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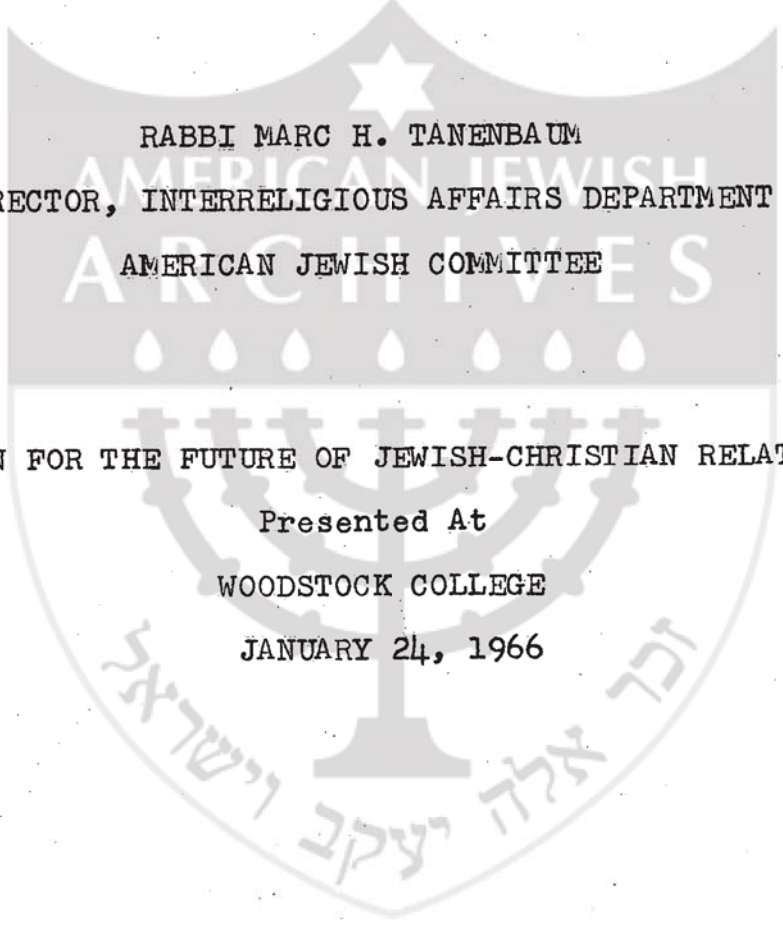
*Preserving American Jewish History*

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Series A: Writings and Addresses. 1947-1991

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AMERICAN JEWISH COMMITTEE

DESIGN FOR THE FUTURE OF JEWISH-CHRISTIAN RELATIONS

Presented At  
WOODSTOCK COLLEGE

JANUARY 24, 1966

## DESIGN FOR THE FUTURE OF JEWISH-CHRISTIAN RELATIONS

Rabbi Marc H. Tanenbaum

Schleiermacher has written that underlying every philosophy there is a conviction. Underlying whatever we decide to do in the area of Jewish-Catholic relations specifically, or of Jewish-Christian relationships generally, we must face one question: What is our conviction with respect to this? If it is our conviction that we really mean what we say when we talk about our common patrimony, the Scriptures, and our common ties, then all the particulars will fall into place. On the other hand, if we are going to concern ourselves only with the particulars, as with so much bric-a-brac in a used-furniture shop, and if we have no conceptual idea and no conviction about wanting to make a difference in our own lives and in the lives of our people, then no matter how many proposals I make to you, they will be makeshift, partial, fragmentary, and they will not amount to very much. I am inclined to believe that we have generated some sparks of conviction in terms of what we are doing as heirs of the covenant, and it is in that spirit and in that context that I would like to address myself to what I regard to be the three major dimensions of creating a new basis for understanding, mutual esteem, and reciprocal respect in this area of our Jewish-Christian encounter.

I am not accommodating myself to your "apperceptive mass" when I fall back upon what may be conceived as a trinitarian formula in setting up this design. I speak out of the Jewish tradition when I cite the Ethics of the Fathers which says, "The world is founded on three pillars--Torah, Avodah and Gemilas Chasadim." The very foundations of the earth are reared on Torah, which in its broader, generic meaning is "study" and scholarship, and on Avodah service, service of the heart as well as service of the total person; and on Gemilas Chasadim, righteous deeds, acts and works of charity.

This is a convenient way to address ourselves to what are possible avenues of potentially useful activity between our faith-communities. The first would be the tradition of Torah, of understanding, of knowledge, of information, of scholarship. I should like to propose to you something which has not been done before but which sooner or later will have to be done; and perhaps some of you in this room, as you embark on your vocations, might consider this a worthwhile subject to explore. One of the great problems has been the breakdown in our communication. We have been trained in virtually different universes of discourse, and nowhere is this more clearly epitomized than in the ways, for example, in which we treat each other in our history books, not just in the elementary and secondary schools, but on the college and university and seminary levels. Take, for example, a church history by



Philip Hughes, "A Popular History of the Catholic Church" which is a very popular book. In his account of the Crusades, he does not refer to the Jews at all. But if you read Solomon Grayzel's History of the Jews, which is a standard Jewish history, used widely by Jewish parents as well as in Jewish secondary schools, you will find that when he treats this period, the Crusades are depicted as an unmitigated massacre of Jews in the Rhineland by hordes of "crusaders." For the Catholic who reads the Hughes book, the Crusades were a "holy war" to reconquer the Holy Land from the infidel. It is "Onward Christian Soldiers," a noble effort even though marked by all kinds of internal rivalries among the kings. But no Christian who reads that book and that version of the Crusades will ever understand the mind-set of his Jewish counterpart conditioned by his reading of the Jewish version of that period. Two completely different mentalities are developing here, side by side. The Jew responds to this with a feeling of some vast, inchoate resentment. Now, the Jew says, this holy war was supposedly waged in the name of religion, God, service; and yet look how it spelled itself out for my people.

So, this chasm, which existed and which has been fed by this tradition of scholarship, of historiography, is one that I think we ought to face. I would like to see a Catholic and a Jewish historian together sit down and write a joint history, if not of the entire encounter between Christians and Jews across two thousand years, then of sections of it, as monographs, research papers, special documents to be used in college and seminary courses, on the "Judaeo-Christian" versions of the Crusades, a Judaeo-Christian version of the Inquisition, a Judaeo-Christian account of the Jew in patristic literature, a Judaeo-Christian account of the role and the place of the Jew in the Middle Ages in Christianitas, in Christian society. Now, I myself am working upon what I call "an irenic history of Christian-Jewish relations" because I think the time has come for Jews to attain some balance in their historical accounts. (But I've got to take time out from my ecumenical travels to finish it; and you will be ordained and probably the heads of orders by the time I get finished with it.)

Such a body of work, in the process of doing it, will be educative, not only for yourselves, but for all who will be exposed to your research in this field. I think something like this could be done even as research papers, as specialized, limited areas of study for seminarians. Now, presupposed in such an undertaking would be an exposure to a body of literature to which most of you, and most Christians have never been exposed. You do not have to go to Jewish sources; just go to Catholic sources, like the book by Father Edward Flannery, published by Macmillan, called The Anguish of the Jews, which is a Catholic priest's, a Jesuit's account of the history of anti-Semitism in the western world. Or you can read a book that is already widely published in pocket-book form, Malcolm Hays' study on Europe and the Jews, formerly called The Foot of Pride; "The Pressure of Christendom on the People of Israel for 1,900 Years" (Beacon Press) is a Catholic layman's account. Or read studies by



an Anglican minister, James Parkes, such as a book called Anti-Semitism (Quadrangle Books) which is a treatment of the social, political, cultural, economic, as well as of the religious forms of anti-Semitism. Or Dr. Parkes' other book, which is in pocketbook form, The Conflict of the Church and Synagogue, which begins with Roman times and goes down to the Middle Ages.

These studies will provide you with a sense and understanding of what is the negative dimension of this encounter. And I think it is necessary for us to clear up, in the way Hercules cleared up the Augean stables, that particular dimension of history, even as one gets into a more affirmative dimension.

I would like to see some work being done by young seminarians, either as writing or as study projects, with a view toward overcoming some of the misconceptions, the misrepresentations that have obtained for far too long in so much of the study that has gone on not only in Catholic but in Protestant bodies as well.

Then there is the problem of the accurate interpretation in precise historical terms of the role of the Jew in the Passion and the Crucifixion. Very little work has been done in this. Cardinal Bea stated his views clearly in his relatio of Sept. 25, 1964, before Vatican Council II. In addition, he has stimulated several people to write essays. In Stimmen der Zeit, Father Hertling has written an essay on this which has not yet been brought to this country, and there have been, of course, some other studies relating to the Ecumenical Council's Declaration on Non-Christians; e.g. Rev. Gregory Baum's The Jews and the Gospel; Rev. Dominic Crossan's article in Theological Studies on "Anti-Semitism and the Gospels." However, even this modest body of literature which is beginning to build up slowly, is not being communicated in an effective way, as yet, to the masses of the people. There are statements, for example, going back to the Council of Trent, and some as recent as that of Father Louis Hartmann, General Secretary of the Catholic Biblical Association, who declared that, "historically speaking, there is no basis for the claim that the Jews of that time, as a people, were guilty of the death of Christ, and obviously there is not the slightest reason for bringing this accusation against their descendants of two thousand years later."

In that perspective of New Testament scholarship and interpretation, one has to face such problems as partiality in the use of the term, "the Jews." In many instances, in textbook materials and in sermons and in many other pieces of literature and other forms of communication, the enemies of Jesus are consistently identified as "the Jews," while his friends and followers, who are also Jews, are not referred to in those terms. Thus, in some of the textbooks, we find that it was on the day Christ raised Lazarus from the tomb that "the Jews decided to kill him. Nevertheless they were afraid of the people." But who were the people that the Jews were afraid of? Martians? They were Jews. Other Jews. This selective way of



dealing with words was most recently reflected in a textbook (now in its 49th printing) that is used in Spain. That book, issued officially by the Franco government, contains an account of the Last Supper and the betrayal of Jesus. All of the Apostles are referred to exclusively as "The Galilaeans," and only Judas is referred to as a Jew. The truth is, Jesus scarcely ever spoke a word to a non-Jew; his whole milieu, the people with whom he lived, with whom he had his daily encounters were all, friend and foe alike, Jews. And yet we find that this whole tradition of selective reading and selective interpretation of Scripture goes on without a blinking of the eye. Such partiality is most apparent when interpretations of the Gospels, and especially of the Fourth Gospel, one formulated in such a way that when only a few Jews are involved, they are referred to in some of the history books we have seen and read as "the bloodthirsty Jews, the carnal Jews, the envious Jews, the blind hatred of the Jews." You can imagine what goes on in the mind of a child who makes no distinctions between those ancient Jews and the Jews whom he encounters today.

I want to cite a few more instances in order to demonstrate the reality of the problem and the need to come to grips with it: another form of this partiality in reference to the Jews in much of preaching or writing or communication is found in the selective way in which Jews in the Old Testament are almost invariably referred to as "Hebrews" and "Israelities," whereas Jews in the New Testament lessons are most frequently referred to as "the Jews." Thus, that the Old Testament Jews become a kind of exotica. The Hebrews and Israelites are those who can be invested with positive values; but those who were the opposition and who handed Jesus over to the Romans--they are "the Jews" collectively.

I think the question of "the Pharisees" which we have talked about involves a matter of objective scholarship; it is not just a matter of being nice to the Jews. It involves your own deepening of your understanding of who these people were. Now, in our tradition, the Pharisees were, for the most part the Pharisaic rabbis and their followers. The Pharisaic rabbis were saintly, devout, and courageous men on whose moral and scholarly interpretations of the law and tradition normative Judaism today rests. Judaism today would be unknown in its present form were it not for the moral, spiritual and intellectual insights of the Pharisaic rabbis. But in so much of the literature that we read all too frequently (this is religious literature I am talking about, Protestant as well as Catholic) the Pharisees are described as absolutely inhuman people. No true religious motivation is ever ascribed to them. Seldom, if ever, is it even suggested that some of them might have acted out of sincere conviction, and the student is given a picture of a group of people utterly debased, completely hypocritical, motivated by nothing but blind hatred and vengeance.

Paul Démann, a French Catholic scholar, has dealt with this problem in a remarkable book called Judaism, published by Hawthorn Press as part of the Twentieth Century Encyclopedia of Catholic Literature. He says:

"The manner and the spirit of approach with which we judge the Pharisees would seem to constitute a true test of the spirit of our teaching. Too often, instead of seeing in them and in the reproaches that Jesus directed to them the mirror of our hypocrisy, our own narrowness, our own formalism, we are tempted to take exactly the same attitude toward them which they were tempted to take toward the sinners and publicans. To present the Pharisees in an historically and theologically accurate way means to show the very temptations, the sins, the reproaches directed to them are not to be taken in a collective sense but rather in a permanent and universal sense. It means to understand and to make it understood that the question is not they as against us, but we beside them."

Now, another thing that is necessary, in this whole new conceptual understanding of Judaism and the Jews, is to confront once and for all what I think to be is a scandalous method of making unjust and inaccurate comparisons between the Jewish faith and Christianity. Occasionally, gratuitous slurs against Judaism are introduced to heighten the contrast to Christianity. In consequence, Judaism emerges as a legalistic religion concerned solely with external observances, ritual, legalistic, devoid of love, mercy, and compassion. For example, as one of the textbooks cited in the St. Louis study says, "The Jews believe that one should hate an enemy, but Christ taught the opposite." And it might be noted that St. Paul's injunction "If your enemy is hungry feed him," (Rom.12.20) is a direct quotation from Proverbs 25.21, with which these Jews had something to do.

The final area of scholarship that needs to be addressed on many levels is that of omission. Omission. Very often, a form of distortion appears in teaching, either intentionally or under the influence of unconscious prejudice. For example, in some of the references to medieval Jews as moneylenders, the statement is made very flatly. Somehow there is something inherent, genetic about the Jews being moneylenders. But what is omitted is some explanation of the social, cultural, political, economic background which would make clear that the Jews were compelled to become moneylenders by the Christian guilds, who debarred Jews from entering the guilds as artisans or craftsmen, and by the Christian princes, who forbade the Jews to own land and to own slaves because the owning of a slave meant the slave would have to become a convert to Judaism.



Because of the general omission of the Jewish background of Christianity, many Catholics are unaware of Christianity's Jewish roots. Some passages in textbooks, for example, give the impression that the Bible did not exist prior to the Catholic Church. Here is a verbatim quote from one of those textbooks:

"He inspired men whom he chose to write the different smaller books which comprise it. There can be no doubt that the world must thank the Church for the Bible."

In such material and in history books, books that are used in all ranges of education, there are few references to Judaism as a religion. After the birth of Christianity, Jewish religious practices, holy days, are described mainly in the context of the ancient past. The Catholic student is given the impression that Judaism as a faith ceased to exist with the founding of Christianity or with the destruction of the temple. The Jews of later ages thus appear, by implication, as an irreligious people. You know--what are we doing here since the Old Testament has already been fulfilled and superseded? We are vestiges, which could lead a Toynbee to say "The Jews are a fossil of ancient Syriac civilization." I don't feel very Syriac and I don't feel very fossilized, and I think that my tradition has something to say of relevance even to this day. Even while I respect the Catholic belief that Christianity is the fulfillment of Judaism, is there not a responsibility to make clear that Judaism continues to this day as a living faith, to make that clear on all levels of communication, preaching, writing, attitudes of teachers?

I would like to propose, and here I make an offer (I haven't talked with the home office yet, and I am not sure how they'll feel about it, but I would be prepared to support this on my own): I should like to see a small, selective library of Judaica in this seminary. And I would like to make a gift of a small, paperback collection of Judaica, of basic books, which I would have to clear with Woodstock College to make sure that they are doctrinally not subversive. If we could make available to you and to other seminaries and to other institutions (I am thinking of some of the Sisters in their motherhouses, because I would not dare want to affirm male supremacy here, not with Cardinal Suenen's voice on the role of the nuns in the world today) books like Solomon Schechter's Studies in Judaism, where all the things you heard here, and some of the things I have referred to in rabbinic tradition, are reflected with great richness and subtlety. I think it might be an important contribution to your understanding of some of these things we talk about when we speak of the rabbinic background in the New Testament period. I think of some of the studies of Louis Finkelstein on the Pharisees. I think of some of the studies of Dr. Abraham J. Heschel on the prophets. I think of some of Martin Buber's work on Christian-Jewish relations and of the I-Thou dialogue conception of Buber, and of some of the books by our younger scholars.



One other possibility I should like to suggest is that of taking courses, lectures, at major Catholic seminaries and universities. /St. Louis University has a chair of Judaic studies, that we have been privileged to contribute toward and to help sustain. And there will be Prof. Stephen Schwartzchild giving a course there during the next year of which some of you, if and when you move to St. Louis, will be able to avail yourself. 7 All of this is, in a way, to raise the question of seeking information that is accurate, authentic, and that will fill out your whole conception of the background of Christianity and its relationship to Judaism.

Now, the second area would be that of Avodah, service. We believe that study is also a form of worship, and is not a clinically separated area from scholarship. Nevertheless, "service" can also be seen as a distinct area of concentration. I should like to know, that this Institute not be a kind of flash in the pan. It would be a tragedy, after all the sparks that have been generated here, if they were to fly up into the air and evaporate after a year. I should hope that you will find it possible to repeat this Institute at least once a year over a period of time. And I can foresee some very useful discussions coming out of an examination of, for example, what our respective views are of "messianism", which we have only hinted at here and in some ways rather awkwardly; something, too, of a greater and deeper examination of eschatology, an understanding of asceticism, of mysticism; a deeper understanding of certain basic attitudes and values in rabbinic Judaism; and discussion about the theological bases of the relationship of Church and Synagogue to the social order, the temporal order, the theology of social justice, if you will, and about how our conceptions have differed and how increasingly they are coming closer together, leading to what I like to believe will become in time a kind of social consensus which will support and sustain the kind of pluralism which we have, almost providentially, developed in this country. Through such institutes, here and in other seminaries, with other teacher-training institutes for nuns that address themselves to the same kinds of things, I should like to see the possibility of implementing a three-faith institute of key people in the total educational process. For this, Catholic, Protestant, and Jewish educational communities would bring together heads of seminary education, faculty members in various disciplines, and people in charge of the preparation of textbooks, of curricula, of teaching-training institutes, of seminary education, and of adult education programs, for a two- or three-day institute based on the findings of the textbook studies conducted at St. Louis, Yale and Dropsie. Those studies would be a point to departure for examining the whole



problem of communication with each other, and for taking stock of how we are, as of this moment, portraying one another to our respective constituencies; what our problems are, what our resources are for overcoming those habits of the past which do not exactly ennoble the professions of faith that we seek to elicit through our respective educational processes. We have conducted such institutes at Loyola University at Los Angeles, at St. Mary's in Kansas and at the University of Chicago this past November. I must say that I still carry impressions of the excitement of that conference, of the impact it had on everyone who participated. And now they're running around--they want to create conferences of this kind, one-day, two-day, three-day all over the Chicago and Illinois area; and with good reason, because it was an unburdening for everyone who participated, and a feeling of a kind of regeneration of humane impulses that began to work. Now they have begun working on translating this into concrete programs. Out of that conference, for example, a rabbi invited a nun to give an introduction to the New Testament in a Temple adult education class. And the rabbi in turn was invited to address a college in Illinois on certain basic rabbinic ideas. The Protestants began working on similar things, either with Catholics alone, or with Jews, or with both together. So it has created a whole community of common concern, of exchange and communication. I should like to see the seminary dialogues across faith lines being developed, wherein Catholic, Protestant, and Jewish seminarians come together and discuss many problems of common interest, religious, theological, as well as practical-theological, which is a way of saying trade-union problems, pastoral problems, how one goes about becoming an effective minister in a pastoral sense.

I should like to see increased lay dialogues. We have been sponsoring over the past few years, for example in Cleveland, dialogues between Catholic laymen and Jewish laymen. We have five Catholic families and five Jewish families who come together once a month at each other's houses--it's been going on now for three years--to discuss matters of common concern. And it has made a difference, because we use the key people in the community who in the past have been spokesmen for their community. Up until the time they began communicating with each other, and before they became friends, when issues of public concern arose they had communicated with each other through statements to the press. "These guys are not getting public bus transportation! That's my tax money, and I'm not giving it to them!" And then everybody froze on both sides, and they began hurtling invectives at each other, across the barriers. Well,



the dialogue has brought a greater openness about all issues, and I think it reflects itself in the atmosphere of the civic communities at large. I mention this to you because I think that as you go back to your own home communities, you can play a role in encouraging this by planting the seed of an idea. There are similar dialogues which are going on in California with the Methodists and the Jews, and a separate dialogue with Catholics and Jews. There's a three-faith dialogue in Atlanta, of lay people, key people in the lay communities who have been meeting and getting together. I think the experience of visiting Synagogues would be beneficial, not necessarily for the purpose of attending religious services. I was in a community in the South about three weeks ago, preaching in a Reform temple on a Friday night, and the ranking Catholic prelate in the community attended services. He made me very nervous. And I was worried about him. And he was probably worried that I was worried about him! I think there is great profit, as I have experienced for myself, in our visiting each other's houses of worship for the sake of education and instruction as to what we are all about. What is the Torah all about? What does a house of worship look like? How do Jews worship in such a place? What are the Torah scrolls? How are they used? What is the Ark? What are the kinds of art that obtain in a synagogue? What does the symbolism mean to Jews? And then, of course, what is the correlation of this to your own tradition? In Little Rock, Arkansas, there is a seminary which, as a result of this kind of exposure and involvement, at this past Eastertime, re-enacted a Passover Seder. The rector of the seminary had a kind of dress rehearsal with the local rabbi, and they went over the Passover Haggadah, which is our narration of the exodus and all of the liturgy that is associated with it. And there they were, and there are pictures plain to see in a Catholic magazine, seminarians--I think they goofed a little bit. I did not want to say this publicly, but they were wearing the Jewish prayer-shawl at a Passover Seder. We don't do that. I think this was a case of rabbinic overkill. But the fact remains that the seminarians themselves were seated at the head table and re-enacted the entire Passover service with the Haggadah, with the matzos, with the four cups of wine, with the bitter herbs, with the shankbone of the lamb. I think they understood what the exodus experience, the relationship of God in His redemptive history for Jews, meant in a much more existential and real way than may have been the case prior to that. The following night, the seminarians re-enacted the Last Supper, and became conscious instantly of the correspondences between the Passover and the Last Supper.

I just want to take a moment to tell you that recently, when I was in Chicago, I turned on a television set on Sunday morning, and one of the most moving things I have ever seen as a Jew was on this program: a group of children from a Catholic parochial school were enacting the Passover Seder. There is a beautiful and moving passage in the Passover Haggadah that all Jews say together. Avodim hoyi-nu l'Pharaoh b'mitznayim... "For we were slaves unto Pharaoh in the land of Egypt, and the Lord our God took us out with an outstretched hand and with a strong arm, etc." Well, a little Negro Catholic boy rose up in the Passover play, and recited "For we were slaves in the land of Egypt, and the Lord our God took us out with an outstretched hand..." I was literally brought to tears by this because the existential reality of what the exodus means for Negroes today lends a kind of cutting edge to Jews who are sitting in their plush apartments, and have to get themselves into a frame of mind to think about the exodus. But the exodus is real today. It is real for every person who has to go from slavery into liberation. It has to be experienced.

Well, I think that one of the things I should like to suggest as another element here in this area of service is the preparation of a manual for seminarians on human relations. And this is something I would be prepared to work with you on-- identification of the problems, of the needs, of resources, of ways of going about dealing with the major human-relations problems we face in America today. Perhaps Your seminary could publish it. We could do it cooperatively as a Catholic-Jewish venture. I hold that as a possibility of real significance.

For the final area, what I call Gemilus Chasadim, "works of charity" or "righteous deeds"; involvement in the world of the affairs of men is, as all of you have heard, a major emphasis in Judaism. The area of race relations today in this country represents one of the great moral challenges, apart from all the other challenges that face us, to all of our faith communities. To the degree to which we succeed in maximizing justice and love for Negroes in this country, to that degree will the effectiveness of our witness, Catholic, Protestant, and Jewish, be determined. I see a role here for seminarians of finding ways of tutoring Negroes who are underprivileged. Some girls from Manhattanville College of the Sacred Heart have taken on a project on their own initiative and go down regularly into Harlem once a week or twice a week, to tutor underprivileged Negro children. And what it has done for them, in addition to the kind of witness they have given



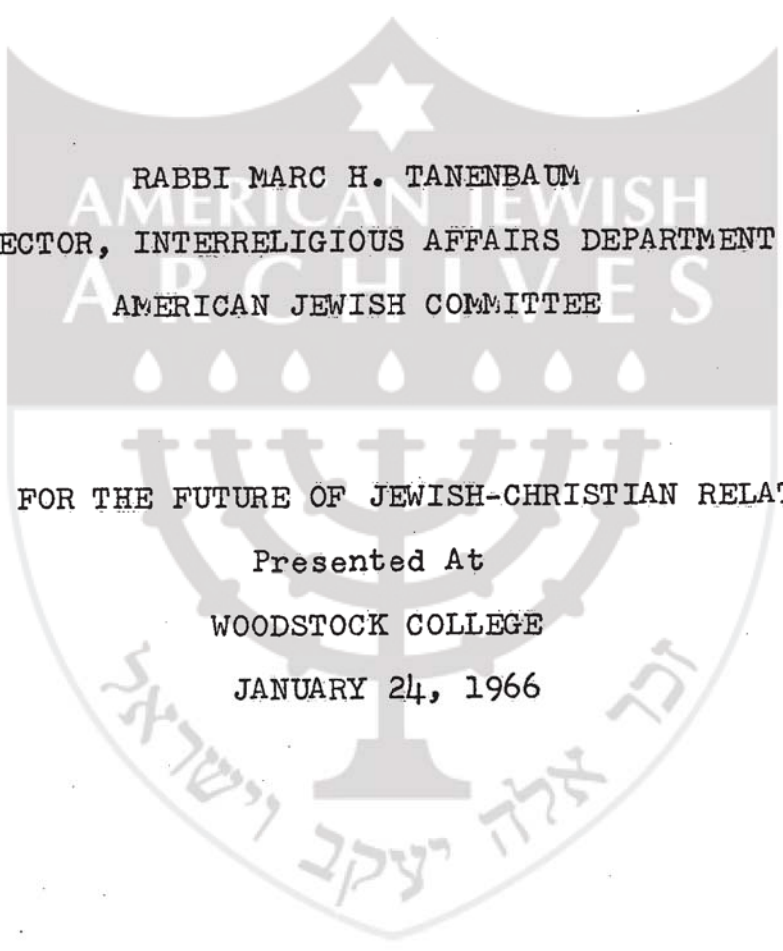
in the Negro community, is beyond calculation. The whole area of finding a way of relating to the tremendous social ferment and social change that is going on in the fields of education, housing, employment opportunities for Negroes, Mexican, and Latin-speaking groups, migrant workers--the whole range of the problems that are coming under the heading now of the anti-poverty bill of the Office of Economic Opportunity, the federal aid to education provisions which are providing for all these--the problems are there, they are infinite! The needs are great, and ways can be found to help work with you to achieve some of these goals.

Foreign affairs is the last area I want to talk about, because I think here too we have had almost a blackout, a kind of amnesia, in terms of our relationship to this area. I think it is scandalous that Protestants and Jews have not reacted with outrage, publicly, in terms of what has happened to the missionaries in the Congo and Sudan and other parts of Africa. At the same time I think it is deeply troubling on one level that more Christians have not responded to the plight of the Jews in the Soviet Union, or to what is happening in Germany with the statute of limitations which will make it possible, if it is not extended, for Nazis go go scott-free after a period of years. And the reason these things are not happening is that we are not informed, and we are not communicating across faith-lines, so that, in the minds of Protestants and Jews, some of the missionaries are a problem for the Catholics! In the minds of Catholics, the Russian Jewish problem is a problem for the Jews! There is need for a seminar, on an interfaith basis, of what is the relationship of religious communities to the peace and the order of the world, and what is our responsibility to each other, not just as domesticated Americans, but as people who have brothers in all parts of the world and who indeed have responsibility one for another. Seminars and institutes of this kind, devoted to these concerns, can help identify the issues and can help provide an opportunity for us to work out techniques to give this common witness.

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The Philosopher

Schleiermacher has written that underlying every philosophy there is a conviction. Underlying whatever we decide to do in the area of Jewish-Catholic relations specifically, or of Jewish-Christian relationships generally, we must face one question: What is our conviction with respect to this? If it is our conviction that we really mean what we say when we talk about our common patrimony, the Scriptures, and our common ties, then all the particulars will fall into place. On the other hand, if we are going to concern ourselves only with the particulars, as with so much bric-a-brac in a used-furniture shop, and if we have no conceptual idea and no conviction about wanting to make a difference in our own lives and in the lives of our people, then no matter how many proposals we make to you, they will be makeshift, partial, fragmentary, and they will not amount to very much. I am inclined to believe that we have generated some sparks of conviction in terms of what we are doing as heirs of the <sup>Biblical</sup> covenant, and it is in that spirit and in that context that I would like to address myself to what I regard to be the three major dimensions of creating a new basis for understanding, mutual esteem, and reciprocal respect in this area of our Jewish-Christian encounter.

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to overcome the hostilities and misunderstandings of the past and to establish a new basis for respect and mutual knowledge, then all

Christians and Jews,

In one of the basic words of

it seems to me, the Council Fathers of Vc II called for when they appealed to the real knowledge & love between Jews & Christians on studies & realigning and perhaps some you will hear my voice might consider



Father Hughes treats this venture as a holy war intended to redeem the Holy Land from the infidel hands. The Jews are practically ignored.

Father Philip Hughes, "A Popular History of the Catholic Church" which is a very popular book. In his account of the Crusades, ~~he does not refer to the Jews at all.~~ But if you read Solomon Grayzel's History of the Jews, which is a standard Jewish history, used widely by Jewish parents as well as in Jewish secondary schools, you will find that when ~~he treats~~ <sup>he treats</sup> this period, the Crusades are depicted as an unmitigated massacre of Jews in the Rhineland by hordes of "crusaders." For the Catholic who reads the Hughes book, the Crusades were a "holy war" to reconquer the Holy Land from the infidel. It is "Onward Christian Soldiers," a noble effort even though marked by all kinds of internal rivalries among the kings. But no Christian who reads that book and that version of the Crusades will ever understand the mind-set of his Jewish counterpart conditioned by his reading of the Jewish version of that period. Two completely different mentalities are developing here, side by side. The Jew responds to this with a feeling of some vast, inchoate resentment. Now, the Jew says, this holy war was supposedly waged in the name of religion, God, service; and yet look how it spelled itself out for my people.

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And the Christian who knows ~~nothing~~ <sup>nothing</sup> about this side of the history of the Jew in the West often concludes that the Jew must be persecuted. So, this chasm, which existed and which has been fed by this tradition of scholarship, of historiography, is one that I think we ought to face. I would like to see a Catholic and a Jewish historian together sit down and write a joint history, if not of the entire encounter between Christians and Jews across two thousand years, then of sections of it, as monographs, research papers, special documents to be used in college and seminary courses, on the "Judeo-Christian" versions of the Crusades, a Judeo-Christian version of the Inquisition, a Judeo-Christian account of the Jew in patristic literature, a Judeo-Christian account of the role and the place of the Jew in the Middle Ages in Christianitas, in Christian society. [Now, I myself am working upon what I call "an irenic history of Christian-Jewish relations" because I think the time has come for Jews to attain some balance in their historical accounts. (But I've got to take time out from my ecumenical travels to finish it; and you will be ordained and probably the heads of orders by the time I get finished with it.)

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Such a body of work, in the process of doing it, will be educative, not only for yourselves, but for all who will be exposed to your research in this field. I think something like this could be done even as research papers, as specialized, limited areas of study for seminarians. Now, presupposed in such an undertaking would be an exposure to a body of literature to which most of you, and most Christians have never been exposed. You do not have to go to Jewish sources; just go to Catholic sources, like the book by Father Edward Flannery, published by Macmillan, called The Anguish of the Jews, which is a Catholic priest's <sup>no doubt</sup> a Jesuit's account of the history of anti-Semitism in the western world. Or you can read a book that is already widely published in pocket-book form, Malcolm Hays' study on Europe and the Jews, formerly called The Foot of Pride; "The Pressure of Christendom on the People of Israel for 1,900 Years" (Beacon Press) is a Catholic layman's account. Or read studies by

which



an Anglican minister, James Parkes, such as <sup>his</sup> a book called Anti-Semitism (Quadrangle Books) which is a treatment of the social, political, cultural, economic, as well as of the religious forms of anti-Semitism. Or Dr. Parkes' other book, ~~which is in pocketbook form~~, The Conflict of the Church and Synagogue, which ~~begins with~~ <sup>details Xan. Jewish relations from</sup> Roman times and goes down to the Middle Ages.

These studies will provide you with a sense and understanding of what is the negative dimension of this encounter. And I think it is necessary for us to <sup>he</sup> clear <sup>the about that</sup> up, in the way Hercules cleared out up the Augean stables, that particular dimension of history, even as one gets into a more affirmative dimension. <sup>Strives for understanding.</sup>

I would like to see some work being done by young seminarians, <sup>teachers and school clergy</sup> either as writing or as study projects, with a view toward overcoming some of the misconceptions, the misrepresentations that have obtained for far too long in so much of the study that has gone on not only in Catholic but in Protestant bodies as well.

Then there is the problem of the accurate interpretation in precise historical terms of the role of the Jew in the Passion and the Crucifixion. Very little work has been done in this. Cardinal Bea stated his views clearly in his relatio of Sept. 25, 1964, before Vatican Council II. In addition, he has stimulated several people to write essays. In Stimmen der Zeit, Father Hertling has written an essay on this which has not yet been brought to this country, and there have been, of course, some other studies relating to the Ecumenical Council's Declaration on Non-Christians; e.g. Rev. Gregory Baum's The Jews and the Gospel; Rev. Dominic Crossan's article in Theological Studies on "Anti-Semitism and the Gospels." However, even this modest body of literature which is beginning to build up slowly, is not being communicated in an effective way, as yet, to the ~~masses of the people~~ <sup>so-called grass roots</sup>. There are statements, for example, going back to the Council of Trent, and some as recent as that of Father Louis Hartmann, General Secretary of the Catholic Biblical Association, who declared that, "historically speaking, there is no basis for the claim that the Jews of that time, as a people, were guilty of the death of Christ, and obviously there is not the slightest reason for bringing this accusation against their descendants of two thousand years later."

<sup>The St. Louis Univ. Textbook studies have discussed</sup> In that perspective of New Testament scholarship and interpretation, one has to face such problems as partiality in the use of the term, "the Jews." In many instances, in textbook materials and in sermons and in many other pieces of literature and other forms of communication, the enemies of Jesus are consistently identified as "the Jews," while his friends and followers, who are also Jews, are not referred to in those terms. Thus, in some of the textbooks, we find that it was on the day <sup>Christ</sup> raised Lazarus from the tomb that "the Jews decided to kill him. Nevertheless they were afraid of the people." But who were the people that the Jews were afraid of? Martians? They were Jews. Other Jews. This selective way of



dealing with words was most recently reflected in a textbook (now in its 49th printing) that is used in Spain. That book, issued officially by the Franco government, contains an account of the Last Supper and the betrayal of Jesus. All of the Apostles are referred to exclusively as "The Galilaeans," and only Judas is referred to as a Jew. The truth is, Jesus scarcely ever spoke a word to a non-Jew; his whole milieu, the people with whom he lived, with whom he had his daily encounters were all, friend and foe alike, Jews. And yet we find that this whole tradition of selective reading and selective interpretation of Scripture goes on without a blinking of the eye. Such partiality is most apparent when interpretations of the Gospels, and especially of the Fourth Gospel, one formulated in such a way that when only a few Jews are involved, they are referred to in some of the history books we have seen and read as "the bloodthirsty Jews, the carnal Jews, the envious Jews, the blind hatred of the Jews." You can imagine what goes on in the mind of a child who makes no distinctions between those ancient Jews and the Jews whom he encounters today.

I want to cite a few more instances in order to demonstrate the reality of the problem and the need to come to grips with it: another form of this partiality in reference to the Jews in much of preaching or writing or communication is found in the selective way in which Jews in the Old Testament are almost invariably referred to as "Hebrews" and "Israelities," whereas Jews in the New Testament lessons are most frequently referred to as "the Jews." Thus, that the Old Testament Jews become a kind of exotica. The Hebrews and Israelites are those who can be invested with positive values; but those who were the opposition and who handed Jesus over to the Romans--they are "the Jews" collectively.

*use of the term*  
 also I think the question of "the Pharisees" which we have talked about involves a matter of objective scholarship; it is not just a matter of being nice to the Jews. It involves your own deepening of your understanding of who these people were. Now, in our tradition, the Pharisees were, for the most part the Pharisaic rabbis and their followers. The Pharisaic rabbis were saintly, devout, and courageous men on whose moral and scholarly interpretations of the law and tradition normative Judaism today rests. Judaism today would be unknown in its present form were it not for the moral, spiritual and intellectual insights of the Pharisaic rabbis. But in so much of the literature that we read all too frequently (this is religious literature I am talking about, Protestant as well as Catholic) the Pharisees are described as absolutely inhuman people. No true religious motivation is ever ascribed to them. Seldom, if ever, is it even suggested that some of them might have acted out of sincere conviction, and the student is given a picture of a group of people utterly debased, completely hypocritical, motivated by nothing but blind hatred and vengeance.

*for Christ  
 Jewish  
 and  
 Robbins*



Paul Démann, a French Catholic scholar, has dealt with this problem in a remarkable book called Judaism, published by Hawthorn Press as part of the Twentieth Century Encyclopedia of Catholic Literature. He says:

"The manner and the spirit of approach with which we judge the Pharisees would seem to constitute a true test of the spirit of our teaching. Too often, instead of seeing in them and in the reproaches that Jesus directed to them the mirror of our hypocrisy, our own narrowness, our own formalism, we are tempted to take exactly the same attitude toward them which they were tempted to take toward the sinners and publicans. To present the Pharisees in an historically and theologically accurate way means to show the very temptations, the sins, the reproaches directed to them are not to be taken in a collective sense but rather in a permanent and universal sense. It means to understand and to make it understood that the question is not they as against us, but we beside them."

Now, another thing that is necessary, in this whole new conceptual understanding of Judaism and the Jews, is to confront once and for all what I think to be a scandalous method of making unjust and inaccurate comparisons between the Jewish faith and Christianity. Occasionally, gratuitous slurs against Judaism are introduced to heighten the contrast to Christianity. In consequence, Judaism emerges as a legalistic religion concerned solely with external observances, ritual, legalistic, devoid of love, mercy, and compassion. For example, as one of the textbooks cited in the St. Louis study says, "The Jews believe that one should hate an enemy, but Christ taught the opposite." And it might be noted that St. Paul's injunction "If your enemy is hungry feed him," (Rom. 12.20) is a direct quotation from Proverbs 25.21, with which these Jews had something to do.

The final area of scholarship that needs to be addressed on many levels is that of omission. Omission. Very often, a form of distortion appears in teaching, either intentionally or under the influence of unconscious prejudice. For example, in some of the references to medieval Jews as moneylenders, the statement is made very flatly. Somehow there is something inherent, genetic about the Jews being moneylenders. But what is omitted is some explanation of the social, cultural, political, economic background which would make clear that the Jews were compelled to become moneylenders by the Christian guilds, who debarred Jews from entering the guilds as artisans or craftsmen, and by the Christian princes, who forbade the Jews to own land and to own slaves because the owning of a slave meant the slave would have to become a convert to Judaism.



Because of the general omission of the Jewish background of Christianity, many Catholics are unaware of Christianity's Jewish roots. Some passages in textbooks, for example, give the impression that the Bible did not exist prior to the Catholic Church. Here is a verbatim quote from one of those textbooks:

"He inspired men whom he chose to write the different smaller books which comprise it. There can be no doubt that the world must thank the Church for the Bible."

In such material and in history books, books that are used in all ranges of education, there are few references to Judaism as a religion. After the birth of Christianity, Jewish religious practices, holy days, are described mainly in the context of the ancient past. The Catholic student is given the impression that Judaism as a faith ceased to exist with the founding of Christianity or with the destruction of the temple. The Jews of later ages thus appear, by implication, as an irreligious people. *What do you know* -- what are we doing here since the Old Testament has already been fulfilled and superseded? *We are* vestiges, which could lead a Toynbee to say "The Jews are a fossil of ancient Syriac civilization." I don't feel very Syriac and I don't feel very fossilized, and I think that ~~my tradition has something to say of relevance even to this day.~~

Even while I ~~respect~~ <sup>respect</sup> the Catholic belief that Christianity is the fulfillment of Judaism, is there not a responsibility to make clear that Judaism continues to this day as a living faith, to make that clear on all levels of communication, preaching, writing, attitudes of teachers?

*In theological terms, to use the words of Father Gregory Baum, God remains present in the worship of the Synagogues,*

I would like to propose, and here I make an offer (I haven't talked with the home office yet, and I am not sure how they'll feel about it, but I would be prepared to support this on my own): I should like to see a small, selective library of Judaica in this seminary. And I would like to make a gift of a small, paperback collection of Judaica, of basic books, which I would have to clear with Woodstock College to make sure that they are doctrinally not subversive. If we could make available to you and to other seminaries and to other institutions (I am thinking of some of the Sisters in their motherhouses, because I would not dare want to affirm male supremacy here, not with Cardinal Suenen's voice on the role of the nuns in the world today) books like Solomon Schechter's *Studies in Judaism*, where all the things you heard here, and some of the things I have referred to in rabbinic tradition, are reflected with great richness and subtlety. I think it might be an important contribution to ~~your~~ <sup>the</sup> understanding of some of these things we talk about ~~when we speak of the rabbinic background in the New Testament period.~~ I think of some of the studies of Louis Finkelstein on the Pharisees, ~~I think of some of the studies of Dr. Abraham J. Heschel on the prophets,~~ I think of some of Martin Buber's work on Christian-Jewish relations and of the I-Thou dialogue conception of Buber, ~~and of some of the books by our younger scholars~~ *of Solomon Schechter's Studies in Judaism; of Samuel Sandmel's studies on the New Testament.*

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on Judaism, Jewish thought, history and psychology.

Rabbi Tanenbaum

One other possibility I should like to suggest is that of taking courses, lectures, at major Catholic seminaries and universities. St. Louis University has a chair of Judaic studies, that we have been privileged to contribute toward and to help sustain. And there will be Prof. Stephen Schwartzchild giving a course there during the next year of which some of you, if and when you move to St. Louis, will be able to avail yourself. All of this is, in a way, to raise the question of seeking information that is accurate, authentic, and that will fill out your whole conception of the background of Christianity and its relationship to Judaism.

Now, the second area would be that of Avodah, service. We believe that study is also a form of worship, and is not a clinically separated area from scholarship. Nevertheless, "service" can also be seen as a distinct area of concentration. I should like to know, that this Institute not be a kind of flash in the pan. It would be a tragedy, after all the sparks that have been generated here, if they were to fly up into the air and evaporate after a year. I should hope that you will find it possible to repeat this Institute at least once a year over a period of time. And I can foresee some very useful discussions coming out of an examination of, for example, what our respective views are of "messianism", which we have only hinted at here and in some ways rather awkwardly; something, too, of a greater and deeper examination of eschatology, an understanding of asceticism, of mysticism; a deeper understanding of certain basic attitudes and values in rabbinic Judaism; and discussion about the theological bases of the relationship of Church and Synagogue to the social order, the temporal order, the theology of social justice, if you will, and about how our conceptions have differed and how increasingly they are coming closer together, leading to what I like to believe will become in time a kind of social consensus which will support and sustain the kind of pluralism which we have, almost providentially, developed in this country. Through such institutes, here and in other seminaries, with other teacher-training institutes for nuns, that address themselves to the same kinds of things, I should like to see the possibility of implementing a three-faith institute of key people in the total educational process. For this, Catholic, Protestant, and Jewish educational communities would bring together heads of seminary education, faculty members in various disciplines, and people in charge of the preparation of textbooks, of curricula, of teaching-training institutes, of seminary education, and of adult education programs, for a two- or three-day institute based on the findings of the textbook studies conducted at St. Louis, Yale and Dropsie College. Those studies would be a point of departure for examining the whole

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Martin Buber has written "All real living is meeting". We cannot enter into full communication in that living human encounter. It is for this reason that we do a lot of movement has taken on such importance. Such deep mutual knowledge has begun to be advanced thru institutes on a number of levels rabbis, clergy, and lay

are of Religious Educators, Clergy, Administrators - informed, not trade ignorance NCCIA program NCCIA program for lay

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problem of communication with each other, and for taking stock of how we are, as of this moment, portraying one another to our respective constituencies; what our problems are, what our resources are for overcoming those habits of the past which do not exactly ennoble the professions of faith that we seek to elicit through our respective educational processes. We have conducted such institutes at Loyola University at Los Angeles, at ~~St. Mary's in Kansas~~ and at the University of Chicago ~~this past~~ November 1965, *Harford, Tucson*  
 I must say that I still carry impressions of the excitement of ~~that conference~~, *of the impact* ~~it~~ *that* had on everyone who participated. *Arizona*  
~~And now they're running around--they want to create conferences of this kind, one day, two day, three day all over the Chicago and Illinois area; and with good reason, because it was an~~ *these were occasions for* *other parts of the country*  
 unburdening for everyone who participated, and a feeling of ~~a kind~~ of regeneration of humane impulses that began to work. Now they have begun working on translating this into concrete programs. Out of that conference, for example, a rabbi invited a nun to give an introduction to the New Testament in a Temple adult education class. And the rabbi in turn was invited to address a college in Illinois on certain basic rabbinic ideas. The Protestants began working on similar things, either with Catholics alone, or with Jews, or with both together. So it has created a whole community of common concern, of exchange and communication. I should like to see the seminary dialogues across faith lines being developed, wherein Catholic, Protestant, and Jewish seminarians come together and discuss many problems of common interest, religious, theological, as well as practical-theological, ~~which is a way of saying trade-union problems~~, pastoral problems, how one goes about becoming an effective minister in a pastoral sense. *These dialogues when properly conducted do not obliterate differences but tend to confirm each member in the fullness of our differences based on mutual respect.*

I should like to see increased lay dialogues. We have been sponsoring over the past few years, for example in Cleveland, *Los Angeles*, dialogues between Catholic laymen and Jewish laymen. *Atlanta, Boston, & in Providence, even larger cities.* We have five Catholic families and five Jewish families who come together once a month at each other's houses--it's been going on now for three <sup>years</sup> years--to discuss matters of common concern. And it has made a difference, because ~~we use~~ the key people in the community who in the past have been spokesmen for their community. *are involved in one community (for example)* Up until the time they began communicating with each other, and before they became friends, when issues of public concern arose they had communicated with each other through statements to the press. "These ~~guys~~ *guys* are not getting public bus transportation! That's my tax money, and I'm not giving it to them!" And then everybody froze on both sides, and they began hurtling invectives at each other, across the barriers. Well,



the dialogue has brought a greater openness about all issues, and I think it reflects itself in the atmosphere of the civic communities at large. I mention this <sup>on this point</sup> to you because I think that ~~as you go back to your own home communities, you can play a role in encouraging this by planting the seed of an idea.~~ There are similar dialogues which are going on in California with the Methodists and the Jews, and a separate dialogue with Catholics and Jews. There's a three-faith dialogue in Atlanta, of lay people, key people in the lay communities who have been meeting and getting together. I think the experience of visiting Synagogues would be beneficial, not necessarily for the purpose of attending religious services. I was in a community in the South about <sup>recently</sup> three weeks ago, preaching in a Reform temple on a Friday night, and the ranking Catholic prelate in the community attended services. He made me very nervous. And I was worried about him. And he was probably worried that I was worried about him. I think there is great profit, as I have experienced for myself, in our visiting each other's houses of worship for the sake of education and instruction as to what we are all about. What is the Torah all about? What does a <sup>wish</sup> house of worship look like? How do Jews worship in such a place? What are the Torah scrolls? How are they used? What is the Ark? What are the kinds of art that obtain in a synagogue? What does the symbolism mean to Jews? And then, of course, what is the correlation of this to your own tradition? In Little Rock, Arkansas, there is a seminary which, as a result of this kind of exposure and involvement, at ~~this past~~ Eastertime, re-enacted a Passover Seder. The rector of the seminary had a kind of dress rehearsal with the local rabbi, and they went over the Passover Haggadah, which is our narration of the exodus and all of the liturgy that is associated with it. And there they were, and there are pictures plain to see in a Catholic magazine, seminarians, ~~I think they goofed a little bit. I did not want to say this publicly, but they were wearing the Jewish prayer-shawl at a Passover Seder. We don't do that. I think this was a case of rabbinic overkill. But the fact remains that the seminarians themselves~~ were seated at the head table and re-enacted the entire Passover service with the Haggadah, with the matzos, with the four cups of wine, with the bitter herbs, with the shankbone of the lamb. I think they understood what the exodus experience, the relationship of God in His redemptive history for Jews, meant in a much more existential and real way than may have been the case prior to that. <sup>Next</sup> The following night, the seminarians re-enacted the Last Supper, and became conscious instantly of the correspondences between the Passover and the Last Supper, and thereby experienced in an intimate personal way their relationship into the Judaism and the Jewish people.

the NCCM & NCCW have just made a major contribution to this entire effort through the inauguration of its "Grass-Roots" Eminentism program. Relevant to this program is the pamphlet "South-Yan Dialogues" that Prof. Bernard Swick & I were privileged to write.



I just want to take a moment to tell you that recently, when I was in Chicago, I turned on a television set on Sunday morning, and <sup>was</sup> one of the most moving things I have ever seen as a Jew; ~~was on this program~~: a group of children from a Catholic parochial school were <sup>re-</sup>enacting the Passover Seder. There is a beautiful and moving passage in the Passover Haggadah that all Jews say together. Avodim hoyi-nu l'Pharaoh b'mitzp<sup>u</sup>ayim... "For we were slaves unto Pharaoh in the land of Egypt, and the Lord our God took us out with an outstretched hand and with a strong arm, etc." Well, a little Negro Catholic boy rose up in the Passover play, and recited "For we were slaves in the land of Egypt, and the Lord our God took us out with an outstretched hand..." I was literally brought to tears by this because the existential reality of what the exodus means for Negroes today lends ~~a kind~~ <sup>of</sup> cutting edge to Jews who are sitting in their <sup>comfortable</sup> plush apartments, and have to get themselves into a frame of mind to think about the exodus. But the exodus is real today. It is real for every person who has to go from slavery into liberation. It has to be experienced.

Well, ~~I think that~~ One of the things I should like to suggest as another element ~~here~~ in this area of service is the preparation of a manual for seminarians on human relations. And this is something I would be prepared to work with you on-- identification of the problems, of the needs, of resources, of ways of going about dealing with the major human-relations problems we face in America today. ~~Perhaps your seminary could publish it. We could do it cooperatively as a Catholic-Jewish venture. I hold that as a possibility of real significance.~~

3 | For the final area, what I call <sup>that of</sup> Gemilas Chasadim, "works of charity" or "righteous deeds"; involvement in the world of the affairs of men is, ~~as all of you have heard~~, a major emphasis in Judaism. The area of race relations, <sup>and the struggle against poverty, the quest for peace</sup> today in this country, represents ~~one of~~ the great moral challenges, apart from ~~all the~~ other challenges that face us, to all of our faith communities. To the degree to which we succeed in maximizing justice and love for Negroes in this country, to that degree will the effectiveness of our witness, Catholic, Protestant, and Jewish, be determined. I see a role here for seminarians of finding ways of tutoring Negroes who are underprivileged. <sup>children</sup> Some girls from Manhattanville College of the Sacred Heart have taken on a project on their own initiative and go down regularly into Harlem ~~once a week or twice a week~~, to tutor underprivileged Negro children. And what it has done for them, in addition to the kind of witness they have given



in the Negro community, is beyond calculation. The whole area of finding a way of relating to the tremendous social ferment and social change that is going on in the fields of education, housing, employment opportunities for Negroes, Mexican, and Latin-speaking groups, migrant workers--the whole range of the problems that are coming under the heading now of the anti-poverty ~~bill~~ <sup>program</sup> of the Office of Economic Opportunity, the federal aid to education provisions which are providing for all these--the problems are there, they are infinite! The needs are great, and ways can be found to help work with you to achieve some of these goals.

Foreign affairs is the last area I want to talk about, because I think here too we have had almost a blackout, a kind of amnesia, in terms of our relationship to this area. I think it is scandalous that Protestants and Jews have not reacted with outrage, publicly, in terms of what has happened to the missionaries in the Congo and Sudan and other parts of Africa. At the same time I think it is deeply troubling on one level that more Christians have not responded to the plight of the Jews in the Soviet Union, or to what is happening in Germany with the ~~statute of limitations which will make it possible, if it is not extended, for Nazis to go scott-free after a period of years.~~ <sup>keeping ourselves</sup> And the reason these things are not happening is that we are not <sup>keeping ourselves</sup> informed, and we are not communicating across faith-lines, so that, in the minds of Protestants and Jews, some of the missionaries are a problem for the Catholics! In the minds of <sup>many</sup> Catholics, the Russian Jewish problem is a problem for the Jews! There is need for a seminar, on an interfaith basis, of what is the relationship of religious communities to the peace and the order of the world, and what is our responsibility to each other, not just as domesticated Americans, but as people who have brothers in all parts of the world and who indeed have responsibility one for another. Seminars and institutes of this kind, devoted to these concerns, can help identify the issues and can help provide an opportunity for us to work out techniques to give this common witness.

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