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JEWISH — CHRISTIAN

DIALOGUES

by

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TABLE OF CONTENTS

FOREWORD

While this booklet is the collaborative work of a Christian and a Jew, and in great part represents the fruit of *their* dialogue, its *initial* recommended use is as a catalyst for common study and discussion among Catholics. Of course, any interested Christian is welcome in such discussions; the point is simply that the text, for the most part, is addressed to Catholics. Because both the Jewish and Catholic populations of America are concentrated in urban areas, it is only natural that the "Christian" partner to the *Dialogues* will, in many cases, be a Catholic.

The subjects treated here—and the manner of their treatment—were chosen to fill the great void of knowledge *in* the Christian community *of* the Jewish community. The circumstances which brought about that void are a complex tangle of in-bred attitudes and reactions in both groups. Those circumstances need not concern us here. What does concern us all is the dispelling of those attitudes and the conversion of those reactions into interactions. Only in this manner can the ingrained prejudice of centuries be eradicated and Jewish-Christian relations grounded on the reality of genuine affinities and differences. It is then that the "Dialogues" in the title of this booklet—the ultimate purpose *for* this booklet—can truly begin. (See *Appendix* for recommendations on organizing actual dialogue sessions between Christians and Jews.)

But the first step remains self-education—on both sides. This booklet was created to provide a Christian group with a reliable guide to Jewish history, belief and practice and to point up the deeply-rooted spiritual heritage both religions share. In order to achieve a systematic grasp of its contents, enriched by the contributions of receptive and responsive participants, it is recommended that:

1. A "Chairman" or "Director" be appointed from the parish lay organization interested in studying *Jewish-Christian Dialogues,* who will undertake the recruitment of a group (8-10) of other Catholics to read and discuss the text together in their homes. (Any number of such groups may be formed, of course, but it is usually preferable to begin with a "pilot" project);

2. This group meets to set up a time-table for their discussion sessions, arrange for regular meetings at convenient intervals (most people find monthly meetings easiest to attend) in the homes of the participants on a rotation basis;

3. The group decides in advance of the first session how long each meeting will last and exactly how many meetings there will be. This means that the text of this booklet should be examined by the "Chairman" in consultation with the group with a view to dividing it into convenient segments for vocal reading at each meeting. The allowances of time agreed upon must be reconciled with the natural topical breaks in the text to provide a single unified theme that makes for pointed discussion at each meeting;

4. The Chairman appoints a "Discussion Leader" for each session who will prepare a few relevant questions based on the portion of the text covered at the session. These questions should simply be designed to put the discussion in gear and keep it fueled. If the questions are somewhat "loaded," that's all to the good, although they should in no case be aimed at one individual. It should also be the Discussion Leader's task to see that no one monopolizes the conversation and that everyone have a chance to be heard.

5. The Chairman and each Discussion Leader go over the bibliography before each session to select reference and corollary material which the Discussion Leader can review

and from which he may offer excerpts for discussion. Thus, by the end of the program, each participant will have become something of an "expert" in some area of Jewish-Christian relations.

6. The actual program begins. An established and workable format for involving everyone in the session is the simple procedure of having each participant read a paragraph or two from the text aloud . . . up to the end of the designated section. Total reading time should be about 20-30 minutes in duration, followed by an hour to and hour and a half of discussion. Obviously there can be no hard-and-fast rules about it; any allotment of time that provides for coverage of a single, substantial theme and adequate consideration of everyone's response to the material is sufficient.

INTRODUCTION

Pope Paul VI, together with the Fathers of Vatican II, promulgated on October 28, 1965, a *Declaration on the Relations of the Church to Non-Christian Religions.* That historic declaration, adopted by the overwhelming majority of the Council Fathers, proclaimed the commitment of the Catholic Church and her faithful to the "task of promoting unity and love among men, indeed among nations" and to a consideration "above all in this declaration (of) what men have in common and what draws them to fellowship."

"One is the community of all peoples, one their origin . . . One also is their final goal, God. His providence, His manifestations of goodness, His saving design extend to *all men.*" The Fathers of the Second Vatican Council felt that it was not sufficient to encourage Christians of various Churches to enter into serious dialogue with one another, which they did in the Decree on Ecumenism. They went beyond this in the *Declaration on the Relations of the Churches to Non-Christian Religions* to insist that the Church "rejects nothing that is true and holy in these religions. She regards with sincere reverence those ways of conduct and of life, those precepts and teachings which, though differing in many aspects from the ones she holds and sets forth, nonetheless, often reflect a ray of that Truth which enlightens *all men.*"

The Council Fathers realized that among the non-Christian religions there was one to which Christianity had a very special relationship—Judaism.

As Cardinal Bea had declared at the time of his introduction of the declaration on September 25, 1964, "A profound and special relationship between the chosen people of the New Covenant, that is, the Church, and the chosen people of the Old Covenant is common to all Christians," and "clearly there is a bond between the ecumenical movement and the question treated in this declaration." The Council Fathers made explicit the nature of that special relationship. They said the Church of Christ acknowledged that "the beginnings of her faith and her election are found already among the Patriarchs, Moses and the prophets. She professes that all who believe in Christ—Abraham's sons according to faith (Galatians 3:7)—are included in the same Patriarch's call." They further stated that "since the spiritual patrimony common to Christians and Jews is thus so great, this Sacred Synod wants to foster and recommend that mutual understanding and respect which is the fruit, above all of biblical and theological studies as well as of *fraternal dialogues.*"

We should also remember that concerning this question Vatican II did not speak alone. In 1961, the World Council of Churches, representing some 200 Protestant and Orthodox churches, adopted a similar position. Other Christian bodies who have taken similar action include the World Lutheran Federation (April 1964); the National Council of Churches (June 1964); and the National Council of the Protestant Episcopal Church (Oct. 1964).

RENEWAL—SOURCE OF DIALOGUE

What are the reasons for this new emphasis and concern for Jews and Judaism among Christians? The sources are varied. The tragedy of six million Jews slaughtered during the Hitler era posed inescapable questions for the Christian conscience regarding the long history of anti-Semitism that culminated in these mass murders. A second reason is the social reality of Catholic-Jewish interaction in the United States, where the two communities are intimately involved with one another. A third reason is the current *aggiornamento,* the impulse for renewal within the Catholic Church and Christianity in general. The liturgical and biblical renewal inevitably led Christian scholars back to the Jewish roots of many of their own traditions.

For example, the first half of the Catholic Mass, and the corresponding parts of other Churches' worship, was lifted, as it were, bodily from the Jewish synagogue service—the original form of worship practiced by Jesus and the Apostles.

The biblical renewal also naturally led Christians into an ever deeper and more intimate contact with Judaism and Jewish scholars. How could it do other? The *entire* Bible is a Jewish book —including the New Testament. With the exception of St. Luke's Gospel and the Acts of the Apostles, it was written completely by Jews. Moreover, it was written mostly about Jews and largely for Jews. in the first instance. Indeed, the Council Fathers recalled what St. Paul said in his Epistle to the Romans (11:7-24) when they referred to the Gentiles as "wild shoots, grafted onto that well-cultivated olive tree"—the Jewish people.

Thus, many Christians began to realize again that they also have Abraham as their Father (Romans 4), and that if to be a Jew meant to await the Messiah, that they also in a sense were Jews ("spiritual Semites," said Pope Pius XI), for their very name, "Christian," meant "Messianic." For Christians also the Messiah is the Coming One (Acts 3:20), even though they believe that in him they shall recognize the Lord Jesus Christ. Thus they claim to be a part of that elect people which, under both the Old and New Covenants, remains the one people of God.

For Christians. therefore, the first great schism was the one which occurred in the New Testament times between Jew and Christian; it would be inconsistent to seek to heal later divisions without wrestling also with the original rupture. The ecumenical dialogue is incomplete, therefore, unless it includes the Jews. Christians cannot simply engage in a monologue about Jews, but need to find out what they think of themselves and of Christians. Jews will have in turn to come to grips with that which God must have intended in the emergence of Christianity out of the soil of the Holy Land. Both Christians and Jews must enter into this dialogue trusting—even as Christians do in Orthodox, Catholic and Protestant exchanges, and Jews in Orthodox, Conservative and Reform—that God will bless our conversations and lead us ever closer to "dwell in unity" as He wills for all His People.

THE SOCIOLOGY OF CATHOLIC-JEWISH RELATIONS

If theological and religious reasons underscore the importance of the Catholic-Jewish dialogue, the social realities of the Catholic and Jewish communities in America are at least equally compelling. In the social, cultural, and political areas of this nation's existence, Catholics and Jews are more intimately involved with each other than perhaps most realize.

First, there is the sheer fact of massive daily interaction between members of both faith communities. As the sociologist Richard Robbins of Boston College pointed out in his brilliant essay, "American Jews and American Catholics: Two Types of Social Change," (*Sociological Analysis,* Spring, 1965), both Catholics and Jews "have their greatest numerical population strength in the metropolitan centers of the North—they are urban peoples, however divergent the distribution of the two populations in central city and suburb." Almost 70 per cent of the U.S. Jewish community lives in Northeastern states, and almost 90 per cent of them live in metropolitan areas. The concentration of the Catholic community is roughly the same. "The Catholic Church in the U.S. is a heavily metropolitan Church," reports the 1966 *Catholic Almanac.*" Twenty out of the total 142 dioceses have more than 50 per cent of the nation's Catholics and slightly less than one-third of the total population.*" This means that Catholics and Jews have become among the closest set

* The cities in which Catholics and Jews have high population concentration are Boston, Providence, Hartford, New York, Rockville Center (Long Island, N.Y.), Brooklyn, Newark, Trenton, Philadelphia, Buffalo, Pittsburgh, Cleveland, Detroit, Cincinnati, Chicago, Milwaukee, St. Louis, New Orleans, San Francisco, and Los Angeles.

of neighbors in their business, family, social, recreational, and political activity of any other two religious or ethnic groups in the United States. Being neighbors does not mean that they necessarily and always are going to be neighborly, but it certainly does mean that the question of their relations with each other is a vital one, as much for the civic health of America as for themselves and their children.

Second, both Catholics and Jews have made the transit from their respective ethnic-immigrant ghettos to suburbia, and from poverty to the middle class. While Catholic mobility into the middle class world has been later, slower, and less dramatic than the swift Jewish mobility before it, this movement is bringing the third and fourth generation Catholics and Jews into increasingly close interaction in "white-collar," non-manual occupations, the professions, and the colleges and universities. As the Catholic community becomes increasingly adapted to a middle-class pattern like that of non-Catholics, no longer linked to immigrant and ethnic cohesiveness, it is likely that they will go through experiences similar to the Jewish community in two major areas: (a) family life and the socialization of children; and (b) education and intellectual achievement. Here will be fertile ground for further Catholic- Jewish dialogue.

Regarding family life, studies point up that compared to Americans as a whole, Jews show a lower rate of juvenile delinquency and adult crime, fewer deaths by accident and violence, an almost total absence of alcoholism, and a lower divorce rate. These characteristics are related to the influence of the Jewish religion and tradition which has placed great stress upon family cohesiveness, family obligations and relationships, and which has served as a vehicle for maintaining family strength. However, under the impact of Americanization, industrialization, and urbanization, the Jewish family—as the Catholic and Protestant family—has been subjected to great strain, and Jewish parents like their Christian counterparts are becoming deeply concerned and discontent. (The American Negro family's problem should be seen in this broader context of general social change, although it has special problems growing out of the peculiar and tragic history of Negroes in America.) Catholics and Jews, therefore, together with other Americans should have much in common in a shared search to help restore the unity of the family and to recover family intimacy and the sharing of experiences and goals—an ideal which Jewish tradition warmly epitomized in the concept of "sholom ba-yis," "the peace of the household."

Other studies indicate that Jews consistently obtain more education than do most other groups in America. A survey of heads of households in 1959 showed that 61 per cent of the Jews were high school graduates as compared with 39 per cent of the Protestants and 38 per cent of the Catholics; also, 22 per cent of the Jews were college graduates as against 8 per cent of the Protestants and 7 per cent of the Catholics.

This extraordinary emphasis on education and scholarship has been attributed to a cluster of factors—particularly the opportunity at last in the New World to give full expression to the hallowed ideal of study and learning of the Jewish family (previously restricted by discrimination, exclusion, and persecution in the Old World). In Judaism, study of the Torah was equivalent to worship.

There are other factors as well. As the sociologist Manheim Shapiro observes, for many European Jews, and those from Eastern Europe particularly, the migration to America meant civic equality and increased economic opportunity. Most Jewish immigrants and their children perceived education as a means to greater economic achievement.

As the immigrant, and ghetto experience of Catholics recede and the middle-class reservoir of talent is enlarged by upward mobility from a previously "over-represented" working class, Catholics may be expected to play a more central role in the educational and intellectual life of our

nation. A Catholic community that is increasingly concerned to give its children a solid higher education, whether in Catholic or non-sectarian institutions, a community that has taken on a class pattern of greater openness, flexibility, confidence and sophistication, will find itself making comparisons with the Jewish intellectual condition. As Robbins has noted, "The Jewish intellectuals and scholars were and are making so many contributions partly because they took it upon themselves, anti-Semitism notwithstanding, to move freely across all kinds of boundaries to wherever the ideas and the research possibilities appeared challenging; the anti-Semitic epithet of 'cosmopolitans' should really be a compliment. Catholic intellectuals and scholars are still in the process of enlarging this sense of cosmopolitanism in their career patterns, of moving in and out of a wholly Catholic world."

While Jews are increasingly absent from the manual, wage-earning occupations, they also tend to be absent in substantial numbers from the management levels of major corporations, from the boards and management levels of banks and insurance companies (except the actuarial and sales departments), and from the transportation, communications, and other utilities industries. Studies conducted by the American Jewish Committee of "the executive suite" have produced evidence that a "club" atmosphere among these managerial groups tends to exclude Jews, and also Catholics to a lesser extent, and members of other groups. (A joint effort on the part of Catholics and Jews to break down the caste-system in these industries, with their auxiliary city and country clubs where the business contracts are often signed, would be an extremely worthwhile project for a "dialogue" group of businessmen to explore.)

The fact that both Catholics and Jews have histories with many parallels rooted in the immigrant past, that they both have reshaped their old immigrant-ethnic heritage in achieving, with Protestants, a "triple melting pot" of religious pluralism, and that a large number of Catholics are now at the threshold of a style of life that has long been characteristic of a great many urban-middle class Jews reinforces the view that the Catholic-Jewish dialogue has taken on a singular practical importance in our nation.

Third, both Catholics and Jews have been closely related in American politics, which has constituted a strong bond in welding together leadership elements of both communities. It has frequently been remarked that American Jews, traditionally strong in their support of Democratic party candidates, gave the late President John F. Kennedy a higher proportion of votes than did American Catholics. As reported on April 19, 1961, by the University of Michigan News Service, "81% of the Catholic voters and 88% of the Jewish voters supported John Kennedy." What is of relevance to our concern for Catholic-Jewish relations is the interpretation given to this political behavior of the Jews by a political analyst who observed:

"Following his liberal faith, he (the Jew) reacted against the anti-Catholic bigotry of others and sympathized with the Catholics, as a fellow minority group, and with John F. Kennedy, against whom the bigotry was specifically directed." ("Patterns of Jewish-Catholic Democratic Voting and the 1960 Presidential Vote," by Saul Brenner, *Jewish Social Studies.*)

Perhaps the most succinct statement of the present social realities which influence Catholic-Jewish relations today is that of Msgr. George W. Casey of the *Boston Pilot:*

> "For weal or for woe, there are strong forces at work in society, not necessarily in conflict either, that are increasing the Catholic desire for change, and for changes that will make for greater association and collaboration with others. Among these forces, which are working in other 'closed' societies than our own, as for example that of the Jews, are: pluralism; suburbanization; social mobility; the wider diffusion of higher education and of prosperity, the need of conformity and status; the common fear of communism; the com-

mon exposure to the same media of information and opinion, the picture magazines and the television programs; and so on. Minds and sympathies are being unconsciously standardized by common influence and there is plenty of conscious reaching out, too. Many Catholics, on all levels, want to be less circumscribed in their social contacts and fuller and freer in their participation in community affairs. They are sick of unnecessary suspicion, aloofness and determined separation from men of other minds and ways. They want peace among neighbors as among the nations, and for this they know that they must give as well as get."

CHRISTIANITY AND JUDAISM—SOME COMMON BONDS

If Jews and Christians are going to meet with one another and discuss matters of deepest mutual concern, *i.e.*, their beliefs and values, it is important for them not only to have a firm grasp of what they themselves believe and value—and this understanding will deepen and broaden as the dialogue progresses—but they should have at least some appreciation of what they have in common and what distinguishes them. This appreciation, of course, will also vastly increase with each succeeding exchange. A distinguished New Testament scholar, Prof. W. D. Davies, has identified three areas in which the faith of the Church and that of the Synagogue are "very intimate," first, he says:

> ". . . They have the same origin in the one God who chose both. The God who speaks to Christians in Jesus Christ is the God of Abraham and Isaac and Jacob. The voice heard at Sinai and at Calvary is the voice of the same God.
>
> "Secondly, they have, in a real sense, an identity of aim. The yoke imposed upon both is the same—the yoke of the Kingdom of God. Just as the aim of the Gospel is to give life both in this world and in the world to come, so also the aim of the Law (of the Jews) is life in accordance with the will of God. Both Church and Synagogue pray that the rule of the Kingdom of God may come and his will be done so that the Lord may be one and his people one. In short, Judaism and Christianity share a common ethical concern.
>
> "Thirdly, they share the conviction that the purposes of God in history are to be fulfilled through a community—the people that God uses."

Monotheism—

One of the greatest gifts the Jewish people has given to mandkind is monotheism, the belief in the existence of only one God and exclusive worship of this one God. All other previous religions had many gods, or at least acknowledged the existence of gods other than the one they worshipped. Not so in Judaism, whose central religious affirmation, recited thrice daily in prayer, is, "Hear, O Israel, the Lord Our God, the Lord is One"(*"Shma Yisroel, Adonai Eloheynu, Adonai Echod"*). Unfortunately, both Christians and Jews may tend to forget what a tremendous blessing it was for the Jewish people to be led gradually to the realization that Yahweh is the Lord over all. Indeed, the monotheism of the Jews was nothing less than a revolution in the consciousness of mankind, for it subjected all man-made gods to the judgment of a transcendant God, before whom all human idolatries stand convicted of inadequacy.

Christians share this blessing of monotheism with Jews. Their belief in the trinity of persons in the one God does not weaken their affirmation of the oneness of God:

> *You are one God, one Lord*
> *not in the oneness of a single person*
> *but in the Trinity of one substance,*

For what we believe from your revelation
concerning your glory
the same also do we believe of your
Son and of the Holy Spirit
without difference or distinction.
So that in confessing the true and
everlasting Godhead
we adore distinction in persons
unity in substance
and equality in majesty.

How these three divine persons can exist in one God without destroying the oneness of God is no less a mystery with Christians than it is with Jews; Christians simply believe they do so exist and Jews do not. Still, both share the greatly-to-he-treasured, unequivocal affirmation of the oneness of God.

Some Greek philosophers also developed a philosophical monotheism, that is, they thought there had to be some sort of first principle, some prime mover in the universe. But this "god" was not worshipped. "It" was not a person, a "She" or "He," rather it was a kind of vague force or abstract principle that had to be postulated philosophically to explain the existing world. But this is not the God of Israel, or of Christianity The God of Israel and Christianity is personal; He has a name. In fact, He has many names, but they all refer to the one God. Our God is not a vague universal force, or the great watchmaker who wound up the watch of the universe and then forgot about it, as the eighteenth-century Deists thought. Rather He is, as Blaise Pascal once shouted in delirious joy, the God of Abraham, Isaac and Jacob. He has shown himself in history, in time; and these manifestations, these revelations, are recorded in the Scriptures.

Scripture—

The Scriptures are another treasure Christians and Jews hold very much in common. Christians divide the Bible into the Old Testament and the New Testament, whereas, for Jews, the so-called "Old Testament"—which Jews prefer to call the "Hebrew Scriptures"—alone is the Bible. Hence, at least the Hebrew Bible (the Old Testament) is held jointly by Jews and Christians to be a sacred book, inspired by God to transmit his message to man. Of course, one ought not to say "at least" the Hebrew Bible is held jointly by Christians and Jews, for the Hebrew Bible is a very great thing indeed. The Council Fathers at Vatican II said of it: "These books, therefore, written under divine inspiration, remain permanently valuable . . . (They) give expression to a lively sense of God, sound wisdom about human life, and a wonderful treasury of prayers . . . The disciple of Christ, then, ought to read them carefully, particularly since they give excellent expression to a vivid sense of the most holy and most merciful God." (From the *Declaration on Divine Revelation.*)

Even though Jews do not accept the New Testament as an inspired sacred book, it is nevertheless very much a Jewish book, and Christianity is very much steeped in Jewish origins. The whole manner of thinking and speaking of Jesus, of the first Christians, of most of the New Testament, is Jewish. All of the basic Christian concepts-like Messiah, faith, grace, justification—are rooted in the Jewish tradition and are not understandable unless seen within a Jewish context. The very fact that the Jews thought in historical, personal terms, rather than abstract, universal ones gave Christianity its peculiar thrust. It is the obscuring of this historical, personalistic approach that has often been the cause of so much distortion within Christianity; the recovery of these approaches is at the root of the present Christian renewal. A dialogue with Jews vitally living their own tradition will only reinforce and enrich this renewal.

Jesus—

Besides the Hebrew scriptures and other values held in common with Jews, Christians have an additional linkage to Judaism in the person of Jesus and of his Mother, of all the apostles and most of the first Christians. Jesus Christ was a Jew. Since Christians believe Jesus is God become man, they believe that God incarnate is a Jew. Christians, in other words, worship a Jew. And Jesus was not some lukewarm or deracinated Jew. As his genealogies show, he was of Jewish stock; he read the Scriptures, studied and prayed with the Rabbis in the Synagogue, and believed passion-

ately in God's promises. He certainly was squarely in the center of the Jewish tradition of prophets. Christians, of course, believe he was more than a prophet—but this in no way made him less Jewish. Jesus himself said: "salvation is from the Jews" (John 4:22).

The Covenant—

One last thing should be mentioned—although many, many more might well be enumerated and discussed—which binds Christians to Jews: Christians believe they participate in the same covenant, that is, agreement, with God as the Jews. Christians, and Jews, have often been told that God made a second covenant—with the Christian Church—and that since the first covenant, with Israel, has been fulfilled, faithless Israel is now rejected—by her own action. But if anything is clear from the Scriptures it is that God's pledge is an unconditional agreement, or covenant, which depends solely on the faithfulness of one pledging party—God. And God is faithful. His promise to Israel is like the commitment of a mother to her babe. It is unconditional. The mother does not expect the infant "to do its part, 'or else.'" Indeed, God himself described his relationship to Israel with the image of mother and infant. "Did Sion complain, "the Lord has forsaken me, my own Master gives me never a thought?' What, can a woman forget her child that is still unweaned, pity no longer the son she bore in her womb? Let her forget; I will not be forgetful of thee" (Isaiah 49:14, 15).

If this is all so, then God has not gone back on his original covenant, but continues in faithfulness to it to this very day; He has not rejected the Jews. This basic Catholic—and Christian—position is made clear in a penetrating essay in *The Ecumenist* (May-June 1965) by the theologian, Father Gregory Baum:

> ". . . the apostle tells us that the Jews of the Synagogue 'remain dear to God for the sake of the fathers' (cf. Romans 11, 28). Their election stands. Why? Because God is faithful, 'his gifts and call are irrevocable' (Romans 11, 29). His election cannot ultimately be undone by a human decision against it.
>
> "What does this mean for the understanding of the Jews of our day? Giving this Pauline theme its weakest meaning, it asserts that God continues to be present and to address Jewish believers in their Synagogue services. The testimonies of God's mercy in the past as celebrated in Synagogue worship remain a way of divine action, for 'his gifts and call are irrevocable.' We have here the answer to a question crucial to the Jewish-Christian dialogue. What is the present Synagogue worship before God? Is the Christian forced to regard present Jewish worship as an empty form, as words and gestures without meaning? Or is he able to acknowledge in Jewish worship the presence of the living God? The Conciliar text answers this question by the adoption and use of the Pauline theme. God remains present in his gifts to Israel."

This suggests too that the Christian Church is not dependent on a second covenant made with it alone, but on the single original covenant in which, by the grace of Jesus Christ and the hard labor of the Apostle Paul, the Church enjoys a share—along with the Jewish people.

CHRISTIANITY AND JUDAISM—SOME BASIC DIFFERENCES

In a statement of his philosophy of dialogue, the late Martin Buber * set forth the two basic movements of man which form the basis of genuine dialogue. The first of these two movements Buber calls "the primal setting at a distance," the second "entering into relation." The first movement is the precondition for the second, because we can enter into relation only with that being that has been set at a distance from us and thereby has become an independent opposite. In human life together, it is the fact that man sets man at a distance and makes him

* *The Knowledge of Man*, by Martin Buber, edited by Maurice Friedman, (Harper & Row).

independent that enables him to enter into relation, as an individual self, with those like himself. Through this "interhuman" relation, men *confirm* each other, becoming a self with the other. Buber adds that the inmost growth of the self is not induced by man's relation to himself, but by the *confirmation* in which one man knows himself to be "made present" in his uniqueness by the other.

In the Catholic-Jewish dialogue, as we have seen, there are numerous bonds which Catholics and Jews have in common. It is also essential for the truth of the dialogue relationship that we recognize the basic differences which form our respective uniqueness. At no point is the dialogue intended to compromise these differences or to result in a relativism or indifferentism. Rather the dialogue has as its purpose the recognition and understanding of these differences, enabling us to confirm each other in the fullness of our independent selves.

The "basic differences" in the Jewish-Catholic encounter cluster around (1) theological or religious questions; (2) civic or social questions.

SOME BASIC RELIGIOUS DIFFERENCES

The religious differences around which Catholics (and many other Christians) and Jews stake out their ultimate and differing commitments can be subsumed roughly under these categories:

(a) The Messianism of Jesus;
(b) The Law and the Gospel;
(c) The Doctrine of Immortality and Resurrection;
(d) The New Testament.

The Messianism of Jesus—The Jewish concept of Jesus as the Messiah can be understood only if one understands Judaism's conception of Messianism. In the days of Paul, Jewish teaching proclaimed that the course of history was divided into three different epochs succeeding each other.

"It was taught in the school of Elijah," declared an ancient teaching of the Rabbis, that "there are three epochs: two thousand years of chaos, *tohu va'vohu;* two thousand years of Law (*Torah*), beginning with the revelation on Mount Sinai; two thousand years of the Messianic age; which will be finally followed by that world which is wholly *Shabbat*, the rest in the life of eternity." There is, thus, not a perpetuity, but "a period" of the *Torah*. If the "Days of the Messiah" had commenced, those of the *Torah* had come to their close. On the other hand, if the Law, the *Torah*, still retained its validity, it was proclaimed thereby that the Messiah had not yet appeared.

As the late Dr. Leo Baeck points out in his study of "The Faith of Paul" (from his book, *Judaism and Christianity*, pp. 162ff), "The primary question which Paul's faith had to face was: which "period" was it, that of the *Torah* or that of the Messiah? . . . By preaching the new 'epoch' the 'days beyond the law,' Paul did not step out of the Jewish compass and the Jewish purview. He was strongly convinced that he was, and remained, within the Jewish sphere . . . What separated Paul from the Jewish people was the question of fact—the problem whether the Messiah had, finally, been manifested, whether his kingdom had come in truth."

The Jewish messianic tradition that existed during the inter-testamental period upheld a number of clear-cut realistic expectations of the messianic age. This age was to bring a decisive end to Roman oppression, together with peace on earth under the victorious scepter of the royal Messiah descended from King David, as well as the supernatural miracle of the cessation of all sin. The people who did not accept Jesus as the Messiah rejected the claim because the expectations of the new order of things, the Kingdom of God, which was anticipated hourly, did not materialize.

The Jews did not reject the God concept of Jesus, for that was Jewish in essence and Jesus based it on the *Torah* in which he was nurtured. There was nothing in Jesus' doctrine of repentence and the approaching Kingdom which the Jews of his day needed to reject in defense of their faith. There was nothing in it which endangered their faith. The critical issue for Jews, as Joachim Schoeps points out in his

"The Jewish-Christian Argument" (p. 23) is the Christian belief that God has become man and has allowed his only-begotten son to suffer sacrificial death as a propitiation for the sins of mankind. In Judaism, the royal Messiah was expected to be a human being (the postexilic name among Jews for the Messiah was *ben Adam,* "son of man," which was formed, based on the Book of *Daniel,* in contradistinction from ideas of a "Son of God" common among contemporary non-Jews.). As Paul rightly says, this Christian doctrine remains a "stumbling block" for the Jews. In Judaism, with its emphasis on strict transcendental monotheism, God is without form and cannot be incorporated in any shape, no matter how fashioned. The belief in a divine messiah who is God incarnate detracts from God's sovereignty and absolute otherness, according to Judaism.

Nevertheless, Maimonides, the great 12th century Jewish philosopher, and other Jewish spokesmen, regarded Jesus (as well as Mohammed) as divine instruments in preparing the way for mankind's universal conversion to faith in the one true God. Maimonides, in a sense the Jewish Thomas Aquinas, wrote: "All these teachings of Jesus the Nazarene (and the Ishmaelite Mohammed who arose after him) were intended to pave the way for the coming of the King Messiah and to prepare the whole world to worship God together as one."

In present-day Judaism, traditional Jews continue to await the coming of a personal Messiah, and pray daily for his arrival. In the liberal forms of Judaism the person of the Messiah has given way to an expectation of an earthly *kingdom* expected for the messianic age, in which universal justice and peace will prevail and "the Lord shall be King over all the earth; In that day shall the Lord be One, and His name one." (*Zachariah,* 14:9).

The Law and the Gospel—The respective differences in conceptions of the Law and the Gospel by Christians and Jews have been at the heart of much of the conflict between both communities across two millenia. Paul was ambivalent on the subject of the law, and the effect of his ambivalence was to denigrate its sanctity in the eyes of the Jews and to nullify it completely for the Gentiles. On the one hand Paul affirms that "the law is holy, and the commandments holy and just and good" (*Romans* 7:12); on the other hand, he denounces the Law, "Where there is no law, there is no transgression" (*Romans* 4:15).

As is known from I *Corinthians* 9:2 and other Gospel sources, Paul himself practiced the ethical and ceremonial laws of Judaism. But in his passionate desire to bring the gospel to the Gentiles in the Roman Empire, he found that the demands of the Law—Sabbath observance, circumcision, the dietary regulations, the laws of purity—were too exacting and tended to discourage many pagans from accepting the faith. As Paul saw it, the Law was the "stumbling block" to the conversion of the Gentile world to Christianity.

The "burden of the Law" was regarded by loyal Jews not as a burden at all, but as a wholesome discipline. As Rabbi Abba Hillel Silver points out in his book, *Where Judaism Differed,* (p. 102), "The purpose of the Law was to increase personal holiness and to refine the spirit of man." To Jews, the law of the Torah was given, not to make the Jews righteous and acceptable before their Father in heaven, but precisely because it proclaims the holy *will* of their Father in Heaven. The rabbis' praise of the law can be understood only in the sense of fulfilling God's will, and never in the sense of some ethics of merit (in Luther's conception of "justification by works.")

There has always been a debate among Jews as to the extent to which one is free to interpret the Written Law and by what technique, and whether the Oral Law is binding and to what extent. Orthodox, Conservative and Reform Jews have continued the debate to this day. But no organized Jewish religious group ever maintained that the Law could be dispensed with altogether, that the Law was a curse or that faith alone was sufficient.

The Christian Church itself soon came to have laws—ceremonial laws—of its own, and in time they were codified into canons of religious and ecclesiastical practices: baptism, the eucharist, the sacraments, communion feasts, fasts and Sunday laws, penance and unction,

priesthood and confession, ecclesiastical regulations and privileges, tithes, pilgrimages and shrines, rituals, incense and vestments—an *Halachah* (Hebrew for religious law) quite as meticulous as that of the Scribes and Pharisees. The Church, too, came to acknowledge the importance of canons in the regulation of faith and discipline.

One of the practical effects of this Law versus Gospel contrast, has been a practice of expounding Christianity by making unjust and inaccurate comparisons with the Jewish faith. Occasionally, in religious textbooks, in the classroom, in sermons and articles, gratuitous slurs at Judaism are introduced to heighten the contrast to Christianity. In consequence Judaism emerges as a legalistic religion concerned with external observances, devoid of love, mercy, and compassion. The Pharisees, who for the most part were saintly, devout and courageous men on whose moral and scholarly interpretations normative Judaism rests today, are frequently described as inhuman, and without true religious motivation. As Dr. Robert Gordis has pointed out, "Every competent scholar knows that the Old Testament conceived of God in terms of love as well as of justice, just as Jesus' God manifested Himself in justice as well as in love, for justice without love is cruelty and love without justice is caprice."

This discussion of the "law and the gospel" also raises the important question of the need for Christians to recognize that Judaism did not come to an end with the Old Testament. Just as a non-Catholic does an injustice to Catholicism by failing to take into account the significance of tradition and Church teaching in addition to Scripture, so do non-Jews distort Judaism by failing to recognize that modern Judaism is the product of a long and rich development of post-Biblical thought, devotion, and piety that the great Rabbis and Sages of the Jewish people developed over the past 1,500 years.

Modern Judaism possesses a normative tradition embodied in the *Mishnah* and the *Talmud,* as well as the *Responsa* and the Codes of of the post-Talmudic period. By the side of this dominant strand are the aberrant tendencies, sectarian and heretical, that were never without influence and cannot be ignored. These include the Apocryphal and Pseudepigraphical literature, recently enriched—and complicated—by the sensational discovery of the Dead Sea Scrolls. The Middle Ages, building upon their Biblical and Talmudic antecedents, created the strands of philosophy, mysticism, legalism and Messianism, all of which contributed to the character of Modern Judaism. In the modern era the various schools conventionally subsumed under the headings of Orthodoxy, Conservatism and Reform, do not begin to exhaust the variety of religious experience and approach which are competing for attention in the market-place of ideas in the Jewish community. With regard to the Christian partner in the dialogue, there is no need to spell out the ramifications of viewpoint and emphasis that constituted the multicolored spectrum of contemporary Christianity.

It is therefore clear that if we reckon with the full dimensions of Judaism and Christianity, the substance of the dialogue between the two faiths is immeasurably complicated, to be sure; but without such an understanding the enterprise is stultifying. Men were not promised that the truth would be simple—only that the truth would make them free.

Judaism and Immortality—Contrary to most religions of the Near East and the Greco-Roman world in which death was a central preoccupation, Judaism was primarily concerned with life. The *Torah* is called *Torah Hayim,* a *Torah* for life, and the laws of the *Torah* are a preparation for life. The supreme privilege of the Jewish faithful was "to walk before God and to see the goodness of God in the land of the living" (*Psalms* 116:9; 27:13).

As the Reform Jewish scholar, Dr. Abba Hillel Silver, noted: "It is remarkable to note the extraordinary reticence of the Bible and the Mishnah on the subjects of death, resurrection, immortality, the Hereafter, the Judgment Day in the afterlife, Heaven and Hell, and the Messiah." He adds that "Resurrection is mentioned once in the Mishnah, when it is announced as a dogma;" again when it is referred to in the

daily Eighteen Benedictions; and once again in the *Talmud* where Rabbi Phineas ben Yair asserts that the Holy Spirit leads to the resurrection of the dead and that the latter will come through Elijah. There are no descriptions of the world to come in the *Mishnah,* and none of the symbolic projections characteristic of an apocalypse.

Rabbi Silver concludes that "the strong-willed faith of a robust, life-loving people, directed toward a full and creative human existence, could not have been centered in death." The Rabbis of the *Talmud* advised men not to speculate too much about the future life, not to try to penetrate beyond the boundaries of this world, but to concentrate on this world and how it can be made a good place for men to dwell in. "Better is one hour of repentance and good works in this world than the whole life of the world to come," said the Rabbis.

The Kingdom of God, which mankind with the help of God is to build, is in Judaism's view definitely of this world, and all of man's tasks are centered here. In Christianity, the Kingdom meant the Future World—the Hereafter ("My Kingdom is not of this world," Jesus declared —*John* 18:36).

The Judaism of the Bible does not rest upon the dogmas of resurrection and immortality. The ideas of resurrection and other eschatological concepts did gain headway among the Jewish people toward the beginning of the common era, and an otherworldly interpretation was given to the concept of the Kingdom of God, which also included reference to the resurrected dead. Jewish scholars regard these, however, as "occasional late references" (*Isaiah* 26:19; I *Samuel* 2:6; *Daniel* 12:2). They are not key ideas with the Hebrew prophets. For a thousand years throughout Judaism's greatest creative period, these beliefs were not regarded as essential doctrines.

The uncompromising monotheism of the Jews could not be reconciled to a concept of the resurrection which was everywhere in the Iranian and Hellenistic world linked up with ancestor-worship or necromancy. Nor could they incorporate into Judaism a doctrine of immortality which in many minds endowed the soul with some form of divine status. Man's destiny and God's are not identical. Man does not become one with God through ecstasy in life or when death overtakes him. To emphasize this thought some Rabbis declared categorically, "The Shechinah (Presence of God) never descended to earth, and Moses and Elijah never ascended to Heaven, as it is written, 'The heavens are the heavens of the Lord, but the earth He gave to the sons of men.'"

All this said and done, it must be noted that Dr. Solomon Schechter, the founder of Conservative Judaism in the United States and perhaps its greatest theologian, in writing on *The Dogmas of Judaism* underscored the fact that Maimonides, "the first Rabbinate who formulated the dogmas of the Synagogue," incorporates "the belief in the resurrection of the dead" and "in the coming of the Messiah" among the Thirteen Articles of Faith which constitute the creed of Judaism.

The New Testament—There are a range of Jewish opinions regarding the New Testament and they are reflected to some degree in the following opinions of Jewish scholars:

After commenting on the fact that the authors of the Synoptic Gospels used exegetic devices and "conducted their disputes in quite the Jewish manner," Dr. Joachim Schoeps (*The Jewish-Christian Argument,* p. 22 ff) observes, ". . . to a degree that cannot be overlooked, they contribute to the reading of the New Testament as *Haggadah.* Long passages of the New Testament are, indeed, actually nothing less than *new and different exegesis* of the Jewish Bible, the difference being determined by belief in the divine sonship of Jesus. It is thus already a 'justification' of *the* Scriptures."

Much earlier in time but in a similar vein, Dr. Solomon Schechter, the great Rabbinic scholar, noted in his essay, "On the Study of the Talmud" (from his book, *Studies in Judaism*), "The impression conveyed to the Rabbinic student by the perusal of the New Testament is in parts like that gained by reading

certain Rabbinic homilies. On the very threshold of the New Testament he is confronted by a genealogical table, a feature not uncommon in the later Rabbinic versions of the Old Testament, which are rather fond of providing Biblical heroes with long pedigrees." The essay goes on to document parallels in Rabbinic narratives and those of the New Testament and proves a treasure-trove of insight into the Jewish background of the gospels.

Dr. Samuel Sandmel, a leading Jewish authority on the New Testament, writes in his latest work, *We Jews and Jesus,* "To us Jews, the Gospels are not sacred. When we read them (if we do) we read them as literature, not as Scripture. We inescapably respond, or fail to respond, to them in a way comparable to our responding, or not, to other literature. So frequently are the passages, especially in connection with the death of Jesus, anti-Jewish, that it can be very difficult for us Jews merely to read them."

The observation by Dr. Sandmel regarding the negative portrayal of "the Jews" in the New Testament should not lead to the false conclusion that Jews are asking Christians to revise the Gospels for the sake of good-will. Those who have any understanding of Scripture and religious tradition are no more prepared to ask Christians to rewrite their Gospels than Jews would be prepared to accept any suggestions from non-Jews that the Hebrew Scriptures or the *Talmud* be rewritten or modified for reasons of good relations.

However, since present-day Jews are the living descendants of "the Jews" who are referred to repeatedly in the Gospels, and in light of centuries of persecution of Jews by people who called themselves Christians, what many Jews do raise as a question before the conscience of their Christian neighbors—especially Biblical and theological scholars—is whether there are not resources in Biblical exegesis and related scholarship that would enable Christian teachers, priests, and the average Catholic parent to interpret in proper context those passages of the New Testament which are most easily open to distortion.

SOME BASIC SOCIAL, CULTRAL, AND CIVIC DIFFERENCES

In addition to the differences between Catholics and Jews that grow out of basic theological or religious divergencies, there are differences that both communities hold in relation to the civic and social order. As will be indicated, these social-civic differences are not unrelated to historical and theological influences.

A preliminary observation is in order. As noted by Richard Robbins, the decline in bigotry, and the related decline of minority group insularity and the "ghetto mentality" on the part of Catholics and Jews especially, have created a situation in which the major religious blocs feel no longer hemmed in by ethnic conflict. Within a social milieu of mutual tolerance, the major faith communities are released to engage in open, legitimate, functional, *institutional* controversy. Today, Protestants, Catholics, and Jews are paradoxically "freed to fight" on such issues as: divorce, birth control, federal aid to private schools, censorship, religion in the schools, sexuality, etc.

Church and State—

Most Jews take a strong position in support of the separation of church and state. In the popular mind this often leads to a conclusion that Jews are against religion (or Christianity), and are therefore in league with the secularists. This view does not take into account, first, that there is a multiplicity of positions within the Jewish community, as there is in the Catholic and Protestant communities, and therefore unqualified generalizations are as unfair as they are inaccurate. Second, a great many Jews do uphold a strict separation of church and state because of the Jewish experience for the greater part of the past 1,500 years. Alliances between throne and altar and the status of the Jews in sacral societies invariably resulted in persecution and denial of elementary human rights for the Jewish masses. The enlightenment and the emancipation brought about by the American and French Revolutions gave the Jews their

first experience of genuine civic and political equality, and therefore Jewish antennae are extremely sensitive to any move that might suggest a tampering with the basic institutions which have given them cherished securities and freedoms. In addition, many Jews observe that the Catholic Church has flourished in this country as nowhere else, and therefore, from a pragmatic viewpoint, why should anyone want to alter these conditions which have helped lead to this wonderful result?

Many Jews would like to see Catholic parents helped in some way as they carry heavy financial burdens in educating their children, but wonder out of deep conviction whether federal aid will not spell some form of governmental interference in religion and the eventual breakdown or erosion of church-state separation. Many Catholics, possibly reinforced by a tradition that has welcomed close alliances with temporal powers, do not have these anxieties. Most Jews, who have had radically opposite histories, are not prepared to take such a great risk.

Jews also appear to differ with many Catholics on religion in the school and on public morality questions (evil books, censorship, etc.), also for rather basic reasons of religion and history. As noted elsewhere in this document, the Jewish home and Jewish family life have exerted powerful religious and moral influences on the child. For centuries, Jewish parents have been charged with the highest moral obligation to give their children an authentic and rich Jewish education through home ritual and instruction in synagogue schools. Therefore, Jews as parents today are unwilling to have the public school assume these functions which properly belong to the parent. It goes without saying that no public school or public school teacher is competent to give a Jewish child anything approximating basic instruction in the beliefs and practices of Judaism. In a real sense, Jewish parents by and large are reacting in the present debate over religion in the schools in much the same way that Catholic parents reacted in the 1840's when they were being pressed to expose their children to Protestant Bible-reading and instruction in the public schools. After a number of Catholic churches and convents were burned or destroyed in the fray, Catholic parents abandoned the public school system and took to building a Catholic parochial school system. Obviously, times have changed, especially with the growth of ecumenism and Christian-Jewish understanding. This discussion is held here simply to indicate the need for empathy and genuine understanding when the shoe is on the other fellow's foot.

Public Mortality—

Strong Jewish family ties and a long tradition of moral education of children are also behind what might appear as a lack of realistic concern on the part of many Jews for the rise in crime and delinquency among youths, for the breakdown in sexual morality, for the growing distribution of smut literature. Jewish parents have generally tried to keep their children off the streets in the first place, and, until Jews began to feel they were co-partners of America, had a notion that Jews did not own the streets; the streets belonged to those who claimed this as a Christian society. In a Christian society, let Christians carry the responsibility for policing their streets and cracking down on the smut literature in their mail boxes. The emergence of a genuine Judeo-Christian alliance in America has contributed to a growing sense on the part of many Jews that they have duties as well as rights in the common struggle to raise the level of public morality in our pluralist society. Paradoxically, Jewish social scientists have been in the forefront of research and social action devoted to combatting these social evils.

The strong personal friendships and cooperation between Christian and Jewish organizations in the common effort to achieve civil rights and overcome poverty, to advance the cause of peace, are vital forces that are increasing interreligious understanding on a broad range of social, cultural, and civic concerns. The mutual trust and respect that already has grown out of these relationships are making it possible for Catholics and Jews and Protestants to learn to disagree agreeably.

ANTI-SEMITISM IS ANTI-CHRISTIAN

One of the most profound causes of the continuing separation between Christian and Jew is anti-Semitism—prejudice against, and persecution of Jews. Anti-Semitism has had multiple causes—political, economic, and social. But it assumed its most demonic form when bigots sought to bestow on it the "halo effect" and sanction of Christian teaching. Most sad to say, in the experience of the Western world, anti-Semitism has been a particularly Christian phenomenon, that is, it has been developed, fostered and perpetrated by Christians for almost two thousand years. In essence anti-Semitism is the most un-Christian of crimes possible, for Christ came to teach and live love—how could he possibly preach hatred of his own people from whom he, his mother, kin, friends and disciples came? It is difficult to attribute anti-Semitism to anything other than the sinfulness, stiff-neckedness and perversity of a people whose lives are not yet fully redeemed by God's saving grace.

Like all prejudices, anti-Semitism is based on the crassest of ignorance. Most Christians are not even aware of the horrendous history Christian hatred of the Jews has had—even those of us who are old enough to have seen films of Dachau, Belsen and Auschwitz! The idea of six million Jews being calculatedly slaughtered by Germany—a "Christian" nation for over a thousand years—cannot possibly be grasped by our minds. It is too huge, too monstrous, too impersonal. Only when the numbers are translated into persons does the horror of the holocaust begin to penetrate. Here is part of the testimony of a German engineer, Hermann Graebs. What he saw took place in Poland, October 5, 1942. It was multiplied in hundreds of places for almost four years.

> ". . . We went directly to the trenches without trouble. As we approached the embankment, I heard a rapid succession of machine gun fire. The people, who had left the trucks—men, women and children—were forced to undress under the surveillance of an SS soldier, whip in hand. They were obliged to deposit their effects in certain places: shoes, clothing and linens separately. I saw a heap of shoes, about 800 to 1,000 pairs and a large pile of underwear and clothing. Without weeping or murmuring, these people undressed and stood about in family groups, embracing one another and making the last farewells while waiting for the signal from the SS soldier who stood at the edge of the trench, whip still in hand. For the quarter of an hour that I stayed there I did not hear a single complaint or plea for mercy. I watched a family of about eight members, a man and wife of about 50 years of age, encircled by their children of about one, eight and ten years, and two elder daughters of about twenty and twenty-four. An old white-haired lady held the baby in her arms, rocking it and singing it a song. The parents watched the group with tears in their eyes. The father held the ten-year-old boy by the hand and spoke to him softly. The little fellow struggled against his tears. Then the father lifted his finger toward the sky, caressed the boy's head and seemed to explain something to him. At this moment, the SS man who stood near the ditch called out several words to his comrade. The latter counted off a score of persons and ordered them to go behind the embankment. The family of which I had been speaking was among the group. I still remember the young daughter, a slim brunette, who as she passed very close to me identified herself with her finger and said, "twenty-three." I went around the embankment and found myself in front of a horrendous common grave. Tightly packed bodies were piled one upon the other in such a way that only the heads were visible. Almost all had a head wound with blood flowing onto their shoulders. A few still were moving. Others lifted their hands and turned their heads to show that they were still alive. The trench was about two-thirds filled. I put the number of bodies at about a thousand. I looked for the man who had performed the execution. He was

an SS soldier. He sat, legs dangling, on the narrow edge of the trench. A machine gun was placed on his knee and he was smoking a cigarette. The people, completely naked, descended a few steps dug in the clay wall of the trench, and took the place indicated by the SS man. Lined up in front of the dead and wounded they spoke to them quietly. Then I heard a series of shots . . . on the way back, as I circled the embankment I saw a new truck filled with people that had just arrived . . . this time it contained only sick and invalids. Some women, already naked, were in the process of undressing an old woman whose body was fleshless and whose legs were of a frightful thinness. She seemed to be paralyzed and was held by two persons. The naked ones led her toward the embankment . . ."

Christians in America, of course, have never been guilty of such anti-Semitic horrors on such a scale—nor can they be credited with having vigorously attempted to rescue the victims of the Nazi slaughter. At one point such simple things as U.S. visas would have saved the lives of hundreds of thousands of Jewish *children!* They were not forthcoming; the little children went to the crematoria. Of course, there were many Christians who did help save Jews, not the least among them the late Pope John XXIII, who, as Apostolic Delegate to the Middle East, personally intervened to assist in rescuing several thousand Jewish children who were marked for certain death in Nazi ovens.

Today in America anti-Semitism is in general perhaps much more subtle than it used to be, but it is nevertheless real. The Catholic priest, Father Edward R. Flannery, in his recent history of anti-Semitism, entitled, *The Anguish of the Jews,* wrote: "In 1962 a study of anti-Jewish discrimination found that a quiet but effective exclusion of Jews in housing, social facilities, schools, and employment persists despite many legal measures taken against them. Overt or radical anti-Semitism meanwhile is far from dead. As the present decade opened, the United States joined with many other nations in a 'Swastika epidemic,' in which some 600 incidents of synagogue desecrations in this country alone were reported. Nor are anti-Semitic organizations lacking. There are the revived KKK, the National States Rights Party, and the Defensive Legion of Registered Americans to mention only the more notorious. Anti-Jewish hate literature is plentiful. Particularly vicious are *The Thunderbolt,* published by the National States Rights Party, Conde McGinley's *Common Sense,* Gerald K. Smith's *Cross and Flag,* and the *Rockwell Report.* Chief among the agitators is George Lincoln Rockwell, chief of the American Nazi Party, who tramps noisly around the country and abroad threatening to finish what Hitler began. He is emulated by many lesser lights."

Unfortunately, many Christians have been taught for centuries that "the Jews" were killers of God, "Christ-killers," and were accursed by God. This anti-Semitic (hence, anti-Christian) poison has entered the minds of the very young as well as the old even from the pulpit and the parochial school. However, the Fathers of the Second Vatican Council have spoken (hopefully with the support of all Christians) categorically to this problem. "What happened in His passion cannot be charged against all Jews, without distinction, then alive, nor against the Jews of today. . . . The Jews should not be presented as rejected or accursed by God, as if this followed from the Holy Scriptures. All should see to it, then, that in catechetical work or in the preaching of the Word of God they do not teach anything that does not conform to the truth of the Gospel and the spirit of Christ. . . . The Church reproves, as foreign to the mind of Christ, any discrimination against men or harrassment of them because of their race, color, condition of life, or religion."

The decisive commitment of the American Catholic Church to implement this mandate is made clear by the fact that the American Bishops have appointed a special sub-commission on Catholic-Jewish relations which is working to translate the declaration into reality.

THE JEWISH COMMUNITY

The Jewish people, both in the past and in the present, is a world-wide fellowship which transcends political, cultural, and economic barriers. This fellowship is the result not of common blood, soil, or race. Rather it is grounded in the *b'ris,* the Covenant, made between the Divine and the people of Israel. Central to the existence of the Jewish people is the affirmation that "God, Torah and Israel are one." Jewish tradition asserts that the Jewish people have survived their 3,000-year-long history, most of which was lived in the diaspora—the dispersion—because Israel and God are bound to each other by the Covenant, a special contract that is binding upon all generations. Under the terms of the Covenant, Israel has agreed to serve, in return for God's providential care, "as a kingdom of priests and a holy nation"—that is, as God's witness in the world of men. The holy task to which the Jews committed themselves at the foot of Mount Sinai is to live as a model society, a concrete fulfillment of the teachings of the *Torah* as epitomized in the words of the prophet Micah, "to do justly, to love mercy, to walk humbly with thy God."

The Jewish people are held together not only by the bonds of a distinctive religion, but also by the ties of a common history, a common culture, a common social experience, and a common destiny. The Jewish communities in the various countries of the world see themselves as branches on the one tree of Jewish peoplehood, and bound by a mystique of interdependence.

The nature and structure of the Jewish community is unique and unprecedented. It conforms to no other pattern existing among other religious-ethnic groups. In ancient times, when all Jews dwelt in the same land of Palestine, they organized their communal life as a *monarchy.* In later times, they were organized in the ghettos of Europe as a *religious minority* governed by a uniform Jewish religious law. At other times, Jews were a *national minority,* as during the period of oppression under Czarist Russia that held scores of national minorities in subjection. In 19th century Germany, some Jews became a *religious denomination* conforming to the dominant Protestant pattern. Zionism, the 20th century movement which resulted in the creation of the State of Israel, reflected the experience of the Jews in the 19th century movements of European nationalism combined with ancient Jewish messianic expectations to be restored to the birthplace of Jewish existence. Thus, the Jewish community transcends nationalism and even religion as these terms are conventionally understood.

Something of the same unconventionality applies to the place of the individual in Jewish life. One who is born to a Jewish mother is bound to Judaism and the Jewish people even when he rejects them. He is born into a "natural society," one of the earliest forms of human association in which the individual becomes a member of the people at the same time that he enters its religious cult. There are those who adhere to the Jewish people for other than theological reasons, who nevertheless remain Jews in good standing by virtue of their identification with the fate and destiny of their people, as expressed in their participation in Jewish communal life.

In our time, Jewish communities are organized in a variety of differing ways, reflecting responses to local circumstances. In Argentina, the Jewish community has an over-all body, called the DAIA, which includes the religious, cultural, and social groupings. In Belgium, the Jewish representative body which incorporates both religious and cultural groups is the "Consistoirs." In Great Britain, the Jewish community is represented through a variety of bodies—the religious, through the United Synagogue of Great Britain (which is a Jewish version of the Anglican establishment) and its elected Chief Rabbi; the lay or social action elements through the British Board of Deputies, the Anglo-Jewish Association and others.

The American Jewish community rests on three pillars—the Synagogue, institutionalism, and Jewish solidarity. The Synagogue, or Tem-

ple, is the supreme religious institution of Jewish life, performing its ancient functions of service as the House of Prayer, the House of Study, and the House of Assembly. Like the Church and other religious institutions in America, the Synagogue also engages in manifold "secular" activities of a social or cultural character, even as the so-called Jewish secularist frequently engages in religious activity. (Writes the sociologist, C. Bezallel Sharman, "Rare indeed is the secularist Jew who would not have his newborn son circumcised, would not insist on a religious wedding for his daughter, or would discard religious services at a funeral.")

As will be explained more fully later, the American Synagogue includes three major branches—Orthodox, Conservative, and Reform. Each of these Jewish "denominations" has its own national rabbinic body and lay congregational group. The Orthodox groups are the Rabbinical Council of America and the Union of Orthodox Jewish Congregations. The Conservatives are: the Rabbinical Assembly and the United Synagogue of America. The Reforms are: the Central Conference of American Rabbis and the Union of American Hebrew Congregations. These groups are member agencies of the Synagogue Council of America, founded in 1926, which coordinates common activity in social action, interreligious relations, and international affairs. There are other Jewish religious bodies which are not members of the Synagogue Council, including the Union of Orthodox Rabbis, the Agudas Israel, and Young Israel. In most local Jewish communities there exist "interdenominational" Rabbinic associations.

In contrast to the Christian church-centered groups, the Jewish community carries out major aspects of its collective purposes in philanthropy, education, social welfare, community relations and intergroup relations through specialized agencies which are not under the auspices of the Synagogue. Following are the areas served by national and local Jewish bodies:

1. **Social Welfare**—Philanthropy and social service, joined with overseas relief, have been a major unifying force in American Jewish life. In response to the Jewish tradition of *Tzedakah,* a Biblical term meaning both charity and justice, Jews have established a network of agencies, including hospitals, child care, homes for the aged, family counseling, immigrant aid, vocational training, and others. These services are organized on the community level into federations and welfare funds. Most of these belong to the Council of Jewish Federations and Welfare Funds, which comprises some 200 member agencies, operating in 800 communities. The National Conference of Catholic Charities is the equivalent of the Council of Jewish Federations. The Jewish equivalent to the Bishops' Overseas Relief Fund is the United Jewish Appeal, which raises funds for overseas relief and for assistance to the State of Israel.

2. **Jewish Education and Culture**—Operating on the widespread conviction that education is the cornerstone of Judaism, the Jewish community has created a system that includes Sunday schools, weekday afternoon schools, and all-day or parochial schools. More than 600,000 Jewish children attend these schools, most of which are affiliated with the American Association of Jewish Education—the Jewish counterpart of the National Catholic Education Association. Most Jewish religious and non-synagogual bodies also sponsor adult education programs, which are held in Synagogues and Temples and in Jewish Community Centers.

The National Jewish Welfare Board is the parent body of Jewish Community Centers, which serve the educational and recreational needs of Jews, regardless of their "denominational" commitments. The NJWB also serves as the service agency for the Jewish community in providing chaplains for the U.S. Armed Forces.

The Hillel Foundation of B'nai B'rith conducts programs among Jewish college students on the campuses, and is the equivalent of the Newman Clubs. The American Jewish Historical Society and the Jewish Publication Society are specialized membership agencies. Groups which continue to serve the cultural interests of Jewish labor are the Workmen's

Circle and the Farband-Labor Zionist Order. The promotion of the Hebrew language is the major activity of a group called Histadruth Ivrith, and the Congress for Jewish Culture stimulates interest in the Yiddish language. The English-Jewish weekly and monthly newspapers and magazines, roughly serving the same purposes as the diocesan publications, and the Yiddish-language press are also major media of education and information.

3. Community Relations—The protection of the civil, political and religious rights of the Jews everywhere, and the strengthening of American democracy, have been important aspects of Jewish public endeavor in the United States. There are a number of specialized Jewish organizations, known as community relations or human relations agencies, which have directed special attention to combatting anti-Semitism, and to promoting interfaith and interracial amity, to the extension of civil rights and liberties to all Americans, and to the upholding of the separation of church and state.

The Jewish community relations agencies operate nationally and on a local community level. The American Jewish Committee, which has pioneered in social science research and religious textbook studies, is a membership agency founded in the wake of the Russian persecution of Jews in 1906. The American Jewish Congress, also a membership group, specializes in legislative activity. The Anti-Defamation League is the community relations arm of B'nai B'rith, a Jewish fraternal organization. The Jewish Labor Committee is composed of members from labor organizations. The Jewish religious bodies also include community relations among their programs, as does the Jewish War Veterans. The majority of national Jewish community relations agencies belong to the National Community Relations Advisory Council (NCRAC), which also numbers among its constituency sixty local community councils.

4. Fraternal and Service Groups—Jewish social clubs, in addition to serving the need for recreation and entertainment, engage in some kind of communal service and participate in public affairs. B'nai B'rith, the oldest and largest Jewish fraternal organization, is active in a broad program of Jewish endeavor, as well as in American civic and patriotic undertakings. The Knights of Columbus would be something of a Catholic counterpart. Diversified programs similar to those of B'nai B'rith are carried out by the National Council of Jewish Woman. Hadassah is the largest Women's Zionist group and is joined by the Labor Zionist Pioneer Woman in many activities on the American Jewish scene in addition to their health, education and welfare work in Israel.

A number of fraternal orders, which originated early in this century to meet the urgent needs of immigrants, continue to function—among them, B'rith Abraham, B'rith Shalom, Free Sons of Israel, and B'nai Zion. The *landmanschaften,* the organizations of individuals who migrated from the same towns in Europe to the United States, continue to keep alive ties with the old world communities that have survived the Nazi holocaust.

Concern for the fate of the Jewish people has given rise to a number of religious, cultural, and ideological movements that have profoundly affected the life of American Jews. Zionism has been among the most important of the ideological movements. To religious Jews, Zion is deeply rooted in the messianic traditions of Judaism, and to nonprofessing Jews Zion represents the possibility of Jewish cultural fulfillment. In their work for the establishment of the State of Israel in 1948, the majority of the American Jews were moved not alone by a sense of charity for the refugees from the concentration camps, but they were also mindful that the restoration of the Holy Land would enrich their spiritual sensibility, and enhance their lives as Jews and as Americans.

JUDAISM

The 5,500,000 Jewish people who live in the United States belong to three religious branches of Judaism—Orthodox, Conservative, and Reform.

Orthodox Jews observe Jewish religious traditions based on the commandments (mitzvos) contained in the *Torah*, the five books of Moses, in accordance with the interpretations of the Rabbinic codes which guide the religious practices and ethical behavior of Jews in their daily conduct. Their house of worship is a Synagogue, on whose pattern of worship the church liturgy is based. Hebrew is the main language of prayer, and the men worship with their heads covered, reflecting the ancient Semitic tradition of reverence for the presence of the Divine. They also wear the *tallis* or prayer shawl. The men and women sit separately in Orthodox Synagogues, and there is no instrumental music nor female voices used in the services. In the Holy Temple in Jerusalem the sexes were separated and Orthodoxy retains that practice. They also observe the dietary laws, popularly known as "keeping kosher." These regulations do not allow the traditional Jew to eat pork or any meat which is not ritually prepared. Fish which do not have fins or scales, such as shell-fish, lobster, or shrimp, are also not eaten, nor do they mix meat and dairy foods and dishes, a practice intended to extirpate an idolatrous rite common among Israel's pagan neighbors. Traditional Jewish homes use two sets of dishes, one of which is used only for meat foods, the other for milk foods. These disciplines in food recall Christian abstinences and practices which accompany the observance of Lent. Every meal is hallowed by moments of prayer and thanksgiving before and after the meal.

Reform Jews have "reformed" many of the traditional rituals and ceremonies, believing that the forms of religion which reflect particular historic or cultural situations should change as life itself changes. Their house of worship is called a Temple. The prayers are recited in Hebrew and in English. Instrumental music and choirs of mixed voices are widely used. The men and women sit together in family groups, and the men need not cover their heads with *yarmulkes* (skull caps). The dietary laws are generally not observed. While most Reform Jews do not follow the strict observance of the Sabbath and Holy Days, many do observe the family ritual of welcoming the Sabbath by lighting candles on Friday eve and in observing the rites related to the Biblical festivals. Reform Judaism, however, does not regard *halachah,* Jewish religious law, as binding, as do Orthodox and most Conservative Jews. They stress the ethical and prophetic aspects of Judaism and are active in social justice.

Conservative Jews are the "center" movement in American Judaism, appearing sometimes to lean closer to the Orthodox; at other times, they resemble Reform Jews. Founded for "the preservation in America of historical Judaism" they follow the dietary laws of traditional Judaism, and the men always worship with their heads covered and wear the *tallis* (prayer shawl) on appropriate occasions in the Synagogue or Temple (Conservative houses of worship are called both, sometimes "Jewish Center" as well). Both Hebrew and English are used in the prayer service which is read from the *siddur,* Hebrew for the prayer book or service. The use of instrumental music and mixed choir, and the sitting together of the men and women will depend on how traditional the congregation is in its practices. While the Sabbath is observed in traditional fashion, most Conservative Jews ride by auto to the Synagogue based on a recent rabbinic ruling. The observance of the holy days and festivals are identical with those of Orthodox Judaism.

Within Conservative Judaism there exist the Reconstructionist schools of thought which have sought to reconstruct Judaism as a natural religion in order to make it relevant to contemporary rational and scientific thought.

Although Judaism has definite beliefs and

practices, there is no fixed basic creed that is obligatory on all Jews. A person born of a Jewish mother or who voluntarily converts to Judaism is considered Jewish. What has been required most consistently is some positive manifestation of loyalty to and identification with the Jewish people.

As indicated in the section on "The Jewish Community," the values and ideal maintained across centuries by Jews as part of their religious and historical tradition have been preserved and communicated not only through the Synagogue, but also through a variety of educational, cultural, philanthropic, and community relations agencies that exist within the Jewish community and are not under the direct aegis of the Synagogue. It is possible therefore for a Jew who has not affiliated with the Synagogue to be acknowledged by his neighbor as a loyal and committed Jew. For he may be devoting significantly his spiritual and physical resources in the cause of other institutions within the Jewish community; and the likelihood is that at crucial periods in his life and in that of his family—birth, marriage, death—he will call upon the values and rites of the Synagogue.

Orthodox, Conservative, and Reform Jews share many things in common. Their history originates with the Patriarchs Abraham, Isaac, and Jacob, and they regard the exodus from Egypt and the events at Mount Sinai under the leadership of Moses as fundamental to their existence as covenant people. They also share the same sacred literature. The Jewish Bible is what Christians call the Old Testament, and contains the same 39 books. The first five books of Moses, written by hand on a scroll of parchment, are called the *Torah*. The *Torah* is kept in the Holy Ark, *Aron Ha-kodesh,* which is the focal point of every Jewish house of worship. The Ark is generally on the eastern wall of the Synagogue or Temple as a mark of tribute to Jerusalem which lies in an easterly direction. The 66 volumes of the *Talmud* contain the explanations of the Biblical commandments as well as new regulations which were enacted by the Rabbis and Sages after the Jewish Bible was completed.

The Jewish people believe that God is one. As stated earlier, Judaism teaches that God cannot become man nor can man become God. This conception is reflected in the "watchword" of Judaism found in Deuteronomy 6:4: "Hear, O Israel, the Lord our God, the Lord is One."

THE SYNAGOGUE

This austere spirituality is reflected for example in the fact that the inner adornments of the Synagogue are usually without any symbolic representation. Judaism fears that a symbol may become an image, the object of idolatrous worship, and were this to happen the essential spirituality of the *Torah* would be compromised. For this reason the physical object of the *Torah* itself is not holy; it has no inherent divine substance. The Jew believes, however, that the teachings of the *Torah* reflect the revelation of the will of God. Thus the Synagogue has made the study of the *Torah* a form of worship as important as prayer itself. The Synagogue is conceived, in one of its primary functions, as a schoolhouse, a forum, rather than a religious shrine; it is the House of God where the Jews are taught how to perform the commandments of God.

Despite the simplicity of the sanctuary, there are some ritual symbols which are artistically wrought. The *Torah* Scroll is encased in an embroidered cloth mantle, its wooden rollers may be adorned with silver crowns, and a silver breastplate is often strung across the mantle, recalling the breastplate worn by the High Priest of Israel. A silk or velvet cover, called a *paroches,* hangs over the Ark and may contain ornamental Biblical symbols. The *menorah* or candelabrum recalls the ancient Temple, where it first stood. A perpetual light, called *ner tamid,* hangs before the *Torah* Ark, symbolizing the eternity of faith.

THE LITURGY

In the Synagogue, as contrasted with the ancient Temple, any adult male may lead in the ritual. During the weekday Synagogue serv-

ices, conducted in the morning (*shacharis*), afternoon (*minchah*), and evening (*maariv*), one will find these services are usually conducted entirely by the lay members of the congregation. Even on the Sabbath, the most significant service of the week, the rabbi participates in the Hebrew prayers in the same manner as any other member of the lay congregation. There is a fixed ritual to the service, a traditional prayer system which has come down from the earliest Synagogues in Palestine, Babylonia, and the dispersion.

These prayers, collected in a book called the *Siddur,* meaning the "order" or prayers, are read by every member of the congregation, who respond to the leader of the ritual who chants these selections. Most of the prayers consist of excerpts from the Book of Psalms, together with other Scriptural passages. While any adult male is permitted to lead the traditional chant of the liturgy, most congregations engage a professional cantor (*chazan*) who serves as a minister of music.

THE RABBI

The Rabbi occasionally leads in responsive readings of Hebrew and English texts. Yet, in contrast to the minister and the priest, the rabbi still appears to be less active in the conduct of public worship. Even the Scriptural lesson which is read from the Scroll is not read publicly by the rabbi, but rather by the Synagogue Readers (*Baal Koreh*). The Reader chants the weekly portions of the *Torah* in accordance with a traditional mode or cantillation, whose musical origins go back 2,000 years, and have echoes in the Gregorian chant.

The Rabbi does have defined ritual and religious functions. He preaches the sermon on the Sabbaths and holidays. The key to his function is found, however, in the meaning of the word. "Rabbi" is Hebrew for teacher. His preaching is essentially teaching, for his function is to interpret the laws, traditions and concepts of Judaism in order to help give meaning to the whole of life. It is his primary function to seek to help his congregation and its members to transform their lives with holiness by fulfilling the commandments of Judaism, in joy and devotion.

Each congregation can elect its own rabbi without regard to any other authority. The Synagogue is completely autonomous and its affairs are conducted principally by its membership and trustees; it is not subject to presbyterian or episcopal jurisdiction. From time to time the national rabbinic or congregational bodies may intercede when a local problem emerges. While the rabbi of each congregation is its religious teacher and interpreter, his authority is principally one of moral influence, rather than of special grace. He is ordained as a rabbi by the faculty of his seminary, to teach and to interpret the Law and the commandments. Thus, the rabbi is not a priest because he performs no ritual *for* his group—only *with* it. But the rabbi is also not a minister, because he does not act as God's representative in offering access to personal salvation. He is, both in theory and in practice, a "teaching elder" whose role is to help guide his people by clarifying and interpreting for them the Mosaic Law and the rabbinic codes.

It should be noted that the presence of a rabbi is not required for congregational services. According to Jewish law, a *minyan* (quorum) of ten adult Jewish males constitutes a congregation, and any Jewish male who has been bar-mitzvah (generally at the age of 13) is considered competent to lead the services.

The three branches of Judaism maintain their own seminaries for the training of rabbis. The major Orthodox seminary is at Yeshiva University in New York City. The Conservative seminary is the Jewish Theological Seminary of America. The Reform seminary has two branches, in New York City, the Jewish Institute of Religion and in Cincinnati, Hebrew Union College.

THE JEWISH HOME

While the Synagogue is vital to Jews, the home is even more basic to Jewish religious life. As Rabbi Stuart E. Rosenberg has written, "The Synagogue is a 'schoolmaster' where the laws of life are explained; the home, the

principal arena for their application." Throughout the centuries, when Synagogues were destroyed, Judaism survived because the home remained loyal to the religious teachings of the Synagogue. Perhaps this is why Jews feel that religious education cannot be properly imparted in public schools—it can only be authentic and effective if parents in the home accept their responsibility to shape and mold the moral character of their children.

An ongoing, continuing series of religious activities permeates the entire Jewish household, and these help the young Jew to establish a sense of loyalty to the Jewish faith.

JEWISH HOLY DAYS

Although they may differ in some of the details, most Jewish people celebrate the same festivals, fasts and holidays. These are celebrated as living experiences, acts of present-day commitment, rather than nostalgic reminiscences. The observances are enacted as collective acts of the *community* of Israel, and not a performance of private devotion. It is for this reason that Jewish holidays, as well as the personal events of birth and marriage, are never restricted to the home or to the synagogue but are celebrated partly in each. Some are centered more in the home and some more in the community, but any major event is shared with the group.

Within the Jewish religious calendar, Jews observe three seasonal festivals which also have historical meaning, Passover *(Pesach)*, Pentecost *(Shovuous)*, and the Festival of Booths *(Sukkos)*; the fast days linked with tragic events, the fall of Jerusalem and the destruction of the Temple on Mount Zion; and the solemn High Holy Days of *Rosh Hashanah* and *Yom Kippur*, also known as *Yomin Noraim* (the Days of Awe), which are neither seasonal nor historical but illustrate the universal human need for self-purification through penitence. The Jewish calendar also includes four minor holidays which are popular celebrations rather than sacred ones, *Purim*, *Chanukkoh*, *Chamishoh Osor Bi-Sh'vot* (the New Year for Trees), and *Lag Bo'Omer* (the "Mid-Lenten" period).

The High Holy Days—the New Year (*Rosh Hashanah*) inaugurates the period of self-examination, confession and repentence, and is climaxed by the Day of Atonement *(Yom Kippur)*. Observed in September and October, these holy days emphasize that all men and nations stand under the sovereignty of God. The ram's horn *(shofar)* dramatically symbolizes this idea and the chanting of the *Kol Nirde* (All Vows) prayer underscores the need for spiritual regeneration.

The Three Pilgrim Festivals—The Festival of Booths *(Sukkos)* is the Jewish Thanksgiving holiday marking the ingathering of the fall harvest. A booth *(sukkah)* is constructed and many Jewish people live in it for eight days, recalling the practice of their ancient Israelite ancestors. An *esrog* or *citron*, and a *lulav*, a palm branch combined with a willow branch and myrtle are the symbolic harvest plants of this festival pointing to one human brotherhood. The last day of *Sukkos* is called the "Joy of the Torah" *(Simchas Torah)*, and the weekly cycle of *Torah* readings is completed and begun again.

Passover *(Pesach)*, observed in the spring of the year, commemorates the beginning of Israel's national existence wrought through the exodus from Egypt. It is marked by a family service *(Seder)* at which time the ritual *(Haggadah*, literally "the reading") is chanted and the unleavened bread *(matsoh)* is eaten and four cups of wine are drunk with accompanying blessings.

Pentecost *(Shovuos)*, coming 50 days after Passover, marks the day on which the Ten Commandments were given to the Jewish people at Mount Sinai. In modern Jewish life it has been customary to confirm on this day boys and girls who have completed their course of study in their religious schools.

The "Victory" Holidays—The Festival of Lights *(Chanukkoh)*, observed in December, celebrates the first recorded struggle in the history of the world for religious freedom, and

marks the victory of the Maccabees over the Syrian tyrant Antiochus in the second century before the present era. Candles are lit on each of the eight nights, and presents are exchanged.

The Feast of Lots *(Purim)*, observed in March, celebrates the victory over prejudice recorded in the Biblical Book of Esther. It is the one time in the year when noise and merry-making is permitted in the House of Worship. A noisemaker is sounded when the name of the tyrant Haman is read from the Scroll, making this a joyous festival of Jewish deliverance from oppression.

The Sabbath—This weekly day of rest begins with sundown Friday evening and continues until sundown Saturday. In the home it is observed by the lighting of candles and with prayers for the sanctification of wine *(Kiddush)* and over bread *(Motzi)*. Services are held in the Synagogue and Temple during which the weekly portion of the Torah is read to the congregation. Tradition holds that "the Sabbath is a foretaste of the world to come."

The Jewish people, even though they differ in some of the details, also observe the birth of a child, marriage, and the death of an individual with special ceremonies. Children receive Hebrew as well as English names, which takes place during a Synagogue ceremony, and boys are circumcized eight days after birth. Marriages are generally consecreted by a rabbi, although civil marriages are accepted as legally binding. Divorces, though discouraged, are permitted.

The Jewish dead are buried in simple caskets, and a funeral service is held in the chapel. Orthodox and Conservative Jews do not permit cremation, holding the human body to be sacred. Reform Jews permit cremation as well as ground and mausoleum burials, since they do not believe in physical resurrection. They emphasize the immortality of the soul.

An excellent introduction to this aspect of Jewish traditions is to be found in the book, *Milestones in the Life of the Jew,* by Rabbi Donald G. Frieman (Bloch Publishing Co.). This book explains the practices and meaning of the traditions of circumcision, the naming of the child, the redemption of the first-born, bar mitzvah and bas mitzvah, marriage, funeral and mourning rites.

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APPENDIX: How to Organize the Dialogue

On the principle that knowledge still engenders understanding, the co-authors—a Rabbi and a Catholic Professor—have tried to furnish that framework of knowledge from which Christians can work and converse with their Jewish associates and neighbors with a secure understanding of whom they are addressing. The need for such understanding, in an area long since fraught with misinformation and misjudgment, will have become obvious to those persons who have studied this booklet together (as recommended in the *Foreword*). To deepen the understanding acquired from that study those persons should now together seek out personal contacts with the Jewish organizations in their communities. The "Dialogues," for which this booklet is really a preamble, should become a reality.

To get the dialogue group started a methodology for organizing and conducting dialogue sessions is needed. For this, a specific recommendation is the "Guide to Interreligious Dialogue," available at 50c a copy from the American Jewish Committee. (The address: The American Jewish Committee, Institute of Human Relations, 165 East 56th Street, New York, N.Y. 10022.) Some of the guidelines developed in greater detail in the "Guide" are these:

——allow for *joint* planning by leaders of both Christian and Jewish groups from the inception of the project: discuss and select topics and arrange details of the dialogue together;
——determine a *fixed* number of sessions to be held from the outset;
——determine the topics to be discussed at each session well in advance;
——provide for a balanced number of participants from each of the cooperating faith groups;
——provide for some common background among the invited participants: similar levels of education or political belief are desirable in the early efforts at cooperation;
——fix time and place for each session (perhaps monthly, in the homes of the participants on a rotation basis);
——appoint "Discussion Leaders" for each session to assure that everyone gets a hearing;
——provide for any corollary materials that might be needed for a clear understanding of the subject under discussion;
——maintain liaison with the parent organizations—Jewish and Christian—from which the participants have been recruited.

All of the above and several other practical considerations are dealt with thoroughly and factually in the "Guide." It is important to note, throughout the dialogue program, that no special resolution or positive course of action need come out of these first interreligious encounters. If action on an issue is indicated, that will come to light soon enough in the discussion and follow very naturally from the cooperative study of the problem. The primary point of the dialogue—and of the cooperative action that may result—is to foster mutual understanding between Christians and Jews. That point must never be lost sight of or be subordinated to some other interest. (Other interests call for other kinds of programs.) That mutual understanding may be cultivated by meeting and working together on almost any kind of beneficial community program, but the reason for the program will remain the same.