of the Jewish Labor Committee and Harvey Shechter of ADL that there is a danger that Jewish organizations and Jewish leaders may be innocently involved in Communist-front organizations who are exploiting the Viet Nam issue. There was an attempt for assembly by the Americans for Progressive Israel to gather a coalition of Jewish organizations to have a protest meeting Present at their first meeting which was in February, were individual and groups that have had a long-time record of Communist-front association.

The CRC has met on this problem of what to do about Jewish organizations that might attempt to speak for the organized Jewish community It looks like the meeting sponsored by the Americans for Progressive Israel may have died down because the CRC has reached the leaders

in the Zionist movement and many Zionists are involved and reached the people from the Centers' movement because many Centers people were involved. There was some discussion that we would encourage our members who wanted to express themselves to attend the meeting on April 21st that is sponsored by the American Religious Committee on American-Foreign Policy. In the American Jewish Committee, we have had no swells or questions about this, but I went along with my fellow associates from the organization in passing the following resolution that will be sent out to all the five Jewish organizations. The wording here is not exact but this is the sense of the meeting:

1. Any Jewish group has a right to express their views on Viet Nam.
2. However, Jewish organizations can speak only for themselves and can in no way represent the Jewish Federation Council.
3. If there is an attempt by any group or groups to speak for the "Jewish community", the Jewish Federation Council will repudiate the statement.
4. In order to avoid embarrassment, member groups from the Federation Council are to communicate with the CRC before any individual groups sponsor or participate in protest meetings or public statements.

RH:gts

cc: Neil C. Sandberg  
Will Katz  
Milton Ellerin

dictated but not read

The Providence Visitor  
25 FENNER STREET  
PROVIDENCE, RHODE ISLAND 02903

REV. EDWARD H. FLANNERY  
EDITOR

July 18, 1966

Rabbi Marc H. Tanenbaum  
c/o Kenin  
207 Nautilus Drive  
Loveladies Harper  
Harvey Cedars, New Jersey

Dear Marc,

Bill Baum just referred your request concerning the Conference in Cambridge to me. I presume this is because I have just been appointed administrative secretary of Bishop Leipzig's Committee.

Your request raises some questions in my mind. First, how much shall we be talking about the same thing, you from the Jewish and I from the Catholic point of view? I suppose we should avoid too much repetition. Second, you refer to a "45-minute paper." In his letter to me (a copy of which I enclose) concerning what appears to be our part in the Conference, Reverend Sexton speaks about a plenary session from 8:15 to 9:45 with a talk by myself about 15-20 minutes. I assume that if each of the three of us including Dr. Dodd were to give a 20-minute paper apiece, with introductions, etc., there would not be much time left. All this is to ask have you misread the 15 minutes for 45, or am I entirely wrong?

I've tried to get you at your office and also at your vacation number but without success. When will you be back so that we might talk about this? I'm afraid that from the Catholic side there hasn't been too much organized effort in the direction of the Jewish-Catholic cooperation. Meanwhile, spontaneous efforts have taken place across the country have not yet been federated or even listed in one place. This poses a problem, what with the time left for us, and may necessitate a certain amount of generalizing.

Rabbi Marc H. Tanenbaum

-2-

July 18, 1966

What should we do? What do you think? Let me hear from you.

I hope, meanwhile, that you are enjoying your vacation with good weather and relaxation.

As ever,

*Ed*

(Rev.) Edward H. Flannery

EHF:ge

Enclosure



## THE AMERICAN JEWISH COMMITTEE

Re-type on  
blank paper

date      October 21, 1966  
to          Marc H. Tanenbaum  
from        Judy Hershkopf  
subject     Draft Guidelines for Bishops' Commission on Catholic-Jewish Relations

In all, I think this is a splendid document. It has none of the faults of the declaration itself, and no conversionary overtones. If adopted as is, I would be very satisfied.

However, if we are in a position to make suggestions, I would volunteer a few minor changes:

Under the section entitled "Programs," point 4, dealing with school texts and prayer books, which suggests that they be examined "in order to remove materials...", I am not opposed to this somewhat negative formulation, but perhaps as part of that point, or a separate point, it should be added that revised or improved material should be sought.

Point 3 on that same page is a little vague. In addition to suggesting that diocesan and parochial organizations, especially the seminary, "should organize programs to implement the Declaration," might they not suggest that the new approach embodied in the Declaration be worked into the curriculum and standard training of seminarians and religious educators?

Point 1 under the section headed "Issues": I would suggest, "...doctrinal and liturgical ties shared by Judaism and Catholicism..." rather than "...doctrinal and liturgical ties joining Judaism and Catholicism..."

Two additional points:

1) These guidelines do not really spell out what has to be done to fill the vacuum that will be created by the removal of certain kinds of negative teachings. For example, point 5 under "Issues" states that the notion of Judaism as a decadent formalism and hypocrisy at the time of Jesus "should no longer be taught." What does this really mean? At the very least, it means that Catholic teachers, seminarians, etc. are going to have to learn something about first century Judaism, the Pharisees, the Talmud, etc. They can't stop teaching an entire tradition without having something to replace it. Perhaps it is better for the guidelines

should

Oct. 21, 1966

not to spell this out in too much detail, but on the other hand perhaps a line should be inserted saying that new and more accurate knowledge will be necessary and should be made a part of the educational process.

We  
2) I don't know if it is possible to do this in the guidelines, but I would ~~dearly~~ love to see the Bishops' Subcommission set up some kind of informal grievance bureau to which Jews could submit complaints about textbooks, liturgical material, etc. You ~~will recall~~ We have been doing this informally by bucking some of these complaints on to Msgr. Higgins, but, to the best of my knowledge, he has not acknowledged a single one. In other words, there should be some central source to which we can direct both prejudiced textbooks and information regarding the fact that Father Meinville has been appointed Argentine editor of an American Catholic magazine. On the other hand, there is the possibility that a centralized approach to such issues on the part of the church would do away with half the business of our department. What do you think?

what do you think?

G.  
J.H.MSP



1100 JACKSON AVENUE  
TAKOMA PARK  
MARYLAND

F - Articles

November 13, 1966

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

Dear Rabbi Tanenbaum:

Thank you for your letter of November 11. I'm delighted to know you will write the article on Judaism. A six weeks extension of the deadline is suitable.

As to content and level of presentation, I think it would be most helpful if you would simply write down the kind of talk you would give to a group of intelligent Catholics who have seldom or never heard anything about Judaism except from the Christian point of view.

As to the preparation of your MS, I would find it helpful if you observed the following:

- (1) Double-space typing with wide margins.  
Paragraphs held as much as possible to ten or twelve lines.
- (2) Scripture references should follow this style: (Ex. 10:4). (1 Sam. 5:6-10).  
(Gen. 15:10,11; Num. 3:5).
- (3) I shall supply heads and sub-heads throughout, so would you send me, with your MS, a brief plan of the article so my thinking accords with yours on this.
- (4) The bibliography should have no more than six or seven titles.

With kindest regards,

Sincerely yours

*John Bradley*  
(Rev.) John Bradley

[start]

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CARBON COPY

SAMUEL NEWMAN, M.D.

DANVILLE, VIRGINIA

December 24, 1966

The Reverend H. Franklin Paschall,  
President  
Southern Baptist Convention  
Nashville, Virginia

Dear Mr. Paschall:

Your letter of December 10th is a keen disappointment to me.

For 5½ years I have sought an answer from the Home Mission Board, from former presidents, Reverend H. E. Hobbs and Reverend Wayne Dehaven, and you, to a simple, clear-cut question: What is the authority for the statement, "Our Baptist theology teaches us that there are 5½ million Jews in America who are lost without hope, without Jesus Christ as their Saviour"?

No straightforward answer has been received. Such action on the part of representatives of a religious denomination is puzzling.

I am sending a copy of this letter to Dr. J. R. Estes and am repeating my inquiry: "Is it true that 'Baptist theology' teaches that 5½ million Jews are lost without hope...?"

My brothers and sisters and every relative of mine were exterminated in Hitler's crematoria. The statement of the Home Mission Board of the Southern Baptist Convention has been categorized by eminent Christian theologians as belonging to "The Teaching of Contempt". I do not mean to imply that the Southern Baptist Convention is guilty of promoting anti-semitism. Unfortunately transgressions and sins are committed not only wittingly but unwittingly.

Wishing you a Merry Christmas, I am

Yours sincerely,

SN:ia

[end]

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FOR RELEASE: After August 8, 1966

CAMBRIDGE, ENGLAND - "The striving for internal Christian unity might lead to a pan-Christian exclusivism that could ignore the authentic pluralism of the global human family," an American rabbi active in interreligious and ecumenical circles said here today.

Speaking at the International Conference on Christian-Jewish Relations, which is taking place at Newnham College from August 7-15, Rabbi Marc R. Tanenbaum of New York, director of Interreligious Affairs of the American Jewish Committee, lauded those aspects of the ecumenical movement which have advanced the active cooperation of Catholics, Protestants, Jews, other religious groups, and humanists, toward such shared goals as human rights, the struggle against poverty, and the pursuit of world peace, and he welcomed the change in atmosphere from a previous cold-war mentality among various Christian groups. But he also expressed some misgivings regarding the direction of the search for Christian unity.

While expressing full understanding of and sympathy for an internal Christian dialogue which focuses on critical theological issues between Christians, Rabbi Tanenbaum nevertheless urged Christian leaders not to "go it alone" in the area of interreligious cooperation.

"If Christian leaders become preoccupied with the mechanics of institutional unity to the exclusion of a larger human perspective, they may repeat the error of earlier periods--that of viewing members of

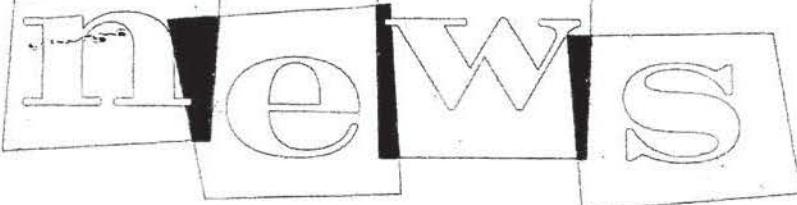
non-Christian religious groups as objects to be talked about, rather than as human beings to be talked to," he remarked.

"While such an approach would create a problem for all non-Christian religious groups," he stated, "it would be particularly hazardous for Jews, because Jews and Judaism are deeply involved in Christian scripture, tradition, and history. To guard against the traditional temptation of Christians to view Judaism in outmoded or polemical categories of thought," he proposed a "working liaison between the Vatican, the World Council of Churches, and representative Jewish religious and lay groups" to help give Christians a more accurate understanding of the Jewish community as it really is.

Rabbi Tanenbaum's paper, "A Jewish Analysis of the State of Jewish-Christian Relations," was one of several addresses presented before the group of more than 90 scholars and religious leaders from Austria, France, Germany, Italy, Switzerland, Israel, the United States, Canada, Britain, and Holland.

A keynote paper on "Judaism and the Dialogue Movement" was presented at the opening session by Dr. Jacob B. Agus, a well-known scholar and rabbi of congregation Beth El, Baltimore, Maryland.

Other American clergy participating in the international consultation were the Rev. Dr. Robert Dodds, director of Ecumenical Affairs of the National Council of Churches of Christ in the U.S.A., and the Rev.



## THE AMERICAN JEWISH COMMITTEE

INSTITUTE OF HUMAN RELATIONS, 165 E. 56 ST., NEW YORK, N. Y. 10022, PLAZA 1-4000

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

FOR RELEASE MARCH 10, 1968  
JOHN PYARMON, Director of Public Relations

Boston, March 1....A noted Roman Catholic priest and a leading rabbinical interreligious authority hailed recent gains in Jewish-Christian understanding, and outlined here tonight the major unresolved areas that must be faced up to in Jewish-Christian relations.

Father Edward Flannery, secretary of the United States Bishop Sub-Commission on Christian-Jewish Relations, and Rabbi Marc H. Tanenbaum, Interreligious Affairs Director of the American Jewish Committee, addressed the annual ecumenical lecture series of the Paulist Fathers at John Hancock Hall here last night. They discussed "Jewish-Christian Relations: Unfinished Business." The interfaith audience included clergy, nuns, laity and students of the Boston area.

Father Flannery, of Providence, R.I., is author of several works on the Christian roots of anti-Semitism, including the well-known book, The Anguish of the Jews.

Rabbi Tanenbaum paid tribute to Richard Cardinal Cushing "for his leadership at Vatican Council II in support of the historic declarations on Religious Liberty and on Jewish-Christian Relations, as well as for his humanitarian concerns in helping the American people to face up to their moral obligations in alleviating poverty, illiteracy, and disease among two-thirds of the world's family, who are neither Christian nor Jewish."

Rabbi Tanenbaum characterized Cardinal Cushing "as manifesting the living presence of Pope John XXIII in his dramatic and effective efforts to advance mutual respect and mutual acceptance of all members of God's human family."

-more-

Morris B. Abram, President; Jacob Blaustein, Louis Caplan, Herbert B. Ehrmann, Irving M. Engel, Joseph M. Proskauer, Honorary Presidents; Sol M. Linowitz, Chairman, Executive Board; Philip E. Hoffman, Chairman, Board of Governors; Nathan Appleman, Chairman, Board of Trustees; John Slawson, Executive Vice President.

Washington office: 818 18th Street, N. W., Washington, D. C. 20006 • European headquarters: 30 Rue la Boetie, Paris 8, France • South American headquarters: San Martin 663, 2 P. (Cf), Buenos Aires, Argentina • Israel headquarters: 2, Hashoftim Street, Tel Aviv, Israel.

While there had been dialogue for a decade before the historic Vatican Council II, Rabbi Tanenbaum pointed out that "most of the initiatives in the past have come from Jews, and for obviously defensive reasons. The situation has changed," he continued, "and it is now Christian initiatives that are seeking out Jews for dialogue.

"If these post-conciliar exchanges are to have any real effect," Rabbi Tanenbaum added, "the first priority is to overcome the incredible, abysmal mutual ignorance we have about each other:

. "We must develop an historical empathy through the joint review of history where such major events as the Crusades, the Inquisition, and the French Revolution, for example, have such different meaning for Jews and Christians.

. "An expansion of Biblical Scholarship. There is still need of a very urgent kind for the writing of commentaries on the New Testament, which deal in historically and theologically precise ways with the role of the Jews in the Passion.

. "An adequate theology of Israel in Salvation history which recognizes the Jews as a living people, and Judaism as a living faith. At the same time, the Jews need to elaborate their doctrine regarding Christianity and other non-Jewish religions in keeping with the teaching of Judaism that holds that salvation is not a monopoly of the Jews. The righteous of all peoples have a share in the world to come."

Three major issues in Jewish-Christian relations that have been resolved by the action of the world Catholic and Protestant bodies over the years, according to Rabbi Tanenbaum, are:

1. Repudiation of anti-Semitism by the highest levels of Catholic and Protestant authority.
2. Elimination of an ambivalence toward ancient Judaism, which tended to view it as an inferior religion.
3. The recognition of the spiritual patrimony of Christianity in Judaism, and the explicit call for fraternal dialogue, growing out of this.

Rabbi Tanenbaum has just returned from Rome, where he reviewed with Vatican authorities the status of Jewish-Christian relations on the continent. The American Jewish Committee, through its European headquarters in Paris, conducts extensive interreligious programs in Europe.

##

3/1/67

#25

New England



[start]

Original documents  
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# The Southern Baptist Convention

Office of the President  
First Baptist Church  
Seventh and Broadway  
Nashville, Tennessee 37203

January 17, 1967

Samuel Newman, M. D.  
Danville  
Virginia

Dear Dr. Newman:

I am very sorry that my letter of December 10 was a "keen disappointment" to you.

Baptists hold to the doctrine of the priesthood of believers and to the competency of the individual Christian. So there is no authority behind every statement which a Baptist may make or write. This position allows for much diversity of opinion, but amazingly enough, Baptists hold many doctrines in common and enjoy a blessed unity of the spirit in the Southern Baptist Convention.

Jesus said He came to "seek and to save that which was lost" (Luke 19:10). He meant mankind in general - the Jews and the Greeks and all kinds of people. The Apostle Paul said that the Gospel is the "power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek" (Romans 1:16).

Again, let me emphasize that Baptists do not discriminate against Jews and hold no anti-Semitic doctrine. We want the Jews to trust Jesus Christ as Lord and Saviour just as we want the Gentiles to trust Him because both of them have need of Him. If we felt that people were just as well off without Jesus as with Him, then our whole convention should be dissolved and all of our churches should be liquidated. Let me ask whether you feel that a man, Jew or Gentile, needs to trust in the Lord Jesus Christ? If your answer is in the affirmative, then there is no reason for misunderstanding or disappointment between us.

May the Lord bless you always in all His ways.

Sincerely,

H. Franklin Paschall

HFP:pb

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to Rabbi Mark Tannenbaum  
33-15, 80th Street  
Jackson Height  
NEW-YORK 11372

Réf : 517/PhD/ON/SEF

March, 24, 1967

Dear Rabbi Tannenbaum,

I wish you to know, first of all, how delighted I am with the decision you have taken to prepare the American edition of our Thora, as I am confident you are the person most qualified to undertake a project of such importance.

I presume that your first concern will be to choose an appropriate translation and to secure the rights from the relevant agent or publisher.

I would be grateful for your suggestions on the best way to preface the American edition, whether you will write an introduction or prefer to propose another name.

After your departure we pursued contacts with several publishers. None were indifferent, most were enthusiastic and in the cases of refusal, it was inevitably the sales department rather than the editors who raised the doubts.

...

Two possibilities appear: either to eliminate the metal cover, settling for a large edition (over 15,000 copies) bound in cloth and retailing at \$ 25, or else to realise the edition we left with you at a retail price of \$ 80 or \$ 90. Although it poses distribution difficulties, I personally prefer the second possibility. Seemingly tougher to initiate, it would in the long run be of more interest to us both, profits being greater and more long-term. Should we decide on this latter procedure, your recommendations would be invaluable to me. Inevitably, we would, in this case, rely essentially on the various Jewish associations, press, interfaith organisations, etc.

Here, meanwhile, is a quick resumé of the position at the moment:

Of the 16 publishers we contacted, 6 were negative from the start: Hebrew Publishing Co., Bloch, Braziller, World and Harcourt and Horizon (American Heritage); 6 were immensely enthusiastic, and asked to think it over for a few days, finally rejecting it as too costly an item or not quite in their line: Grollier, Encyclopaedia Britannica, Abrahams, Doubleday, Schocken and Prayer Books (these last, however, would definitely consider doing a joint edition); 3 wish to publish it in a simpler binding to sell at \$ 25: Mc Graw Hill (Mr. Gorton Carruth), Macmillan (Mr. Herbert Nagourney) and Grosset and Dunlop (Mr. Joseph Green); finally, one is considering taking it as it is: Soncino Press, London (Mr. Bloch).

The two big concerns who have shown active indirect interest but whose directors were out of town are Book of the Month (Mr. Samuel Siweck) and Frederick A. Praeger. Should you know personally any of the above it might influence their decision. All those interested have your name should they need to contact you.

Naturally, I am not willing to dispose of American rights unless conditions are interesting to us both, preferring to take more time and personal risk than to accept a proposal which is not extremely favorable to us. My attitude is supported by the astonishing volume of current sales in France, despite similar pre-publication scepticism (1350 in six weeks and in a Jewish community far less opulent than its American counterpart).

Enclosed you will find a contract with translation. I would be grateful if you would sign and return one copy. I await impatiently your impressions and suggestions.

very truly yours,



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à Rabbi Mark TANNENBAUM  
33-15, 80th Street  
Jackson Height  
NEW - YORK 11372

AMERICAN JEWISH  
ARCHIVES  
CONTRAT

Entre les soussignés :

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et,  
M. Philippe DAUDY, Directeur Gérant Statutaire  
de la S.A.R.L. Société Encyclopédique Française  
demeurant 50, rue Jacob, Paris 6<sup>e</sup>, d'autre part

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M. Tannenbaum assurera :

- l'adaptation en langue anglaise de l'édition  
de la Thora, déjà réalisée en Français par la Société  
Encyclopédique Française,  
- la promotion et la mise en oeuvre de tous  
les moyens susceptibles de faire mieux connaître et apprécier  
cet ouvrage aux Etats-Unis et au Canada.

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Haphtaroth.

*J.M.*

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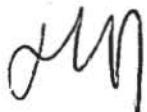
B - Lors de la parution de la Thora, il participera personnellement aux manifestations éventuelles destinées à la faire connaître des notabilités comme du public.

C - Il conseillera l'éditeur dans l'élaboration de la publicité (textes, supports, etc.)

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A titre de rémunération pour l'adaptation anglaise de la Thora, M. Tannenbaum recevra une somme de \$ U.S. 0,70 (soixante dix cents) par exemplaire vendu de la Thora de langue anglaise, quel que soit le lieu de publication ou de vente dans le monde, à condition toutefois que ce soit sous une présentation identique à celle de l'édition française et dont le prix de vente au détail aux Etats-Unis est forfaitairement fixé, à titre de référence pour les besoins de cet accord, à U.S. \$ 70 sans que ce prix ait aucun caractère d'obligation pour l'éditeur.



...

Si, par suite d'accords particuliers avec d'autres éditeurs ou diffuseurs, ou pour toute autre raison, le prix de vente au détail devait être inférieur à cette somme de U.S. \$ 70, le droit de \$ 0,70 perçu par M. Tannenbaum lui resterait intégralement acquis sauf si ce prix devenait égal ou inférieur à U.S. \$ 35. Dans ce dernier cas, il passerait à U.S. \$ 0,35 (trente cinq cents).

Enfin, si une édition de la Thora, d'un prix de vente au détail inférieur à U.S. \$ 10 était réalisée, le pourcentage de M. Tannenbaum passerait à 2 % de ce prix.

#### B - Promotion

En vue de dédommager M. Tannenbaum du temps et des efforts qu'il consacrera à la promotion de la Thora, un droit de U.S. \$ 1 (un dollar) lui sera versé par exemplaire de la Thora de langue anglaise vendu aux Etats-Unis et au Canada, à condition toutefois que ce soit sous une présentation identique à celle de l'édition française et dont le prix de vente aux Etats-Unis est forfaitairement fixé, à titre de référence pour les besoins de cet accord, à U.S. \$ 70; sans que ce prix ait aucun caractère d'obligation pour l'éditeur.

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Enfin, si une édition de la Thora, d'un prix de vente au détail inférieur à U.S. \$ 10 était réalisée, elle n'entraînerait aucune redevance particulière pour M. Tannenbaum.

C - Les droits d'auteur ne portent ni sur les exemplaires dits "de passe", destinés à couvrir les défauts en cours de fabrication, les pertes, les dégradations et les 13 ° en cours de vente (le nombre de ces exemplaires est fixé selon l'usage à 10 % de chaque tirage), ni sur les exemplaires d'auteur, ni sur les exemplaires réservés au service de presse, dont le nombre ne sera pas inférieur à 400 exemplaires, ni sur les exemplaires distribués à prix réduit (50 % du prix du catalogue ou en-dessous de ce chiffre) dans l'intérêt de la publicité à donner à l'ouvrage.

M. Tannenbaum percevra, en outre, 4 exemplaires à titre gratuit. Les exemplaires qu'il souhaiterait acquérir en sus lui seront facturés avec une remise de 25 % sur le prix du catalogue.



...

D - Les droits dus à M. Tannenbaum seront réglés comme suit :

1) A la signature du contrat assurant à la Société Encyclopédique Française la reproduction pour l'édition anglaise d'une traduction agréée par M. Tannenbaum et l'éditeur, M. Tannenbaum percevra une somme de U.S. \$ 1000 à valoir sur ses droits tels qu'ils sont définis aux paragraphes A et B du présent article.

2) Une nouvelle somme de U.S. \$ 1000 à valoir sur ces mêmes droits sera versée à M. Tannenbaum à la parution de l'édition anglaise de la Thora.

3) Les comptes de M. Tannenbaum seront ultérieurement arrêtés le 31 décembre de chaque année et le montant des droits qui lui sont dus sera versé au plus tard le 1<sup>er</sup> mars suivant à M. Tannenbaum.

Article 4 - En cas de contestation, le Tribunal de la Seine sera seul compétent.

Fait en triple exemplaire

à Paris, le 24 mars 1967

M. TANNENBAUM

P/Société Encyclopédique Française  
le Gérant Unique  
Philippe DAUDY



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Rabbi Mark TANNENBAUM,

33-15, 80th Street,  
Jackson Height,  
NEW - YORK 11372

AMERICAN JEWISH  
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CONTRACT

Between, on the one hand;

Rabbi Mark Tannenbaum, of 33-15, 80th Street, New York, U.S.A.,

and

Mr. Philippe Daudy, statutory director of the Société Encyclopédique Française, 50 rue Jacob, 75 Paris, VI<sup>e</sup> on the other hand

IT IS AGREED AS FOLLOWS:

Mr. Mark Tannenbaum will be responsible for:-

- the English-language version of the Torah, of which the French-language version has already been published by the Société Encyclopédique Française.
- promoting and publicising this work throughout the United States of America and Canada.

CLAUSE 1 - English-language version.

A) Mr. Mark Tannenbaum will choose an English translation for the Torah, the rights of which will then be acquired by the Société Encyclopédique Française. He will likewise choose an English translation for the Haftorahs.

The text for the Order of Service reproduced by the Société Encyclopédique Française in fac-simili is old-fashioned and differs slightly from modern versions. Mr. Mark Tannenbaum will therefore elaborate an adaptation, either himself, or else by choosing a person capable of performing this task. In the latter case, the remuneration of the latter will be deducted from the personal remuneration of Mr. Mark Tannenbaum.

B) Mr. Mark Tannenbaum will provide notes where necessary. He will write the captions, and in general will furnish all necessary indications for the English-language adaptation of the Torah. In particular he will select one or more original texts to be used as a preface: either written by himself, or else by personalities accepted by the publisher.

Mr. Mark Tannenbaum is responsible for the correction of manuscripts and proofs.

#### CLAUSE 2 - PROMOTION

A) Mr. Mark Tannenbaum will collaborate with the Société Encyclopédique Française in promoting sales of the Torah in the United States, without however being obliged to take part in activities incompatible with his rabbinical status and official duties.

B) On the publication of the Torah he will personally take part in the manifestations organised to make known the Torah in official circles and among the general public.

C) He will advise the publisher in the elaboration of publicity material.

#### CLAUSE 3 - REMUNERATION

##### A) English-language version

Mr. Mark Tannenbaum will receive a royalty of 70c (seventy cents) for each copy of the English-language Torah sold, regardless of the place of publication or sale, but on the condition that it is sold in a form identical to that of the French edition, at a retail price arbitrarily fixed, as a reference for this contract, at \$70. The publisher is not, however, bound to sell at this price.

Should the retail sales price drop below \$70 as a result of special agreements with other publishers or wholesalers, the royalty of 70c will remain valid unless the retail price drop below \$35. In this case, the royalty will be 35C per volume sold.

Should an edition of the Torah retail at less than \$10, Mr. Mark Tannenbaum will receive a royalty of 2% of the retail sales price.

##### B) Promotion

Mr. Mark Tannenbaum will receive an indemnity for the time and effort he will spend on promoting the Torah: a royalty of \$1 (one dollar) will be paid to him for each copy of the English language Torah sold in the United States of America or Canada on the condition, however, that it be sold in

a form identical to that of the French edition, at a retail price arbitrarily fixed, for the purposes of this contract, at \$70. The publisher, however, will not be bound to sell at this price.

Should the retail sales price drop below \$70 as a result of special agreements with other publishers or wholesalers, the royalty of \$1 will remain valid unless the retail price drop below \$35. In this case the royalty will be 35c (thirty-five cents) per volume sold.

Should an edition of the Torah retail at less than \$10, Mr. Mark Tannenbaum will receive no royalty.

C) No royalties are paid on "overs" (rejects, wear and tear, 13th copies). These "overs" are normally calculated as 10% of the printing quantity. No royalties will be paid on free copies, whose number will not be less than 400. Nor on copies sold at a reduced price (50% or less of the catalogue price) for publicity purposes.

Mr. Mark Tannenbaum will receive four press copies. The copies he may acquire over and above these four will be charged to him at the catalogue price less 25%.

D) The royalties due to Mr. Mark Tannenbaum will be paid as follows:-

1) Mr. Mark Tannenbaum will receive \$1000 as an advance on future royalties (as described in paragraphs A & B of this clause) on signing the contract permitting the Société Encyclopédique Française to proceed with the reproduction for the English-language edition of a translation accepted by both Mr. Mark Tannenbaum and the publisher.

2) A second sum of \$1000 as an advance on future royalties will be paid to Mr. Mark Tannenbaum on the publication of the English-language edition of the Torah.

3) Mr. Mark Tannenbaum will receive an account of the royalties due to him each year on the 31st December. This sum will be paid to Mr. Mark Tannenbaum on or before the 1st March of the following year.

CLAUSE 4 - The Tribunal de la Seine is alone competent in case of legal contest.

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# The Center For Russian Jewry

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March 30, 1967

Dear Colleague and Friend,

The muffled cry of the "Jews of Silence" can no longer be denied or set aside. Our response hitherto - resolutions and some protest meetings - does not, however, constitute a "GEVALT GESHREI" on the part of American Jewry.

Now, fresh difficulties have arisen, typified by the trial of Yosif Dolnik. It is most important to show the world at this time that we are very much concerned.

It is our belief that full page ads in the N. Y. Times and Washington Post during Passover would be most helpful, and texts are now being prepared by experts. To this end, we feel justified in seeking immediate and ample financial contributions from the congregations. It would be of the greatest assistance if you could possibly manage to arrange for the dispatch of a check, made out to the Center for Russian Jewry, within ten days.

Kindly forward the names and hometowns of signatories to be included as sponsors of the ads.

Abraham J. Heschel

Abraham J. Heschel

Elie Wiesel

Elie Wiesel

SAC-1000-89-511

THE AMERICAN JEWISH COMMITTEE.

June 20, 1967

TO: Marc Tanenbaum  
FROM: Simon Segal

This is to confirm the request of the Scope Committee to you for a background paper on:

The extent of AJC's participation in interfaith religious and secular activities in the light of involvement of religious organizations of other faiths in social action and in the light also of the programs of Jewish synagogal agencies.

for the Committee's use in its consideration of the future scope and functions of the AJC. Please send it to my office by September 1st.

Your paper, and those being prepared by others as described on the enclosed list, will form the foundation for discussions during the Staff Retreat at Tarrytown House, from Thursday evening, September 21 through Sunday afternoon, September 24. Please plan to be with us; further details will follow. From our deliberations, we expect, will emerge a set of recommendations which will -- after further discussions with AJC lay leaders -- provide the basis for clear-cut guidelines for the years ahead.

We suggest that your paper not exceed 5,000 words, typed double-spaced, and mimeographed in 30 copies for distribution to all participants in the retreat. Where the subject involves AJC or other activity which would already be familiar to the group, this aspect should be described as briefly as possible. We recommend that you keep in mind these basic questions:

Should we rethink the rationale for the activities you are analyzing or is it clear?

Are these activities facing competition by other organizations or the government, and if so, to what extent?

Should the present range and depth of the program of activities in this field be increased, held to the present level, or decreased?

What changes in approach and function, if any, should be recommended?

I shall look forward to having your paper by September 1st. Many thanks for your cooperation.

SS:ls  
encl.

AMERICAN JEWISH COMMITTEE

LIST OF TOPICS ON WHICH WORKING PAPERS  
ARE TO BE PREPARED FOR STAFF RETREAT  
ON AJC FUTURE SCOPE AND FUNCTION

1. The extent of AJC's involvement in the future in the broad sweep of civil rights and race relations activities, through litigation, legislation and social action. (Ed Lukas, Harry Fleischman and Ann Wolfe)
2. The present range of government programs in civil rights and intergroup relations and the relationships of voluntary organizations -- with special reference to AJC. (It was thought that Bert Levine would be an excellent person to draft such a working paper on this topic.)
3. AJC relationships and involvements with other secular organizations in seeking to find solutions to urban problems. (Irving Levine)
4. The extent of AJC's participation in interfaith religious and secular activities in the light of involvement of religious organizations of other faiths in social action and in the light also of the programs of Jewish synagogal agencies. (Marc Tanenbaum)
5. The present range of research and programming in intergroup relations conducted by academic institutions and relationships of AJC to such activity. (Paul Ritterband)
6. The extent of anti-Semitism and discrimination today in the U.S. and other countries, the emerging trends and patterns, and the future role of the AJC in coping with these problems. (Lucy Dawidowicz)

The ultra-rightists, anti-Semitic or potentially anti-Semitic organizations and political parties, their leadership and impact, especially in the political realm. A projection of AJC program in this area. (Milton Ellerin)

7. An analysis of recent legal, social, educational and inter-religious developments as they affect and are likely to affect controversy over church-state relations in the U.S., the nature of the Jewish response and AJC's role. (Sam Rabinov) .

8. The relationship of American Jewish organizations, including the AJC, to Jewish communities in other countries; the validity of the concept of peoplehood for American Jews, and related subjects. (Simon Segal)
9. The problem of maintaining Jewish identity in modern societies, especially those where integration is being achieved on a broad scale, and the programmatic outlook for the AJC in action aimed at strengthening identity. (Milton Himmelfarb)
10. The unique contribution that research can make in serving the Jewish community and helping to assure its survival. (Paul Ritterband)
11. The AJC in the community, including the nature and functions of members, chapter programs, and relationships with other Jewish and non-Jewish organizations and the general community. (~~Sam Katz~~ (Separate papers prepared by Sam Katz and Nate Weisman)

CABLE TO:

August 23, 1967

REV. DR. EUGENE C. BLAKE - WORLD COUNCIL OF CHURCHES  
OIKOUMENE HERAKLION, GREECE

REPORTS OF EFFORTS TO PERSUADE WORLD COUNCIL CHURCHES ASSEMBLY TO IDENTIFY ITSELF ONESIDEDLY WITH POLITICAL IDEOLOGICAL POSITIONS OF PAN-ARABIC EXTREMISTS IN PRESENT MIDEAST SITUATION IS SOURCE OF DEEPEST CONCERN TO AMERICAN JEWISH COMMITTEE AND UNDOUBTEDLY TO MILLIONS OF OTHER PEOPLE OF ALL FAITHS AND CREEDS. WE PROFOUNDLY HOPE AND PRAY THAT WORLD COUNCIL WHICH HAS STRIVEN SO ARDUOUSLY AND EFFECTIVELY TO SERVE AS A RECONCILING FORCE OF UNDERSTANDING AND MUTUAL RESPECT BETWEEN MEN AND NATIONS WILL PERSIST IN SEEKING TO REALIZE THESE MORAL AND SPIRITUAL OBJECTIVES BETWEEN PEOPLES OF ISRAEL AND ARAB NATIONS WHO DESPERATELY NEED PEACE NOT CONTINUED BELLIGERENCY, ECONOMIC DEVELOPMENT NOT DESTRUCTIVE ARMS RACE. ONLY IN AN ATMOSPHERE OF PEACEFUL COEXISTENCE AND MUTUAL ACCEPTANCE WILL THE AGONIZING PROBLEMS OF ARAB AND JEWISH REFUGEES AND TERRITORIAL BOUNDARY QUESTIONS BE SERIOUSLY AND CONSTRUCTIVELY RESOLVED. IN THE PURSUIT OF THESE VITAL GOALS WHICH AFFECT THE DESTINY OF MANKIND WE PLEDGE YOU OUR SUPPORT AND OUR PRAYERS FOR GOD'S BLESSINGS OVER YOU AND THE WORK OF YOUR HANDS.

FAITHFULLY  
MORRIS B. ABRAM, PRESIDENT  
AMERICAN JEWISH COMMITTEE

THE AMERICAN JEWISH COMMITTEE

# NEWSLETTER

Published by The American Jewish Committee

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George Salomon, Editor

VOL. 3, NO. 4 • AUGUST-OCTOBER 1967

## AJC AT A GLANCE

**Race crisis.** Stirred by devastating summer rioting (top photo), AJC joins with other business, labor, civil-rights, and community organizations in new Urban Coalition to overcome ills of central cities.

**Anti-Semitism assailed.** AJC vigorously denounces anti-Semitic outbursts by Negro extremists in SNCC newsletter and in resolution steam-rollered by "Black Caucus" at the New Left convention; stresses need for continued support of civil-rights drives.

**Bankers fight bias.** Furthering the American Bankers Association's drive on executive-suite discrimination, AJC President Morris B. Abram outlines Committee's program at workshop for 1500 bankers attending ABA annual meeting.

**After the war.** In wake of Middle East conflict, special AJC Mission (middle photo) discusses problems and possible solutions with Israeli leaders.

**Thorny issue.** In cooperation with American Civil Liberties Union and Graduate School of Journalism at Columbia, AJC conducts two-day conference for U.S. Justice Department's Community Relations Service on role of mass media in race relations.

**Taking the reins.** New AJC Executive Director Bertram H. Gold heads U.S. delegation to social-work convention in Israel, and discusses Arab-Israeli relations with Jerusalem Mayor Teddy Kollek (bottom photo) and others.

**Coming events.** Vice President Hubert H. Humphrey and Sen. Abraham A. Ribicoff to address special gifts dinner of Appeal for Human Relations at Plaza Hotel, N.Y.C., Oct. 31, honoring Harry E. Gould and Francis S. Levien . . . National Executive Board, Hotel Fairmont, San Francisco, Dec. 1-3.



# Negro Anti-Semitism and the White Backlash

To AMERICAN Jews, who both as individuals and as a group have been an integral part of the struggle for Negro equality and justice over many decades, the summer of 1967 carried with it a very painful challenge: a cynical effort by black extremists to corral a following among Negro youth by making the Jew a special target of the embittered ghetto dwellers' frustrations.

These deliberate appeals to group prejudice echoed the racism of all bigots, past and present, and came as a particular shock from those who have been, and remain, among the primary victims of such bigotry.

The Jewish reaction was swift and unanimous. There was anger and disillusionment at the blatantly anti-Semitic diatribes of SNCC leaders and the SNCC newsletter, and at the resolution condemning the "imperialistic Zionist war" that was railroaded through the National Conference for New Politics by the extremist "Black Caucus."

Nevertheless, the attacks of the Negro destructionists have failed to deter responsible Jewish groups in their drive to overcome the degradation, poverty and discrimination that are the root causes of violence. Jews have been part of the civil-rights struggle because justice demands such involvement. And they will continue to be part of that struggle. No bigot—black or white—can be permitted to determine our actions, now or in the future.

THERE CAN be no soft-pedaling or compromising with Negro anti-Semitism when it appears. For the American Jewish Committee and other Jewish organizations, the first job is to "tell it the way it is"—to tag this new racism for what it is, and to clearly identify those shrill and totally unrepresentative black extremists who want to use the Jew as scapegoat in their bid for mass support.

But a second and equally important task is to insure that the rantings of Negro bigots do not become a rationale for white—or Jewish—withdrawal from the civil-rights struggle,

Anti-Semitism is anti-Semitism whether it comes from the Ku Klux Klan or from extremist Negro groups, "SNCC" included. We must remember, however, that "SNCC" is no more representative of American Negroes or the civil-rights movement than the Ku Klux Klan is of white America. — MORRIS B. ABRAM, AUGUST 16

or an excuse to substitute punishment and repression for the quality education, job training, employment and decent housing that every American has a right to expect.

"Rap Brown did not invent unemployment, slum housing, or years and years of discrimination," Whitney Young, of the National Urban League, reminded the August meeting of Urban Coalition, the newly formed convention of businessmen, labor unions and civil-rights and community organizations—including AJC's Department of Education and Urban Planning—created to grapple with big-city problems.

Negroes will reject Rap Brown and his ilk only when they are convinced that they have a stake in the larger society. The alternative to such a stake is an ever more bitter war between the Negro and white communities in America.

WHERE, then, do we go from here?

Until now, most efforts to bring the Negro into the social and economic mainstream have depended on government money and initiative, and Uncle Sam probably will still have

We must point out to those who are attempting to make Jews a scapegoat, that anti-Semitism and race-hatred have always destroyed those who have attempted to manipulate them. . . . We are confident and hopeful that all men of good will—and Jews in particular—will dismiss the efforts of a small group to create an atmosphere of hatred, and will join forces to destroy the conditions which have bred frustration and despair. — A. PHILIP RANDOLPH AND BAYARD RUSTIN, AUGUST 16

to be the employer of last resort, as in WPA days. But it is becoming increasingly evident that government will not be able to do the job alone. It must have help.

Private enterprise, which provides roughly 50 million of the nation's 60 million non-farm jobs, is obviously the Number One partner. Government must make it good business to fight poverty. One example of how to do it is the recently announced plan for a model city of 25,000 people from all walks of life, to be built by private industry on surplus Federal land in Washington.

PARTNERSHIP between government and the non-profit sector is another vital necessity. In many communities, AJC members and chapters are pointing the way. In Milwaukee, one of the American Jewish Committee's National Vice Presidents, Elmer Winter, is a key man in a biracial group which is planning to build an integrated community of 150 three-bedroom homes on an urban renewal site. (FHA financing will make it possible for the houses to sell for a \$250-\$300 down payment, with monthly carrying charges of about \$110.) In Harrisburg and Cleveland, AJC members are also involved with low-income housing plans, under interreligious sponsorship, while the St. Louis, Cleveland, New York and Chicago chapters are involving Jewish businessmen in a number of programs to open employment opportunities for Negro youth. Other chapters are weighing similar projects in their own areas.

Through enterprises like these, private businessmen and civic groups can increasingly take the initiative in bringing the poor, whether black or white, into the nation's mainstream at last. The combination of government power and private responsibility is the only hope for avoiding the racial blood bath some gloom prophets predict. There is no more crucial task today. And the time is short.

## After the Guns Stopped

THE MIDDLE EAST crisis has unified the Jews of the free world in support of Israel to a degree hitherto undreamed of. The old, bitterly fought disagreements between Zionists and non-Zionists, already partly obliterated by Israel's emergence as an unarguable reality in 1948, have now been altogether swept away by the history that was made at Sharm el Sheikh, in the Sinai Desert and on the Syrian frontier. Among the citizens who urged their governments to back Israel in her hour of need, and made the UJA's emergency campaign the biggest philanthropic drive in history, were Jews of every religious and political shade.

But this does not mean that the Jews—perhaps the world's most individualistic people—have suddenly become uniform in what they conceive to be their obligations toward Israel. Different groups are reacting to the continuing Mideast problems in their distinctive ways—which is as it should be.

THE American Jewish Committee's chief concern vis-à-vis Israel still is to promote understanding between Israelis, Jews in other countries, and the world at large.

Early in July, AJC convened a forum of nationally known public-opinion experts and political and social scientists to assay Israel's political posture in relation to public opinion abroad. Nothing would impress American policymakers and the American public more, the experts said, than a policy of peace through strength, based on a sense of justice, and on confidence in Israel's ability to move ahead with firmness, patience and flexibility.

DURING the second week of July, an AJC delegation submitted these insights—as well as ideas gathered in conferences with members of the U.S. Department of State and other high functionaries—to leading Israeli officials, including Prime Minister Levi Eshkol, former Prime Minister David Ben Gurion, and the Mayor of Jerusalem, Teddy Kollek. (In August, AJC's new executive head, Bertram H.

Gold, discussed with Mayor Kollek a projected AJC-sponsored program to improve understanding between Arabs and Jews in Jerusalem.) The visitors came away with the impression that Israel was not wholly sure how to present the best image to America and the world. It was felt that AJC, with its sensitivity to American public opinion and its past record in U.S.-Israel affairs, might be able to help.

Over and above these public-opinion concerns, AJC is lending a hand in the search for actual solutions. On August 1, a group of specialists in Mideast and Soviet affairs and international law met with AJC leaders to consider how private and academic groups might help in planning a lasting peace.

The participants agreed that only direct Arab-Israeli negotiations could create such a peace. To bring negotiations nearer, they suggested, scholars and private organizations might explore the chances of a change of mood in some Arab nations, from irrational negativism toward reasonable self-interest—to find, as it were, the political, social or psychological levers that must be pressed to set things rolling. In the meantime, it was emphasized, Israel must not be pressured by third parties to bargain away at the conference table what she has won in the field. Countering such pressures will be a major task for Israel's friends in months to come.

## Judaism: An Empty Vessel?

IN AMERICA today, Jews like being Jewish. They do not hide their identity; they want their children to remain Jews. Though American to the core, they feel akin to Israel, and proud of her. Old-fashioned self-hatred has disappeared—and good riddance.

On the other hand, many American Jews today obviously have only the vaguest conception of what being Jewish actually means. How vague was documented earlier this year in the AJC-sponsored *Lakeville Studies*, a two-volume survey of a suburban Jewish community in the Middle West.

The Jews of "Lakeville" (which is not the town's real name) are markedly alienated from religious observance.

Their synagogue membership is often nominal. Many practice only enough religion to give their children a minimal sense of belonging. They usually define Jewishness in moral and ethical, not ritual, terms; and among the criteria of a "good Jew" they favor those which bear on the general, rather than the Jewish, community—for example, supporting "all humanitarian causes" rather than Jewish philanthropies.

These are not merely problems of suburbia, or of the Midwest. Lakeville was chosen for the study because social and demographic trends found throughout American Jewry were far advanced there. Lakeville's predicament of Jewish identity without Jewish content affords a preview of what lies ahead for other Jewish communities.

WHAT BEING A JEW means to Lakeville's Jews would have been unrecognizable as Judaism to their grand-

### Lakeville Jews' Opinions on "WHAT MAKES A GOOD JEW"

Leading an ethical and moral life	93%
Accepting, not hiding, Jewishness	85%
Supporting all humanitarian causes	67%
Knowing fundamentals of Judaism	48%
Contributing to Jewish philanthropies	39%
Attending synagogue on High Holy Days	24%
Marrying within the Jewish faith	23%

parents. That, in itself, is not bad. Judaism owes its survival to its adaptability. The trouble is, rather, that Lakeville-style Judaism is not vigorous enough to insure group survival.

Far-reaching assimilation, so often predicted, may well come to pass within a few years, unless Jewish religion and tradition are once more made to mean something specific—reinterpreted to speak to science-minded, acculturated 20th-century Americans.

The *Lakeville* volumes have explored the ground; now it is time to build. The best thinking of religious leaders, philosophers, educators and laymen is needed, and almost at once. Judaism need not mean to future generations what it meant to former ones. But it should not mean less.

# ajc at work

(continued)

Executive Vice President of the Joint Distribution Committee. In several statements, Mr. Abram demanded a full investigation by Czech officials with the cooperation of U.S. Embassy officials into the case. Mr. Jordan's body was found August 20 in a river in Prague.

AJC helped to found the JDC in 1914 and has worked closely with the relief and rehabilitation agency since that time.

## Leaders Meet Kiesinger

Morris B. Abram, representing AJC, and Dore Schary, representing the Conference of Presidents of Major American Jewish Organizations, met with West German Chancellor Kurt-Georg Kiesinger in Washington August 17. They discussed the continuing problems of trials of Nazi war criminals, trends in German affairs, including the threat from neo-Nazi and anti-democratic elements, and German policy in the Middle East. The German leader subsequently reported that this meeting of his with American Jewish leaders was most satisfactory and would help guide future policy in the areas discussed.

## AJC Welcomes French Leader

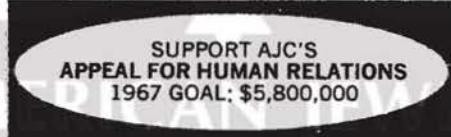
Jean Paul Elkann, outstanding young French Jewish community leader, discussed problems of French Jewry at a reception at AJC's Institute of Human Relations Sept. 11. Morris B. Abram and Richard Maass, Chairman, AJC Foreign Affairs Committee, presided. The discussion centered on integration of North African Jews in France, French governmental policy on the Middle East and French popular reaction to the Israeli-Arab fighting.

## Human Rights Conventions Backed

In testimony filed with the Senate Foreign Relations Committee Sept. 13, Morris B. Abram opposed the American Bar Association's stand against U.S. ratification of UN Human Rights Conventions. The Conventions currently being considered for ratification

are those on Slavery, Forced Labor and the Political Rights of Women.

He pointed out the harmful effects to our credibility in the international human-rights field, of our record of non-ratification of conventions. Mr. Abram added that since the standards of these conventions "are entirely consistent with our own practices, we should rejoice that they have become part of the growing body of international law in the field of human rights, and we should have been the first to ratify them, rather than still be haggling about vague and fictitious dangers lurking in them."



## Radio, TV Awards

The NBC Network program, "The Present Position of Jewish-Christian Relations," on which AJC Interreligious Affairs Director Rabbi Marc H. Tanenbaum was the featured participant, has won a 1967 National Mass Media Brotherhood Award from the National Conference of Christians and Jews. The show was part of the "Catholic Hour" series.

The "Open Mind" TV program on "Anti-Semitism and the Negro," which featured Dr. John Slawson, AJC Executive Vice President Emeritus, received a certificate of recognition.

## Membership Drives

Harold Sherman Goldberg, Chairman, National Membership Cabinet, has reported a major effort by chapters and units throughout the country in reminding members to renew their membership and pay their current dues. This effort is traditional at the High Holiday season, Mr. Goldberg declared, and all local membership chairmen, while continuing their drives to add new members, are asked to help bring in dues from members now on the books. Many chapters are already engaged in intensive drives, including telethons, special mailings and personal solicitations.

The New York Chapter held the first in a series of membership recruit-

ment events for the current season at the Harmonie Club Oct. 10. TV news analyst Howard K. Smith and Morris B. Abram addressed the cocktail reception, attended by 200 persons. Daniel J. Riesner was reception chairman. The New York drive is continuing under the leadership of Ira F. Weiss, Membership Campaign Chairman of the New York Chapter, and William Rosenwald, Organizing Chairman of the Metropolitan New York Membership Campaign.

## Levi Heads U. of Chicago

Dr. Edward Hirsch Levi, a member of AJC's Chicago Chapter since 1949, has been elected President of the University of Chicago, the first Jew to head that distinguished educational institution. Dr. Levi, who numbers AJC President Morris B. Abram among his former students, is a son-in-law of Frank Sulzberger, veteran AJC leader and founder of the Chicago Chapter. Dr. Levi joined the University's law faculty in 1936 and was dean of the law school of the University from 1950 to 1962.

## Personalities

Dr. Max W. Bay, Los Angeles, has been elected President of Brandeis Institute... Dr. Bernard Martin, Cleveland, has been appointed Chairman of the Department of Religion of Case-Western Reserve University. He is the first Jew named to head a department of religion of any major non-Jewish university in the country... AJC mourns the passing of Isaac H. Kempner, Galveston, the last surviving charter member of AJC. He was 94... Arthur Mayer, New York, veteran film exhibitor and distributor, has announced an annual \$1,800 award to encourage a college student film-maker to make a film. The award will be administered on a rotating basis by five colleges having film production courses. Mrs. Mayer is Chairman of AJC's Preview Committee for "Film Reports"... Jay C. Leff, Vice Chairman of the Pittsburgh Chapter and member, National Executive Board, is the subject of an extensive profile on his career in a recent issue of the University of Pittsburgh alumni magazine.

— EUGENE SATTLER

# ajc at work

## Gold in Israel

Bertram H. Gold, new AJC Executive Director, headed the U.S. delegation to the first International Conference of Jewish Communal Service held in Jerusalem August 19-23. Mr. Gold, a former President of the National Association of Jewish Center Workers, the National Conference of Jewish Communal Service and the Association of Jewish Communal Executives, originated the plan for the conference several years ago while he was Executive Director of the Jewish Centers Association in Los Angeles. The conference's workshops and program sessions revolved about the role of Jewish communal service in strengthening Jewish identity.

While in Israel, Mr. Gold conferred with numerous government officials on problems facing the country and AJC's future role there. In conferences with Mayor Teddy Kollek, of Jerusalem, plans were developed for AJC sponsorship of a human-relations expert to work on the Mayor's staff, particularly in meeting the needs for problems arising from the increased Arab population in Jerusalem with the unification of the city. The program was subsequently endorsed by AJC's Board of Governors at its October meeting.

## Jews in Arab Lands

The plight of Jews in Arab countries in North Africa and the Middle East as an aftermath of the Israeli-Arab war has been the subject of continuing AJC action in recent months. The first major alert on the problem was an extensive survey by the Foreign Affairs Department on the thousands of Jews in nine countries in the area. It was sent to the heads of all delegations at the special session of the United Nations General Assembly and widely publicized. Representations were made through diplomatic channels to intervene on behalf of the Jews in those countries, where murder, pogrom and imprisonment without cause have been frequent. Close liaison was maintained with the

International Committee for the Red Cross, the Hebrew Immigrant Aid Society and the Joint Distribution Committee on the problems.

## Mass Media and Race Relations

Problems in mass media coverage of race relations news were explored in depth at a two-day conference Oct. 17-18 at the Columbia University School of Journalism. The conference, sponsored by AJC, the American Civil Liberties Union and the Journalism School, was conducted for the Community Relations Service of the U.S. Department of Justice, which hopes to use it as a model for future sessions on a regional basis throughout the country in the months ahead.

Morton Yarmon, AJC Director of Public Relations, was director of the conference. The conference was attended by newspaper chains, wire services, magazines, radio and television networks, local newspapers and radio and television stations, and representatives of minority groups in New York, i.e. Negroes and Puerto Ricans.

The full-day workshop sessions addressed themselves to such questions as: Are the media inadequately covering the race relations question; do they misunderstand the complexity of the question and treat it as just another

story; are Negroes getting unequal treatment in the media?

The prime purpose of the workshop sessions was to let mass media and minority group representatives explore their mutual complaints and problems with each other. It was expected that the conference would produce new directions in meeting the problems.

## Urban Coalition

AJC community leaders from various parts of the country participated in the August 24 meeting in Washington of the Urban Coalition—a gathering of top business, labor, religious, civil rights and local governmental officials—to draft a program of national action to cope with the urban crisis. The Coalition set forth a \$4,000,000,000 program of governmental and private action to provide one million jobs and a minimum of one million housing units a year for the poor. AJC will help organize local Urban Coalitions to advance this program.

Among the participants: Elmer L. Winter, Milwaukee; Jerome Comar, Chicago; Edward Elson, Atlanta; Howard Metzenbaum, Cleveland; Stanley Marcus, Dallas; Leon Falk, Jr., Pittsburgh; Rabbi Max Shapiro, Minneapolis; Sidney Weinstein, West Orange, N.J.; John Slawson, Executive Vice President Emeritus; Nathan Perlmutter, Director, Office of Domestic Affairs; Harry Fleischman, coordinator of race relations and Director, National Labor Service; Irving M. Levine, Director, Education and Urban Planning.

## EXECUTIVE BOARD MEETS DECEMBER 1-3

of State for Near Eastern and South Asian Affairs.

Samuel A. Ladur, noted San Francisco communal leader and member of the Executive Board, will be honored at the Saturday dinner meeting.

The annual West Coast Regional Conference will be held Nov. 30-Dec. 1, prior to the Executive Board meeting. All national Board members are invited to the Conference Thursday luncheon on "The Values of Jewish Youth—Rebellion and Continuity" and the Friday morning session on "The West... Harbinger of Change."

Among the speakers at the sessions will be Shimon Peres, former Israeli Deputy Defense Minister, and Lucius D. Battle, U. S. Assistant Secretary

# ajc at work

(continued)

## Proskauer Honored at 90

Judge Joseph M. Proskauer, AJC Honorary President, is being honored at a dinner in celebration of his 90th birthday on Oct. 25. The dinner, tendered by Judge Proskauer's children, friends and law associates, will hear addresses by U.S. Supreme Court Justice John M. Harlan; Francis Cardinal Spellman, of New York; Dr. Grayson L. Kirk, President of Columbia University; and Dr. John Sloan Dickey, President of Dartmouth. Whitney N. Seymour will be Toastmaster and Morris B. Abram, AJC President, will offer greetings.

Judge Proskauer is also being honored by Fordham University the same day when he will be awarded an honorary Doctor of Laws degree at a convocation.

## Blaustein in Israel

Jacob Blaustein, AJC Honorary President, met with Israel's top leaders on security, political and economic problems during a visit there in July. Upon his return to this country, he conferred with United Nations Secretary General U Thant and Secretary of State Dean Rusk on Middle East and marine resource problems.

Mr. Blaustein also met privately with West German Chancellor Kurt-Georg Kiesinger on German Claims Conference matters during the latter's visit to the United States.

Mr. Blaustein has recently been elected a Director of the Adlai Stevenson Institute of International Relations.

## Abram Addresses ABA

Morris B. Abram called on the banking industry to take "active steps" in management recruitment to convince members of minority groups that barriers to promotion do not exist. He was a featured speaker at a workshop on equal employment opportunity at the American Bankers Association annual convention in New York Sept. 26. The session was planned jointly by AJC and ABA staffs.

Mr. Abram reviewed the findings of AJC studies on the representation of

Jews in the 50 leading banks in the U.S., showing representation of Jewish officials in the banks was about one per cent. He told the bankers that they must go beyond compliance with laws against discrimination to remedy this situation. "What is needed," he declared, "is conscientious reappraisal and modernization of hiring and upgrading practices on the inside, plus active reaching out toward minority-group members on the outside."

George Champion, Board Chairman of Chase Manhattan Bank, was moderator of the workshop. At its conclusion, he termed it one of the most important sessions ever held by ABA. Other panelists were: Robert Wallace, Assistant Secretary of the Treasury; and Whitney M. Young, Jr., Executive Director, National Urban League.

In another development, the recently issued Annual Report of the Savings Banks Association of New York State pays tribute to the American Jewish Committee for its cooperative efforts with the Association's Committee on Employment Training "to develop a better understanding of employment imbalance in American industry." Special reference is made to the widely distributed brochure, "A Career for You in Savings Banking," as a "valuable vehicle for carrying the savings bank message of equal opportunity to all prospective employees." The brochure developed as a result of extensive discussions between AJC and the

## SUGGESTED READING

Have you seen these recent publications issued by AJC?

**Russian Sketches: A Visit to Jews Without Hope**, by Shlomo ben-Israel. In this new pamphlet, the foreign news editor of the Jewish Daily Forward reports on a visit to the Soviet Union (75¢).

**The Shortchanged Children of Suburbia**, by Alice Miel with Edwin Kiester, Jr. AJC's current best-selling pamphlet (75¢).

**Guide to Interreligious Dialogue**. Reasons for the growing popularity of the dialogue movement, and guidelines for interfaith discussions (50¢).

**School Calendar 1967-1968**. A handy desk calendar running from September through August which lists patriotic holidays and holy days of Protestants, Catholics, Jews (25¢).

Savings Banks Association following the New York Chapter's study on employment practices in New York state mutual savings banks.

## Segal Tours Latin America

Plans for the expansion and development of AJC's programs in Latin America were outlined by Dr. Simon Segal, Director, Foreign Affairs Department, in a trip to Argentina, Brazil and Uruguay in August. Dr. Segal met with Jewish community leaders in the three countries, American and Israeli diplomatic officials and AJC staff representatives. In his talks with representatives of Jewish organizations in the three countries, Dr. Segal stressed AJC's interest in cooperation with local groups to help meet the needs of the Jewish communities there.

Dr. Segal conferred with AJC staff representatives in South America in Buenos Aires, São Paulo and Rio de Janeiro.

Eduardo I. Rogovsky, prominent Argentine sociologist, has been named to succeed Abraham Monk as Director of AJC's South American offices. Mr. Rogovsky was formerly Director of Social Research Studies in AJC's office in Buenos Aires.

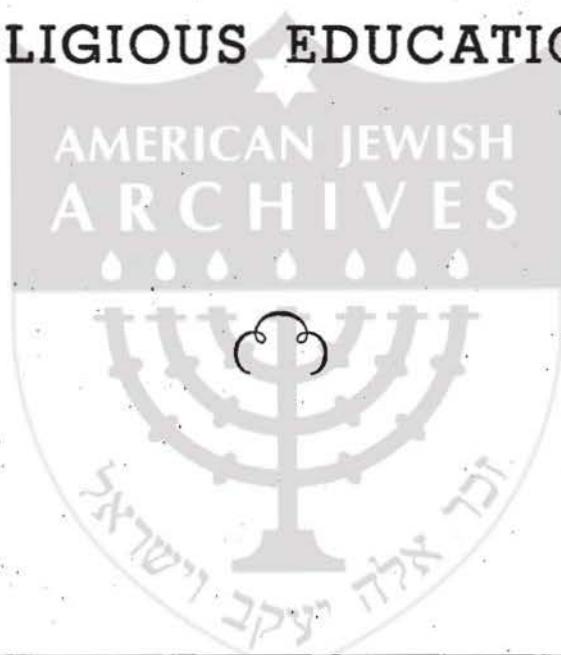
## Sabin in Argentina

Dr. Albert B. Sabin, the world-famed discoverer of a polio vaccine, spent 12 days in Argentina during July on a trip sponsored by AJC and its "sister" organization, Instituto Judío Argentino. Dr. Sabin was decorated by President Onganía at a special ceremony held in Government House in Buenos Aires and was received in private audiences by the President, Cabinet members, educational and welfare leaders, and church officials. He was also guest of honor at a luncheon of DAIA (the central Jewish representative body in Argentina) and was received by other Jewish organizations in Argentina.

## Inquiry on Jordan Death

AJC President Morris B. Abram called on the State Department to demand a full inquiry into the death under mysterious circumstances in Prague, Czechoslovakia, of Charles H. Jordan,

INSTITUTE  
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# INSTITUTE ON RELIGIOUS EDUCATION

*A Consultation on the Intergroup Content of Religious  
Teaching Materials  
in the  
Pittsburgh Area*

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Sunday and Monday      February 5 and 6, 1967  
AMERICAN JEWISH ARCHIVES  
MOUNT MERCY COLLEGE  
PITTSBURGH, PENNSYLVANIA

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- ..... DIOCESE OF PITTSBURGH
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- 

*In Consultation and Cooperation with:  
THE AMERICAN JEWISH COMMITTEE  
National Department of Interreligious Affairs  
and the Pittsburgh Chapter*

## *OUR SPEAKERS*

### RABBI SOLOMON FREEHOF

Rabbi Freehof recently retired as Rabbi of Rodef Shalom Temple in Pittsburgh, which he served for thirty-two years. He is Chairman of the Central Conference of American Rabbis, Committee on Responsa, and Past President of the World Union for Progressive Judaism. He is a renowned lecturer, writer and Radio-T.V. personality.

### REVEREND RAY HENTHORNE

Dr. Henthorne is presently an editor on the staff of the Disciples of Christ, Christian Board of Publication in St. Louis, Missouri. He has been very active in developing teaching materials for the churches of the Disciples of Christ and serves as a member of the National Council of Churches Cooperative Curriculum Committee.

### REVEREND GERARD SLOYAN

Father Sloyan is Head of the Department of Religious Education at Catholic University of America in Washington. He is a member of the Catholic Theological Society, and served on the Board of Directors of the Religious Education Association. Among his publications are: *Shaping the Christian Message* (ed.), *Modern Catechetics* (ed.), *The Three Persons in One God, Nothing of Yesterday Preaches*.

### RABBI MARC TANENBAUM

Rabbi Tanenbaum is Director of the Interreligious Affairs Department of the American Jewish Committee. He has had a number of significant government, civic and religious positions of national prominence. He is the Jewish Consultant to the Pius XII Religious Education Resource Center and the Sister Formation Conference.

## *P R O G R A M*

SUNDAY, FEBRUARY 5, 1967

*RECEPTION AND REGISTRATION*                            4:30 - 5:30 P.M.  
Frances Warde Hall

*DINNER*    6:00 P.M.  
Tiernan Hall

*Chairman:* Rabbi Walter Jacob  
*Invocation:* Rabbi Morris Landes  
*Welcome:* Sister Thomas Aquinas, R.S.M.  
*Greetings:* Bishop John B. McDowell

*GENERAL SESSION*                                    7:00 P.M.  
Antonian Theater

*Chairman:* Bishop John B. McDowell  
*Speakers:* Rabbi Solomon Freehof  
"First Principles"  
Reverend Ray Henthorne  
"Inter-Group Relations in Religious Education Curriculum—A Protestant Point of View."  
Reverend Gerard Sloyan  
"Inter-Group Relations in Religious Education Curriculum—A Catholic Point of View."

\* \* \* \* \*

MONDAY, FEBRUARY 6, 1967

*FIRST DISCUSSION GROUP*                            10:00 - 11:15 A.M.  
St. Joseph Hall

Coffee Break    11:15 - 11:30 A.M.

*SECOND DISCUSSION GROUP*                            11:30 - 12:45

*CLOSING LUNCHEON*                                    1:00 P.M.  
*Chairman:* Reverend Robert Kincheloe  
*Invocation:* Reverend James L. Aaron  
*Speaker:* Rabbi Marc Tanenbaum—  
"A Summary and a Look to the Future"

*INSTITUTE STEERING COMMITTEE*

REVEREND JAMES L. AARON

*Assistant Superintendent of Schools  
Diocese of Pittsburgh*

RUSSELL L. BRADLEY

*National Conference of Christians and Jews  
Pittsburgh Office*

STUART GOTTLIEB

*Interreligious Affairs Department  
American Jewish Committee*

BERNARD HALPERN

*Pittsburgh Chapter  
American Jewish Committee*

REVEREND LEE HICKS

*Council of Churches  
Pittsburgh Area*

RABBI WALTER JACOB

*Congregation Rodef Shalom*

REVEREND ROBERT L. KINCHELOE

*Council of Churches  
Pittsburgh Area*

RABBI MORRIS LANDES

*Congregation Adath Jeshurum*

MOST REVEREND JOHN B. McDOWELL

*Superintendent of Schools  
Diocese of Pittsburgh*

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## THE TROJAN HORSE OF ROME

My dear Friend:

We are witnessing today an amazing display of both religious activism and religious equivocation within the gates of the Catholic Church. A movement was initiated by the noble Pope John XXIII to have the Mother Church not only confess to its heavy responsibility in the slaughter of almost 10 million Jews in the last 1500 years, but also to make an immediate and resolute end to its theology of The Jew, I repeat, The Jew, as a torturer of Jesus, as a traitor, as a befouler of Temple holiness, a ghoulish breaker of bones of the dying, indeed, as the very son of the devil.

A proper declaration of this ecumenic endeavor was prepared under the direct guidance of this one and only Pope of the five hundred, who saw in the Jew a son of man and not something hell has spewn out. But as history wills it, John XXIII died before his project even got properly on its way.

The pope who followed him, Paul VI - for 12 years the political and administrative right arm of the Germanophile Pius XII - appointed Bishop Luigi Carli, a renowned anti-Semitic essayist, to head the Curia into whose hands the fate of the "Jewish problem" was entrusted. Luigi Carli is the man whose "Carlifatti" in the first year of the Ecumenical Council distributed anti-Semitic literature to the various delegates, and were finally stopped by American representatives. Luigi Carli published only last March, in the official clerical quarterly in Rome, a lengthy article "proving" that the Jewish religion is forever accursed by God. This Luigi Carli was not only made head of the Curia, but Paul VI himself, personally, sponsored the Declaration on the Jews, put together by Carli, which in no way drops the charge of deicide, but rather emphasizes it, in the words "The Jewish leaders (they alone) and those who followed them pushed for the death of Christ, although not all of them then or now can be held responsible."

This type of equivocation reminds one of the statements made by moderate Nazi leaders in the early 30s that not all Jews were evil, only some.

Among the moderates of the Catholic hierarchy we have men like Cardinal Bea who let us believe for a while that they meant to fight this vile clerical anti-Semitism. But by now they all have subscribed to the Carlifatti program.

However, the Carlifatti program notwithstanding, the moderate Ecumenists, especially in the United States, where half of the Jewish population of the world is concentrated, engage in Ecumenic parlor and vestry activities. In these dialogues the Catholic Ecumenists are smilingly, courteously, benignly, willing to listen to some of our rabbis and educators telling the Catholics about the Old Testament, with which they are quite well acquainted. On the other end of the rostrum the Catholic clergy would explain to the Jewish audience the wonders of Christianity, its nobility of purpose, its miraculous inception and its divine as well as most humane attitude to living man. During their exegesis, of course, no mention may be made (after all, this is all done in the spirit of Ecumenism) that this very Gospel of Christianity not only failed to stop the Christian slaughter of Jews but, indeed, was the major if not only factor in creating and keeping up most brutal forms of Jew hatred.

During the many hundreds of years when there was not a single Jew living in either Spain or Portugal, France or England and many sections of Germany, anti-Semitism flourished like a virulent poisonous flower, nurtured by the Church. While the Ecumenists have gifted to us the Trojan Horse of their charitable homilies on Judeo-Christian unity, creating in the uninformed the impression that these Dialogues in schools and community centers would make an end to "misunderstanding" among the two great religions, the Catholic Church refused to make the slightest change in its New Testament, which contains a veritable well of Jew hate.

This New Testament it is from which every Catholic child suckles its faith, its beliefs, its religion, from the age of six until it is confirmed as a teenager.

This New Testament contains 102 basic references to the Hebrew people, every one of which is viciously anti-Semitic. The epithets against the Jews are headed by the sentence allegedly spoken by Jesus, addressing his own people (and he spoke to no one else ever, but the Jews, in their synagogue) telling them: "You Jews are the sons of the devil and do the devil's work." [John 8:44] Well, how could Jesus, a Jew himself, speak in such manner of his father and mother and all his kinfolk?

But such is the religion every Catholic, and of course Protestant, boy and girl absorbs while reading the New Testament. And all their catechisms in Sunday schools and parochial schools and church meetings reflect the anti-Semitic tenor of what is their Bible. They may think of their Bible as a book of love; to us Jews it is a book of hate.

Indeed, every measure of Hitlerism against the Jews has been applied previously, at one time or another, by the Catholic Church: the wearing of a badge; the prohibition to adopt Christian names; the prohibition to own land; the prohibition to hold public office; the prohibition of their children to attend schools or to practice an artisanship; the prohibition to employ Christian help; the destruction of their houses of worship; the caricaturing of their physiognomy; the segregation into ghettos and camps; and finally, being burned for no other reason than having Jewish ancestry. As one distinguished "objective" German historian pointed out, "...at least the Nazis gassed the children and women before they burned them; the Catholic church burned them alive."

If the anti-Semitic interpolations in the New Testament have caused these horrible outrages to be perpetrated on the Jews for over 1500 years, in which the holocaust of our time represents only a phase, there is no reason to assume that they will not recur, again and again, if the one billion Christians of the world continue to be raised in the malevolent anti-Semitism that has been put into the New Testament by Roman Bishops of the 4th century. As long as the anti-Semitic teachings remain in the New Testament we Jews will continue to live in Christian countries in the shadow of this hate. At any moment a new assault upon our people may break forth from the darkness of festering anti-Semitism. In Poland, in Austria, in Bavaria, in Hesse, in Argentina, in the Ukraine, the seeds of Gospel anti-Semitism are being sown in every church of every community. The churches and the Sunday schools continue to remain as they have been for 1500 years, schools of defamation of the Hebrews. There are some Uncle Tom Jews who are willing to accept the Ecumenic Dialogues and similar perfunctory displays of Judeo-Christian amity as a great gift from Rome. I say this parlor Ecumenism is no more than a Trojan Horse, because: while they stop us from telling the truth about the Christian guilt and responsibility in the death of almost 10 million martyred Jews, they refuse to take out from their Bible the venom of brutal anti-Semitism.

Christianity is the only religion in the world past or present that has Jew-hate built into its canon. Until such is extirpated we Jews shall have no peace.

We thank the Catholic Church for the gift of Ecumenic Dialogues, but we wish to know nothing more of the mysteries of Christianity. We have learned of them for almost two thousand years; we still have the taste of blood on our lips and the acrid smell of our burned children in our nostrils. And we are certain they do not desire us to enlighten them on the Old Testament; the latter has been an open book for millennia.

We do not want any further lessons from the Christian churches. All we want is for them to take out from their scriptures the obvious anti-Semitic references to the people of Israel and to stop teaching their children that we are the devil's brood.

To attribute to God Himself the statement that the Jews are the sons of the devil as the New Testament does is not faith, it is blasphemy.

Christian children raised in such word-abominations about the Jews as the Christian bible contains will hardly ever outgrow their disdain and horror of the people of Israel. Our only hope is that the future will bring another John XXIII who will lead the Christian church on to the road of enlightenment and truly contrite confession of guilt, instead of professing to an arrogant pretentious Ecumenic declaration that makes the People of the Book a brood straight out of hell.

Until such time let us not cover up their unrepentant wrong-doings by accepting the pretense of parlor Ecumenism as a true step toward eliminating Jew hatred from the heart of the Christian people, and especially the Christian youth.

Faithfully,

Dagobert D. Runes

April 1967

# MEMORANDUM

THE AMERICAN JEWISH COMMITTEE

INSTITUTE OF HUMAN RELATIONS

165 East 56th Street, New York 22, N. Y. • Plaza 1-4000

from the desk of ISAIAH TERMAN

Director of Communications and Servicing

Date: February 17, 1967

To: Area Directors and Executive Assistants  
From: Isaiah Terman

Subject: Incident in Wayne, New Jersey

The attached copy of letter by Sydney Kellner, New Jersey Area Director, is intended to fill you in on some of the details and give you information to help answer inquiries that you may receive.

-----Syd's letter is confidential--for AJC staff only, not to be distributed, please. Thanks.

enc.

CSD-C

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THE AMERICAN JEWISH COMMITTEE  
45 Branford Place, Newark, N.J. 07102  
Mitchell 2-1633

February 13, 1967

Mr. Martin Jelin  
Karnak Chemical Co.  
90 West Street  
New York City, N.Y.

Dear Martin:

This is a brief summary of American Jewish Committee involvement in the anti-Semitic outcropping in the Wayne election campaign for school board and budget in which Newton Miller, vice president of the Board of Education, called for the defeat of 2 Jewish candidates.

In his written statement, issued to the press, Miller declared, "Most Jewish people are liberal, especially when it comes to spending for education. If they are elected it would only take two more votes for a majority and Wayne could be in real financial trouble. Two more votes and we could lose what is left of Christ in our Christmas celebrations in our schools. Think about it."

The entire matter describing the widespread community uproar was extensively covered in the press, on radio and TV.

Following consultation with the national office the focus of our efforts were directed toward stimulating as much top-level non-Jewish reaction condemning anti-Semitism and bigotry.

As per discussion a public statement was issued in your name as New Jersey president of AJC, in which you said that not only is this a public demonstration of bad taste and poor community spirit, "but it is a clear example of the bigoted mind at work and has no place in American political life." This was given to the Associated Press and it appeared in the Newark press and I believe elsewhere.

I conferred with the chairman of the Wayne Human Relations Council, the director of the Paterson JCC, the rabbi of Temple Beth Tikvah in Wayne, and several other individuals in Passaic County who might have contacts of importance in that area.

All agreed that it was essential to involve clergy, prominent civic leaders and individuals in the power structure of the community and to cooperate toward that end. On my recommendation, the chairman of the Wayne Human Relations Council conferred with the Ministerial Association and there was agreement that all Protestant ministers in the Wayne area would be urged to focus their Sunday pulpit message on this community problem as it relates to bigotry, prejudice and anti-Semitism. I pointed out that Sunday, February 12, two days before the

elections, was Lincoln's Birthday and that the National Council of Churches had designated this as "Race Relations Sunday" to emphasize the brotherhood ideal. In addition, this was the first day of Brotherhood Week dedicated to furthering mutual understanding among people of different backgrounds, religions and races.

I understand that our recommendation was carried out by sermons in the various Protestant churches in Wayne.

The Catholics presented another problem. The Wayne Catholic clergy is extremely conservative. They have not yet come into the ecumenical age. The statement by Msgr. Scully was evasive and vapid. He said that he "couldn't believe" Mr. Miller could have said such a thing.

Because Jewish and Protestant relationships with Catholic leadership have been poor in Wayne, it was necessary for me to look elsewhere. I consulted John Q. Adams of Montclair, with whom I have worked for a number of years on interreligious activities. Mr. Adams, a prominent New York industrialist, is a leading Catholic layman. He is a member of Cardinal Spellman's Coordinating Committee of Laymen and a leader in New Jersey Catholic affairs. I charged Mr. Adams with the responsibility of reaching high officials within Catholic circles in the Archdiocese of Newark and Paterson.

Within a period of 2 days, Mr. Adams reported back to me that he had contacted no less than 20 diocesan clergy and lay leaders. He said there was a recognition within the diocese that the Wayne Catholic leadership was of "the old school" and that they would endeavor to exert pressure to get them off "dead center." They admitted that the Catholic community was at fault for not playing a more constructive role in this incident and that they recognized there was a good deal of bigotry among the 15,000 Catholics in Wayne. Mr. Adams assured me that there would be an internal follow-up and that some effort would be made to initiate a tri-faith dialogue along the same lines we have been conducting in Montclair and Newark.

The close working relationship we have established with the United Synagogue of Northern New Jersey has once again proven most helpful in this situation. In checking around for other potential contacts in the Christian community, I discussed the matter with Abe Bayer, United Synagogue director of the region. He advised me that he understood Rabbi Panitz of Temple Emanuel (Conservative), Paterson, had been discussing dialogue with Bishop Casey of the Diocese of Paterson, which includes Wayne.

Accordingly, I asked Bayer to follow through on this and request the rabbi to make a personal approach to get the bishop involved and, if possible, to make a personal statement. Rabbi Panitz did reach Bishop Casey who revealed that he was upset about the matter. Although

he felt he could not intervene publicly, he acknowledged the conservative Catholic element in Wayne and he indicated that he would instruct all priests to take a "firm hand" against bigotry.

Bishop Casey is scheduled to speak on Catholic-Jewish Relations in the Paterson synagogue on February 21 and he agreed to utilize the opportunity to refer to the Wayne situation as a clear example of anti-Semitism and bigotry.

Finally, by coincidence I had been invited to be the guest speaker at the Temple Men's Club Breakfast, February 12. In observance of Lincoln's Birthday and Brotherhood Week, my topic was "New Dimensions in Christian-Jewish Relations." Focus of my presentation was on anti-Semitism, prejudice and discrimination and how it has been countered by AJC through positive programs of action. To illustrate, I showed our film, "One Ounce of Prevention," and this served as an excellent basis for discussion on the kinds of constructive activity that could be initiated to improve intergroup relations in Wayne.

In the discussion I called attention to various types of approaches to reach young people by stimulating human relations education in the schools, involving teachers in human relation workshops - citing our AJC scholarships. I pointed out how dialogues might be initiated to involve clergy and lay people and offered AJC material and guidance.

About 80 people attended the breakfast. By the questions the audience seemed very much interested in knowing more about the way in which the dialogue process was developed and the idea of creating a broad-base approach to counteracting extremism. They were also concerned about the tendency toward self-segregation among Jews in Wayne and the need for a greater degree of Jewish integration in community affairs. In all, there was a warm receptivity for AJC and AJC objectives at this Temple Brotherhood Breakfast on February 12.

I will continue, of course, to pursue some of the leads for further action in that area as well as to follow up on contacts established.

As you can well understand, the Wayne situation dramatizes once again why it is essential for us to expand our membership in various communities in New Jersey. It is necessary not only to have a group of knowledgeable members with whom we can work effectively when anti-Semitic incidents arise but to help lay the kind of groundwork which will open up interreligious cooperation so as to prevent the occurrence of such distressing community outbreaks.

Sincerely yours,

Sydney Kellner  
New Jersey Director