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

Series F: General Chronological Files. 1960-1992

Box 95, Folder 6, General correspondence, memos & working papers, 1971.



THE AMERICAN JEWISH COMMITTEE

Institute of Human Relations • 165 East 56 Street, New York, N. Y. 10022 • PLaza 1-4000 • Cable Wishcom, New York

March 12, 1971

Dear Friend:

We are pleased to invite you to the next meeting of our Interreligious Affairs Commission which will be held on Wednesday, April 7th, from 3:00 to 5:30 PM, at the AJC building.

Our Commission will consider these urgent items:

J. Hudi (1. The Middle East crisis -- the impact of Arab propoganda upon the American Christian community, and implementing more effective ways to interpret Israel to Christian groups. *Lyseem Dan Shasun*)

J. Hudi (2. Implementing a program of education and interpretation of the plight of Soviet Jews to Christian groups. *Bernie Shain / Robert M. Simon*)

MT (3. A proposal for Christian visitors program to Israel. *Milton Toban (mass media)* *David Hirschman Ruth Samuel*)

L. Davis Stokes (4. New developments regarding the 1970-1980 Oberammergau Passion Play. *Paul Shain*)

D. Banti G. Steiner (5. Christian textbook revision project. *Michael Schimmel*)

MT (6. International Jewish Committee on Interreligious Consultations (IJCIC) and its relationship with the World Council of Churches and the Vatican. *Norman Robt*)

These are vital issues facing AJC and the Jewish Community and we hope we can count on your advice and thinking. Please let us know that you will attend by returning the enclosed card.

- Aid to Parochial Schools - *Both Dubin*

- Press Oyster -

Leonard Yaseen
Leonard Yaseen, Co-Chairman
Interreligious Affairs Commission

Sincerely yours, *Mrs. Zimet*

Arthur N. Greenberg
Arthur N. Greenberg, Co-Chairman
Interreligious Affairs Commission

LY/ANG:fm

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RABBI MARC TANENBAUM

Radio Station W I N S 90 Park Ave., N.Y.C. 10016

May 10, 1971

cc: News Desk W I N S

Re your broadcast about the Jewish philosophy of diversity within unity, and the concept of a world order in which all nations can be free and independent

the vision of "flight" was sketched 500 years ago by daVinci, but the vision floated above reality until man's knowledge and experience around 1903 allowed the Wright Brothers to build an operational system which corresponded with the vision and the vision of a world order in which all different peoples can live on the planet in peace while all maintain their differences which has floated above reality through all recorded history, can continue to float in unreality for another thousand years, UNLESS MEN ATTEMPT TO BUILD EXPERIMENTAL OPERATIONAL SYSTEMS WHICH CORRESPOND WITH THE VISION.

The above TV program may be of intense interest to all Jews in the New York City Areaas it will be of interest to all people in the Area, and in the nation , and on the planet as the public discussion grows.

The death of all men who have given their lives in all past wars might be redeemed by a massive American commitment at this time to the unprecedented task of a ten year crash program to pioneer and test the prototype global institutions required to bring an end to war on the planet, and to redirect the earth's energies and resources toward pro-human production and progress.

We place no restrictions on your use of the enclosed and the challenge is so great that it may be higher than competitive attitudes toward other communications media. We will be in Washington for two weeks. We are providing an audio-visual briefing and discussion of LIFE SUPPORT SYSTEMS FOR PLANET EARTH (4:00 to 6:00PM Thursday May 13 at Hilton Hotel) for the First General Assembly of the WORLD FUTURE SOCIETY in Washington.

HOWARD & HARRIET KURTZ

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THE AMERICAN JEWISH COMMITTEE

Paris Office: 30, Rue La Boetie, 75 Paris 8, France • Elysees 69-11, 83-63 • Cable: Wishcom, Paris • Zachariah Shuster, European Director

August 5, 1971

FOR YOUR INFORMATION

Dear Marc:

Although we have not met as frequently as both of us desired, I want to tell you that I enjoyed very much the few conversations we had both in the office and in your home.

I am getting ready to leave for my vacation, and had no chance to get down to work. I hope to write you at greater length on the various matters we discussed after I come back, at the beginning of September. Meanwhile, I hope you have a chance to meet Father Morlion in New York and discuss with him the project of the Colloquium.

Enclosed herewith is an article from Maariv reporting your testimony before the Congressional Committee in Washington.

With all best regards,

Sincerely,

Zachariah Shuster

Enclosure

Rabbi Marc Tanenbaum
American Jewish Committee
165 East 56 Street
New York, N.Y. 10022

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memorandum

THE AMERICAN JEWISH COMMITTEE

date Aug. 5, 1971
to Marc H. Tanenbaum
from
subject

Jim Rudin spoke to Sue Rubin and she advised him that the document is "in the docket" and will be appearing in The Congressional Record today or tomorrow. Representatives' office said it was too late to add anything.

Incidentally, we have about 900 copies of CONGRESSIONAL RECORD re Leningrad Trial in stockroom. Adi wants to know if you want to distribute them to our key lists or CN and PN which are our key national names. Please advise what you wish to do with them.

Hope the weather continues good and that you have a very relaxing pleasant weekend.

Miriam

P. S. Did you get the checks I sent you earlier this week?

MARK, DEAR!

It is proof: you are the first person I am writing to. And immediately after having arrived to London! That's because you are the most bright spot in my very bright memories of America.

I would very much want to tell you how deeply I appreciate what you have done for me. Indeed. And it is no formula of politeness. I do.

Today I am leaving for
Israel - it is no use to
wait here for things in
home to be settled. If
something is achieved
I'll go to Italy from
Israel. It is not too
far.

Now on business. Here
in London I met a
very interesting man,
a Roman Catholic,
a priest. His name is
Michael Bourdeaux
[Bordó]. He has an
organisation named
"The Centre for the study

of Religion and Communism"
He is the author of
several books, "Faith
on Trial in Russia"
among them. Crazy
with the question of
Soviet Jewry. Highly
educated. Kruby and
Bird are his bosom
friends. Having seen
at my place the papers
addressed to you and
sent by you he fell in
love with your activity
and is going to write
to you and to meet
you. Take him as

a friend (he can do
a lot of good things).

2 FROTHWAYSE
LONDON, N.W. 3
794 3324

x x

I continue in Israel
and send my best
regards to your family.
Mam! you have seen
we compose letters
in a very short minute.
That is another kind
of letter. I do love
you.

Yours
Rivka.

8/VII. 71.

MHT

pls. advise —
vacation letter or —??



Miriam



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August 20, 1971

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*Sukkot
October
Office
Closed*

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

Dear Rabbi Tanenbaum:

As you know, we have naturally been very much interested in your great work as National Director of Interreligious Affairs for the American Jewish Committee, and we are grateful for having received your material from time-to-time. We are believers in a ecumenism which enters into every faith with understanding and a sense of brotherhood.

One of the undertakings through which we hope to foster an ecumenism is a series of conferences that bring people of different religions together to take up and discuss problems they share. This fall, we will have two more of these conferences. The first will be at Harvard Divinity School, Cambridge, Massachusetts, October 11-13. The second will be at the Princeton Theological Seminary on Tuesday, October 19. This is to invite you to attend the conferences as an honored guest. I hope you can do so.

*Book
October-ASC?*

I am afraid I do not need to point out that the first two days of the Harvard Conference coincide with the end of Sukkot. I can assure you there was no intension of overlooking such an important holiday, but with the travel schedules of our people coming from abroad, and the availability of dates at the Harvard Divinity School, we had to choose those days. I hope this circumstance will not prevent you from being with us.

I am enclosing a brief preliminary announcement of the conference. We feel its subject is of paramount importance. A more formal invitation and a more detailed schedule will be sent to you early next month.

I would like to close by congratulating you wholeheartedly on the great work you are doing.

Sincerely,

Finley P. Dunne, Jr.
Finley P. Dunne, Jr.
Executive Director

FPD:arj
Encl.

The purpose of The Temple of Understanding is to foster education, communication and understanding among the world religions, and to establish The Temple of Understanding as a center and symbol of this undertaking.

MAARIV - July 29, 1971

הנוצרים ביטאו העמדה הערבית הרב היהודי הפריך את טענותיהם

בעת הדיון על בעיית ירושלים בוועדת המשנה של ביה"נ האמריקני * חברים יהודיים בוועדה הזכירו ההגבלות והאיסורים בימי השלטון הירדני

מל וולף אמר, כי לדעתו כי בוש ירושלים בשנת 1948 בידי ירדן, היה לא סחוף בלתי חוקי מן הכיבוש הישראלי בשנת 1967. והוא שאל את ד"ר ראוף, מדוע לא השמיץ מחאה בי 1948.

ה ת נ נ ש ו ת

בעת דיוני הוועדה היתת הת- נגשות בין ד"ר ראוף לבין ה- רב טנגבאום. הרב טנגבאום אמר, כי ראוף סיפר לו, ש- היה בישראל בשנת 1968 - אולם באוני. הוועדה אמר, כי ביקורו האחרון באזור היה בי- שנת 1946. הרב טנגבאום הא- שים את ראוף, שתוא אינו דבק באמת ומעלה לפני הוועדה דברים כפי שגוח לו.

ציר מית הנכבדים מר בינגהאם אמר לראוף, כי רפרי נראים בעיניו "הצ- נה נפלאה של נקודת הש- קפה ערבית", הוא חסוף, שהדבר אינו משתייך אותו, מאחר שמר ראוף עשה 15 שנים בעיראק.

באתר מנקודות המתיחות בי ויכות, שאל ד"ר ראוף את הציר בינגהאם, אם הוא יהודי על כך השיב הציר, כי הוא המציג שאלות כאלו, ולא ד"ר ראוף.

ועדת המשנה לענייני ירו- שלים תמשיך בישיבותיה. בי- חרש אונגפט.

דושים בין ממשלת ישראל ל- בין נציגי הדתות הנוצריות הגדולות. הכעיה היחידה בי- שעת זו היא - אמר - כי הדתות הנוצריות השונות אינן מסוגלות להגיע להסכם בינן לבין עצמן, איוו מהן תהיה בעלת שליטה בכל אחד מן המקומות המקודשים לנצרות.

שני העדים הנוצריים אמרו באוני ועדת המשנה, כי הם מעדיפים, הסדר בינלאומי כלשהו, שקבע את עתידה של ירושלים.

לא חרשו לגשת לכותל

שניים מחברי הוועדה, צירי בית הנבחרים חלף והלפרין, התווכחו עם העדים. הם אמרו, כי בעת השלטון הירדני הם לא חרשו לגשת אל הכותל המע- רבי. דרושה היחה התערבות של גשוי ארה"ב אצל המלך ההאשמי, כדי לאפשר להם ל- גשת שמה. ובעת ביקורם שם ראו, כי חוללו המקומות הק- דושים ליהדות, ובמיוחד בית העלמין בהר הזיתים, ובתי כנסת.

הם חלקו גם על המספרים שהועלו בדבריו של מר ראוף, בקשר להגירת נוצרים מירוש- שלים. הם ציטטו מחקרים מ- דעיים, המוכיחים, כי הנוצרים עוזבים בהדרגה את ירושלים מאז שנת 1884, וכי מאז כי- בוש העיר בידי ישראל יוד- שיעור הגירתם של הנוצרים.

לשתינים - ובמיוחד בזכות הפוליטית להגדרה עצמית. ד"ר ראוף, מנהל המכון ללי- מורים איסלאמיים בניו יורק, איש ממוצא פלשתיני, אמר כי הכרח הוא שכל המוסלמים יצאו להגנת האיסלאם ולהדי- פת התוקפנות, אשר הובילה לאבדן המקומות הקדושים בי- ירושלים. הוא טען, כי בעת השלטון המוסלמי ניתן לבני כל הלתות לעבוד את אלהיהם בירושלים, ואילו כעת אין זה כך - אמר.

קור אחת ומאוחדת

בהעלאתו לפני ועדת המשנה את ההשקפה היהודית, אמר הרב הקונסרוואטיווי מארק ט- נגבאום, כי בכל ההיסטוריה, פרט לתקופה קצרה שבין 1948 ל-1967, ירושלים היחה תמיד עיר אחת ומאוחדת. הוא ציטט הכרזות רבות של לא-יהודים, שמהן נסתבר, כי מאז שירשאל נטלה לידיה את ירושלים, הש- תפר במידה רבה המצב והי- טיפול במקומות הקדושים, הוא אמר, כי העיר הייכת להשאר מאוחדת, תחת שלטון ישראלי, אולם יש להתנות הסדר כל- שהו, שלפיו יינתנו לכל דת אוטונומיה ושליטה גמורה במ- קומות המקדשים לה.

הרב טנגבאום, העוסק הרבה בוויכוחים ובסיפוח יחסים בין- דתיים, אמר, שמתנהג דו-שיח מתמיד על דבר המקומות הק-

שנת ה. יעד - שליח, "מטריבי" בארה"ב

מלגראשית ועדת המשנה לענייני ה- מורה התיכון, שליך הוועדה למורה התיכון של בית ה- נבחרים האמריקני, החלה אתמול לנפות, ערויות בשא- לת ירושלים. אתמול נש- טען דבריהם של ארבעה "טריים" - כלומר מומחים - באחזרה של מתח מפו- יים. חברי הוועדה גילו כי- דרך כלל יחס של הכנה כי- לפי המדיניות הישראלית, ששלטמה מתוך ארבעת הע- דים התייחסו אליה בפניה גלויה.

ההשקפה הנוצרית יוצגה על ידי שני עדים - ד"ר גיימס קריצק, מהמכון ללימודים מת- קדמים של אוניברסיטת נוסטר- דאם והכומר ג'וזף ראוף, מ- המרכז ללימודים חברתיים, בי- קיימברידג', במדינת מאסא- צ'וסטס. שני המומחים טענו, כי ספוחה של ירושלים המזר- חית על ידי ישראל, מפרה את זכויות האדם של הפל- שתינים. כן טענו, שקיימת "יצאת נוצרים ומוסלמים" מ- ירושלים, מאז נטלה ישראל לידיה את השלטון על העיר כולה.

עוד טענו, כי החלטה כלשהי לגבי עתידה של ירושלים תחיה בלתי צודקת ובלתי מתקבלת, אם לא תכיר בזכותם של הפ-



MAISON ST FRANÇOIS-XAVIER

B.P. 876 - YAOUNDÉ - TÉL. 38-22

C. C. P. DOUALA 4444

Yaoundé, le 23 Août 1971

Rabbi TANNENBAUM

The American Jewish Committee

Institute of Human Relations

165 East 56 Street


New-York - N.Y. 10022

U.S.A.

Dear Rabbi TANNENBAUM,

May I hope you have received my last letter.
Concerning the question of transportation, we still need
somme 6.000 dollars. We also need confirmation from American
participants.

Hoping to hear from you very soon,
sincerely yours...


E. MVENG.

B.P. 876

Yaoundé - CAMEROON -

Yaounde-Jerusalem, July 1971.

CONFERENCE ON "AFRICA AND THE BIBLE".

Dear... Mr. JANNENBAUM

We are pleased to invite you to participate in a Conference on "Africa and the Bible", to be held in Jerusalem from December 20-24, 1971. We hope that the Conference will provide participants not only with a first-hand experience of the land from which the Biblical message spread, but also with an opportunity of its relevance for Africans (and Black People in general) today.

The Organizing Committee hope that the Conference will be an occasion of genuine discussion and exchange of views. Formal papers and presentations will be kept to a minimum, so as to allow maximum time and opportunity for collective thinking and exchange of ideas.

We are looking forward to your affirmative reply, after receipt of which we shall communicate with you again regarding the technical arrangements of the Conference.

Yours sincerely

Dr. E. NIVENG

Professor at the Federal
University, Yaounde -
Cameroon.
Chairman of the African
committee for the Congress.

Dr. R.J. Zwi WERBLOWSKY

Dean of the Faculty of Arts
Hebrew University, Jerusalem.
Chairman of the Jerusalem
committee for the Congress.

The African Committee
for the Congress on the
Bible and Black Africa
Yaoundé, B.P. 876

Dear Rabbi TANNENBAUM

Further to our letter of we write to ask whether you would kindly consent to present a paper at the Jerusalem Conference on "Africa and the Bible". Papers presented to the Conference should serve as openings of general discussion, and we should be much pleased and honoured if you would consent to open the discussion of the subject

.....

The presentation should not exceed 30-40 minutes, so as to leave ample time for discussion and exchange of opinions.

Please send your text to the committee no later than November 15th

Yours sincerely,

E. MVENG.

R.J. Zvi WERBLOWSKY.

Rabbi Leo Trepp, Ph.D.
Congregation Beth Shalom
NAPA, CALIFORNIA 94558

The Study
295 Montecito Blvd.
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Phone 707 - 226-2791

August 24, 1971

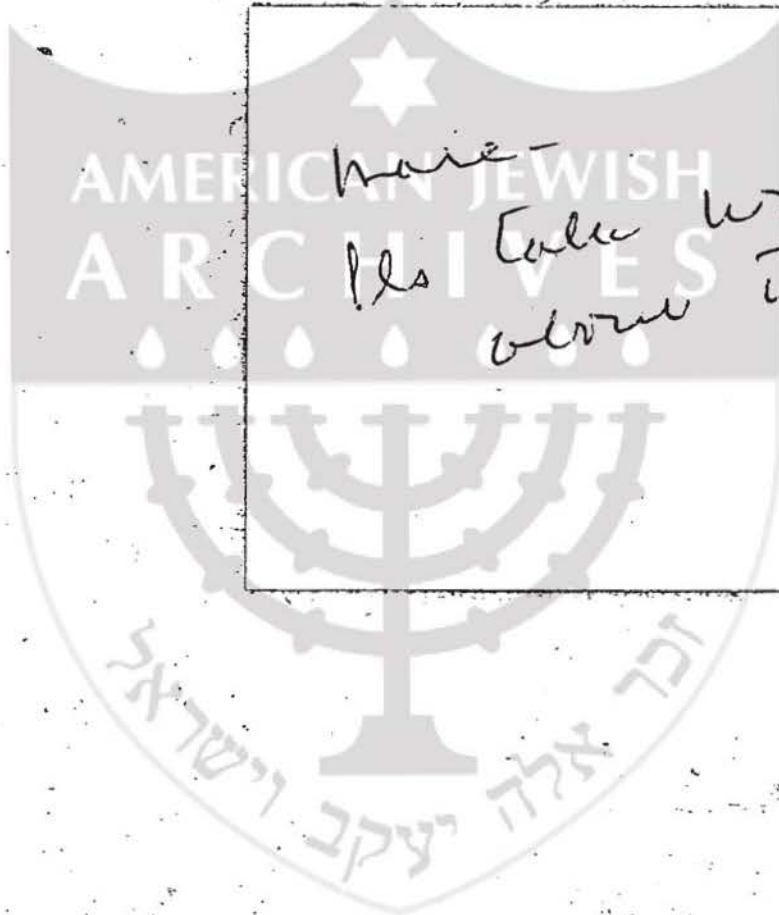
Dr. Marc Tanenbaum, Director
Interreligious Activities
American Jewish Committee
165 East 56th Street
New York, N.Y. 10022

Dear Marc:

I have just returned from a Sabbatical during which I taught Modern Jewish Theology at the University of Hamburg, the University of Oldenburg, and conducted seminars at the Institutum Judaicum at Tuebingen (Prof. Michel), and the University of Muenster (Prof. Kuengstorf). I hope that the negotiations with Lambert Schneider, Publishers, will result in the publication of the theology lectures in book form; it looks promising. The Insitutun Judaicum also wishes to have a survey written for its year book. I attended the Ecumenical Meeting at Augsburg, and published a critique in EMUNA, which you may have seen. I had an interesting interview with Hans Kueng, and a very lengthy discussion with Pater Eckert. I preached in congregations and lectured in various Christian-Jewish Vereinigungen. If I can get back to Germany, I am already re-invited for next year to Oldenburg, Osnabrueck, Hannover, Hamburg, Bremen. Pater Eckert would like me to come back, and would even arrange conferences to suit my schedule. Arab pressures, the strange attitude of Cardinal Doepfner, and - on the positive side - the great demand for knowledge on Judaism, make it desirable that the work be done. I am prepared to return during summer vacations as much as I can. I know it is going to be strenuous, - but, being able to speak German - I would be willing to serve as far as my time and duties here allow. If you see merit in this suggestion, and feel that the AJC can support this project - the German organizations cannot afford it - please let me know, and I shall try my utmost to make arrangements.

A second issue: Following my initiative, Professor Margull, Department of Theology, University of Hamburg (Sedanstrasse 19) agreed with enthusiasm that - following my 6 hour Christian - Jewish dialogue - a Christian-Jewish-Islamic dialogue be arranged. He prepared an agenda, but the dialogue never materialized, the islamic representative claiming that he was in Holy War with the Jews. But Dr. Margull took the issue to the World Council of Churches at Geneva. He reported, that a committee may be formed in 1972 to investigate if a meeting of 10 representatives each may meet in Cairo in 1973. It was believed that obstacles might be overcome. The 10 Jews would have to come from the USA, (USA passports). Your name was mentioned at the meeting, - but there was an opinion that in this issue and in all issues great care be taken that the discussion might not appear to be ' political', - naturally, only the Jews have to be careful! I thought you might be interested, as it may call for adjustment in technique. But your name would not have come up were you not so extremely effective. (Cairo would, of course be a bad place anyway; it should be a neutral one.)

Please let me know your reactions. Warmest regards, Cordially, *Leo*



8/26

have

pls take with me
above this

next

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from: Arthur R. Davies, Chairman
Ernest A. Villas, Chairman

date: August 24, 1971

to: Mass Media Program Committee
Community Program Committee

re: joint meetings

AMERICAN JEWISH

A number of you have expressed the opinion that it would be helpful if RIAL's two program committees were to work together more closely, particularly as we begin planning for a new program year. For that reason, we are scheduling our first two meetings this fall as joint sessions. Would you please enter the following dates and times in your calendars.

Wednesday, September 1 - 3:00 P.M. in the conference room of The Advertising Council, 825 Third Avenue at 50th Street (25th floor). The purpose of this meeting is to plan the agenda for the subsequent meeting.

Tuesday, October 20 - 9:30 A.M. to 12:00 Noon at The Advertising Club, 23 Park Avenue. This meeting will open with a press conference at which we will review the new campaign to begin in November. It will be followed by a panel discussion relating to some of the major concerns to which you feel RIAL should be directing its advertising and local activities.

It has also been suggested that our program committees meet on November 1 with representatives of RIAL's Board of Directors to seek further direction from the Board before the committees begin their work for the year. If this seems advisable to the Executive Committee, you will be notified of the time and place. Meanwhile, we look forward to having those of you who are available on this short notice to meet on September 1 and to help plan the major meeting scheduled for October 20.

New York City

• THE JEWISH PRESS • Friday, August 27, 1971

Methodist Council Leader Assails Anti-Semitism As Un-Christian

DENVER (JTA) — The president of the World Methodist Council asserted that "anti-Semitism and violence have no place in the Christian program." Dr. Charles C. Parlin, head of the Council since last August, reminded the 3,000 delegates to the Council's convention that "the Church had its beginnings among a subjected people (the Jews) living under an army of occupation (the Romans)." Condemning the actions of Methodist youths who have disrupted services, Dr. Parlin charged that their so-called "Christian motivation" has "caused physical violence." As head of the World Methodist Council, representing nearly 40 million Methodists in 87 countries, Dr. Parlin is the leading spokesman for that religion.

INTERRELIGIOUS AFFAIRS DEPARTMENT

<u>PLACE</u>	<u>DATE</u>	<u>PROGRAM</u>	<u>SPONSORS</u>	<u>IAD ROLE</u>	<u>REMARKS</u>
Denver, Colo.	Aug 16-18	World Methodist Conf.		AJR	Official Observer
New York, N. Y.	Oct 19-20	Greek Orthodox-Jewish Seminar	Greek Orthodox Church/AJC	JB,AJR, GS,MHT	
Rome, Italy (tentative)	Oct 24-27	IJCIC Consultation on Jewish-Catholic Relations		MHT	Consultant & participant in Jewish delegatic
Boston, Mass.	Oct. 29-31	AJC National Executive Comm. Meeting---Interreligious Affairs Commission Meeting			IAC Mtg. agenda & proposals
Waltham, Mass.	Nov 16-18	Lutheran-Jewish Seminar on Lutheran Council "Religion & State in the of America/AJC Lutheran & Jewish Traditions"		JB,AJR, GS,MHT	
To Be Determined	Nov 29- Dec 1st	United Presbyterian-Jewish Council on Ecumenical Mission & Relations/ Consultation on Middle East	United Presbyterian Church/AJC		
CHICAGO, ILL.	OCT. 13	CHRISTIAN CONF. ON SOVIET JEWRY		JB,AJR, GS,MHT	

Mar.: Please add any other programs from 8/71 → 12/71 - Jim

Sept. 14, 1971.

American Jewish Committee
Inter-religious affairs dept.
165 E. 56th St.
New York, N. Y. 10022

Dear Sir:

I hope you will overlook the unpolished appearance of the enclosed papers and read them. I think you will find them very interesting.

Over the last 6 years, or so, I have sent out about 14, or more, copies of the enclosed papers but none as lengthy as the copy I am sending you.

I sent the copies to places, mostly Jewish, where I thought they would get results and do some good for the Jewish people. After reading the enclosed article, "Anti-jewish Feeling Still Lingers," by James M. Johnston, I don't think the good results

were attained,

If your organization thinks the enclosed papers have merit, I hope it will do something to publicly take the blame completely off the Jewish people.

I am a senior-citizen Jewess. My husband was born a Protestant. He is no longer a Christian. We have been married for over 34 years. We moved up here from Chicago, a little over 3 years ago - after my husband retired from work. I travelled and still travel in Christian circles. I don't "look Jewish" and so hear things not intended for Jewish ears. That is why I am strongly of the opinion that the Jews should be completely cleared of any guilt in the death of Jesus and that it should be made known everywhere.

I have talked to too many Jews who think that the Christians don't blame the Jews for the death of Jesus - that the Christians think it was pre-ordained and all mankind is guilty, etc. Those Jews ought to get their heads out!

of the sand and not wait until it is time C.
to say, "Please don't hit me again."

It would be good for Israel if all the Jews
of all time, present and past, were no longer
known as "Christ-Killers". Christians think
they are doing God's bidding when they are
harsh on the Jews because the writers of the New
Testament say that Jesus is God's son and
that Jesus cursed the Jews and also that the
Jews cursed themselves. "His blood be on us
and on our children" - St. Math. 27:25.

I have read that Christians think they should be
in charge in Israel because, after all, their
Lord and Savior was born there. I read that
the Pope said the Jews should not solely be in
charge in Jerusalem. I note what the Roman
Catholics are doing in North Ireland. They want
English rule out of there so little Protestant
North Ireland will be at the mercy of big Catholic
South Ireland. Roman Catholics have a long record
of wanting to convert everyone to Roman Catholicism.
They don't want to "Live + Let Live." South Ire-
land is almost 100 percent Roman Catholic. The

Roman Catholics probably used the same terror tactics on non-Catholic people in South Ireland to make them raise their children as Roman Catholics.

It could be that the Roman Catholics (and other Christians) might use guerilla tactics against Israel - with or without the help of Arabs. Pages 1, 2, 3, 4 ought to dilute their zeal. Also pages 1, 2, 3, 4 ought to make the vanishing American Jew stop vanishing.

I think that the New Testament and its errors, etc. ought to be required reading for all Jewish students. It doesn't do the Jews any good if they don't know about them. And, sooner or later, the Jews would probably, more or less casually, mention them to their Christian friends so that they could know the truth, too.

About North Ireland: I wonder why the Pope doesn't tell the Roman Catholics in North Ireland to stop the violence and killing. He is supposed to be a man of peace. The Pope said

there should be no fighting in Viet Nam ^E and in the Middle East. He also said, when he visited the United Nations, "No more war". He talks a lot about peace. How about North Ireland?

Incidentally, during the 2nd World War, South Ireland refused to let the American soldiers land and Eamon De Valera and other high So. Ireland officials became angry when North Ireland allowed the American soldiers to land.

If you receive this, please let me know. I sent a copy, last February, to a Jewish magazine in Chicago, "The Sentinel". 3 months later I found out that they never received it.

In order to avoid possible harassment from non-Jews, please keep my identity confidential. This area is predominately German.

Sincerely,

Mrs. Robert H. Miller
(Rose Miller)

7608 Pennsylvania St.
Oconomowoc, Wis. 53066

P.S. The Jews are supposed to be smart^{F.} but the Romans sure outsmarted them, being that the Jews are blamed for something the Romans did.

I hope the Arabs don't also outsmart the Jews.

My non-Jewish relatives, friends and neighbors didn't know the following facts - which are more proof that the Jews in Israel chased out no Arabs - until I told them:

A. When the Arab leaders, in 1948, told the Arabs in Israel to leave Israel, until the Jews there were all killed, nearly 1/4 million Arabs refused to leave even though the Arab leaders told them that they, too, would be killed along with the Jews. To a certain extent, those Arabs helped Israel fight.

B. There are hundreds of thousands of Arabs living in Israel and they never (over)

had it so good.

If Israel has a public relations program,
I don't think it is doing a good job.



After page 4, the numbering starts over but it is boxed (1, 2, etc.)

Errors

Regarding the birth of Jesus:

St. Math. 2:15 - "And was there, ^(in Egypt) until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son." That refers to the exodus of the Jews from out of slavery in Egypt. Israel is referred to as "my son". The exodus was earlier than 1200 B.C. Christian Old Testament & Hebrew Bible - Hosea XI:1

St. Math. 2:56 "..... for out of thee (Bethlehem) shall come a Governor, that shall rule my people Israel." That was written about 730 B.C. and refers to difficulties with the Assyrians.

Christian Old Testament & Hebrew Bible -

Micah 5:1, 2, 5, 6.

St. Math. 2:23 - "And he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets He shall be called a Nazarene." Nowhere

2

in the Christian Old Testament nor in the Hebrew bible nor in the Apocrypha does it say, "He shall be called a Nazarene." The word, "Nazarene" does not appear in any of those books. The word, "Nazarite" does appear in the Old Testament. Samson was a Nazarite and Samson was never in Nazareth. There is no connection between the words, "Nazarite" and "Nazareth".

Christian Old Testament + Hebrew bible

Judges 13: 5 and 24

In the Hebrew bible, the word "Nazarite" is spelled "Nazirite."

St. Luke 18: 31, 32, 33 - Nowhere in the Christian Old Testament nor in the Hebrew Bible nor in the Apocrypha is there any mention of someone rising from the dead after 3 days - or 2 days or even 1 day or after more than 3 days.

St. Math. 2: 16 - "Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth and slew all the children that were in Bethlehem, and in all the coasts thereof, from 2 years old and under, according to the

time which he had diligently enquired of ³
the wise men."

In Jewish history, there is no record or
knowledge of that ever happening. And no record
or knowledge of that ever happening to only
all the male children, either.

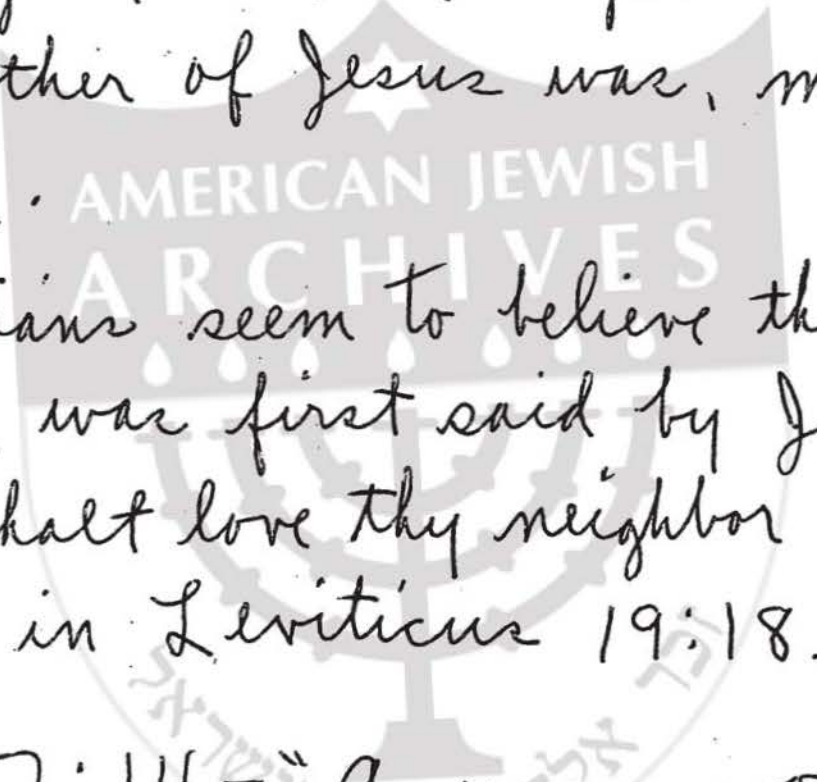
Even Josephus, the famous historian of those
days, does not mention it in the Christian
version of his writings - as of this date,
that is. It is not mentioned in the Jewish
version of his writings because it never
happened. Those dead children would have
been Jewish children.

St. Math. 2:18 - At that time, Rachel had
been dead for a long time. She died in
1553 B.C. She was buried in Rama. She
was weeping for those killed and for those
driven ^{& exiled} because of the destruction of the
1st temple in 586 B.C.

Jeremy 31:15, 16
or Jeremiah 31:15, 16

Roman Catholics believe that Mary was raised in the Temple. Being raised in the Temple was for males, only. Mary could not have been raised in the Temple.

there was no such name as Mary, for a Jewish girl, in those days. The name of the mother of Jesus was, most likely, Miriam.



Christians seem to believe that the following was first said by Jesus: "Thou shalt love thy neighbor as thyself". It is in Leviticus 19:18.

Isaiah 7:14 - "A young woman shall conceive and bear a son and call his name Immanuel."
 (Christians believe it reads "A virgin shall conceive etc")

Hebrew bible

Math. 12:40 - Jesus died on a Friday afternoon and the New Testament says that he rose from the dead on the following Sunday morning. That could not be 3 days + 3 nights.

The numbering starts over now, but it is boxed → 11

Some of the reasons why the Jews had nothing to do with the death of Jesus - according to the New Testament:

The New Testament says that one of the reasons why the Jews wanted Jesus to be killed was because he healed on the Sabbath which was not lawful for Jews to do.

It has always been lawful for Jews to heal on the Sabbath. No Jew ever was punished for healing on the Sabbath. The Jews of Jesus' time all knew that it was lawful for Jews to heal on the Sabbath.

The Jews did not need Judas to tell them who Jesus was. Jesus taught and preached in their synagogues and temples and garden places and other places and they came in the multitudes to hear him. Also, the Jews knew that Jesus was often to be found in the Mount of Olives in the evening and at night and they didn't need Judas to tell them that, either.

The Romans did not know who Jesus was because Jesus knew what the Romans did to leaders who rose up and got followers. So Jesus kept out of the way of the Romans as much as he could and he told the people not to tell on him. The pagan Romans crucified St. Peter and beheaded St. Paul. They also killed the apostles Barnabas, Matthias and Andrew. They also killed St. Mark who wrote the Gospel of St. Mark and St. Luke who wrote the Gospel of St. Luke. It is well known that the early Christians were thrown to the lions by the Romans, which is more proof of the Roman hatred for Christians and for Jesus.

The first four Bishops of Rome were Peter, Linus, Cletus and Clement. They were all killed by the Romans by the year 100 A.D. Nearly every one of the Bishops of Rome was killed by the Romans during the first three centuries.

The pagan Romans killed thousands upon thousands of early Christians; St. Agnes, St. Justin, St. Agatha, St. Sabinus,

St. Lawrence, St. Valentine, St. George, St. Timothy, St. Dorothy and many, many more. The Romans killed Saints, Popes, Apostles, Bishops and evangelists and other early Christians as fast as they caught them. The Jews did not kill even one of the early Christians because, in the first place, they didn't want to, and besides, in Roman territory, it was not lawful for Jews to put any man to death. That is a fact in history and it is also stated in St. John 18:31. The Romans conquered the Jews in 63 B.C.

In Acts of the Apostles 5:36,37, it tells of two more leaders who were killed by the Romans because they rose up and got followers. They were Theudas and then later, Judas of Galilee at the time of the taxing which was around the time Jesus was born.

John the Baptist was preaching things like baptism, which the Jewish religious leaders did not agree with and he got many Jews to follow him. He said that someone greater than himself would come later, but in the meantime

he was usurping the authority of [4] the Jewish religious leaders. Even so, the Jewish religious leaders were content to let John the Baptist live. They didn't bother John the Baptist and they didn't bother the disciples of John the Baptist, either.

Pontius Pilate did not live in Jerusalem. He was the Roman governor over all Galilee, Samaria and Judea. His headquarters were in the capitol city of Caesarea, on the coast, 75 miles away from Jerusalem. He had the powers of a dictator and he could have killed all those who dared to openly disagree with him.

John the Baptist was killed by a lesser Roman official because of a whim of that official's wife. Rome did not question the killing of John the Baptist and if Pontius Pilate had ordered his soldiers to kill all those who demanded he do something he didn't want to do, Rome would not have questioned that either. Rome did not send "softies" to be her governors.

The Jews were in no position to demand the Romans to do anything. They were

a captive people, under the heel of the [5] Romans. They were having a miserably hard enough time as it was and they were glad when the Romans let them alone. Historians say that, in those days, the roads in Judea were often lined with crosses with people crucified on them.

The Jews knew who the local Roman ruler in Jerusalem was - Herod - and they wouldn't tell him who Jesus was. The Jews tried to protect Jesus from the cruel, pagan Romans. That's why Pontius Pilate, himself, had to come from Caesarea, 75 miles away, to catch and kill Jesus. Pilate figured that the Passover would be a good time to do it because in those days all Jews were required, by their religion, to go to Jerusalem to observe the Passover. The people did not know who Pontius Pilate was because, in those days, there was no photography. If Pilate had been paraded through the streets of Judea, it was in official Roman regalia, so Pontius Pilate removed the official Roman regalia, disguised himself as

an ordinary man and said to the un- [6]
lucky Judas, "Tell me who he is so
that I may worship him also." And he
probably gave Judas some money "for the
cause" in order to more easily trick Judas.
That's why Judas felt so bad when he saw
what happened and realized that he had
been tricked. He felt so bad that he
killed himself.

3 Gospels out of 4 say that Jesus was
tried and crucified on the 1st day of the
Jewish Passover. In those days the Jews
were a lot more religious than they are
today. Religion was almost their whole
life and for Jews to take part in a trial
and demand a death, either inside or
outside the Hall of Judgment, on the 1st
day of Passover (a very important Jewish
holy day) would be to desecrate the holy day.
It would have been a very serious sin:
Exodus 12:16, 17. (The Jews and their
armies were enslaved in the land of
Egypt). No Jewish religious leader would
take part in a trial and demand a death
on the 1st day of Passover because it

would be "professional suicide". He [7]
would no longer be acceptable to the
Jewish people as a religious leader because
he desecrated the holy day. He committed
a very serious sin. He would have been
shunned and ostracized by the Jews.
Even Jesus and his apostles observed the
1st day of Passover which starts with
the Passover supper at which Jews drink
4 cups of wine and eat unleavened bread
(matzos, also called wafers). Jews start
a new day at sundown. No Jews would
take part in a trial and demand a death
on the 1st day of Passover because the
other Jews would then shun them and
ostracize them. Being that the Jews were
a captive people, that's about all the
punishment they would get. If the Jews
wanted Jesus killed, which they certainly
did not, they had over 300 other days in
the year to do it.

→ If the Jews were too religious to have
a body on the cross on the sabbath, then
they were certainly too religious to have

St. John 19:31 - St. Mark 15:42, 43

a body on the cross on the 1st day of [8]
Passover. The Jews were not at that trial
and never said, "His blood be on us
and on our children" - St. Matthew 27:25

Whenever the Jews tried to "kill" Jesus
his time was not come. Jesus' time was
never come until the Romans caught
him. The Jews did not try to kill Jesus
because they didn't want to and besides,
in Roman territory, it was not lawful for
Jews to put any man to death - St. John 18:31.

Jesus, being a Jew, could not have said
some of the things the writers of the New
Testament say he said.

St. Math. 23:14 - "Woe unto you, scribes
and Pharisees, hypocrites! for ye devour
widows' houses and for a pretence make
long prayer: therefore ye shall receive the
greater damnation." Jesus, being a Jew,
knew there was no charge for prayers
for the dead and no charge for any prayers.
Jesus, being a Jew, knew that the Jews
had special laws to protect widows and
orphans.

acts 4:34, 35 and acts 5:1 to 10 - [9]

That's who was devouring widows' houses.

St. Math. 23: 34, 35 - "Wherefore behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city: That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar." Jesus knew that in Roman territory, it was not lawful for Jews to kill anyone. The only Abel who was killed is the one who was killed by his brother, Cain - a family affair. There is no record in scriptures of a Zacharias, son of Barachias, being slain.

Jesus, being a Jew, could not have said that because, if by any far-fetched reasoning, the Jews were responsible for the deaths of Abel and Zacharias, son of

Barachias, then Jesus and his mother and father and family and the Jewish apostles and disciples and their families all shared that same blame, too.

Paul did that violence referred to in St. Math. 23: 34, 35 - and Paul had to have Roman orders to do those things. Paul couldn't do that violence by himself - he had Roman soldiers to carry out his orders from Rome to destroy the Christians. Paul was not a Jew. The Encyclopedia Britannica of 1965 says there is no knowledge of Paul's background and all they have to go by is what the writers of the New Testament say that Paul said. Being that Paul had authority to beat, imprison and kill Christians, Paul was a Roman army man - probably a high ranking officer. That is more proof that Paul was not a Jew because there were no Jews in the Roman armies - at least not during the Roman domination of the Jews. Paul's

name probably was never Saul. 11
If they wanted to Romanize the name,
Saul, then Saulus would have been
Roman enough.

In Jewish history, there is no record
or knowledge of the Romans ever releasing
a prisoner to the Jews on the Passover -
Barabbas - or anybody else. The Romans
never ever released a prisoner to the Jews
on any Jewish holiday or on any Roman
holiday. St. Math. 27:15 - St. Mark 15:6 - St. Luke 23:17
St. John 18:39

Jewish temples and synagogues main-
tained no soldiers or attendants who
acted as soldiers. The Romans would not
have allowed it, anyway. Rome did not
stand for any uproar or commotion among
her subjects - Acts 19:40 and Acts 21:31,
32. As mentioned earlier, the Romans con-
quered the Jews in 63 B.C.

The Jews were not concerned about
Jesus or the early Christians. The Jews
were concerned about the cruel, pagan

Romans under whose tyrannical rule they were suffering so very much. The New Testament says that one of the reasons ^{why} the Jews wanted Jesus to be killed was because he committed blasphemy. The Romans forced all Jews to commit blasphemy. The Jews had to pay a tribute of 1/2 shekel per family to the temple of the pagan god, Jupiter, which the Romans had installed in Jerusalem.

One of the reasons why the Romans destroyed Jerusalem in 70 A.D. was because the Jews would not tell the Romans who the Christians were.

There were also other reasons why the Romans destroyed Jerusalem. The Romans were very oppressive, taxation was very heavy, Roman soldiers were very cruel, the Romans tried to desecrate the Jewish temple with pagan things and plus the fact that the Jews had to pay tribute to a pagan god, caused the Jews finally to revolt whereupon the Romans ~~destroyed~~ destroyed Jerusalem.

With all that to worry about, the Jews certainly were not concerned about Jesus or his disciples. The disciples had to run for their lives, too. The Romans killed them as fast as they caught them.

St. John 20:19 - "The doors were shut where the disciples were assembled for fear of the Jews." The disciples were behind shut doors for fear of the Romans who were the only ones who had authority to hurt them.

The New Testament started to be written around 125 A.D. when the people involved were long since gone. And, in those days, people living in Roman territory did not openly blame or disagree with the Romans about anything.

When Paul went to Damascus, Acts 9:1+2 and Acts 26:10, 11, 12 - he didn't need worthless letters from the chief priests in Jerusalem. He had Roman letters and Roman insignia and Roman soldiers. The Jews had no authority to kill

anyone.

The Jews did not try to kill Paul. Being that Paul had authority to beat, imprison and kill Christians, the Jews knew that Paul was a Roman official and the Jews knew better than to kill a Roman official. After Paul Paul became a disciple, to the Jews he was still a Roman. Besides, the Jews were not concerned about the disciples and they were forbidden, by the Romans, to kill anyone.

In Acts 21: 31, 32 when the Jews go about to "kill" Paul, the Roman soldiers, under Claudius Lysias, come running to see what the uproar is all about and "rescue" Paul. Yet, when Paul was doing all that beating and imprisoning and killing, the Roman soldiers did not interfere, which is more proof that it was under Roman orders that all that violence and beating and killing was going on and that the Roman soldiers were beating and killing the disciples of Jesus.

Acts 26: 32 - Paul could not have been

sent to Caesar in Rome to settle a Jewish religious question. Caesar was a pagan and cared nothing about the Jewish religion. And at that time, the Jews had been expelled from Rome - Acts 18:2. Besides, the Roman governor in Caesarea could have acquitted, or dismissed charges against Paul and that would have settled the matter.

What is a lot more likely is that the Roman soldiers in Jerusalem had orders to catch Paul and send him to Caesarea for shipment back to Rome where he was beheaded for disobeying orders and for becoming a Christian himself.

Paul appears to have been a high ranking Roman, being that he was beheaded in private and not in a public spectacle.

It says in Acts 1:19 that Aceldama is a Hebrew word and means "field of blood," Aceldama is not a Hebrew word and neither is Haceldama a Hebrew word. They are Syrian-Greek words. See Webster's dictionary.

Acts 23:12,13 - The Roman soldiers had already "rescued" Paul once and those 40

16

Jews would know that the Roman soldiers would kill them for taking the law into their own hands and killing a prisoner of the Roman chief captain. It was not lawful for Jews to kill anyone, at all.

Acts 5:40 and Acts 5:42 - If the Jews were able to beat the apostles, then they would have been able to keep the apostles out of the temple. If the temple maintained soldiers, the apostles would not have been allowed to enter. The Jews did not beat the apostles anymore than the 40 Jews tried to kill Paul.

St. John XI:57 - The chief priests and Pharisees give the people a commandment: That if they know where Jesus is (either day or night) they should say so, so that the chief priests and Pharisees can capture Jesus.

Shortly thereafter, Jesus is in Bethany and then in Jerusalem and the chief priests and Pharisees know it - St. John 12:1 to 19 - and make no attempt to capture Jesus, which is more proof that the chief priests and Pharisees or other Jews were not interested in capturing Jesus.

According to the Encyclopedia Britannica, 1965 The teachings of Jesus bear a strong similarity

to the teachings of Rabbi Hillel.

17

Rabbi Hillel died in 10 A.D. at the age of 80.

Rabbi does not mean "master" - it means "teacher". St. Math. 23:7,8 - St. John 1:38

It was not the Jews who gave Paul (and Silas) many stripes. It was the Roman magistrates in the marketplace - Acts 16:19 to 23.

The New Testament is aware that it is lawful for Jews to heal and to seek to be healed on the sabbath - St. John 5:2 to 9.

Acts 9:25 - In Damascus, Paul is let down the wall in a basket to escape the Jews. In 11 Corinthians XI:32, 33, it is the Roman governor who kept the city of Damascus with a garrison of soldiers to catch Paul when he is let down the wall in a basket and escapes.

Gen. Douglas Mac Arthur, in a speech in the history department of Columbia University about a year before his death, said, "History is mired in bias".

The fact that the New Testament does not mention the bitter persecutions of the early Christians by the Romans - killing of Sts. Peter

and Paul and the very many others by crucifixion, beheading, burning, thrown to lions and other tortures - seems to speak louder than words that the whole story is slanted - to put it mildly.

St. John 8:33 - "We be Abraham's seed and were never in bondage to any man." The Jews were very much in bondage (slavery) in Egypt.

Religious leaders were the only kind of leaders the Jews had among themselves in those days, being that they were under Roman domination.

The writers of the New Testament appear to be unfamiliar with the Jewish observance of Shiva: at the time of Jesus, the Jews were very strict about religious observance. When there has been a death, after the funeral, the immediate family stays in the house for seven days. That is called Shiva. Friends and other relatives come in to comfort them and bring them food and, in general, do for them for the seven days. It is a period of deep mourning. In St. John XI:31, after Lazarus had been dead 4 days, when his sister, Mary, left the house (Martha had already left the house) the Jews who were there to comfort the sisters - St. John XI:19 - said that Mary "Goeth unto the grave to weep there." They didn't say anything about the sisters staying

in the house until the 7 days of Shiva were 19
past. The observance of Shiva dates from around
1200 B.C.

Jesus observed Saturday as the Sabbath. Jesus
also observed all the other Jewish holy days. So
perhaps Jesus didn't expect there would
be a new religion.

Luke 22:55 - It is not lawful to make
fire on the 1st day of Passover, except to prepare
food at mealtimes.

St. John 2:14 to 16 - Jesus chases the business
men out of the temple. The Jewish religion did not
allow business ^{doing business} men in the temple. The business
men were on grounds outside the premises of
the temple. If the business men were in the
temple, doing business, and Jesus chased them
out, then Jesus would have been applauded by
all the other Jews.

St. Math. 27:24 - Handwashing going on when
Romans killed Saints, ~~Popes~~ Popes, Apostles,
Bishops, Evangelists and other Christians by
crucifixion, burning, clubbing, beheading,
thrown to lions, etc.?

St. John 18:15, 16 - not secretly.

St. John 19:38 - secretly.

The disciples didn't need to be secret 20 for fear of the Jews. The Jews knew who the disciples were and didn't bother them. The Jews didn't bother the disciples of John the Baptist, either. The Jews tried to protect the disciples from the cruel, pagan Romans and they tried to protect Jesus from the cruel pagan Romans.

Some of the things which the Old Testament teaches the Jews:

Proverbs 25:21 - "If thine enemy be hungry, give him bread to eat, and if he be thirsty, give him water to drink." It goes on to say that that will make his conscience burn, and it ends with "And the Lord shall reward thee."

Micah 6:8 - "Do justly, love mercy and walk humbly with thy God."

Leviticus 19:18 - "Thou shalt love thy neighbor as thyself."

Deuteronomy 15:11 - "For the poor shall never cease out of the land: therefore I command thee, saying, thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy in the land."

Exodus 23:4 - "If thou meet thine enemy's ox or his ass going astray, thou shalt surely bring it back to him again."

Exodus 23: 5- "If thou see the ass of him that hateth thee lying under his burden, and wouldst forbear to help him, thou shalt surely help with him."

"Eye for an eye, tooth for a tooth". That means give compensation for the value of the eye to the person, in money or services or material things or all those combined. And that also applies for "tooth for a tooth".

The Talmud: There are ten strong things: Iron is strong, but fire melts it. Fire is strong, but water quenches it. Water is strong but clouds evaporate it. Clouds are strong but wind drives them away. Man is strong but fears cast him down. Fear is strong, but wine allays it. Wine is strong but death is stronger, but loving kindness survives death.

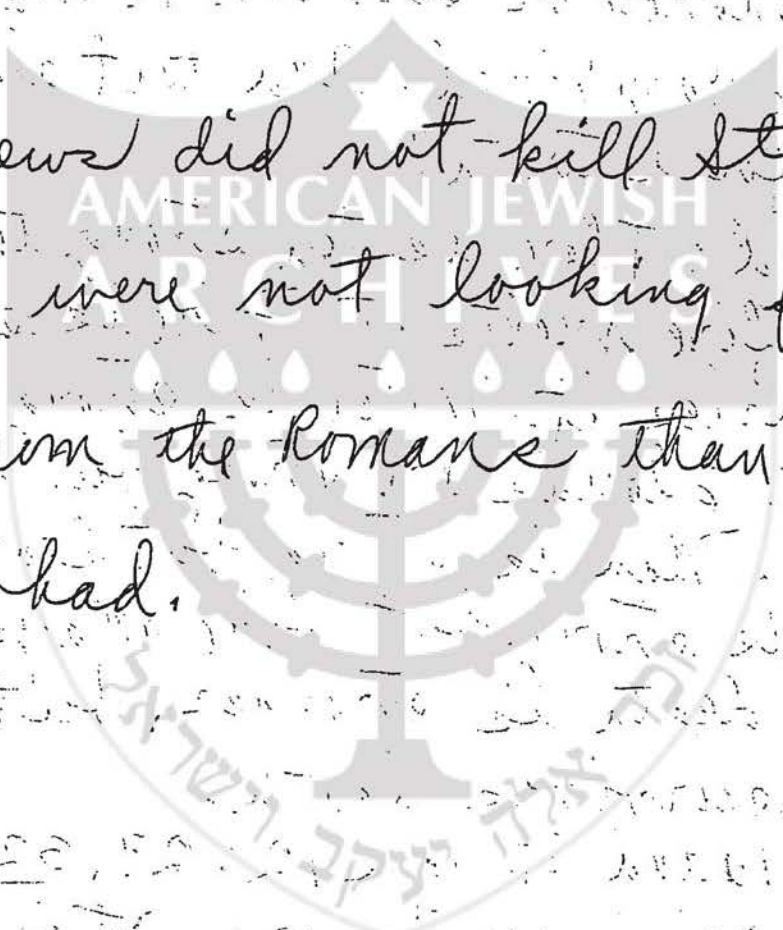
St. Mark 4:10 and St. Mark 12: 29, 32, 33, 34 Jesus says to worship one God, only. It is very likely that Jesus did not expect there would be a new religion. Acts 7:58 - Acts 8:1 - The Romans killed Stephen. There was a Roman ~~persecution~~ persecution against the church at that time. The Jews had no authority to kill anyone or even to make a commotion.

Acts 12: 1, 2, 3 - Herod killed James with the sword. Herod was not trying to please Jews.

See other side of this page

The Jews did not kill Stephen.

The Jews were not looking for more trouble from the Romans than they already had.



San Francisco - Chicago - Cincinnati - Boston - N.Y.

Herod was carrying out his orders from Rome to kill Christians.

St. Luke 10: 30 to 35 - Nowhere in the Old Testament is there any mention of that story or any story similar to it. It appears to be just another made-up story by the writers of the New Testament. See other side of this page

St. Math. 27: 25 - Parents would never say, "His blood be on our children."

The Romans killed the early Christians as fast as they caught them. That can be verified in "Lives of the Saints" by Father Alban Butler. Published by Benzinger Bros, Inc. Printers to the Holy Apostolic See. Also, "Lives of the Saints" by Rev. Hugo Hoever, S.O. Cist. Ph. D. Published by Catholic Book Publishing Co. New York, N.Y.

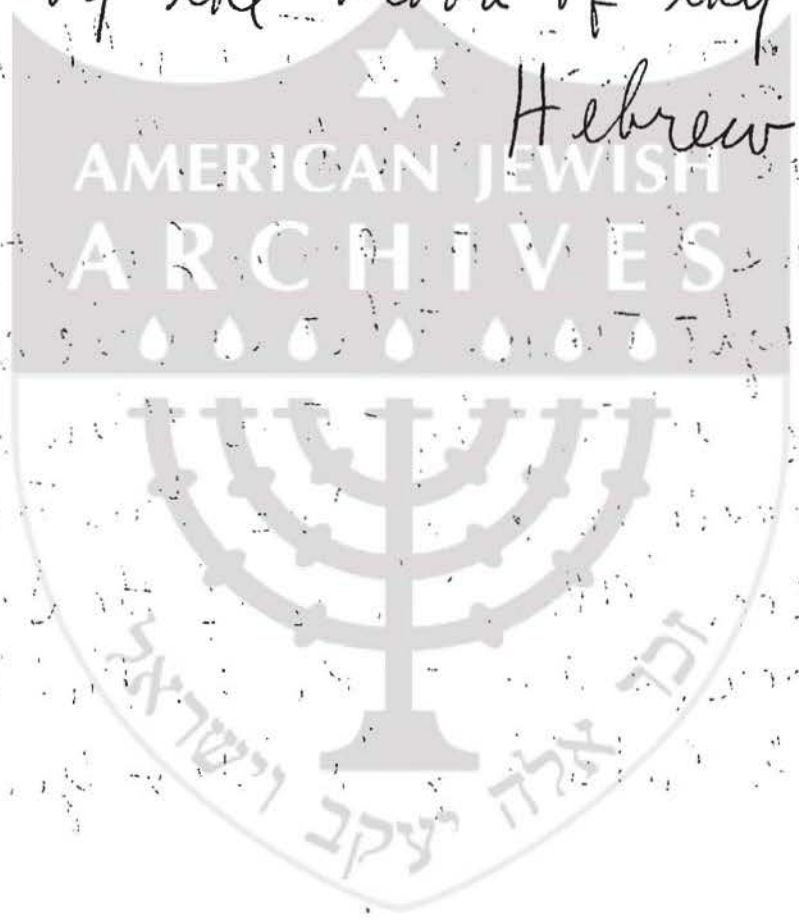
As of 1955 (Butler) and 1963 (Hoever) regarding the contents of the above mentioned books.

Acts 28: 30, 31 - The Romans diligently looked for Christians - ~~expect~~ especially Christian leaders - to kill them. So Acts 28: 30, 31 does not tell a true story about Paul who was a Christian leader.

Acts 5: 33 - If the Jews wanted to silence

Leviticus 19:16 - " neither
~~Thou shalt~~ shalt thou stand
idly by the blood of thy neighbor "

Hebrew bible "



Peter or any of the other apostles, all that the Jews had to do was to tell the Romans that they, the apostles, were Christians. But the Jews did not. The Jews did not inform on any Christians to the Romans. The Jews tried to protect the Christians from the cruel, pagan Romans and they tried to protect Jesus from the cruel, pagan Romans.

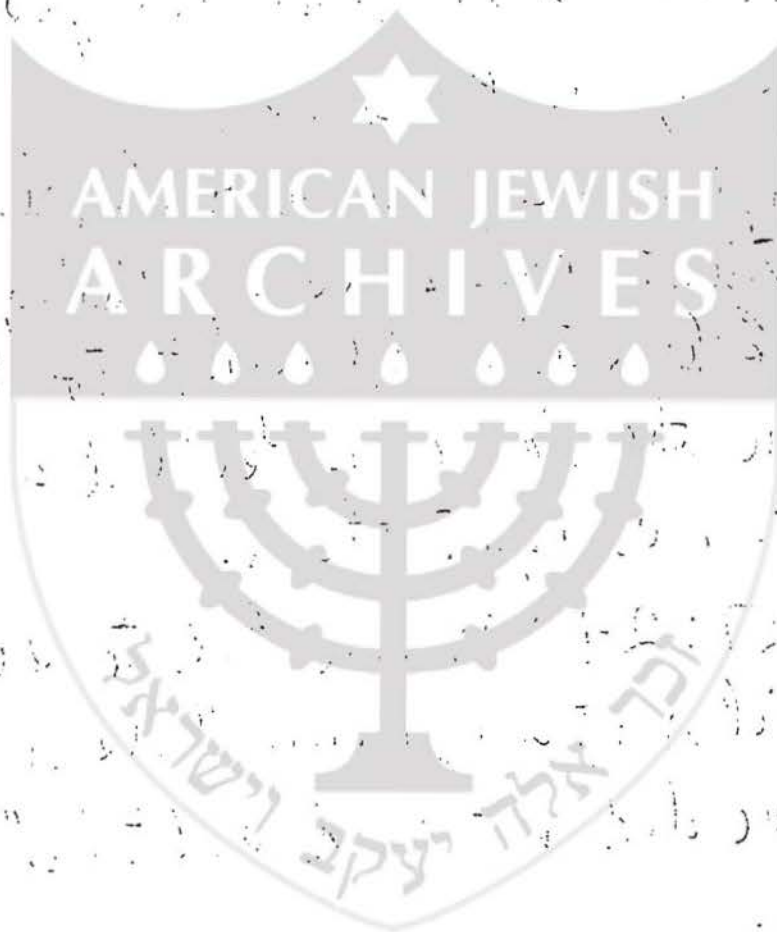
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The Jews, under Roman rule, had a lot more important and pressing things to worry about than Christians (except to try to protect them) whom the Romans killed anyway, whenever they caught them.

St. Math. 27:24 "When Pilate saw that he could prevail nothing," as mentioned earlier, Rome did not send "softies" to be her governors.

The Sanhedrin, whose only function at that time, was to settle small problems among the Jews, had to be ^{very} unobtrusive and practical in hiding from the Romans. The Romans, all during their domination of the Jews, persecuted the members of the Sanhedrin.

As long as
~~Even though~~
~~As long as~~ the apostles rejoiced that they
were counted worthy to suffer shame for their cause
Acts 5:41



Near the beginning of his reign, Herod, [24] in 37 B.C. persecuted and exiled most of the members of the Sanhedrin. Also, in that year, Herod executed 45 of the leading citizens of Jerusalem. The Romans continued the persecution against the Sanhedrin until, in 30 A.D., the Sanhedrin left Jerusalem and went into complete hiding.

While the Jews were under Roman domination, the Sanhedrin had no power to enforce its decisions. However, the Jews abided, more or less, by the decisions of the Sanhedrin.

Before Rome conquered the Jews in 63 B.C. the Jews had 2 political parties - the Pharisees and the Sadducees. The Pharisees were milder and more liberal than the Sadducees. After Rome conquered the Jews, neither political party had any power.

Herod was a puppet king of the Jews. He was set up by Rome and his orders came from Rome. Some say Herod was a half Jew and some say Herod was no Jew at all. Herod did not abide, in any way, by the Jewish religion.

Herod had to answer to Pontius Pilate, the Roman governor over all Galilee, Samaria and Judaea. Pontius Pilate had to answer to Caesar in Rome.

about Jews not being in the Roman armies: One of the reasons for that was because the Romans knew that the Jews would not be good loyal soldiers for the pagan Roman conquerors of their country.

St. Math. 23:16, 17, 18 - Jesus could not have said that because, being a Jew, Jesus knew that Jews do not swear by gold or gifts of the temple. Jesus knew that Jews swear by God.

St. Math. 12:5 - Jesus could not have said that because Jesus, being a Jew, knew that if a priest in the Temple or any Jew profaned the sabbath, he would not

be blameless, although Jews may break the sabbath to save a life, to heal, to tend the sick, to come to the aid of a person or an animal in distress and things like that.

There probably was no trial of Jesus. The Romans went to a lot of trouble to catch him. Jesus was too much of a prize catch. There may have been a questioning or interrogation of Jesus by the Romans.

The Jews, here in the U.S.A. under the "domination" of a benevolent government, do not bother Jews who convert to another religion, and that was even more true when the Jews were under the domination of the cruel, tyrannical, pagan Roman government.

About the 1st day of Passover; Jewish children here in the U.S.A. are required, by their religion, not to go to school on the 1st day of Passover - Exodus 12:16, 17.

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Some of the reasons why there is a strong connection between Christmas and Hanukkah:

Hanukkah, "the Festival of the Lights", dates from 165 B.C. It commemorates the victory of the Jews over the Greek-Syrians who tried to defile the temple with pagan things and make the Jews worship idols. After that victory, and the one day supply of oil in the temple which, ^{miraculously} burned for 8 days, the Jews had their own government and coined their own money. (But in 63 B.C. the Romans conquered the Jews.)

On Hanukkah, Jewish children were given coins in remembrance of those days. Hanukkah starts on the 25th day of Kislev which comes around December. The Hebrew calendar is a lunar calendar. Hanukkah is observed for 8 days.

As the real date of Jesus' birth is not known, the early Christians who mostly were Jews, may have decided to make it

the 25th day of Kislev, the "Festival of the Lights", and the giving of gifts to children.

A Roman holiday was celebrated around the 22nd of December, but the early Christian would not use anything pagan. They were trying to get away from pagan things and as most of the early Christians were Jews, they certainly would have nothing to do with pagan things.

Acts 21:25 "..... keep themselves from things offered to idols." That is more proof that the early Christians ~~was~~ would not use pagan Roman festival dates for their holy days.

According to the Chicago Planetarium, Herod died in 4 B.C. which is more proof that the real date of Jesus' birth is not known. If the year was not known, then it is even more likely that the month and day were not known which is another strong indication that Christmas is observed on the 25th day of Kislev - the 1st day of Hanukkah.

"Matzos" is the Hebrew word for unleavened bread. The word "Mass" may have originally been "Matzos" and then "Maeses" and then shortened to "Mass."



According to the Nuremberg War Crimes trials, the Germans killed 19 million civilians in non-military operations. Almost 6 million were Jews. 13 million were non-Jews. So it looks like being a Protestant or Catholic doesn't make a person safe, either.

The Germans killed well over 2 million Catholic civilians, including almost 3 thousand Catholic priests, in non-military operations in Poland, alone. Millions more of non-Jews were killed in Czechoslovakia, Slovakia, Yugoslavia, Lithuania, Italy, France, Greece, Belgium, the Scandinavian countries, etc.

Gypsies are Christian of the Eastern Church.

2 thousand American boys, prisoners of war in a German prison camp, were massacred, in cold blood, by the Germans in Malmedy Woods. In another German

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prison camp there were 50 British
air-men, prisoners of war. They, too,
were marched out into a field and
machine-gunned to death. Most of
those prisoners, if not all of them,
were not Jews.



From a book titled
 "Lives of the Saints", by Rev. Alban Butler,
 published by Benzinger Bros., Inc., N. Y., Boston,
 Cincinnati, Chicago, San Francisco - Printers
 To the Holy Apostolic See. 1955.
 St. Simon, Infant Martyr.

"Hail, flowers of the Martyrs!" the Church
 sings in her Office of the Holy Innocents, who
 were the first to die for Christ, and in every
 age, mere children and infants have gloriously
 confessed His name. In 1472, the Jews in
 the city of Trent determined to vent their hate
 against the Crucified by slaying a Christian
 child at the coming Passover, and Tobias, one
 of their number, was deputed to entrap a
 victim. He found a bright, smiling boy
 named Simon playing outside his home
 with no one guarding him. Tobias patted
 the little fellow's cheek and coaxed
 him to take his hand. The boy who was no
 2 years old, did so but he began to call and
 cry for his mother when he found
 himself being led from home. Then Tobias

gave him a bright coin to look at and with many kind caresses silenced his grief and conducted him securely to his house. At midnight on Holy Thursday, the work of butchery began. Having gagged his mouth, they held his arms in the form of a cross while they pierced his tender body with awls and bodkins in blasphemous mockery of the sufferings of Jesus Christ. After an hour's torture, the little martyr lifted his eyes to heaven and gave up his innocent soul. The Jews cast his body into the river but their crime was discovered and punished while the holy relics were enshrined in St. Peter's church at Trent, where they have worked many miracles.

William of Norwich is another of these children martyrs. His parents were simple country folk, but his mother was taught by a vision to expect a saint in her son. As a boy he fasted thrice a week and prayed constantly and he was only an apprentice, twelve years of age, at a tanner's in Norwich when he won his crown. A little before Easter, 1137, he was enticed into a Jew's house and was there gagged, bound and crucified in hatred of Christ. Five years passed before the body was found, when it was buried as a saintly relic in the cathedral churchyard.

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A rose-tree planted hard by flowered miraculously in mid-winter, and many sick persons were healed at his shrine.

Footnote: "It must not be thought that these singular and extraordinary instances establish the charge that the slaying of Christian children is part of the Jewish ritual. This accusation against the Jews has been proved to be false."

The book has the imprimatur of Francis Cardinal Spellman, Archbishop of New York at that time - 1955.

About the 2 children, St. Simon and St. William: The writer of those stories doesn't seem to know that Jews start a new day at sundown (that's the way it was in Jesus' time, too) and not at midnight.

Due, I assume, to the efforts of the Anti-Defamation League, those stories have finally been left out of "Lives of the Saints", by Butler - as of 1967.

I read somewhere ^{years ago} that the Catholic Church has known for hundreds of years that the Jews were completely innocent in the deaths of St. Simon and St. William so it is very likely (over)

that Francis Cardinal Spellman knew that
the Jews were innocent when he affixed
his imprimatur.



From "Lives of the Saints" by Rev. Alban Butler. 55

St. Anne:

"St. Anne was the spouse of St. Joachim and was chosen by God to be the mother of Mary, His own blessed mother on earth. They were both of the royal house of David, and their lives were wholly occupied in prayer and good works. One thing only was wanting to their union - they were childless and this was held as a bitter misfortune among the Jews. At length when Anne was an aged woman, Mary was born, the fruit rather of grace than of nature, and the child more of God than of man. With the birth of Mary, the aged Anne began a new life. She watched her every movement with reverent tenderness and felt herself hourly sanctified by the presence of her immaculate child. But she had vowed her daughter to God. Mary had consecrated herself again, and to Him Anne gave her back. Mary was 3 years old when Anne and Joachim led her up the Temple steps

saw her pass by herself into the inner sanctuary and then saw her no more. Thus was Anne left childless in her lone old age and deprived of her purest earthly joy just when she needed it most. She humbly adored the Divine Will, and began again to watch and pray, till God called her to unending rest with the Father and the Spouse of Mary in the house of Mary's child."

Being raised in the Temple was for males, only. Mary could not have been raised in the Temple.

If Anne had a son and he was ^{being} raised in the Temple, Anne would have been permitted to visit him often

analysis

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DUAL SOVIET POLICY ON JEWS?

There are indications that following the 24th Soviet Communist Party Congress in March of 1971, the Kremlin decided to permit, on the one hand, some Jewish emigration to Israel - its measure no doubt to be determined by Jewish protests inside the USSR and supportive Jewish pressure abroad, and its dimensions to be extended when Soviet-Israel relations thaw out - and, on the other hand, to forcibly obliterate the ethnic identity of the Jews who remain in the Soviet Union. The persecution of Zionists is due no less perhaps to domestic reasons than to the Mideast conflict, to the fact that they have organized study circles for Jewish history and the Hebrew language, have raised the ethnic consciousness of Soviet Jews, and pointed the way for all aggrieved Soviet nationalities in enlisting public opinion abroad.

The above deductions are based on reports by Israelis who recently visited the USSR, public utterances by Soviet officials and articles in Soviet publications.

ISRAELIS REPORT

Two Israeli groups have recently returned from brief visits to the USSR - a group of six, invited by the Soviet Peace Committee, and an Israeli delegation to an International Congress of Surgeons. The Israeli surgeons, conversely, moved about freely. The first group admits that its tour was controlled.

The six included Ruth Lubich, one of the few Jewish members of Rakah, the Israel Arab Communist Party*; Yaakov Riftin and Moshe Adelberg, known apologists for Soviet policy (Riftin had defended the Prague Trials in the 1950's); and three independents - Yaakov Rosenthal, a retired parliamentary correspondent of Ha'aretz and an observant Jew; Dan Miron, a professor of literature and Nathan Yellin-Mor, a journalist and former leader of the Stern Group, who maintains close contacts with the European New Left.

Tass and Novosti, the Soviet news agencies, reported that in Moscow the six had attacked Israel foreign policy and declared that there was no "Jewish problem" in the USSR. Speaking for the group on their return to Israel, Professor Dan Miron charged that they had been misquoted, collectively. They had indeed found that many Jews want to emigrate, even as many wish to assimilate. In their Moscow interview they reiterated their dissent from Israel government policy, but they had also defended the government's motives.

*See Analysis #18, page 3.

Some Israeli commentators were dissatisfied with Professor Miron's explanation, and suggested that the denials should have been publicly addressed to Tass and Novosti. However, there was little substantive difference between Professor Miron and the Israeli surgeons in their respective assessment of the condition of Soviet Jewry. Professor Miron (Maariv, September 15) said that he was startled by the fact that at Leningrad University, where graduate courses in Arabic and Hebrew are taught jointly, he found Ukrainians, Estonians and Armenians, but only one Jewess among the students. The dean contended that Jewish intellectuals preferred the exact sciences to the humanities, and Jewish students of the humanities preferred Russian studies. Miron was told that Jews wanted no Yiddish instruction and that no one was penalized for studying Hebrew privately. Soviet Jews he met casually told him that this was only technically correct; no one was put on trial specifically for studying Hebrew, but all who did so, found themselves charged with other "offenses". All his proposals for cultural cooperation were rejected out of hand by his Soviet hosts on the ground that nothing can be undertaken before a Middle East settlement is achieved. Galina Nikitina, an author of books on Israel that have been denounced by experts abroad as mixtures of fact, myth and fiction, accompanied the six throughout their tour. The group met no government or party leaders, and its contacts were confined to members of local branches of the Soviet Peace Committee. Its members conceded that their Jewish contacts were almost exclusively with Jews handpicked by their hosts.

Professor David Ehrlich, of the Israeli medical delegation, reported (Maariv, September 16) that although its members moved about freely, all meetings with Soviet Jews in their homes were arranged surreptitiously. In a crowd, an Israeli would find that a note had been pressed in his hand which carried a telephone number and suggested that he destroy the note so that the writer might not be identified by his handwriting.

Professor Ehrlich visited a family whose child had been thrown out of a ten-story window by an anti-Semitic neighbor after an altercation with its mother. She had been alone at the time. The police shrugged off her account and did not interrogate the neighbor.

Ehrlich reported that Soviet Jews believed that their emigration might be facilitated if they were granted in advance not only Israeli citizenship, but membership in Israeli professional societies.

Professor Svardio (Maariv, September 19) said that he had met a surgeon and a chemist, who had been dismissed from their jobs after applying for emigration permits. The surgeon found temporary employment as a letter carrier. At a Moscow hospital, specializing in open heart surgery, seven of the twenty-four doctors were Jews, and apparently only one of them agreed to meet with the Israeli visitors when they were shown around the hospital. That one confined his conversation to open heart surgery. Professor Joseph Burman (Maariv, September 10) reported that the Jewish intelligentsia was very well-informed on conditions in Israel. However, Jews too poor to possess a short-wave radio were pathetically misinformed and believed Soviet propaganda. Some inquired,

for example, why Israel had "driven 350,000 Arab residents out of the Old City of Jerusalem".

ANTI-SEMITISM

Anti-Semitism has been indigenous in Eastern Europe for many centuries. Since the end of World War II, it has had the semi-official sanction of the central Soviet authorities, and has been systematically fanned by the Soviet mass media.

The Kremlin practice is to resort to euphemisms. Stalin, when he wished to speak of Jews, referred to "stateless intellectuals, ruthless cosmopolitans, Talmudist sophists;" Khrushchev and his successors have preferred the euphemism "Zionist". From time to time, Soviet public figures abandon the euphemism for grosser language, as for example UN delegate Yakov Malik's attack on the "chosen people concept" in his exchange with Israeli Ambassador Tekoah at the UN Security Council session on September 25. Analogous statements by General DeGaulle evoked world-wide indignation. The term "chosen people" from Malik cannot be discounted as an emotional outburst, unconscious anti-Semitism. The term is in wide deliberate use in the Soviet press and on the Soviet radio. Even more outrageous and unprecedented in its blatant anti-Semitism, was a broadcast last May 24 on the Minsk (Belorussia) radio. It beamed world-wide the myth that Rasputin, the dissolute priest who influenced the household of the last of the czars, had been a puppet of the Jews, and "performed in accordance with a program worked out by Zionists". The broadcast said that Dr. Henry Kissinger is Washington's Rasputin, "uses" Nixon, in Zionist interest, in the same way in which Rasputin had used the czars.

In 1948 the Soviets voted for the establishment of Israel and extended immediate recognition to the new state. At the same time, Stalin also set about liquidating Jewish culture and, with genocidal intent, Jewish intellectuals.

In the opinion of emigrants from the USSR who have settled in Israel, a somewhat analogous situation seems to be developing now. The government will both permit emigration of "incorrigible" Jews and force, inside the USSR, Soviet Jews to assimilate. However, the purpose of this assimilation is to purge Soviet society of Jewish intellectual restiveness, rather than to integrate the Jews. This can best be achieved by proletarianizing them (Professor Arie Tartakover sociologist, Davar, September 12). The results of this policy are already apparent. The outspoken Zionists and the majority of those applying for emigration are professionals, men and women with academic training. Assimilation occurs among the socially and economically less privileged groups, among sales clerks, farmers and factory workers.

There was speculation on the eve of the 24th Communist Party Congress that the Kremlin might revive the idea of a "Jewish statehood" in Birobidjan as a counterpoise to Zionism and a pretext for thinning out the large centers of Jewish population in the European regions of the USSR*. That this idea has

*See Analysis #9

evidently been rejected is apparent from two articles in the New York Times (September 7, 8) by Victor Louis, that curious Soviet sybarite who reputedly doubles as journalist and the Kremlin's agent to the West. His comments on Israel were generally favorable, his comments on Jews who still think of Birobidjan as a "Jewish homeland" were sarcastic. There is yet another reason why the Soviet Union might permit increased Jewish immigration to Israel. The founders of Israel had been conditioned by Russian culture. Its traces are fading for generational reasons as sabras and immigrants from the Western democracies succeed to leadership. Of foreign cultures in Israel, the American is most dominant. Soviet policy toward Jews in Israel has been an important auxiliary factor in reducing interest in Russian culture. That Moscow is hopeful that emigration from Russia might somewhat alter this condition, is indicated in Victor Louis' article in the New York Times (September 8). Conversely, the link between the Soviet olim in Israel and their relatives in Russia will nurture ethnic consciousness among Soviet Jews and, for the first time since the Communist Revolution, establish contact between Soviet and Western Jewry.

NATIONALITIES' POLICY

The 24th Congress apparently had taken a firm decision on an issue that has been debated among the Soviet nationalities since the demise of Stalin. A minority advocated that ethnicism be encouraged to facilitate the evolution of the USSR as a pluralistic society. The majority, quoting Lenin and other such sacred sources, call pluralism divisive, insisted that the time was right for dismantling the "ethnic walls," and for an overriding Soviet nationality and the "Soviet man". This means, of course, Russian cultural dominance.

The dual policy permitting some emigration to Israel and suppressing Jewish ethnicism in the USSR is related not to the Middle East conflict, but to the Soviet Nationalities' policy.

The Jews have been cited by Soviet foes of pluralism as proof of the automatic withering away of "ethnic distinctions" in a socialist society. The continued visibility of the Jew conflicts with this theory. Furthermore, the Zionist struggle against assimilation has set a pattern instructive to other Soviet nationalities.

Turkmenian intellectuals have long resisted Soviet policy to de-ethnicize their republic by the infusion of Russians and other ethnics and by the imposition of Russian culture. Soviet Moslems had used the Arabic alphabet which, in the 1920's, was forcibly replaced by the Latin, and subsequently by Cyrillic. Turkmenians are Moslems, ethnically close to the Iranians. Their resistance had almost no resonance beyond the Soviet frontiers. Recently, a Turkmenian poetess, Annasoltan Kekilova, was sent to a mental hospital after she had submitted a 56-page document to the Communist Party's Central Committee setting forth her people's grievances. This time her case hit the front pages abroad (New York Times, September 28). The recent protests of Lithuanian Catholics have also

received more than customary attention abroad. Soviet Jews had been the first to achieve world attention. The Jews, without forethought, pointed the way to others. This is good enough reason for the Kremlin to dispose of the "incorrigibles" via emigration while continuing to suppress the ethnic identity of Jews remaining in the USSR. Professor Tartakover charges that the recent census figures showing a drastic decrease in Jewish population had been doctored. This method, he points out, is not unique to the Communist regimes. It was practiced in East Europe long before Communism, and most notoriously by Romania and Poland between the two world wars, and was designed to provide proof that Jews and other minorities received better than their share of education and economic opportunities.

These suppositions notwithstanding, the dimensions of Soviet Jewish emigration to Israel will be determined by the intensity of Soviet Jewish demands and supportive Jewish action abroad. Similar interaction could also cause the Soviets to reconsider their domestic policy on Jewish culture and the place of the non-emigrating Jew in Soviet society.

Judd L. Teller

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