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Meaning of Vatican Council In Relationship to Judaism

By Rabbi Marc H.
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can Jewish Committee

In the 15th century, the Jewish community of Provence in southern France incorporated in their Sabbath prayer book a blessing for the Pope. Based on a traditional prayer known as the *Mi-sheberach*, this special blessing is translated from the Hebrew as follows:

"May He who blessed our fathers, Abraham, Isaac, Jacob, Moses and Aaron, David and Solomon, the Prophets of Israel, and all the Righteous of the world, bless the Pope, and send blessing and prosperity on all the work of his hands." (From the Hebrew monograph the *Texts of the Various Mi-sheberachs*, by Abraham Yari, published in Jerusalem).

There is no reliable way of knowing whether such formal blessings have been pronounced by Jews for the present Pope, John XXIII. Yet, as one senses from expressed attitudes and informal conversations of Jewish leaders, respect and affection for the present Pontiff are such as to be in effect a collective *Mi-sheberach* for him and for "all the work of his hands."

Many Reasons For Friendliness

While they share with many non-Catholics the general regard for Pope John's warm human qualities, Jews have additional reasons for their friendly attitudes.

Actions and pronouncements of the Pope have impressed Jews with his serious desire to improve relations between Catholics and Jews.

Many were deeply moved by reports that toward the end of World War II, the Pope, then serving as the



Associated Press radiophoto
AS THE PRESS LISTENED—Pope John XXIII delivers an address to newsmen yesterday in the Sistine Chapel, Vatican City. He said the Catholic Church has nothing to hide, has no political machinations afoot.

Apostolic Delegate in the Middle East, made available baptismal certificates that enabled the rescue of thousands of Jewish men, women and children from Nazi death camps. Shortly after ascending the papal throne, the Pontiff ordered the removal from Catholic liturgy of several references regarded as offensive to Jews.

His reaffirmations of Christianity's rootedness in Judaism have also strengthened Jewry's positive feelings. The Pontiff's most recent statement regarding this historic bond was contained in his seventh encyclical, *Paenitentiam Agere* (To Do Penance) in which he appealed to Catholics throughout the world to fast and offer penance for the forthcoming council. He pointed out that the practices of fasting and penance are based on Jewish

traditions, the teachings of the Old Testament, of Moses and the Prophets.

The sympathetic attitude of Jews toward Pope John has been extended toward the Ecumenical Council which he has summoned. Jews generally recognize that the council is a Christian meeting convoked to consider doctrinal and organizational problems confronting the Church and also to explore questions of unity with the "separated brethren" of Protestantism and Eastern Orthodoxy.

To the extent that the council deals with questions of theology and doctrine, of significance to the Catholic faithful and to other Christians, it is evident that Jews are not involved.

In a similar sense, Catholics and Protestants would not be involved in an international

rabbinic or synagogal synod convened to deliberate questions of Jewish religious law. This feeling for propriety explains why responsible Jewish groups, religious and lay, have not sought invitations to send observer delegates to the Council.

Deliberations Might Involve the Jews

At the same time, it is conceivable that the council's deliberations could involve the Jews in fundamental ways. First, in exploring ecumenical relations with Protestants, it is theologically inevitable that consideration will be given to the heritage of the Hebrew Bible—which all branches of Christianity share in common.

Second, it is hoped that examination of the relations between Catholics and other groups in a growing pluralist world will lead to a condemnation of all forms of bigotry and prejudice, and in particular that of anti-Semitism.

One sees this first possibility alluded to increasingly in "ecumenical literature," such Catholic "ecumenists" as Dom Bede Griffiths, the Rev. Georges Tavad, the Rev. Paul Demann and the Rev. Gregory Baum, and such Protestant scholars as the Rev. Dr. Frederick Grant and the Rev. Dr. James Muhlenburg, among others.

History and contemporary trends in religion join to motivate an affirmatively expectant interest among Jews toward the council. This open attitude is in itself a fact of historic significance. The 20 ecumenical councils that preceded the present Second Vatican Council, insofar as they addressed themselves to Jews and Judaism, did so negatively.

Most of the councils passed hostile legislation that contributed to the suffering and

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persecution of Jews across the centuries. The Third Lateran Council (1179) and the Fourth Lateran Council (1215) reduced medieval Jewry to the status of pariahs through repressive decisions, including establishment of ghettos, the wearing of yellow badges, and other forms of abasement.

Christian-Jewish Links Are Traced

Paradoxically, social and religious historians are beginning to find evidence that much of the church legislation revealed that Christians and Jews, "the common people," had friendly and mutually helpful contact, even during the first four centuries when the early church and synagogue were involved in intensive conflict. Thus, the Provincial Council of Elvira, Spain, which adopted the first church legislation regarding the Jews, ordered that the custom of Christians inviting Jews to bless their fields should be abandoned; forbade clerics and laymen to accept the hospitality of Jews, and prohibited the marriage of Christian girls to Jews.

It is evident that there must have been a rather significant intimacy between Christians and Jews, to such an extent that official church action was deemed necessary to assure that the distinctions between infant Christianity and established Judaism should not be blurred.

Similar legislation, enlarging the area of prohibition, was enacted by the first Ecumenical Council of Nicaea (325 C. E.), which undertook further to separate Jews from Christians by forbidding the celebration of Easter at the same time that Passover was observed by Jews; by ordering Christians not to visit synagogues; and by instituting Sunday rather than Saturday as the Christian Sabbath. Numerous provincial and ecumenical councils reaffirmed these prohibitions,

thereby indicating that free interaction between Christians and Jews existed for many centuries.

An Israeli social historian, Dr. Jacob Katz, in a recent study, observes that even during that period of enforced segregation in ghettos "Jewish residential segregation did not significantly curb contact with the gentile world."

The conditions of the first four centuries, in which church leaders saw Judaism, then a rival proselytizing religion, as a threat to the emergence of Christianity, have long since passed. Under the radically changed conditions of this generation, church leaders have the opportunity to create the basis for a new chapter of relationships between Catholics and Jews.

These relationships could be improved in a general way by forthright clarification on the part of the council of the Church's position on religious liberty, the separation of Church and State, and religious pluralism. Authoritative declarations on these issues would help Jews, as well as Protestants and Eastern Orthodox, overcome lingering mistrust and suspicion of what has been called the "Constantinian reflex"—the traditional resort to the machinery of the State to advance the purposes of the Church.

But foremost among the steps which the present council could take to advance the specific end of Catholic-Jewish relationships would be a re-examination of the sources of anti-Semitism which grew out of the polemical period of early church and synagogue history—the "themes of contempt and the system of degradation," to use the words of the eminent French historian, Prof. Jules Isaac.

Augustin Cardinal Bea, president of the Secretariat for Promoting Christian Unity, has indicated in a number of public statements

his great sensitivity to the need for making distinctions between the essential teachings of the Church and those that are mainly responses to changing historic, cultural and social conditions.

More explicitly, at a "fraternal agape" sponsored by Pro Deo University in Rome in January, 1962, Cardinal Bea told the representatives of 16 non-Catholic religious groups—including Protestants, Jews, Moslems, Hindus, Buddhists, Copts—that "the greatest challenge to our generation is the problem of group antagonism and that it is the primordial duty of all groups of mankind to unite for the purpose of overcoming hatreds of the past."

World Council's Action Is Cited

In this context, therefore, many Jews believe that the Ecumenical Council could literally start a new cycle in Christian-Jewish relationships by condemning vigorously all manifestations of anti-Semitism, as did the World Council of Churches in New Delhi last November.

In its resolution, the Protestant world body addressed itself to a crucial factor that underlies anti-Semitic attitudes and stereotypes, namely, that Christian teaching which continues to charge the Jews collectively for the death of Jesus, and therefore justifying their persecution. The World Council urged that:

"In Christian teaching the historic events which led to the Crucifixion should not be so presented as to fasten upon the Jewish people of today responsibilities which belong to our corporate humanity and not to one race or community."

The Vatican Council would need but to reaffirm a teaching that already exists within the Church, finding its clearest formulation in the catechism of the Council of Trent (1545-1563), Article IV. This interpretation of the Crucifixion affirms the doc-

trine that Jesus died for all humanity and that all humanity shares the responsibility for his death.

Despite this teaching, however, the concept of collective Jewish responsibility persists and finds expression and reinforcement in certain prayers, passages of the liturgy and in a great many Catholic textbooks.

The still fresh experience of Nazi anti-Semitism which flourished in a country of ancient Christian culture and the present-day eruptions of anti-Semitism in Catholic countries of South America give Jews a particular feeling of urgency about the need for the Church to take decisive action to remove all possible sources of defamatory and hatred.

Move to Advance Pope John's Objective

Jews are encouraged by the fact that in recent years Catholic leaders, clergy and lay alike, in France, Germany, Holland, Brazil, the United States, and, most recently, in Spain have begun serious examinations of catechisms, textbooks, and prayers with a view toward rendering those passages referring to Jews, the Jewish religion, and the Synagogue more consistent with the findings of present-day historic research and scholarship.

Should the Second Vatican Council confront seriously the problem of anti-Semitism and set into motion an effective program to combat this complex evil, it would pave the way to increased Catholic-Jewish understanding and co-operation, and to authentic dialogue and community. Moreover, it would advance immeasurably that objective enunciated by Pope John in the June, 1959, encyclical, *Ad Petri Cathedram*, shared by all men of charity and good will, that "Each should tend not towards what can divide the minds but what can unite them in mutual understanding and reciprocal esteem."

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Vatican Move—A Boon to Jewish-Catholic Dialogue

Vatican sources suggested yesterday that the "Jewish" declaration proposed by Augustin Cardinal Bea (Jews should not be made scapegoats for the Crucifixion) may be acted on before the end of the current session of the Ecumenical Council. Jewish and Protestant leaders, here and abroad, hailed the declaration as a major step toward eliminating friction between Catholics and Jews. Rabbi Marc H. Tanenbaum, director of the Department of Interreligious Affairs of the American Jewish Committee who has worked with Cardinal Bea's secretariat, here writes the meaning of the declaration in terms of the way it might be worked out practically in this country.

By Rabbi Marc H. Tanenbaum

While Pope Paul VI was still Archbishop of Milan, the president of the Milan-Jewish community drew his attention to anti-Semitic references in a book being presented to boys and girls on the occasion of their Confirmation. Cardinal Montini promptly ordered the withdrawal of the imprimatur and of the book itself.

When Pope Paul VI received a delegation of Jewish leaders last month in the throne room of the Vatican, he declared: "We have a common Bible and common God, a common affinity for the Old Testament as a source of divine revelation which I use every day in thought and prayer. Therefore, we pray together so that the Almighty guide, comfort, and bless us . . . These bonds are what we would like to strengthen."

These two incidents illustrate vividly the religious and human relations implications contained in the decree regarding the Jews that Augustin Cardinal Bea introduced to the Vatican Council Friday. Should the Council fathers adopt this decree—as millions of Jew throughout the world devoutly hope and pray they will—Pope Paul VI's example, both in deed and in word, might be seen as providing decisive guidance to the world's 550 million Catholics as to how the substance of the decree is to be translated into daily practice.

The decree, which condemns it as "unjust and injurious to call the Jewish people a deicide one" and which declares as "anathema" anti-Jewish attitudes and practices, represents the capstone effort of Catholic authorities to repudiate an ancient charge which has resulted in untold suffering and martyrdom for the Jewish people. Catholic scholars and writers in the United States, Europe and Latin American have long emphasized that the Jews should not be made a scapegoat for the sins of all mankind.

Unfortunately, despite such statements, the charge of Jewish responsibility for the death of Jesus and their consequent rejection and punishment by God is still found in Catholic textbooks, sermons and liturgical commentaries. The importance of Cardinal Bea's decree, if it is approved, is that it will give the highest level of support and encouragement to the efforts of Catholic scholars, theologians, clergymen, teachers, religious journalists, professional and lay officials of international and national Catholic bodies to make this humane and enlightened viewpoint permeate the entire Church, from the Vatican to the parochial school classroom. It cannot but help as well to influence beneficially other multiple sources that lead to anti-Semitism, which involve the complex inter-action of the home, school, peer group, neighborhood and mass media.

The implementation of the decree, quite obviously, rests entirely in the hands of the Church and can be understood as part of the Church's vast and impressive effort of renewal and reform. It is neither fitting nor proper for non-Catholics to comment regarding the procedures which the Church may choose to adopt for implementing the decree. Unquestionably, however, individual Jewish scholars and competent Jewish organizations devoted to the promotion of inter-religious understanding stand ready to cooperate with Catholic authorities should their co-operation be requested.

The growth of dialogues between Catholics and Jews within recent years must be acknowledged as a remarkable tool for promoting this inter-religious understanding between Catholics and Jews, as well as between Christians and Jews generally. Such dialogue has proceeded on every level, from scholarly exchanges between the most eminent theologians of both faiths—such as Cardinal Bea and Rabbi Abraham Joshua Heschel of the Jewish Theological Seminary of America—to consultations between Catholic and Jewish laymen in local communities, mutually exploring solutions to community problems and seeking co-operation and joint action across religious lines. We believe that such dialogues have been enormously beneficial, for both Catholics and Jews who have learned better to understand one another, but also for the common good of the community as a whole.

Impressive as the growth of these mutual exchanges has been, only a small proportion of Catholics and Jews has been touched by the experience. The walls of misunderstanding, built over many centuries, have not yet given way to permit a completely free flow of ideas between the two communities. Imagine the kind of intellectual and spiritual flowering that might result if the dialogue process were extended to areas of exchange that have not yet been affected by it. Imagine, for example, a meeting between Catholic teaching nuns and Jewish teachers discussing their mutual misperceptions. Imagine a volume on the history of relations between Christians and Jews jointly co-authored by outstanding Catholic and Jewish scholars. How many misconceptions, exaggerations, and historical absurdities might be finally laid to rest!

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

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The Ecumenical Council and the Jews

By RABBI MARC H. TANENBAUM

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St. Athanasius, one of the Church Fathers of the third century, said that "the Jews are the great school of the knowledge of God and the spiritual life of all mankind." St. Jerome (circa 340-420), who spent 40 years in Palestine where he studied Scriptures with Jewish scholars and translated the Bible into the Vulgate, wrote that "the Jews were divinely preserved for a purpose worthy of God."

Pope Calixtus II issued a Bull in 1120, beginning with the words *Sicut Judaeis*, in which he strongly condemned forced Baptism of Jews, acts of violence against their lives and property, and the desecration of Jewish Synagogues and cemeteries. Pope Gregory IX issued the Bull, *Etsi Judaeorum*, in 1233 (repeated in 1235) in which he demanded that the Jews in Christian countries should be treated with the same humanity as that which Christians desire to be treated in heathen lands.

In Antioch in the year 387, St. John Chrysostom, described as "the greatest preacher ever heard in a Christian pulpit," delivered eight sermons about the Jews to the newly-converted Gentiles. This is an excerpt from one of his sermons:

The Saint's Sermon

"I know that a great number of the faithful have for the Jews a certain respect and hold their ceremonies in reverence. This provokes me to eradicate completely such a disastrous opinion. I have already brought forward that the synagogue is worth no more than the theater . . . it is a place of prostitution, it is a den of thieves and a hiding-place of wild animals . . . not simply of animals, but of impure beasts . . . God

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has abandoned them, what hope of salvation have they left? They say that they too worship God; but this is not so. None of the Jews, not one of them, is a worshipper of God. . . . Since they have disowned the Father, crucified the Son, and rejected the Spirit's help, who would dare to assert that the synagogue is not a home of demons! God is not worshipped there; it is simply a house of idolatry. . . . The Jews live for their bellies, they crave for the goods of this world. In shamelessness and greed they surpass even pigs and goats. . . . The Jews are possessed by demons, they are handed over to impure spirits. . . . Instead of greeting them and addressing them as much as a word, you should turn away from them as from a pest and a plague of the human race." (*Patrologia Graeca*, vol. 48, as translated by Father Gregory Baum in *The Jews and the Gospel*).

Beginning of Ghetto

In 1215, the Fourth Lateran Council inaugurated a new era of ecclesiastical legislation in relation to the Jews (canons 67 through 70) which reduced them virtually to the status of pariahs throughout the whole Catholic world. Canon 68 ordained a special dress for Jews—a "Jewish badge and (yellow) hat"—which exposed Jews to scorn and ridicule and resulted in their complete abasement. Canon 69 disqualified Jews from holding public offices. Subsequent Councils confined Jews to ghettos and sought to achieve a complete separation between Christians and Jews.

More than 1500 years after St. John Chrysostom, in the middle of the 20th century, the St. Louis University study of Catholic secondary school religious textbooks revealed that the following teachings are contained in some books:

"The Jews wanted to disgrace Christ by having Him die on the cross."

"When did the Jews decide to kill Christ?"

"The Jews as a nation refused to accept Christ and since that time they have been wandering on the earth without a temple or a sacrifice and without the Messiah."

An Unresolved Ambivalence

This brief sampling from the history of the encounter of Christians and Jews during the greater part of the last 1,900 years is adduced here to focus on the critical issue of the unresolved ambivalence of Christian teaching and practice towards the Jewish people and Judaism. In many ways, it is paralleled by the white society's contradictory attitudes and behavior toward the Negro minority. We uphold solemnly religious and democratic principles of "love, mercy, and compassion" and "equality, justice, and fraternity." The 300-year-old

history of the Negro in our midst has been overwhelmingly and scandalously the opposite. To give balm to our troubled consciences, we rationalize our practices by conceiving myths about the Negro his genetic illiteracy, sexual immorality, weak family life, laziness. These help justify our resistance to allowing the Negro to enter our schools, to buy the house next door, to have equal opportunities in employment. And demonically we keep alive a myth of the Negro's "bad odor" in order to exclude him from social interaction with the white man.

The race relations crisis in America, over which we will win or lose our soul as a civilized nation, has become a prism through which is refracted more clearly than perhaps at any time before the tangled contradictions of Christian-Jewish relations. There is a tradition stemming from Pauline teaching (in particular, Romans 9-11) which affirms the eternity of God's promises to the Jews and the "engrafting" of Christianity onto the olive branch of Judaism. This tradition provided the basis for those numberless episodes, dating back to the earliest centuries of the Christian-Jewish encounter, which testify to the mutual respect and helpfulness which prevailed among the "common people," Christians and Jews, as well as between Christian and Jewish scholars and clergy (viz., St. Jerome and Bar Hanina; Rashi and his influence on Nicholas de Lyra).

Systematic Debasing

There has been a contradictory tradition, however, which grew out of the competition and conflict between the Church and Synagogue in the first four centuries of this era. This tradition was dominated by Church spokesmen like St. John Chrysostom who engaged in a systematic effort to debase the Jewish religion through "teaching of contempt" in order to disidentify early Christianity from Judaism, since in the minds of the Romans, Christianity was "a Jewish sect."

("The Teaching of Contempt" is a concept formulated by the late French historian, Prof. Jules Isaac; it is also the title of his latest study of this problem [Holt, Rinehart].)

Tragically, these teachings, reinforced during the superstitious Middle Ages by myths that the Jews were in league with the devil and engaged in ritual murder of Christian children and desecrated the Host at every opportunity, contributed to a litany of savage murders, brutal persecutions, and plundering of Jewish lives and communities carried out by many who called themselves Christian. So pervasive became this mythic perception of the Jew that by the time of

the first Crusade in 1096 (regarded to this day in Christian textbooks as "a holy war against the infidels") monks like Peter the Hermit were leading hordes of Crusaders across the Rhineland to the marching slogan, "Kill a Jew and save your soul!"

To most Jews—and especially to those who came from Eastern Europe and brought with them vivid memories, which they passed on to their children, of a bloody pogrom on their tiny villages led oftentimes by a Russian Orthodox priest with a pectoral cross glinting on his cassock and leading a mob out of his Church on Good Friday or Easter Sunday, the time of the Passion and the betrayal by Judas—to most Jews, and to a growing number of Christian theologians and scholars, it is obvious that there is an unbroken connection between the endless teachings across the centuries that "the Jews are an accursed people, rejected by God," and the persistence of anti-Semitism in the Western world today.

While it is clear that anti-Semitism has multiplied and complex causes—political, economic, social, as well as religious—scholars and social scientists have long been convinced that certain distorted and prejudicial teachings deeply imbedded in Christian tradition and inherited from polemical conflicts of the past have served to sanction hatred and persecution of Jews across the centuries by lending the supposed authority of the Church to the support of anti-Jewish attitude and behavior.

The Charge of God-Killer

Undoubtedly the most invidious of all these teachings has been the charge that the Jews are a people of "God-killers" (as if one can "kill" God!) or "Christ-killers", a race of murderers whose sufferings are visited upon them by God in each generation for the sin of having crucified Jesus. The deicide charge has powerful implications. It tends to cut Jews off from the family of mankind, and to create not only indifference to their fate, but expectation of Jewish suffering.

As Father George Tavard, the Catholic theologian, has written (*The Church, the Layman, and the Modern Man*, pp. 79-80):

"To the mind of anti-Semitic bigots (the idea that the Jews are cursed because their ancestors crucified the Lord) explains a good deal of history. God would periodically 'visit' the murderers of Christ and incite them to penance through persecution. All the anti-Se-

mitic excesses of times past and present can thus be cheaply excused! They are freely granted the blessings of Providence. . ."

Lest one think that the influence of the deicide conception is mainly of academic and historic interest, of no particular relevance to human lives today, it is necessary to cite some hard facts:

FACT ONE: Since the swastika-daubing incidents of 1959-60, Argentina's century-old Jewish community has lived through the most threatening wave of anti-Semitic demonstrations and crimes in its history. On June 21, 1962, a Jewish university student, Graciela Sirota, was kidnapped and driven to an isolated place where swastikas were carved on her body. Jews were daily subjected to anonymous threats, provocations, and personal attacks, including the bombing and machine-gunning of Synagogues and Jewish-owned businesses. Many of the outrages were the work of the *Tacuara*, a neo-Fascist, ultra-nationalist organization of upper-class youth in Buenos Aires. The chaplain of the group is Father Julio Meinvielle, author of a rabidly anti-Semitic book whose thesis is based on what he considers to be the authentic attitude of the Church toward the Jews and Judaism. Father Meinvielle has served as adviser to the *Tacuara*, has helped write their anti-Semitic propaganda, and in cooperation with like-minded Catholic allies in the military and police, has shielded them from arrest and prosecution.

Deicide Charge Today

FACT TWO: In Italy, despite a law forbidding calumny against any religion passed in February 1948, a Turin magistrate, Giovanni Durando, who is editor of a journal, *La Voce della Giustizia*, published an unsigned article on May 6, 1961, which contained the following:

"The Jews, by not recognizing the divine innocence of Christ, must be considered deicides even today . . . The unconscious and permanent authors of the crucifixion of Christ must be deprived of the possibility to judge those not belonging to their progeny . . . Jews are totally lacking in morality."

The Turin Jewish community sued Durando for calumnies against Judaism and defamation of Jews as a group. The court acquitted Durando, declaring that "the fact in question (disparaging the Jewish religion) does not constitute an offense," and that defamation of Jews as a group was not established. The Genoese Court of Appeals upheld the acquit-

tal. A final appeal to the highest court is pending. A seasoned commentator in Italy observed:

"The importance of Durando's article and his trial probably lies not so much in the Fascist themes as in the charges of deicide against the Jews. Catholicism is all-pervasive in Italian life; Catholic teachings that the Jews are 'guilty' of Jesus' death, and therefore doomed to suffer eternally, have undoubtedly encouraged anti-Jewish sentiments, latent or otherwise."

FACT THREE: In a recently-published volume entitled *Hitler's Table-Talk*, the Nazi leader is reported to have insisted that the Oberammergau Passion Play continue to be produced because it helps to keep alive a tradition of hostility toward the Jews, and the effective myth of the Jew as Judas, the eternal betrayer. Other documentation has revealed that "the final solution" of the Jewish problem was simply an effort to carry out a program that Christians have been preaching and teaching about the Jews since the first four centuries.

Explains Interest in Council

Against this background, one can understand perhaps why there has been such widespread interest and expectancy in connection with the introduction of the proposed so-called "Jewish decree" at the third session of Vatican Council II next September. As has been widely reported, this decree strongly condemns anti-Semitism. But the Church has condemned anti-Semitism on several occasions in the past. The decree affirms the rootedness of Christianity in Judaism, the fact that Christians should never forget that Jesus, Mary and the Apostles were Jews. But this too the Church has affirmed through encyclicals and other means.

The great and potentially historic significance of this document (in the version introduced but not voted on at the second session) is that it proposed to repudiate, explicitly—on behalf of the highest authorities of the Church—the calumny that the Jews are "deicides" or "Christ-Killers." The adoption of such a declaration by the 2,300 Council Fathers from throughout the inhabited world would signify that the Church has ceased to "halt between two opinions" with regard to the Jews and has at long last reconciled the contradictions between its theology and its history, between love and contempt toward the people from whom the Christian derived his faith in God, his Sacred Scriptures, and his Savior.

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JUDAISM

Dialogue with Christians

This decade's spirit of ecumenism, until now limited to cooperation among Christians, is reaching out to Jews as well. Building on the Second Vatican Council's Declaration on Non-Christian Religions and similar brotherly statements by the World Council of Churches, Christian leaders are eager to bring Judaism into interfaith explorations. Last year one such friendly dialogue, involving 26 Catholic and Jewish scholars, took place at St. Vincent Archabbey in Latrobe, Pa. Lutherans have held four theological discussions with

of the past. He also warns that a condition of true dialogue is for Christians to forsake their "patronizing attitude" that the Jews are "a fossilized people who now must wander through time awaiting that moment at God's discretion when, in order to achieve the fullness of religious life, they will accept Jesus as the Christ."

Many Orthodox Jews are convinced that Christians cannot abandon this idea: implicit in Christianity is the belief that Jesus supplanted the law of Moses, and that the churches represent a new Israel. In the current issue of the quarterly *Judaism*, Rabbi Eliezer Berkovits of Hebrew Theological College



BERKOVITS

GILBERT

TANENBAUM

SOLOVEITCHIK

From a fear of conversion to a framework for conversation.

Jewish scholars at Concordia Seminary in St. Louis. Harvard Divinity School is planning a symposium in October on Jewish-Christian dialogue for its 150th anniversary this year.

But ecumenical discussion raises sharp questions among Jews, many of whom find it hard to forgive the centuries in which churches did little or nothing to discourage anti-Semitism. Thus the Jewish community is bitterly divided about whether to accept the challenge of theological interchange, and what the talk should be about.

Ending Hostility. Strongest advocates of Jewish-Christian cooperation are Jewish service agencies in the U.S., such as B'nai B'rith and the American Jewish Committee, which discreetly but effectively lobbied in Rome for passage of Vatican II's condemnation of anti-Semitism. Rabbi Marc Tanenbaum of the A.J.C., for example, believes that neither side is ready yet to talk theology, but sees no reason for Jews to fear that the dialogue with Christianity will involve a disguised attempt at conversion. On the contrary, he argues, it represents a "chance to change a relationship which has lasted two millennia" and is based on mutual hostility and ignorance.

Columnist Harry Golden once jokingly suggested that Jewish leaders gather in Jerusalem to issue a declaration exonerating Christians from their crimes against Judaism. More seriously, Rabbi Arthur Gilbert of B'nai B'rith's Anti-Defamation League feels that Jews must indeed be prepared to recognize that neither all Christians nor Christianity itself is responsible for the anti-Semitism

in Skokie, Ill., bluntly argues that theological discourse is meaningless, since "Judaism is Judaism because it rejects Christianity, and Christianity is Christianity because it rejects Judaism." Even though the two faiths have a Bible to share, Berkovits notes, it means something entirely different to each. For the Jew, the Hebrew Bible is complete in itself; for the Christian, the Bible must have the New Testament to be the final revelation of God in Christ.

A Private Faith. A more cautious opponent of dialogue is the foremost U.S. interpreter of Orthodox Judaism, Boston's Rabbi Joseph Soloveitchik, whose followers reverentially refer to him simply as "the Rav" (teacher). Soloveitchik believes that, while Christians and Jews can cooperate on political and social issues, theology is another matter. Any discussion centered on faith, he argues, is futile, and threatens to place Judaism in the untenable position of being "an object of observation, judgment and evaluation" by Christianity. Besides, he says, the Jewish faith is something too private and sacred to be debated.

Soloveitchik's view on Christian-Jewish dialogue has been formally endorsed by the Orthodox Rabbinical Council of America. By and large, the leaders of Reform Judaism seem more open to the possibility of theological discussion; this month, for example, the Union of American Hebrew Congregations, which unites Reform synagogues, is sponsoring a symposium on the question of God, featuring Christian and Jewish theologians. Spokesmen for Conservative Judaism, which bridges the gap between

Reform and Orthodoxy, are deeply worried that Jews may be assimilated into a predominantly Christian culture, but they too are prepared to risk theological conversations. On balance, U.S. Judaism appears willing to answer Christianity's R.S.V.P. with a cautious yes.

ROMAN CATHOLICS

Lex Dubia Non Obligat

The many Roman Catholic voices, lay and clerical alike, clamoring for change in the church's stand against contraception are deeply eroding the force of Rome's ban on birth control.

Three years ago, Pope John XXIII quietly appointed a small pontifical commission to study birth control. After John's death, Paul VI enlarged it, but the experts found themselves hopelessly divided about how to update the church's position. Pope Paul recently revamped the commission again by naming 16 top prelates as members—and let them know that he would like to have some sort of consensus by June. The very reconsideration of the traditional stand on birth control is one major factor in weakening the ban.

Priests know that millions of married Catholics are now ignoring the rules altogether. As it happens, some competent theologians maintain that they are exactly right. Writing for the *Toronto Globe & Mail*, Augustinian Theologian Gregory Baum of the University of Toronto argues that since church leaders are themselves divided about contraception, lay Catholics are free to follow their own conscience on the matter, on the principle of *Lex dubia non obligat* (a doubtful law does not oblige). Father Baum, a *peritus* (adviser) at the Second Vatican Council, believes that condemnation of contraception is a matter of discipline that involves neither the church's infallibility nor divine revelation, and thus is subject to change. Although Pope Paul urged Catholics to abide by the old rules until a new decision was reached, Baum insists that the papal words were more in the nature of a request than an order.

Baum is not alone. With the implicit consent of Julius Cardinal Döpfner, a committee of moral theologians in the archdiocese of Munich drew up a message of guidance for marriage lecturers on the birth-control problem. Their recommendation was that couples who practice contraception "not lightly and habitually but rather as a regrettable emergency solution" could receive Holy Communion.

Döpfner is a vice president of the enlarged pontifical commission that meets for the first time in Rome this week—and faces up to its dilemma: How can the church now open the way toward birth control without contradicting the dogmatic-sounding condemnation of past Popes? But how can the church reaffirm the old prohibition and not face the formal disobedience of millions who feel that they have no other choice?

Jewish-Christian Dialogue Spreads

Many 'Firsts' in Relations Occur Throughout World

Rabbi Marc H. Tanenbaum is National Director of Interreligious Affairs for the American Jewish Committee. He is an authority on Jewish-Christian relations and was the only rabbi attending Vatican Council II at the time of the "Jewish Declaration," one year ago.

By RABBI M. H. TANENBAUM

For the first time since the Spanish Inquisition of the fifteenth century, a Jewish leader was invited earlier this year by the Spanish government to speak over its official national television network on Jewish-Christian relations and anti-Semitism.

To underscore the historical significance of the event, the program originated in the monastery of Torquemada, the notorious grand inquisitor who led the destruction, expulsion, or forced conversion of 150,000 Spanish Jews.

In Holland, the Dutch Reformed Church announced the abandonment of its "mission to the Jews" and emphasized the program of "mission to the gentiles." At the same time, Catholic and Protestant churchmen in Amsterdam organized a "bais ha-midrash," modeled after the traditional Jewish house of study, for the purpose of studying regularly with Jewish scholars the original Hebrew version of the Bible and the Talmud.

BOOK BY NUNS

In Detroit, two Catholic nuns who direct a major Catholic education center in the United States, published the fifth of a series of parochial school textbooks in which the present-day religious practices of Judaism are portrayed with great sympathy and beauty.

In Valyero, Calif., a group of Benedictine monks and rabbis stood in the Mojave Desert beside St. Andrews Priory shortly after dawn and prayed together from the Book of Psalms. The Benedictines read their breviary in Latin and the rabbis, wearing their prayer shawls and phylacteries, chanted their prayers in Hebrew.

These dramatic developments were among the "firsts" in Jewish-Christian relations. They took place during the first anniversary year that began Oct. 28, 1965, when Vatican Council II promulgated its Declaration on Non-Christian Religions.

Known widely as the "Jewish Declaration" — although it dealt with Muslims, Hindus and other non-Christian religions — the declaration called on Catholics throughout the world to re-

ject "hatred, persecution, displays of anti-Semitism, directed against Jews at any time and by any one," and called for "mutual understanding and respect" between Christian and Jews.

BUSY IN U. S.

A survey of developments in Jewish-Christian relations during the past year reveals a veritable explosion of activity to carry out these objectives in Europe, Latin America, and, especially the United States. While the effort to improve Jewish-Christian relations began in post-World War II Europe in response to the Nazi murder of Jews, there is no question but that the adoption of resolutions by the World Council of Churches in 1961 and by the Vatican Council in 1965 has given unprecedented impetus to this process.

The dialogue movement, for example, involving almost every level of professional and lay members of the Catholic, Protestant and Jewish communities, has become so widespread that it led one observer to remark, "There is a Jewish-Christian dialogue going on in almost every telephone booth in the United States."

In a paper presented last August at the International Conference of Jewish-Christian Relations held at Cambridge University, England, a leading Protestant authority, the Rev. Dr. Robert Dodds of the National Council of Churches, summarized the present American scene in these words:

"Noisy in places and quiet in others, promising in some ways and frustrating in others, hyperthyroid in one expression and scholarly in the next, the passionate concern of the few and a matter of indifference to many, the scene is as untidy as men are likely to make it in a genuine open and pluralistic society."

The improvement that has taken place during the past year can be documented by a number of significant advances in the following major areas:

Religious School Textbooks. A number of new textbooks were published for Catholic children in elementary and secondary parochial schools. Not a single

"... Not a single negative reference to the Jewish people is to be found in these latest texts; on the contrary, a serious effort is made to portray Jews and Judaism in an affirmative light reflecting the Vatican Council's emphasis on 'the spiritual patrimony common to Christians and Jews.'"



JEWISH BACKGROUND OF CHRISTIANITY DESCRIBED
Text with illustration says: "Jesus worshiped in a Jewish synagogue"

negative reference to the Jewish people is to be found in these latest texts; on the contrary, a serious effort is made to portray Jews and Judaism in an affirmative light reflecting the Vatican Council's emphasis on "the spiritual patrimony common to Christians and Jews." Similarly, Protestant textbooks have made an effort to overcome some of the older distortions and polemical antagonisms as were found in such expressions "the hypocritical pharisees," "the Jews killed Christ and therefore were punished by God until the end of time."

In the Jewish community, an analogous effort to interpret Christians and Christianity in a sympathetic way has reflected itself in the publication of such textbooks as that of "Our Religion and Our Neighbor" published by the Union of American Hebrew Congregations.

In addition to being exposed to new educational materials, Christian and Jewish children are exchanging visits at churches and synagogues in order to experience a positive appreciation about the beliefs and rituals that both unite and separate them.

Seminaries. Institutes on Jewish-Christian relations that have been held at such major seminaries as Woodstock College in Maryland and at St. Mary's in Kansas have brought together for the first time the faculties and student bodies of these Jesuit institutions with rabbis and other Jewish schol-

ars. A survey of the student body at St. Mary's indicated that "two-thirds had never discussed religion with a Jew before the Institute." At these institutes, Christians and Jews discussed such sensitive questions as why Messianic tradition in Judaism does not allow Jews to accept Jesus as the Messiah, the rabbinic background of the New Testament, some of the anti-Jewish teachings of the church fathers and their influence on contemporary Christian thought, and related topics.

Teachers. Catholic, Protestant, Orthodox and Jewish teachers from elementary through college levels have been meeting on a national and regional basis to discuss their potential contribution in the classrooms to improving relations between Christians and Jews. Interreligious institutes of religious educators have met in every section of the United States to review textbooks, curricula materials, audio-visual aids, teacher training and related pedagogical techniques for improving interreligious understanding among their students.

Clergymen. A growing number of regular dialogues between clergymen of the major faiths have taken place during the past year. During these frequent encounters they have begun to face not only critical religious questions but their common responsibilities in helping America resolve its civic and social problems. During 1965-66, a significant rise



THE CHILD JESUS SPEAKING IN SYNAGOGUE
"And all who heard him marveled"

took place in cooperative activity between church councils, rabbinical groups, and diocesan representatives, as well as through interfaith groups of priests, nuns, ministers and rabbis in the areas of race relations, anti-poverty campaigns, and the pursuit of peace.

Colleges, Universities. The past year witnessed a growth in the introduction of courses about Judaism and Christianity at state-sponsored and other institutions of higher learning, including those under the auspices of the major faith communities. The establishment of chairs of Jewish learning at major universities has grown at such a pace that a critical shortage has developed in the supply of competent Jewish scholars to fill the chairs.

Scholars. The first theological dialogue between Catholic and Jewish scholars was held last year at a Benedictine seminary at Latrobe, Pa. For four days Catholic and Jewish scholars explored together biblical, liturgical, historical, theological and social themes basic to an understanding of Judaism and Christianity. Two weeks ago an International Colloquium on Judaism and Christianity was sponsored by Harvard Divinity School with the cooperation and support of the American Jewish Committee.

The program brought together more than 100 of the foremost scholars from Europe, Israel and the United States to explore Christian-Jewish relations especially after the Protestant Reformation. The frankness of the face-to-face discussion, the depth of the scholarship, and the warm rapport that prevailed among the "republic of scholars" led an observer to characterize this colloquium as an "unprecedented and major breakthrough in Jewish-Christian understanding."

Adult Education. The nationwide "grass roots" ecumenism program of the National Council of Catholic Men and Catholic Women, whose combined membership numbers 22 million Catholic laymen, began a comprehensive program of bringing improved Jewish-Christian relations into the living rooms of America. These central Catholic bodies published a pamphlet on "Jewish-Christian Dialogue" prepared by the Catholic historian, Prof. Leonard Swidler, and myself—in itself an ecumenical first—which introduces Christian and Jewish lay people to the basic similarities between Judaism and Christianity.

Lay Dialogue. Virtually every major urban center in America has one or more Jewish-Christian dialogues in operation. Nuns and Jew-

ish housewives are meeting in Los Angeles; Negro and Jewish leaders are meeting in Detroit to discuss open housing and Negro anti-Semitism. Business and professionals from both faiths are meeting in New Jersey to discuss discrimination in the hiring practices of corporations and industries.

Social Action. Perhaps the most dramatic and substantial growth in interfaith understanding has taken place through enlarged cooperation in programs dealing with race, poverty, peace and social welfare. During the past year high-level three-faith committees were organized to advance these purposes by the National Catholic Welfare Conference, the National Council of Churches and the Synagogue Council of America.

Publications. A spate of new books on Jewish-Christian relations was published on both scholarly and general levels during the past year. Essays by Catholics, Protestants and Jews appeared in such books as *Torah and Gospel*, *The Star and The Cross*, among others. The Paulist Fathers published a small book on Judaism prepared by a Conservative rabbi, Dr. Stuart Rosenberg of Toronto.

What is the meaning of all this activity? A number of conclusions emerge:

First, it is clear beyond any doubt that the Vatican Council declaration, coming after the 1961 declaration of the World Council of Churches and other similar declarations by Catholic and Protestant bodies in the United States, has demonstrated that the Christian communities on the highest levels of authority have clearly repudiated anti-Semitism. In doing so, they have helped to overcome the historic ambivalences of love and hatred toward the Jewish people which has characterized so much of Christian teaching and practice in the past.

SPIRITUAL BONDS

Second, the Christian communities in their pronouncements have affirmed clearly their spiritual bonds with ancient Judaism, stressing "the common patrimony" between Christians and Jews. This, too, is a major advance because it decisively puts an end to those historic tendencies which have repeatedly cropped up seeking to minimize or to sever altogether the bonds between Christians and Jews.

Third, the call by both Catholic and Protestant bodies for fraternal dialogue and studies with the Jewish people is a development of potential historic importance. Such dialogue implies that the relationship is not static, that there are possibilities of development of attitudes, and that members in the dialogue are open to change of views about each other and each other's traditions.

Critical for the future of Jewish-Christian relations is the need to confront what has been still left unresolved: First, the absence of any genuine expression of contrition on the part of the Vatican Council for the long history of Christian persecution of Jews remains deeply disturbing to many Jewish people. The absence of any acknowledgment of the Nazi holocaust suffered by millions of Jews in our lifetime, in which many who called themselves Christians actively participated, will trouble Jews for a long time to come. Individual Christians in the United States and elsewhere have openly expressed contrition for the record of the past and this has been healing.

Second, the relationship of Christianity to present-day Judaism, the synagogue and the Jewish people, still remains unresolved. From the Jewish point of view the Christian churches have not yet defined a theology of Israel that is in any way consonant with the realities of present day Judaism and the synagogue.

That another variant of Christianity's theological relationship to Israel is possible is becoming increasingly clear from a growing body of writings of such Catholic theologians as Rev. Cornelius Rijk of Holland, newly appointed consultant on Jewish Affairs to Cardinal Bea; Rev. Gregory Baum and Rev. Henry Rencens; and Protestant scholars as Drs. Krister Stendahl, James Parkes, Roy Eckhardt, W. D. Davies, James Saunders, J. Coert Rylersdam and Helko Oberman.

"The apostle tells us," writes Father Baum in *The Ecumenist* (May-June 1965), "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 human decision against it... God remains present in his gifts to Israel."

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THE SACRED HEART MESSENGER

NOVEMBER 1967



JUDAISM AND CHRISTIANITY: A NEW ERA

by Rabbi Marc H. Tanenbaum

Pope Paul VI, in an audience with leaders of the American Jewish Committee, held in the Vatican during May, 1964, made a formal statement "concerning the attitude of the Catholic Church, and in particular of the Holy See, toward the Jews" which, despite its brevity, contains the critical elements for any serious consideration of the problems as well as the promise for the future of relations between Christians and Jews.

In his talk, addressed to Morris B. Abram, AJC president, and six other leaders of this organization, the Pontiff asserted frankly and directly his personal views about the tragic sufferings and discrimination that the Jewish people have undergone in the past, very often

at the hands of people who called themselves Christians and who exploited certain teachings in Christianity to mask their personal bigotry. Pope Paul VI declared his views in these words, which I quote from a translation of the text that appeared in the May 31, 1964, issue of the official Vatican daily, *L'Osservatore Romano*, under the headline, "The Church and the Jews":

"We repeat the heartfelt wish expressed, on numerous occasions, by Our venerable Predecessors; namely, that this (the fact of your being a Jew) should never be for you a reason for undergoing any diminution in your human rights, which every civilization truly worthy of the name cannot avoid recognizing.

Judaism and Christianity: A New Era

"We strongly deplore the horrible ordeals of which the Jews have been the victims in recent years," the Pope added, obviously referring to the Nazi murder of six million Jewish men, women and children, who were exterminated between 1939 and 1945, among the more than 20 million human beings who suffered a similar fate. Then, with evident feeling, Pope Paul VI stated, "We wish you every favor from God whom We invoke with all Our heart on your behalf, and that of all those who are near and dear to you."

Turning to the spiritual bonds which link Christians and Jews, Pope Paul went on to say, "We consider with serene attention . . . the religious aspect, which interests Us most deeply, and motivates Our particular consideration for the Jewish religious tradition, with which Christianity is so intimately linked and from which it derives hope for trusting relations and for a happy future."

Thus, two primary concerns appear to animate Pope Paul's attitudes toward relations between Christians and Jews. First, he calls for facing realistically the evil of anti-Semitism and the need for assuming a determination to eradicate it in all its manifestations — whether it be polite forms of discrimination, such as is found in office, factory, social club, home or schools, to the more virulent forms which result in physical violence against person or property. Second, he underscores the need for a greater and deeper recognition and knowledge of how profound are the religious bonds of sacred history, sacred scripture, liturgy, and theology which link Christianity and Judaism through their origins in God's covenant revealed first to the people of Israel at Mt. Sinai.

That one is justified in attributing these conclusions to Pope Paul is evident from a consideration of several other of his statements and actions known to students of his career. At the time of his promulgation of the widely-heralded Vatican II's *Declaration on Non-Christian Religions*, which includes a central section known as "The Jewish Declaration," Pope Paul made a singular reference to the Jewish people, saying, "those united by relationship to Abraham, especially the Israelites, [are] certainly not objects of reprobation or distrust but of respect, love and hope."

Perhaps one of the most revealing facts that illuminate his attitude toward Jewish-Christian relations dates back to his days as Archbishop of Milan. According to reliable sources, Archbishop Montini's *imprimatur* had been granted to a religious textbook for use in

Milan's secondary schools. Subsequently it was realized that the textbook contained a number of references to the Jewish people and Judaism which were negative, hostile, or defamatory. When these were brought to his attention, Archbishop Montini promptly withdrew his *imprimatur*, and ordered that the textbooks be removed from any further use in the schools.

These vital twin impulses of overcoming the influences that negatively affect Jewish-Christian relations and of seeking to lay the foundations for affirmative ties on the basis of "biblical and theological studies as well as fraternal dialogue" have ushered in a new era in Jewish-Christian relations, not only in the United States, but in many other parts of the world. The father of this new era is unquestionably the late saintly Pope John XXIII of blessed memory, whose reaching out to the Jewish people will forever be symbolized by his outstretched arms to a group of Jewish leaders and his comment, "I am Joseph, your brother." The godparents of this new era are the Fathers of Vatican Council II who approved by a vote of 2,221 to 8 the *Declaration on Non-Christian Religions*, prepared under the dedicated leadership of Augustin Cardinal Bea. The American godparents of this new era are the National Conference of Catholic Bishops, whose subcommission on Catholic-Jewish Relations issued, on March 16, 1967, a set of "Guidelines for Catholic-Jewish Relations" that are little short of epoch-making.

Building on the visions of Pope John, Pope Paul and Cardinal Bea, the Vatican Council Fathers, and subsequently the American Catholic bishops, helped resolve a number of basic questions that had been the source of conflict and tension between Christians and Jews.

What issues did they resolve?

First, they repudiated decisively the practice by any Christian of anti-Semitism. The Vatican Council's statement "decries hatred, persecutions, displays of anti-Semitism directed against the Jews at any time and by anyone." The Council Fathers then enjoined that "all see to it that nothing is taught, either in catechetical work or in the preaching of the word of God" that would contribute to such negative attitudes toward the Jews or Judaism. Especially did they underscore that the Passion of Jesus should be taught in a way that would render anathema the ancient and malevolent "Christ-killer" charge against the entire Jewish people. The death of Jesus, the Vatican Council declared, "cannot be attributed without distinction to all Jews then alive nor can it be attributed to the Jews of today."

This clarification of the Church's authentic attitude

The General Intention for November: Mutual Esteem among Christians and Jews

toward anti-Semitism and anti-Judaism represents a milestone in the 2,000-year-old history of Jewish-Christian relations. The American bishops made a further contribution by specifying in their guidelines to the entire American Church, "in keeping with the [conciliar] statement's strong repudiation of anti-Semitism," the need for "a frank and honest treatment of the history of Christian anti-Semitism in our history books, courses and curricula." This clarification takes on even greater meaning because it has been paralleled by similar declarations on the part of the highest authorities in world and national Protestantism.

Second, the Church Fathers have resolved a classic ambivalence toward ancient Judaism and the living Synagogue and Judaism today. Since the days of Marcion, in the second century, there had been a recurrent tendency to look upon Judaism as "the Old Covenant" which was either decadent or altogether canceled by God. Although Marcion's teaching that Christianity, the religion of love, should break its bonds with Judaism, which he portrayed as the religion of harsh vengeance, was declared a heresy by the Council of Nicea in 325, this tendency to affirm the spiritual superiority of Christianity by denigrating Judaism as an inferior religion, which is without love, mercy or compassion, has recurred in every century.

It is to the lasting credit of the Council Fathers, and especially the American bishops, that they have decisively put an end to this false and defamatory portrayal of Judaism. The American bishops' guidelines stated its position in these words:

"Recalling in moving terms the 'spiritual bond that ties the people of the New Covenant to Abraham's stock,' the Fathers of the Council remind us of the special place Jews hold in the Christian outlook, for 'now as before, God holds them as most dear for the sake of the patriarchs; He has not withdrawn His gifts or calling.'"

Not content with generalizations, the American hierarchy went on to spell out in helpful detail how this conviction was to be translated into practice. They called for:

"An explicit rejection (by Catholic educators and scholars) of the historically inaccurate notion that Judaism of that time (the first century), especially that of Pharisaism, was a decadent formalism and hypocrisy, well exemplified by Jesus' enemies.

"An acknowledgment by Catholic scholars of the living and complex reality of Judaism after Christ and the permanent election of Israel, alluded to by St. Paul

(Romans ix, 29), and the incorporation of the results into Catholic teaching."

Third, the Catholic Church, departing from a past practice of reserve and inhibition, took the initiative in calling for "fraternal dialogue" on the part of Catholics with their Jewish neighbors. During recent decades, it is no secret that most Jewish-Christian dialogues took place as a result of Jewish initiatives. As a minority group concerned about its security and status, Jews were naturally eager to be in contact with centers of Christian influence and power. But one-way dialogues that are manipulated by any one of its members for ulterior purposes other than the pursuit of truth and genuine understanding are not dialogues; they are charades in deceit. The Vatican Council and the American bishops started a new cycle in Jewish-Christian relations by calling upon Christians to take the initiative in seeking dialogue with the Jewish people as a living faith-community of permanent validity in relation with God. The seriousness of this new approach is to be measured by the forthrightness of the American hierarchy's highly important declaration in its guidelines:

"It is understood that proselytizing is to be carefully avoided in the dialogue."

The great Jewish thinker, Martin Buber, has declared that "all real living is meeting." Dialogue has become the most valuable instrument for making possible such genuine and authentic human encounter. The intention of dialogue is not to obliterate differences between Christians and Jews, but rather to "confirm each other in the fullness of our differences," that is, to help Christians become better Christians, and Jews, better Jews.

Ultimately, the great advance that has taken place in our lifetime is that Christians and Jews have both come to realize that as members of the People of God they stand shoulder to shoulder in the common task of helping to bring about redemption in a world that desperately needs their prayers, their service and their common witness to God's unity to His whole human family. ■

Rabbi Tanenbaum, National Director, Interreligious Affairs, of the American Jewish Committee, is a leading authority on Jewish-Christian and interracial relations. He attended several Council sessions as the personal guest of the chairman of the U.S. Bishops' Commission for Ecumenical Affairs. Rabbi Tanenbaum has worked closely with Cardinal Bea, president of the Secretariat for Promoting Christian Unity, the U.S. Bishops' Commission for Ecumenical Affairs, the World Council, and the National Council of Churches, and other Protestant bodies, to advance Christian-Jewish understanding.

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Catholic-Jewish relations: After 7 years of ecumenism difficult problems remain

By RABBI MARC H. TANNENBAUM

(The national interreligious affairs director of the American Jewish Committee was the only rabbi present at the Vatican Council which, just seven years ago this month, adopted the Conciliar Declaration on non-Christian Religions, popularly referred to as the Vatican Declaration on the Jews. In the following article, he appraises the results of the Declaration and the ecumenical progress made in the seven years that have elapsed.)

In terms of Catholic-Jewish relations, Vatican Council II continues to merit the judgment that it was an historic milestone, a decisive turning point in the 1,900 years of relationships between Jews and Christians in the Western world.

The most important net effect of the deliberations and actions taken by the 2,500 Council Fathers is that these have resulted in a profound change of Christian mentality toward Jews and Judaism on many levels in the Catholic Church during the past decade. That alteration in Christian consciousness was a fundamental precondition to taking the first steps in creating a new Christian tradition incipiently characterized by a clear-cut repudiation of anti-Semitism, and a growing respect for Judaism as a living religion of permanent value to its adherents.

Impetus to study

To the historian of ideas, there are two "facts of life" that are self-evident; first, that great, seminal ideas that have changed the course of history have been invariably the creation of a small group, usually an intellectual elite; second, that it takes decades for such formative ideas to percolate through an entire society and to change its worldview and behavior patterns.

Thus, one of the more significant achievements of Vatican Council II was that its adoption by an overwhelming vote of *Nostra Aetate* (Declaration on Non-Christian Religions)—as well as other progressive declarations on Religious Liberty and the Church and the Modern World—gave strong impetus and provided a sanction for small groups of prestigious Catholic scholars and churchmen to begin the serious process of removing the sources of anti-Jewish attitudes in Christian teaching and liturgy and to lay the foundations of a Christian theology of Judaism that is congruent with the vital realities of Jewish existence.

That there exists today, a decade later, a network of scholars in Scripture studies, theology, church history, liturgy, and sociology in the United States, Europe, the Middle East, Latin America, and even in Africa and Asia, engaged in creating a new Christian culture that is sympathetic toward Jews and Judaism is itself the most telling commentary on the long-range historic value of the Council.

After 1,900 years of by-and-large tragic experience with Christian tradition and Christian society whose momentum moved horrendously in an anti-Jewish direction, the present reversal of field is simply inconceivable without taking into account the decisions of Vatican Council II.

Catholic teaching on Jews

And continuing for a moment on this positive side of the ledger, the search for a new understanding between Catholics and Jews was not altogether confined to scholars during the past decade. In a study which Dominican Sister Rose Albert Thering and I conducted together in 1970, it was evident that Catholics were making serious efforts to improve teaching about Jews and Judaism in Catholic seminaries, colleges, universities and high schools.

Our study, prepared for a colloquium on "The Theology of Israel," held at Seton Hall University in collaboration with Msgr. John M. Oesterreicher, disclosed that 40 per cent of Catholic seminaries and colleges provided courses in Jewish studies; 41.3 per cent of the seminaries and 75 per cent of the colleges treated Judaism in comparative religion courses, and 82.7 per cent of the seminaries and 68.9 per cent of the colleges offered Scripture courses which specifically dealt with the relationship of Christianity to Judaism.

Almost 70 per cent of the Catholic high schools that responded to our questionnaire reported that local rabbis were invited into the classrooms when Judaism was being discussed.

These developments, too, are inconceivable without giving due account to the impact of Vatican Council II.

Parenthetically, our study also revealed that "no similar structural reform took place among the mainstream Protestant denominations"—a negative affirmation of the value of the Council, and perhaps a positive suggestion to the Protestant leadership, "Go thou and do likewise."

The negative aspects

A balanced evaluation requires that we look also at the negative side of the Catholic-Jewish ledger and at unresolved



A HISTORIC, ECUMENICAL OCCASION—The late Augustin Cardinal Bea, father of the Vatican Council's Declaration on the Jews, meets with Rabbi Abraham J. Heschel of the Jewish Theological Seminary, left, and Rabbi Marc H. Tanenbaum, national interreligious affairs director of the American Jewish Committee, center, in March 1963 during the second session of Vatican Council II. It was at this meeting that the Cardinal revealed to Jewish leaders the draft of what later became the Vatican Declaration on Non-Christian Religions.

issues that call for far more serious attention than has been given thus far since Vatican II.

These issues have been stated forthrightly by the Rev. Edward Flannery, executive secretary of the Secretariat for Catholic-Jewish Relations in his November 1970 report of the National Conference of Catholic Bishops. These problems still exist:

"(1) Anti-Semitism, though mostly low-toned and unconscious, was still widespread and required constant effort to detect and unmask its many disguises.

"(2) Catholic scholars have not yet sufficiently pursued research into the renewal of theology regarding the place of Judaism in the divine plan, though the Vatican Council's statement on the Jews showed the way.

"(3) The State of Israel has become a serious stumbling block in Jewish-Christian relations. Since 'Jews have in the vast majority identified with that State' and 'see Zionism as central to Judaism itself and essential not only to Israeli but also to Jewish survival,' they consider it 'as an ecumenical and a religious consideration

which should be included in the dialogue.'"

Urgent need to close gap

The need to speed up the process of closing the gap between advances made by the scholarly elite and the people in the pew in relation to anti-Semitism, a more adequate theology of Judaism, and Israel has assumed especial urgency for the Jewish community in light of troublesome developments in recent years.

The calculated exploitation of anti-Semitism, including the use of theological anti-Semitism, by the Soviet Union and some Arab propagandists has impelled many Jews to look to the Catholic community as an ally and countervailing force in combatting this new wave of hatred toward the Jewish people.

The forthcoming nationwide evangelistic drive of "Key '73"—paralleled by intensified mission-to-the-Jews programs whose conversionary efforts presuppose a denigration of Judaism as an "incomplete religion"—have also underscored the importance of Catholic and other Christian efforts to put an end once and for all to proselytizing the Jewish people.

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FOR RELEASE: ON OR AFTER, WED., MAY 3, 1972

For the first time in our nation's history, a Jewish clergyman is being considered for a Presidential appointment to an ambassadorial post. With the resignation of Ambassador Rita Hauser as U. S. Representative to the United Nations Human Rights Commission, the name of Rabbi Marc H. Tanenbaum has been proposed to the White House as a candidate to succeed her. Several UN and State Department officials acquainted with Rabbi Tanenbaum's 20-year record in human rights causes are known to have backed his candidacy. Other government officials are opposed in principle to the naming of a rabbi - no matter how qualified - to this sensitive post believing that it would be taken as a U. S. provocation by Soviet and Arab governments.

While Rabbi Tanenbaum has been actively identified with the causes of Soviet Jewry and Israel, he has been a charismatic public advocate and effective organizer in behalf of the victims of the conflicts between Nigeria-Biafra, India-Pakistan, Southern Sudanese blacks, Ireland, South Africa, and the civil rights struggles of minorities in America. He has also been in the forefront of promoting reconciliation between Muslims, Christians, and Jews in the Middle East. With a Jesuit priest in Congress, another Catholic priest named as a speech-writer for President Nixon, a black Baptist minister just appointed to the Federal Communications Commission, apparently the time is now ripe to emancipate Jewish clergy to first-class citizens' roles in our democracy.

[in file w/ Tanenbaum's book outlines]

Vatican Guidelines: Good and Bad

By MARC H. TANENBAUM
(Copyright 1975, JTA, Inc.)

(Rabbi Tanenbaum, national interreligious affairs director of the American Jewish Committee, is a leading authority on Jewish-Christian relations. He was the only rabbi in Rome during the Vatican Council's deliberations on the Declaration on Non-Christian Religions.)

Why has there been a mixed reaction in the Jewish community to the recently promulgated Vatican Guideline on Catholic-Jewish relations? The answer to that question lies, in part, in knowing something about the behind-the-scenes facts regarding the way in which the document was released, as much as it has to do with a precise understanding of its contents.

The Guidelines were prepared by the Vatican Commission for Catholic-Jewish Relations, appointed by Pope Paul VI in October 1974, and headed by three Catholic leaders who are genuinely sympathetic to Judaism, the Jewish people, and quite possibly, Israel.

In recent years, a major struggle for power has taken place between the various branches of the Curia, with the Vatican Secretariat of State emerging with political control centralized in its hands. When the Guidelines on Catholic-Jewish relations were completed, they were sent "upstairs" to the Secretariat of State for approval.

The Secretariat of State "took over" the document, made a number of changes in its text, and then arranged for its world-wide distribution to Catholic hierarchies on a secret basis.

The date preceded by three days the long-scheduled meeting between the Vatican Commission on Catholic-Jewish Relations and the International Jew-

ish Committee for Inter-religious Consultations (IJCIC).

The general contents of the Guidelines became known to the Jewish representatives about 10 days before their release to the press. It became clear that some of the contents would become a cause of controversy — especially the studied omission of any reference to Israel's religious and historic meaning to the Jewish people and a contrived reference to the Catholic's need to "witness" their Christian faith to Jews.

The reason for arbitrary publication of the text of the Guidelines on the very eve of the Vatican-Jewish meeting soon became clear. The Vatican Secretariat of State has been actively engaged in its own diplomatic offensive exploring detente with the Arab governments, Moslem nations, and the Moscow-dominated Communist bloc. By publishing the Guidelines three days before the Vatican-Jewish consultation, the Secretariat of State's diplomats signaled a clear and unambiguous message to the Arab-Muslim-Communist world.

That message was: Have no anxiety about the meeting with the Jews next week. Nothing will change in Vatican policy. There will be no moves toward recognition of the state of Israel, for, as you can see in the actual text we are publishing beforehand — which is not subject to modification once it is promulgated — there will not be even a single religious or theological reference to "the holy land."

The Guidelines also communicated a reassuring message to Arab Christians, such as Patriarch Maximos Hakim, arch-defender of gun-running Archbishop Capucci and Archbishop George Khodr of Lebanon. These Arab churchmen, and hundreds of others like

them throughout the Middle East, have been preaching an unreformed theology.

Prof. David Flusser of Hebrew University, perhaps the greatest authority on the interrelationships of Judaism and Christianity, has written that the reference to "Christian witness" in these Guidelines was not necessary "in principle," and that "it's a pity, a great pity that this passage of mission was included."

The Guidelines of Jan. 3, 1975, do have many good things, and they should be welcomed as far as they go and should be actively implemented.

But when compared with how far they should have gone as an act of justice to the Jewish people, the welcome should be — as Prof. Flusser rightly advised — modest and restrained.

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STEPHEN WRORFI

JWB Picks Judges

NEW YORK — Judges who will choose the winners of the 1975 National Jewish Book Awards — the highest

Nazi Survivors

to Testify at Trial

TEL AVIV (JTA) — A group of Nazi death camp survivors left for

THE JEWISH NEWS

A Weekly Review  of Jewish Events

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Reagan, Anti-Semitism and Unresolved 'Dual Loyalty' Issue

By RABBI MARC H. TANENBAUM — A Seven Arts Feature



PRESIDENT REAGAN

Despite the assurances that President Reagan gave to Jewish leaders recently in which he repudiated the resort to anti-Semitism during the AWACS struggle, there is something deeply disconcerting over the unresolved issue of "dual loyalty."

After 1974, when Turkey invaded Cyprus and displaced some 250,000 Greek Orthodox refugees from their homes, Archbishop Iakovos, primate of the Greek Orthodox Church of North and South America, organized a massive political campaign against American economic and military aid to Turkey. The Archbishop, joined by Greek lay leaders who have substantial political and financial clout, met with Presidents Nixon and Ford, and members of the U.S. Congress, demanding that America terminate its extensive aid to Turkey. Although Turkey is a critically important anchor of the NATO alliance, the Greek community in the U.S. succeeded in influencing the American government to curtail its aid to Turkey.

Significantly, throughout the entire American Greek political and public opinion campaign, not a whisper of the charge of "dual loyalty" was lodged against them. Similarly, no such charge has been lodged against the American Irishmen who press for an economic boycott of Great Britain for her policies toward Ireland. No one charges American blacks who have been vociferous in demanding American reprisals against South Africa for that country's despicable apartheid policy with "dual loyalty."

The singling out of American Jewry by Reagan Administration aides and several Senators who floated the "Begin versus Reagan" scenario is nothing less than an act of singular scapegoating of American Jewry and it must be opposed with undiminished fervor. If this Administration succeeds in intimidating American Jewry into silence over the Saudi plan, what is to stop them from silencing Greeks, Irishmen, and blacks from exercising their democratic rights?



RABBI TANENBAUM

DAILY NEWS

SUNDAY, DECEMBER 24, 1978

A time for joy...and concern Chanukah & the oppressed

By RABBI MARC H. TANENBAUM

TONIGHT AT SUNSET, Jewish people throughout the world will light the first Chanukah candle, beginning the observance of the joyous eight-day festival of lights.

Chanukah is actually a holiday that celebrates political and religious freedom. It commemorates the victory of Judah the Maccabee and his small group of Jewish followers in Palestine over the massive invading armies of the Syrian Empire more than 2,100 years ago. The success of the resistance led to the re-establishment of freedom of religion and the continuation of Jewish religion and culture throughout the world.

In effect, the Maccabean victory was the first successful triumph in the struggle for human rights—particularly for conscience and pluralism—in the history of mankind. The tragic irony, of course, is that while Jews celebrate this major human rights victory 21 centuries ago, the same type of political and religious oppression that the Maccabees overcame is being forced on millions of people throughout the world in 1978.

Those denials of human rights have reached epidemic proportions in our world today. Amnesty International reports that "torture has been standard administrative practice in more than 30 countries and has occurred in more than 60."

The president of Freedom House, John Richardson Jr., declares that "two thirds of all the world's peoples still suffer political repression, cannot expect relief from the courts and are denied free speech and access to news media."

During my trip 10 days ago to southeast Asia as a member of the Citizens Commission on Indochinese Refugees, I saw firsthand how destructive of human life and of the human spirit the violation of human rights can become, and how urgent is the need, in the spirit of the Maccabees, to mobilize resistance to every form of human oppression.

OFF THE COAST of Malaysia, I saw with my own eyes how a group of fanatic Moslems shoved back a boatload of Vietnamese boat people and ethnic Chinese into the South China Sea, resulting in some 200 men, women and children drowning in turbulent waters as if they were rats. That is the price that the human family is paying for religious and ethnic hatred that denies human beings the elemental right of asylum from the pervasive oppression in Vietnam, Laos, and Cambodia.

In Aranyaprathet, Thailand, I visited a camp of Cambodian refugees with whom I spent hours in extended conversation. That "dialogue" with the gentle Khmer people was the closest experience I have yet had to that of listening to Jewish victims of the Nazi Holocaust. Not 35 years ago, but during the past two years, an estimated two to three million Cambodians have been systematically massacred by the Communist Khmer Rouge regime who are seeking ruthlessly, like Antiochus and Adolf Hitler, to create a totalitarian "new society" by liquidating all ideologically "nonpure" people.

And, as was the nightmarish case with the six million Jewish victims of Nazism, the world is standing by silently once again.

This callousness to human suffering, this wave of dehumanization, this indifference to upholding human rights is also to be found in the Middle East, Europe, Africa, Latin America, and even in the North American continent.

How many of you are losing sleep over the horrendous fact that 40,000 Christians and Moslems have been massacred in Lebanon; that the PLO terrorists daily bomb innocent Christians as well as Jews; that some 300,000 black Christians have been systematically murdered by Idi Amin in Uganda; that innocent Christian and Jewish civilians are being tortured and killed in Nicaragua, Argentina, Chile, and Paraguay; that the Soviet Union regularly harasses and persecutes Evangelical Baptists and Jews and denies basic religious liberties in that proletarian Utopia; that Catholics and Protestants are murdered every day in Ireland; that a quarter million Greek Orthodox and Moslem refugees languish in camps in Cyprus; that "illegal aliens" and native American Indians are made to feel they are second-class citizens in America, still the greatest democracy in the world?

The sheer recital of the magnitude of violations of human rights can be depressing and runs the risk of paralyzing our will and ability to stem this tide of abuse of human dignity.

A prayer recited daily during Chanukah might help all of us "overcome" such demoralization; and in fact, renew our spirits to challenge the evil of indifference, and the indifference to evil.

"Then did you, O Lord," the Chanukah prayer reads, "in your abundant mercy rise up for them in the time of their trouble; you did plead their cause; you did avenge their wrong; you delivered the strong into the hands of the weak, the many into the hands of the few, the wicked into the hands of the righteous, and the arrogant into the hands of them that occupied themselves with your Law."

Like the Maccabees of old, if small groups of people of conscience, in this country and in other parts of the world, will remain steadfast in their commitments to the "Laws of Human Rights"—and will mobilize to press our government and every government to enforce the principles of the Universal Declaration of Human Rights, we may yet find a way to help turn the world away from its present course of barbarism and anarchy to the achievement of a human society illuminated by reverence for every human life and every human conscience.

In reality, it just doesn't seem right that Chanuka 1978 be all joy and celebration. Perhaps lighting the candles tonight can also serve to heighten the consciousness of Jews, and hopefully others as well, that some new Maccabean spirit is much in need.

Hopefully, the candles can also remind us that we can't simply stand by idly and capitulate to modern day tyrants who desecrate the dignity of human beings created in the sacred image of God by denying political and religious freedoms.

Rabbi Tanenbaum is director of interreligious affairs for the American Jewish Committee.

'Staggering'

Germans hit hard by 'Holocaust' series

by Marc. H. Tanenbaum

NEW YORK (JTA)—Nothing—no book, no TV documentary, no film, no lecture—has touched the soul of modern Germany on the moral watershed tragedy of the Nazi Holocaust as has the NBC-TV series, "Holocaust." That dramatic but factual conclusion has emerged from a series of overseas telephone calls that I had with public officials in West Germany, and in particular, with leaders in the village of Oberammergau, on the Thursday following the viewing of the third installment of "Holocaust."

According to reports from West Germany in major American newspapers, an estimated 14 million people, or 39 percent of the 34 million people in the viewing audience, watched the third of the four installments that Thursday night. This was up from 13 million viewers, or 36 percent last who watched the second installment, and 11 million, or 32 percent, who watched the first installment.

The viewing audience for each of the three installments was more than double the predicted 15 percent that was expected to watch the program over Westdeutsche Rundfunk (WDR) of Cologne, the regional station coordinating the

telecasts. The number of people watching the last installment was not available at the time of this report.

The German officials I spoke with said that the figures reported in the American newspapers were underestimated, and that, in fact,

(Rabbi Tanenbaum, national inter-religious affairs director of the American Jewish Committee, was script consultant to the NBC-TV "Holocaust" series.)

some 20 million people had seen the second installment. That means that one in three potential regional viewers were exposed to the "Holocaust" account. "That audience broke every record for regional television in Germany," one official told me.

More than 20,000 people called the WDR television offices following the Tuesday night showing, and two-thirds of the callers were in favor of "Holocaust" televised in Germany. Many of the viewers told the TV station authorities that they either could not go on watching it, and some said that they could not sleep and had to take valium or sleeping pills so powerful was the program's impact.

One authority said, "The experience with the program already has been quite extraordinary. Nobody, even the most sympathetic in the TV

industry, expected such an emotional reaction. It has staggered everybody."

The effect has even spread to East Germany where, according to reports, many living beyond the West Germany regional broadcasting range are demanding

to see the series. Regional television broadcasts can be received in East Berlin and in areas along the boundary, but most East German viewers are beyond their range. According to reports, among the East Germans who had seen the program and called to express their reactions, positive comments outnumbered negative comments 6-2.

I spoke with several people in the village of Oberammergau who are involved in an effort to revise the anti-Semitic version of the Oberammergau Passion Play scheduled for production in April 1980. Hans Schwaighofer, director of the Rosner text of the Passion Play, told me: "Practically everybody in Oberammergau has watched the first two installments of 'Holocaust.' The impact has been tremendous. There is a feeling of shock throughout much of Oberammergau. Many people are

walking around the streets of the village, saying, 'God's sake!' and shaking their heads in disbelief. How did we let that happen?"

The Oberammergau Town Council has sent around a questionnaire to all the villagers inviting them to sign up for the 1980 Passion Play. In light of the shocked feeling in the village in the wake of 'Holocaust' many are refusing to answer the questionnaire, and it is now being extended for another eight days.

Several hundred of the younger villagers identified with the Rosner text have indicated that they will refuse to act in the Daisenberger version of the Passion Play which has been condemned by Christian and Jewish authorities alike as "structurally anti-Semitic." Some Oberammergau officials told me that they now hope that the reaction to 'Holocaust' will play an important role in influencing the rejection of the anti-Jewish Daisenberger text of the play.

There were a good number of negative and hostile reactions of Germans who asked, "Why reopen old wounds? We should forget all this. It is enough time already."

Heinz Galinski, head of the Jewish community in West Berlin, said that "the reaction of the Jewish community throughout the West Germany had been positive," adding that he had received many

calls from Jews and non-Jews alike. There are about 27,000 Jews in West Germany today, a tragic remnant of the more than 500,000 Jews who lived in pre-war Germany.

Galinski said the "timing of the showing was perfect. It comes at a time when there is talk again of the Auschwitz lie," a reference to the Nazi effort to revise history and claim that the genocide of Jews never took place, "when some students are making jokes again about Jews, when the statute of limitations on Nazi war crimes of murder is an issue and at a time when everybody seems to be preaching 'let us forget.'"

Perhaps the most significant response of all to "Holocaust" was that of Chancellor Helmut Schmidt. In a debate in the lower house of the West German Parliament recently Chancellor Helmut Schmidt commended the "Holocaust" series, said the film is a "must" in connection with the current controversy over extending the legal time limit under which Nazi war criminals can be prosecuted. He added that the series encourages critical and moral reflection which "is important in view of the decision each of us must make for himself in the course of this year on the statute of limitations."

Falashas in Ethiopia: once rulers, now slaves

by **Rabbi Marc H. Tanenbaum**
National Interreligious Affairs Director
American Jewish Committee

They call themselves "Beta Israel," the House of Israel, and according to ancient legend, their origins trace back some 3,000 years as lineal descendants of King Solomon and the Queen of Sheba. The Ethiopians call them Falashas, a term generally taken to describe the black Jews of that country. In actual fact, Falasha is a term of contempt meaning "strangers" or "living in exile." That pejorative term for the black Jews of Ethiopia is a description of their actual condition, especially today.

Several centuries ago, there were about a half million Falashas, once proud warriors, rulers of their own Ethiopian Kingdom. Today, there are less than 28,000 in Ethiopia, mostly around Gondar. They have been decimated over the decades in Ethiopian inter-tribal warfare and by intense conversion efforts by missionaries.

Ethiopia's recent revolution and civil war, the fighting over Eritrea and the Ogaden, have resulted in general havoc, destruction and refugee flight, only now simmering down. And it has meant, too, that several hundred Falasha families were driven from their homes,

other robbed of land and livestock, dozens murdered and still others sold into slavery in the Sudan.

Their poverty is beyond imagining. Denied the right to own land, they have become tenant farmers and craftsmen, who eke out an average yearly income of \$60 per month. That compares to \$90 for other Ethiopians, and \$250 for other Africans, hardly a living wage for any human being. They have no hospitals or physicians, they suffer from disease and malnutrition, and their present life expectancy is 36 years. The past year and a half, however, has seen the beginnings of a serious work training, school and medical program launched in Gondar, in which Jewish organizations and the Falashas participate actively.

Despite their tragic, even abominable, conditions, they have remained faithful Jews observing the Biblical way of life under the spiritual guidance of *Kohanim*, the priestly leaders. Since they have lived away from the mainstream of Jewish life for nearly a thousand years, for centuries many Rabbinic Jews found difficulty in acknowledging them as Jews—even though they observed all the Biblical rites of the Torah, including circumcision, the

Jewish festivals and holy days, and the Sabbath.

But their status as Jews has been clarified, and in 1908 44 chief rabbis proclaimed their legitimacy as authentic Jews. The Chief Rabbis of Israel of today have also reaffirmed their status as Jews, tracing their origins to the Tribe of Dan.

In light of this understanding of their Jewish identity, some 300 Falashas have managed in recent years to find their way to Israel, the Promised Land to which they daily pray to return. These are words of their prayers from the Falasha liturgy:

"Hear our prayer, God, King of the Universe, so that the whole world can be happy with your rule. When you help your people Israel, you help all mankind. Have mercy on the city of Jerusalem. Let us enjoy your kingdom with your Chosen People of Israel."

Those prayers have not yet been responded to either by God or by man. The Falashas are today the most forgotten Jews in the world, and the time is long past due for the Jewish community in the United States and in Israel to help rescue them from their suffering, while there are still some Falashas left alive to save.

NEW YORK POST, WEDNESDAY, JULY 25, 1979

'Eat and be merry' won't work any more

THE POST ASKED several prominent religious and political leaders to comment on the moral state of America and Americans, alluded to in President Carter's July 15 speech. Here is the response from Rabbi Tanenbaum, national interreligious affairs director of the American Jewish Committee, and Jewish spokesman among the 10 religious leaders who met on July 10 with President Carter at Camp David.

WHEN the Pilgrim Fathers — and Mothers — landed in America, "The new Zion," they found an astounding cornucopia, a land blessed with abundant (and unpolluted) rivers, fields, forests and mines.

Material abundance was available to virtually every citizen. All that was required to achieve material success was the living out of the Puritan virtues of industry and hard work.

In our early history, such material achievement was regarded, in fact, as a sign of God's special blessing on his Chosen People, as the Puritans and their descendants referred to themselves.

Beneath that biblical metaphor was laid the foundation of a pervasive Ethic of Materialism. But that ethic today has become a source of contradiction.

In 20th Century, secular America, the advertising industry has become the engine of the free enterprise system.

By MARC H. TANENBAUM

Day in and day out, advertising pumps into our culture a single compulsive message: buy this car, buy this house, buy this food, buy this deodorant and you will achieve instant beauty, instant youth, instant vitality, instant gratification.

That is the basis of a culture of unrestrained consumerism, of mindless self-indulgence, and taken to excess — as it frequently has been — of hedonism.

While morally questionable at any time, such unlimited self-indulgence and wastefulness was endurable when there was a superabundance of material resources.

In an age in which we consume, for example, 40 per cent more oil than we produce, such profligacy

is a luxury that our economy and way of life can no longer sustain.

We are compelled therefore to shift gears from an Ethic of Superabundance to an Ethic of Scarcity, and that is the deepest challenge to our code of moral values.

The American people will now have to confront seriously for the first time in our national lives such inescapable questions as these:

○ What is really important in our lives?

○ How do we achieve personal happiness that does not depend on the endless accumulation of goods?

○ What material things do we need that are absolutely essential to maintain and sustain a comfortable existence and what can we do without?

○ How do we meet our personal and familial needs and at the same time remain responsive to the common welfare, especially that of the poor and the indigent elderly?

At their core, these are moral value questions, but upon their successful and constructive resolution may well depend the future of our nation at the end of the 20th Century.

Finally, there is a pervasive anxiety in our age which, in almost unconscious ways, affects our way of life, including the way in which we will face the energy crisis.

We live in an age of nuclear weapons in which the United States nuclear stockpile by itself the equivalent of 615,385

Hiroshimas — could potentially kill the present world population 12 times over, with equal capacity for destruction in the hands of the Soviet Union.

Pile on top of that chemical and biological warfare, the threat of Skylabs, toxic chemical wastes in some 55,000 dumps polluting our soil and water, Three Mile Island radiation "mistakes," carcinogenic foods and DC-10s crashing in flight.

"We are the first generation to be told that we may be the last," one clergyman recently declared in summarizing our human condition.

Some Americans react by escaping into religious privatism, save your own soul, or the cult of narcissism. Some escape into rampant materialism, "Eat and be merry for tomorrow we die."

Erich Fromm calls such materialism the building of an illusory moat against the insecurities of the external world.

However complex and threatening is the world we live in, we have no alternative but to join hands in coping with it, to render it less threatening and more humane, and the energy crisis is a good place to test our mettle.

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The Meaning of Religion After 50

Three key religious leaders accept our invitation to speak directly to you.

by MARTIN E. MARTY



AS we age, we often tend to feel alone. Old friends and family move away or die off. We ourselves retire and relocate in strange places.

At such a time the first word of faith is: you are not really alone. Pro-

fessor Julian N. Hartt once defined religion as the feeling that some power is bearing down on us, and that we believe we must do something about divine powers who have done something about us. For the Protestant Christian, the divine power is not an "It" but a "Thou." Faith itself is extremely portable in the Protestant scheme. Even without a pastor or a congregation, we can be in communion with God. I doubt whether anyone, young or old, remains a believer very long unless he or she feels that somehow the loneliest prayers are heard—even if they are not always answered as we might like.

Yet the most distressing trend in religion today is the complete individualism, the entirely private approach with which people seal themselves off from others.

Reaching out to others

Getting all of one's religion in the chamber of private prayer, by twisting on television dials until the healer of our choice appears, or making our way through spiritual books from the newsstand is a poor substitute for a faith that knows we need each other. The Protes-

tant witness is to the fact that "we are members one of another," that "we are parts of a body of which Jesus Christ is the head," that God does not only save isolated persons from whatever haunts them or drags them down. He shapes and saves a "people," whether it be ancient Israel, early Christian disciples, or late twentieth century generations.

This all means that when we reach out to others, when we show concern and are of help, we do it not as an insurance policy for when we might need them. We act almost spontaneously, in a natural expression of this social kind of faith. However, an old Protestant insight that goes back to John Calvin contends that people often know where their salvation lies—and yet they madly run from it. So it is that many aging people retreat into zones of complete private pursuits of meaning—until it is too late for them to retrieve the company we need for reinforcement and care. Is it ever too late? We have to cultivate the art of breaking down barriers between people while still respecting zones of appropriate privacy.

Protestants have no monopoly on the eighth chapter of the brilliant letter to the Romans, but they gladly join with other Christians in asserting that nothing—including death—will separate them from the love of God in Jesus Christ. Love is stronger than death. That faith also means that in the years of lengthening shadows we need to show and receive more love, for it is the light that compensates for and holds back the darkness that would otherwise overwhelm us.

by MARC H. TANENBAUM



"OLD age is not a defeat but a victory, not a punishment but a privilege. In education we stress the importance of the adjustment of the young to society. Our task is to call for the adjustment of society to the old."

Those penetrating words were spo-

friend, Rabbi Abraham Joshua Heschel, in a memorable address delivered before the 1961 White House Conference on Aging.

Today, the nation's elderly population exceeds 24-million; by the year 2030 the Census Bureau estimates it will total 55-million. The aging of America thus presents our society with unprecedented problems—and opportunities.

We face a twin problem: the attitude of society to the old as well as the attitude of the old to being old.

America is a youth- and achievement-oriented society. Judaism and Christianity need to help all Americans realize that the worth of a person is not to be measured by his or her usefulness to society, but rather that a human being is valuable in himself or herself.

To this dignity of human life, Jewish tradition calls for special honor to be accorded our senior citizens: "You must rise up in the presence of the hoary-headed, and defer to the aged ..." (Leviticus 19:32).

Strengthening one's awareness

Reverence for our senior citizens must become an essential part of elementary education at school and, above all, in every home. In the last analysis, the test of a civilization is how it reverences the grandeur of human life and especially how it behaves toward its senior citizens.

But if honor attaches to old age, Sacred Scripture also recognizes that the length of days may bring moments of doubt and anguish. For too many, old age often is an age of anguish, of inner emptiness, loneliness, and boredom. The fear of being considered "old," of being useless and rejected by family and society, is a traumatic obsession.

The only answer to such anguish is a sense of *significant* aging. Recreation, the mere killing of time, is no substitute for celebration, and hobbies are no exchange for ritual.

It should be a matter of common concern to all religious congregations that older members be brought into the fullest possible participation in religious services and liturgy. Ritual is not only the vehicle of individual or group worship, but also an expression of the meaning of life, of the religious interpretation and celebration of life that enables the senior citizen to cope with disappointment and failure, with evil, and with death itself.

Religion can also strengthen the older person's awareness of community in a caring congregation—of sharing friend-

Rabbi Tanenbaum, national interreligious affairs director of the American Jewish Committee, served as vice-chairman of the White House Conference on Aging in 1961 and is a member of the planning

Dr. Martin E. Marty is Fairfax M. Cone Distinguished Professor at the University of Chicago, and

ship and affection and experiences in common. For ritual and prayer enable human beings to remain open to the wonder and mystery of existence, to lend a touch of glory to daily deeds.

by THEODORE M. HESBURGH, C.S.C



FAITH is, can be, and should be important at every stage of a person's life. I say faith rather than religion because without faith, there is no true religion—whereas with faith, religion becomes a vital part of one's

life. Faith leads naturally to worship, to prayer, to peace of mind and security of soul.

There is, of course, a great difference in faith as possessed by a child, amid the normal doubts and difficulties of adolescence and growing up. Faith takes on a larger role as we are burned a bit by life's acids. For those who persevere in preserving, nurturing, and growing in faith, this great gift becomes a strong staff in adulthood and later years.

Without faith, all is lost

Franz Werfel, in his wonderful book *The Song of Bernadette*, says to his readers: "For those who have faith, no explanation of this story is necessary; for those without faith, no explanation is possible."

Here is a modern Jewish writer beautifully describing the story of Our Lady's appearance to the peasant girl Bernadette at Lourdes in France. What he says of faith could be applied to so many of the trials and afflictions that increasingly pour in upon us as we approach and enter our later years.

Everyone can make his or her own list: deaths of dear ones, sickness, loneliness, ill health, disappearing resources, loss of friends and, often enough, family. Without faith, no explanation is possible. One just becomes bitter, angry, impatient, resentful.

With faith, one accepts what comes from the hand of a loving God, prays for patience, understanding, courage, and endurance, and says with the poet Francis Thompson (*Hound of Heaven*): "Is my pain after all, shade of His hand outstretched lovingly?"

Faith and religion mellow us when we get older. Faith is not a crutch, but a strong staff that keeps us walking towards God and eternity, with serene and sure steps. □



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US

Av 11, 5733 Thurs

'Superstar' May Fire Up L.American Anti-Semitism

NEW YORK (JTA)-- Rabbi Marc H. Tanenbaum, national interreligious affairs director of the American Jewish Committee, urged Universal Pictures which has produced the film, "Jesus Christ-Superstar," to give "the deepest consideration to the possible implications" of making the film available in Spanish, Portuguese and Italian languages to Latin American and Italy in view of recent anti-Semitic episodes in those areas.

The AJCommittee official also expressed regret that the head of Universal Pictures "made a decision not to meet with a representative delegation of lay and professional leaders of the American Jewish Committee" to discuss some of the concerns arising out of the film's presentation of the Jewish people, Judaism and Israel.



Rabbi

Rabbi Tanenbaum made these points in a letter to H.H. Martin, president of Universal Pictures, dated July 19 and released to the Jewish Telegraphic Agency. The letter was sent to Martin after Lew Wasserman, president of the Music Corporation of America which is the parent company of Universal Pictures, declined to meet with Elmer L. Winter, AJCommittee president.

In his letter to Martin, Rabbi Tanenbaum noted that it was the hope of the delegation to have an opportunity to discuss "in an open and constructive fashion some of the basic concerns" regarding the film. In outlining the concerns Rabbi Tanenbaum stated that "in recent months there have taken place a series of quite serious anti-Semitic episodes in parts of Latin America, in particular Argentina, as well as in northern Italy."

He noted that in both cases "politically reactionary elements, that have also been involved in traditional, ultra-conservative aspects of church life, have used the classic 'Christ-killer' canard against Jews as a religious justification for their exploitation of anti-Semitism for ideological purposes...."

In light of these concerns, Rabbi Tanenbaum continued, "we should hope that Universal Pictures would give the deepest consideration to the possible implications of making available Jesus Christ-Superstar in Spanish, Portuguese and Italian languages, which will unquestionably feed these anti-Jewish elements in these countries. We have a similar

concern about the possible anti-Jewish uses to which this film may be put in Germany and Austria in which there continues to be a strong residuum of both religious and ideological anti-Semitism since the days of Nazi Germany."

Continuing, Rabbi Tanenbaum noted that as a result of a series of recent studies that the AJCommittee has prepared on Arab propaganda throughout the United States, Latin America, the European continent, and in parts of Asia and Africa, "we are persuaded that certain Arab governments, which have been exploiting Christian themes of anti-Semitism, may well find this film an important supplement to their anti-Jewish and anti-Israel propaganda campaign...."

Rabbi Tanenbaum also expressed concern about the way in which this film "with this negative and hostile portrayal of the Jewish priests, the Jewish people, the temple scene, and other troublesome images and rhetoric will be communicated through the television screen in millions of homes in this country and abroad."

"Ideally it would help minimize confusion and misunderstanding if you would arrange to insert a prologue and epilogue for the tv films, as well as for the overseas foreign language version of the film, that would make it clear that this film is intended for entertainment purposes and is not to be misconstrued as a theological or historical document."

Rabbi Tanenbaum also urged Martin "to indicate that the Second Vatican Council of the Roman Catholic Church and the World Council of Churches, among other Christian bodies, have officially repudiated the 'Christ-killer' charge and that this film is intended in no way to give credence to that rejected anti-Jewish teaching."

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Falashas-The Most Forgotten Jews

by Rabbi Marc H. Tanenbaum
American Jewish Committee

They call themselves "Beta Israel," the House of Israel, and according to ancient legend, their origins trace back some 3,000 years as lineal descendants of King Solomon and the Queen of Sheba. The Ethiopians call them Falashas, a term generally taken to describe the black Jews of that country. In actual fact, Falasha is a term of contempt meaning "strangers" or "living in exile." That pejorative term for the black Jews of Ethiopia is a description of their actual condition, especially today.

Several centuries ago, there were about a half million Falashas, once proud warriors, rulers of their own Ethiopian Kingdom. Today, there are less than 28,000 Falashas left in the 490 isolated villages in the central highlands of Ethiopia, mostly around Gondar. They have been decimated over the decades in Ethiopian inter-tribal warfare and by intense conversion efforts by missionaries. Ethiopia's recent revolution and civil war, the fighting over Eritrea and the Ogadon, have resulted in general havoc, destruction and refugee flight, only now simmering down. And it has meant, too, that several hundred Falasha families were driven from their homes, others robbed of land and livestock, dozens murdered and still others sold into slavery in the Sudan.

Their poverty is beyond imagining. Denied the right to own land, they have become tenant farmers and craftsmen, who eke out an average yearly income of \$60 per month. That compares to \$90 for other Ethiopians, and \$250 for other

Africans, hardly a living wage for any human being. They have no hospitals or physicians, they suffer from disease and malnutrition, and their present life expectancy is 36 years.

Despite their tragic, even abominable, conditions, they have remained faithful Jews observing the Biblical way of life under the spiritual guidance of Kohanim. Since they have lived away from the mainstream of Jewish life for nearly a thousand years, for centuries many Rabbinic Jews found difficulty in acknowledging them as Jews - even though they observed all the Biblical rites of the Torah.

But their status as Jews has been clarified, and in 1908, 44 chief rabbis proclaimed their legitimacy as authentic Jews. The chief Rabbis of Israel of today have also reaffirmed their status as Jews, tracing their origins to the Tribe of Dan.

In light of this understanding of their Jewish identity, some 300 Falashas have managed in recent years to find their way to Israel, the Promised Land to which they daily pray to return. These are words of their prayers from the Falasha liturgy:

"Hear our prayer, God, King of the Universe, so that the whole world can be happy with your rule. When you help your people Israel, you help all mankind. Have mercy on the city of Jerusalem. Let us enjoy your kingdom with your Chosen People in Israel."

Those prayers have not yet been responded to either by God or by man. The Falashas are today the most forgotten Jews in the world, and the time is long past due for the Jewish community in the United States and in Israel to help rescue them from their suffering, while there are still some Falashas left alive to save.

Group Announces Events

off for students participating in

Mourn'ng a man for a seasons

By RABBI MARC H. TANENBAUM

ARCHBISHOP FULTON J. SHEEN was a warm, personal friend over the last two decades, and I will miss him sorely.

We first met in 1957 in Washington. I was then involved in helping to organize a White House conference on foreign aid and trade, whose purpose was to relieve hunger and poverty throughout the world.

Archbishop Sheen, by then a nationally prominent TV personality, spoke in his magnetic manner about the Bible's moral claims on Christians and Jews to care for the orphan, the widow, the stranger. It was a blockbuster talk, and to me he sounded like one of the great Jewish prophets, Isai ah or Amos. We embraced after that talk, and it became clear to both of us that the biblical values and ideals of caring for the dignity of human beings and social justice bound us together more powerfully than the theologies on which we respectfully differed.

During Vatican Council II, between 1962 and 1965, we met several times again in Rome and discussed in friendship and candor two Vatican declarations that concerned both of us: religious liberty and Catholic-Jewish relations. As a "superstar" in the Vatican, his views carried a great deal of weight, and he made strong interventions with Pope John XXIII and Pope Paul VI urging the adoption of both these historic declarations, which became the basis for the vast improvement in relations between Catholics and Jews in the United States and elsewhere.

When he was Bishop of Rochester, N.Y. Archbishop Sheen invited me to share a platform with him at an all-day conference, one of the first major meetings of Catholics and Jews in this country since Vatican Council II condemned anti-Semitism and called for "mutual respect and fraternal dialogue" between the Catholic Church and the Jewish people. We stood together in the beautiful sanctuary of Temple B'rith Kodesh on the wintry evening of Feb. 22, 1967. Despite the heavy snowstorm, some 2,500 Catholics and Jews packed the synagogue. The feeling of history was electric in that house of God.

In a magnificent half-hour talk, Archbishop Sheen spoke words of deep respect for Judaism and love for the Jewish people that few Jews, and probably few Christians, would have expected this superevangelist to utter. With warm humor and rich biblical scholarship, he declared: "I tell you Christian people that to deny



'We stood together
as 2,500 Catholics and
Jews packed the temple'

this Jewish heritage and background would be like denying your own parentage. . . . We will express to the Jewish people the same love that God has expressed and still does. Jews and Christians are God's people."

Similarly, Archbishop Sheen spoke of God's promise of the Holy Land to the Jewish people, and of the suffering of Jews and Christians under the Nazis and the Soviet Communists. "Maybe these days of blackness and persecution through which we both have passed will draw us closer and closer together," he declared.

He concluded his talk to a roaring standing ovation, and then Archbishop Sheen walked over to me and embraced me, an embrace that seemed to close an alienation gap of 1,900 years.

One of the choicest recollections that I have of Archbishop Sheen concerns an episode that took place earlier this year. The archbishop had undergone open-heart surgery, and he was unable to digest solid foods. At 5:30 on a spring afternoon, I was walking through the lobby of the archbishop's apartment house on E. 77th St. and I ran into John Heyman, president of the New Media Bible.

When Heyman, a British Jew and a distinguished film producer, had been preparing, some time before, a film on the New Testament, he asked me if I would interest Archbishop Sheen in serving as narrator of the Gospel of Luke. I arranged a dinner meeting for the three of us, and Archbishop Sheen enthusiastically accepted. In the process of working together on the project, the archbishop and Mr. Heyman had become very good friends.

IN THAT SPRING afternoon, Heyman was carrying a plastic bag. "What are you doing here?" I asked him. "Archbishop Sheen cannot eat solid foods, and his doctor said that chicken soup would be good for him, so I'm bringing the archbishop his daily portion of chicken soup," he replied.

The last time we saw each other was just a few months ago when we met in St. Patrick's Cathedral on the occasion of the Pope's visit. I went over to greet him, and he stood up, embraced me and, with a twinkle in his eyes, said: "Rabbi, it's wonderful to see you again. You know, that chicken soup saved my life!"

And it was a remarkable life at that — for a prince of a man, who was also a prince of God.

Rabbi Tanenbaum is national interreligious affairs director of the American Jewish Committee.

NY Daily News 12/16/1979

יום האם חרוב
ומיקאן, אז ירר
עמיתרם, אז די
טענמום האט
זיך שטאמ ווי

זוכא? ווי קען
דורך אוועק
ברדרה? ווי
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ען קאמליקען

ע זאך איז בלויז
י צו געפינען א
פיגורין ווי רא-
טואיש קאמיטע.
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ברית און נויט

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צייטבליק און ווייטבליק

2 אויפגאבן: מאראל ארויף - יען אר

פון דר. הלל וי

סולאט, אויף דער א פון בען גייצהאלס, ווער מיט באטייליגונג באסאדאר ריבלין. די מסקנה אלע א גלייך אין זייער ציטע ראל, אבער מיר די ג טע, זיינען - מער גל האבען געבליקט אי מיר ווייטען שונאי ישראל זיינען א פינפטער שמועס ראזענוואסער פון ל פון די ערנסטערע א "ס'ארט זיי", און ו עפעס דערוועגן. צו אים הרב בנימין אשענסייד, פון דע טער רבנישער משפ איך וואלט געעבען: "אחד הרבנים המרג איצט, וואס טאן? צוויי הויפט-אויפגא ח. י. ו. ק", שטג גייסט. "בטח"ן אי ישועת ה'. פארשטיי קיין פאטיווער, נאך און מתפלל ווין אוין בכל אשר ת עש ה' דא קומען אריין אמונה. רביים, רבניס וואס זאלן ברענגען ונה. ווער אויב גי (פארשטייט זיך, אז וואס זיינען גרייט ש"ה. מיט אן מדינת אבער אויך מיליטז פערטן העלפן דא. ארמיי איז נאך קיי געווען אזוי שטארק די יום כיפור מלחמה אלעמען, געווען א ו ראל. פון אבא איבע געהערט: "די ארא וייער מפלה - מ אויף אונזער זיג."

אידען, אונגעהויערע פון יעקב בירנבאום און הרב מאיר כהנא. זאל געשאפן ווערן אן אחר דוידאט, און אן א ד ר ע ס פונם גרעסטען אידישן ישוב פאר'ן באדראסטען אידישען ישוב! זאל ער מאביליזירען דעם "אידישען כח" (אומזיסט אים אריסבאהאלטן - גענעראל בראך וועט אונז אים אויפדע קען...).

דער רוף פון הרב פנחס מרדכי טייך פאר אחדות און מעשים פאר דער באלאגערטער מדינה, - און אוועקשטעלען אלע צווייט-דאנגיגע פראגען (און יעדע פראגע איז אויפ'ן צווייטען ארט ווען ס'קומט צו פקח נפש!) אין צווייטער ראנג ("אלג. ושוויגאל", גאוו, 29).

איז אן אפענטלעך אויף דעם גע- וויין פון יענעם אידען אינמיטען דער נאכט אין מיין טעלעפאן: "מ'הרג'עט אידישע קינדער און איר שלאפט?"

הרב טייצ'ס אפענטלעך האט געפונען א ברייטען אפלאנג. ווייסט איר פארוואס? ווייל ער האט ארויסגעזאגט וואס אויפ'ן הארצען ביי הונדערטער טויזענ- טער באיך-ברירה-שווייגענדדיגע אידען, וואס "שווייגענדיג שרייען זיי" - יא, פאראן אזא זאך: Cum tacet clamant, - Vergilius).

נאך א שמועס מיט הרב טייך, צוזאמען מיט ר' שמעון צוקער, גלויב איך, אז דאס וועט גיט בלייבען קיין קול קודא במדבר, א זיטער צונויפטערע: עס איז געקומען צו מיר מר. דזשעק גרינפעלד, פון לאנג ביטש, דער זעלבער וועלכער האט אינאיי- נעם מיט זיין ברודער מארטין אויף אייגענע קאסטן פארעפנט ליכט דעם 29טען נאוועמבער

איז ציטערן פאר פחד וועגן ישראל. אבער פאראן א מרחק צווישען א. ג. "פשוט'ע אידען" (באמת איז קיין איד נישט פשוט!) און צווישען פארגלי- ווערטער רוטין פון א. ג. פיר רער. וויבאלד אזוי, נאגט די פראגע, ווי אזוי קומט מען אי- בער פארגליווערטקייט, וואס ווערט ארויפגעצוואונגען פונם "עסטאבלישמענט" אויף די מא- סען אידען?

צו געפינען אן ענטפער אויף אט דער פראגע האבען מיר גע- טראפען - כ'מוז מודה זיין, פון זייער אינציאטיוו - פינף פאקטארן. פון אלע האב איך געהערט דברים של טעם: נישט קיין אבסטראקטע טעאריע, נאר קאנקרעטע פארשלאגען. לאמיר גיין בסדר.

אמבאסאדאר דוד ריבלין האט "פארגעסן", אז ר'אז א דיפ- לאמאט און געפרעגט עטליכע הארבע קשיות. דעם ענטפער דארפן מיר געבן.

פארוואס מוז זיין אזא אונ- טערשייד צווישען דער פירער- שאפט און צווישען פאלק, בעת אז א מצב איז אין איצט - גען מאמענט געפערליך?

פארוואס מעגען קליינע קהי- לות, ווייטע פונם צענטער, הא- בען א צענטראלע אדרעס, און ניו יארק נישט? פארוואס איז למשל, מעגליך, לאמיר זאגען, אין סטעיט עקראן, אהייא, אן אחדות-פאקטאר פאר ישראל, און נישט אין דער גרעסטער אי- דישער מעטראפאליע, ניו יארק? איי, וועט איר זאגען: דער פרוי-דענטן-קלאב? איז אמת, אז ער טוט נוצליכע ארבעט. שותלנות ביי דער מאכט. אבער נישט זיי האבען די מיטלען און נישט זיי באזיצען די השפעה

א מתנה צום קאטוילישן



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ידע מה שת

„קאמאן סענס“, וועט מען קאנען גרינג זען ווי גרויס עס איז דער ליגע וואס די אראבער מיט די קאמוניסטען פארשפרייטען.

ווען אין 1948 איז דער קלערט געווארען ישראל'ס זעלבסטשטענדיגקייט, האבען 7 אראבישע מלוכות אריינגעשיקט זייערע ארמיען כדי אריינצו-טרייבן די ישראלים אין ים אריין און אפמעקן דעם גאנצען ישוב. די אראבישע ארמיען זיינען געווען גוט באוואפנט

פון יוסף שיינדייט
סוסאן אריזאנא

אין קומענדיגען מאנאט נאך וועמבער וועט אין דער ירען פארקומען די העכסטע וועגען די „פאלעסטינער פליטים“. מ'קען זיך לייכט פארשטעלן די קינות און קלאגערייען פון די אראבער איבער די לייגע און וויסטען גורל פון זייערע „ארויסגעטריי-בעטע ברידערלעך“, און נאך זיי די קראכאדיל-טרייט פון די יי-די

דער אלגעמיינער זשורנאל

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מיינונג

שפלות...

פון גרשון יאקאבסאן

עס קען נישט זיין קיין גרעסערע שפלות ווי צו לויפען און בוקען זיך צו די גלחים אין וואשינגטאן; עס קען נישט זיין קיין גרעסערע געפאלענקייט ווי צו קומען צו שווארץ ישראל און זיי אייגנערען. אז וויערע דאנעם און גלויבענס שטאמען פון אידען און האבען א ווארעל אין אידענטום. ביי מיר פלאסט דער פנים יעדען מאל ווען איך זע, ווי אונזערע אידע-לעך לויפען צום פויפסט אדער צו די דייטשען און נאכדעם גיבן זיי ארויס פייערליכע דערקלערונגען וועגן דער „היסטא-רישער“ געשעעניש וואס דער פויפסט האט זיי אויפגענומען אדער עפעס א דייטש האט זיי געדריקט די האנט.

ספעציעל עקעלט פון דער דאזיגער אויפפירונג אין דער איצטיגער קריטישער צייט, ווען פון אלע זייטען שארפען אונזערע פיינט זייערע מעסעזש גרייט אונז צו פארמיליקען. אין דער איצטיגער צייט ווען די וועלט פארדירט מיט איר האט צו אידען, ווען דער איבערליכער גייסטיגער ארגאניזם פון פאלק איז אזוי אפגעשלאפט און פאר'חלש'ט, ווען צווישן אסעריקאנער אידען הערשט אזא מורא'דיגע גלייכגילטיקייט און עס הארצות און ווען יעדען מאג פארלירען מיר טויזענ-טער יונגע מענטשען וואס ווערען אוועקגעריסען פון אידישן פאלק דורך אסימילאציע, געמישטע הייראטען און אלערליי אנדערע עבודה וזה'ס פון אונזער צייט, אין אזא צייט וואלט מען געמעגט דערווארטען, אז אידישע ארגאניזאציעס, וועל-כע מענה'ן, אז וויער שטרעבונג איז דערמויגען די שעפער-י-שע כוחות פון אידענטום און צו פארזיכערען דעם גייסטיגען און פיזישען וואוילזיין פון אידען, זאלען זיך פארנעמען מיט מער ערענסטערע זאכען ווי צו מאנצען אויף קריסטליכע חתונות און אויסגעבען אידיש געלט צו זוכען און נישטערען די אידישע ווארעלען פון קריסטענטום.

אין אזא צייט וואלט מען געמעגט דערווארטען, אז משה קול, דער מיניסטער פון טורים פון דער אידישער חרדי-

OCT 18 1974

ייטבליק און ווייטבליק

דאס קאמיונישע, הייליגע יאר — און — אידען

סוף דר. הלל זיידמאן

מיט קריסטען, ציען א שיידונגס-ליניע צווישען ערנסטען דיסקר-טירען אקטועלע קאנקרעטע ספע-ציפישע פראבלעמען, כדי צו גע-פינען גענויטיגע פארשטענדע-ניש און אויסוועגען, און צווישן זיך אריינשטיפען אין ריטואל-צערעמאניעס פון דער טשויטש-דאס צווייטע, האבען זיי מיר געוואלט, שאדענט גאר דער גע-גענויטיגער פארשטענדונג.

פארוואס? ווייזט זיך ארויס, אז ערשטענס, איז אין דער קא-טוילישער טשויטש גופא גע-ווען געגענעוואלט מצד קאנסער-וואטיווע עלעמענטען קעגן „היי-ליגע יאר“. די דאזיגע, זאגט מען מיר, האלטען עס פאר אגא-כראניסטיש, פארעלטערט, א מין באגייאונג פון דער מיטעל-אל-טערליכער „סליחה“ (אינדאל-דזשענס), וואס האט פארגעבן אלערליי פארברעכנס און זינד... צווייטנס, דאס „הייליגע יאר“ איז נאר פאר קאטאליקען. די אנדערע קריסטען, די פראטעס-טאנטישע דענאמינאציעס בא-טיילענען זיך גיט. טייל קוקען מיט א קרומען בליק אויף דעם הרהא, ווער באטייליגט זיך יא? זע אויבען. דריטענס, טייל גלחים קוקען קרום אויף דער אידישער שותפות אין זייער חגא, זאגט מען מיר.

האב איך געפרעגט: אין דעם פאל פון דעם קאטאלישן ערציכישאף הילאריאן קאפוטשי, וועלכער האט געשמגעלט סא-וועטישע וואפען צו הרגענען אידישע קינדער אין ישראל, שילט זיך ארויס אן אומהיילי-גער דרייבונג: אראבער-קרעמ-לין וואטקאן, דער לעצטער שיצט און שטיצט קאפוטשי'ן איז אויב איר זענט אועלכע גאנצע שטעלעס מיטן פויפסט אז ער נעמט אייך אריין אפילו אין זיין חגא, — פארוואס זאלט איר נישט פועל'ן, אז ער זאל אויסשליסען קאפוטשי'ן (עקסקאמוניקאציע)?

היינטיגען פרייטאג טרעפן זיך דר. טענעבאום מיט פארשטייער פון הסתדרות הרבנים, דער זעל-בער האט זיך אויך פארבונדען מיט הרב סאלאווייטשיק פאר אן

ערטער פון אידענטום און קריס-טענטום; זיך טרעפן מיט קריסט-ליכע (ערגיבשאף קעפוטשי...) און אידישע פירער, און וועלען פארברענגען צוויי נעכט אין אן קיבוץ וועלכער היט שמיטה. די פירער פון די דריי טורס וועלען זיין פארלעך, א גלח און א ראבאי, א גלח און א ראבאי. די גלחים: טעאלאגען, פון קריסטליכער איינהייט, די ראבאים: דר. מארק טענע-באום, דר. יעקב אייגוס און דר. ישראל מאושהוויץ.

דר. טענעבאום האט מחבר געווען אן עסעי וועגען „די אי-דישע ווארצלען פונ'ם קאטאלי-שען הייליגען יאר“, וועלכער איז פארעפנטליכט געווארען אלס אפיציעלער דאקומענט דורכ'ן וואטקאן.

היות כ'האב נישט געקענט דערגיין ווער זיינען עס „די אי-דישע אויטאריטעטען“, וועלכע די פראקלאמאציע שטעלט אין איין קאטעגאריע מיט'ן וואט-קאן, האב איך אנגעפרעגט הגאון רבי יוסף דוב סאלאוויי-טשיק שליט"א. ער איז געווען איבערגאשט, דערשטוינט און דערשטערט.

ער זעט דערין א געפערליכע מיסאךהילף, וואס איז נאך גע-פערליכער אין די איצטיגע בא-דינונגען פון אפטייגיקייט, פון געמישטע חתונות, פון „אידען פאר'ן אותו האיש באוועגונג“.

די סכנה פון שמו: דער פרעזידענט פון הסתדרות הרבנים, הרב שרגא שאנפעלד, איז אויך אויפגעצייטערט געווא-רען. ער האט באלד, צוזאמען מיט הרב דר. יוסף ה. לוקשטיין און אנדערע רבנים פון הסתדרות הרבנים, זיך באראטען ווי אזוי אפצושרייען ד גזירה און שיען געגען אט דער אינטערפעיטה-אפענסיווע, וואס איז עלול צו שטארקען די מיסאך, געמישטע חתונות, לויט זיי.

אבער מ'דארף נישט זיין אר-טאקאטיש, כדי זיין געגן, דער סינאגא קאנסיל, וואס נעמט ארום ארטאדאקסען, קאנסערווא-טיווע און רעפארמער, איז בא-אריימט פון דער אכזב, און איז

דער פויפסט האט פראקלא-רט 1975 סאך זיי ער ייליג יאר. זיינען געקומען יוסע אידען און געפרעגט: אז וואו זיינען מיר? האט דער וואטקאן מסכים גע-זען וועלען אויך אידען זיך צו-ועפען צו דער קאטאלישער...

דער צווישען-רעליגיעז קא-טע פונ'ם אמעריקען רושואיש מיטע, דאס הייסט, ראבאי דר. טענעבאום, האט אויסגע-זען, אז דער מקור פון דעם פסטי'ם „הייליגען יאר“ שטאמט שמיטה און יובל — און ווי-לד אזוי, זיינען דאך אויך מיר וותנים.

אזוי האבען קאטאלישע און יישע אויטאריטעטען, — ווי ר קאמיטע באצייכענט זיי, — אקלאמירט „עקומענישע אינ-רפעסטה שטודיר מיסיאנס (טאדי מישאנס)“ קיין רוים, ון קיין ירושלים, כדי זיך צו-טייליגען אין קאטאלישען ייליגען יאר.

ווער איז דאס די אידישע יטאריטעט, וואס האט פראק-מירט דאס אידישע אנווארפן אויף אן אינערליכער תנא ון דער טשויטש דאס האב ר נישט געקענט דערגיין, אן מיינע פראגען.

דאגענען האט דער קאמיטע געוואלט, דער וואטקאן האט ארשט אינאדאסירט דאס דא-ע אידישע זיך אריינמישען ון זייערס א טשויטש ריטואל, ווייטער האט מען אנאנסירט, די באטייליגטע אידען און יסטען, וועלען אין רוים זיך טייליגען אין א סעמינאר מיט רדינאל דושאן ווילעבראנדס ון אנדערע טשויטש-פירער. זיי וועלען אויך האבען די יא אויפגענומען צו ווערען אין עפענטליכער אוידיענץ דורך יפסט פאל דעם זעקסטען, זיי וועלן אויך לערנען אן סעמינאר פון פראמינענטע חזים אין רוים און באווכען ד-ליגע קריסטליכע פלעצער און ימישע ערטער.

די טורס וועלען אויך קומען



COMPARING. George M. Elsey, center, president of the American Red Cross, visited Israel and inspected the Magen David Adom emergency services. He is shown chatting with a patient brought in by one of the MDA ambulances. Elsey said he last visited Israel more than 20 years ago and was impressed by the "greatly expanded facilities offered the people of Israel by the MDA," Israel's equivalent of the American Red Cross.

Three clues seen to Pope's warm pro-Israel stand

By **RABBI MARC H. TANENBAUM**
(National Director, Interreligious Affairs,
American Jewish Committee)

People around the world have been asking this past week, what kind of Pope will John Paul I be? Inevitably, therefore, many in the Jewish community also ask, "Is Pope John Paul good for the Jews?"

There are at least three episodes in which the Pope as Cardinal Albino Luciani of Venice was involved with the Jewish people, Judaism, and Israel, and signs point to a positive future for Vatican-Jewish relationships under his Papacy. In March 1977, Cardinal Luciani personally sponsored an official, formal reception for world Jewish leaders who were attending a joint conference with Vatican representatives.

Pope John Paul was very cordial and friendly and spoke with warm appreciation of the Biblical bonds that link Christianity to Judaism, and of his deep respect for the Jewish people.

At an interfaith observance in Venice in 1975 commemorating the destruction of European Jewry by the Nazis, Cardinal Luciani expressed his horror over the Nazi Holocaust, condemned anti-Semitism, and pledged that he would lend his efforts to uproot the sources of anti-Semitism in Christian culture. Most significantly, in a December 1972 interview in an Israeli newspaper, *Maariv*, Pope John Paul declared, "I certainly view favorably the return of the Jews to Palestine, and believe that, after being dispersed for all these years, they are at last entitled to a state of their own." He also rejected any proposal to internationalize the city of Jerusalem, saying, "The Church does not wish to control Jerusalem, only to worship in the holy places." Altogether, that is an impressive set of positive attitudes that could augur well for Catholic-Jewish relations under Pope John Paul I.

So. Africa community loses 6,000 Jews

JOHANNESBURG — Some 6, South African Jews, representing about per cent of the population, has left South Africa in 1978, it was reported by Ivan Greenspan, retiring chairman of the National Conference on Jewish Education Board. Of those who left last year, 1,600 went to Israel, compared with 585 in 1976 and 415 in 1975.

Truce extension beyond October is minimum goal

(Continued from page 1)

atile codewords of the Arab-Israeli conflict, Carter had been telling all visitors, including leading members of Congress, that the U.S. has no intention to submit an American plan at Camp David.

U.S. "documentation" expected

Carter's aides, however, were not as cautious. They made it known that they believed that the U.S. would have no choice at Camp David but to put forward some "documentation" on a declaration of principles.

They noted that the original draft declaration, introduced at the ill-fated Israeli-Egyptian talks in Jerusalem last January, also had American authorship, and was written after Israel and Egypt quickly turned down each other's drafts and a deadlock seemed certain.

However, progress was being made at that Jerusalem meeting and there was a great amount of agreement between the two sides when Sadat suddenly recalled his Foreign Minister, Muhammed Kamel.

One argument made by Americans prior to Camp David was that a declaration of principles agreed to by Egypt and Israel was just the "fig leaf" Sadat needed to go ahead with a de facto agreement with Israel. His excuse to the rest of the Arab world: He would be accepting not an Israeli plan but an American proposal.

Sadat's far-reaching hopes

Sadat has informed Washington that he would be prepared to reach a separate pact with Israel if King Hussein of Jordan continued to refuse to enter the negotiations after a declaration of principles had been secured. The purpose of such a declaration, Sadat has claimed — a claim seemingly bought by the U.S. — was to encourage Hussein to negotiate.

Henry Kissinger who, as Secretary of State negotiated the two Sinai withdrawal agreements, believes there is room for hope at Camp David in spite of the real obstacles.

One reason why Kissinger is confident that the summit will be a success is that he believes, with others, that Israel and Egypt currently find themselves in a rare period when their wider, global interests coincide.

This greater interest, it is said, involves a common fear of Soviet-backed radical expansion into the Middle East, and this has motivated both countries to pursue a negotiated settlement.

Israel and Egypt, according to this view, have a common enemy, the Soviet Union, and a common friend, the United States.

Jews In Crisis

The Untold History

Conventional Jewish history deals with the creation of the State of Israel and the massacre of Europe's Jews in a way designed to enhance the reputations of the Jewish leaders and to belittle the contributions of those who opposed them. Because this history bears significantly on today's events, The Stepping Stone Fund will present during the coming months a version of history consistent with the views of those who opposed the policies of the Jewish establishment.

The Revolt

Jewish officialdom has put great emphasis on the role of the U.N. in the creation of Israel. In fact, it was the armed struggle of the Irgun and Lehi that forced the British evacuation of Palestine, the essential precondition for the establishment of the state. Official Jewry opposed the revolt and collaborated with the British to suppress it.

The Silence

To explain the silence of American Jews during the German massacres, conventional Jewish history stresses the secrecy of the Nazi actions. However, German plans were revealed to Jewish leaders at least as early as August, 1942 and to the public several months later. American Jews, fearful of stimulating anti-Semitism, tried to make themselves as inconspicuous as possible. Thus, throughout the war, they refused to make rescue an issue.

Churchill, FDR and the Jews

British mid-eastern policy supported by the United States during W.W. II was unabashed appeasement of the Arabs. Inasmuch as Arab leaders were opposed to

Jewish immigration to Palestine, the British closed the doors of the Jewish homeland. British policy effectively doomed European Jewry as there was no other country willing to accept substantial numbers of Jews.

Israel under Pressure

A combination of powerful political and commercial forces have joined to undermine Israel's position in the Middle East. Prominent American Jews have been enlisted in the campaign. The technique has been to picture Israel as the main obstacle to peace. Thus administration spokesmen hail the Arabs for every peaceful gesture, no matter how superficial, and condemn Israel for refusing to surrender vital interests.

Disturbing Echoes

Differences between the Carter administration and Israel have created anxiety among America's Jews. Even at the highest levels, Jewish figures have publicly aired their differences with Israeli policy. The negotiations with the Arabs will be difficult at best. The last thing Israel needs is nervous American Jews kibitzing from the sidelines.

Our Purpose

During the next months, we intend to tell the story of the heroic underground fighters for Jewish freedom and the not so heroic struggle of the American Jews to avoid involvement with the fate of their European brothers and sisters. The frequency and scope of our articles depend on the generosity of the Jewish public. It is our intention that American Jews not be used as pawns by the enemies of Israel. For it will be the Jews of Israel who will bear the burden.

Tax deductible contributions for this program should be made to The Stepping Stone Fund at the address below.

THE STEPPING STONE FUND

ROBERT WEINTRAUB, Secretary-Treasurer
175 Fifth Avenue • New York, N.Y. 10010

Saudi presence weighs heavily on Camp David

(Continued from page 1)

after century by the strongest and wildest of rulers. They were betrayed by Britain over the Balfour Declaration, by France over DeGaulle's imperiousness, by the United Nations over power politics. And they remember that their great hero, Franklin D. Roosevelt, was too preoccupied with more pressing problems to afford a humane attitude towards Jews who could have been saved from Hitler.

Is it reasonable of Carter, remembering all these things, to expect that Israel and the Jews will turn on Begin and give Roosevelt's and Johnson's and Nixon's suc-

cessor a blank check endorsable to the Arabs?

Is it reasonable of Carter to expect that American Jews will accept as a reasonable equation the appointment of Edward Sanders as a liaison between him and the Jewish community and the appointment of William Quandt, a foremost American Arabist to the National Security Council?

Even if we accept the theory that Carter must cater to the Saudis out of sheer necessity (a most dubious assumption) would Carter not be a more skillful moderator if he were to recognize that Begin, whatever faults a highly critical and vocal people may find in him, is an authentic representative of an authentically unique people?

Isn't it time to accord Begin full recognition as the Prime Minister of a people determined not to die in the 20th century?

Pay your pledge today.
UJA-Federation Joint Campaign

Pope John Paul: The Jews and Israel

By MARC H. TANENBAUM
 Religion is more caught than taught, the Anglican divine Dean Inge once wrote. If there is truth to that maxim—as I believe there is—Pope John Paul I seems to have “caught” favorable attitudes toward the Jewish people and Judaism from his mother, and that may prove to be more promising for the future of Catholic-Jewish relations under his papacy than anything that he might have been taught.
 As the media have abundantly documented, Pope John Paul was born and raised in a desperately poor family in the northern Italian village of Canale d’Agordo. To eke out a living for his family, his father became a migrant bricklayer in Switzerland, and then returned to an island north of Venice where he worked as a glass artisan. To

help sustain her family, Albino Luciani’s mother worked as a maid in the household of a Jewish family.
 In March 1977, at a meeting of the joint Vatican-International Jewish Committee concerned with Catholic-Jewish relations, Cardinal Luciani saw fit to recall his mother’s experience as deeply formative of his own personal attitudes toward Jews. The affable cardinal warmly recalled that the Jewish family was very kind to Mrs. Luciani, and their faith in Judaism greatly impressed her. The cardinal said that his mother passed her respect for that Jewish family and their religion on to him and, he added, he traces his warm feelings toward Judaism to that childhood experience.
 Bishop Francis Mugavero of Brooklyn, who attended the March 1977

meeting, recently said that the group could feel that Cardinal Luciani had warm and respectful feelings toward Jews and Judaism and “he meant it.” He was also “very much with us” in terms of understanding the cause of promoting respect between Catholics and Jews.
 During World War II, Don Albino Luciani, then a young seminarian and teacher in Belluno, visited prisoners in Nazi jails and was “an indefatigable pastor” supporting morally partisans in the anti-Nazi resistance. Don Albino’s anti-fascism was consonant with Dr. Lucy Dawidowicz’ description of the attitudes of the Italian people toward Jews under the Nazi regime. She writes in her classic study, *The War Against the Jews: 1939-1945*, on page 358:



MARC H. TANENBAUM, a leader in Jewish-Christian relations, is national interreligious affairs director of the American Jewish Committee.

“In Italy, the Catholic hierarchy behaved like the Italians. The overwhelming cooperation that the Italians gave their Jewish compatriots (was)...the consequence of the repudiation of anti-Semitism and the commitment to unconditional equality.”
 An old Jewish community, Dr. Dawidowicz adds, the Italian Jews since the Emancipation had been fully accepted socially and economically into Italian society. Anti-Semitism was not a serious threat to Italian Jews, even during the early years of the Fascist regime when some 57,000 Jews lived in Italy, about 10,000 of whom were refugees from Germany and Austria. Dr. Dawidowicz asserts that the Italians remained unresponsive to German demands to deport Jews. (The 8,000 Jews in Italy who were an-

nihilated were mainly destroyed by the Nazis.)
 Given the philo-Semitic nurture he received from his mother and his own personal encounter with Nazi bestiality, it is not surprising that in 1979, as Cardinal Luciani, the new Pope John Paul took part in an interreligious observance in Venice commemorating the six million Jewish victims of Nazi genocide and millions of other human beings destroyed by the Nazis. According to the London Jewish Chronicle, Cardinal Luciani then condemned anti-Semitism; expressed his horror over the Nazi massacres, and pledged to lend his efforts to uproot the sources of anti-Jewish hatred in Christian culture.
 That deeply human and empathic ap-
 (Continued on Page 5)

The Catholic News

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Framework For Peace

WEST BANK AND GAZA STRIP
 1. Five year transition period.
 2. Full autonomy for inhabitants.
 3. Israeli troops in specified bases.
 4. Final borders unsettled.

Religious Leaders Cite Human Factor In Mideast Accords

Christian and Jewish leaders emphasized the human factor in the Middle East Summit Conference at Camp David in praising the cooperative attitude of the three heads of state that led to the two accords.
 Archbishop Iakovos, primate of the Greek Orthodox Archdiocese of North and South America, said in a message to Senate Majority Leader Robert Byrd (D-W.Va.). “Some historians believe the impact of human personality is the single most significant influence in the course of human events,” he said. “This would certainly be the case in the instance of the Camp David agreement.”
 of change “which is in keeping with Arab hopes, while also carefully respecting Israel’s vital security.”
 Concerning the unresolved question of Israeli settlements in Egyptian territory, Mr. Carter said it’s “my strong hope, my prayer” that the question “will not be the final obstacle to peace.”

Immunize Against Childhood Diseases

By MSOR. JAMES CASSIDY, Ph.D.
Director of Health & Hospitals
New York Catholic Charities

You are responsible for your life and the care you give your body. Whether you are enjoying good health is, in part, the result of the care you give your body. If you neglect your body or abuse it with poor diet, excessive alcohol or smoking, you are jeopardizing your health, your life. Preventive health care is the key to living a longer, healthier life. If you are a parent, you are also responsible for the health of your children. The health habits you teach your children now will remain with them their whole lives. Preventive health care will help your children reach their adult years as healthy people.

Most parents feel they are taking good care of their children. And yet, a recent TV news report stated that approximately

30% of the children starting school this September in New York City were not properly immunized against childhood diseases. The Center for Disease Control in Atlanta, Georgia, reports that more than one-third of the nation's children under 15 years of age have not been fully immunized. They estimate 25 million children are vulnerable to mumps; 15 million have not been vaccinated against diphtheria, whooping cough and tetanus; more than 12 million children have not had measles shots and 19 million children are not protected against polio.

It is hard to believe that in this day so many children are not protected against these dangerous diseases. Perhaps because the word "epidemic" is hardly used nowadays, parents feel all these diseases are non-existent and there is no need to have their children immunized. Not so! True, these are viral illnesses and have no cure, but immunization against these illnesses can protect children.

Complications caused by many of these childhood diseases can kill or leave lifelong marks on their victims. Measles can lead to deafness, blindness, pneumonia, encephalitis and mental retardation. If a pregnant woman contracts Rubella (German Measles) during her first month of pregnancy, there is a 50% chance her baby will be born with a birth defect: cataracts, congenital heart disease, deafness or mental retardation.

Mumps can cause encephalitis, pancreatitis, kidney disease, deafness, eye disorders, delirium, convulsions and meningitis. It can also cause sterility in adult males. Diphtheria is fatal in 10% of those who contract it, and it can cause problems in the heart,

kidney and nervous system. Whooping cough can lead to pneumonia and death and is especially dangerous to infants.

Although most children will have mild cases of childhood illnesses, complications are possible. Immunization will protect your child during his childhood years and as an adult. Adults who are not immunized, either by having the disease as children or by inoculation, run the risk of catching these diseases if they are exposed.

If you or your children have not received necessary immunizations, check with your doctor. An ounce of prevention is better than a lifetime of guilt and pain, should a member of your family contract one of these diseases and suffer complications. Don't shortchange your child. Allow him, through proper immunization against childhood disease, to reach his adult years in good health.

Blessed James Laval

On October 22, 1978, as the Church observes Mission Sunday, and as the Archdiocese of New York commemorates the 125th Anniversary of the establishment of the Society for the Propagation of the Faith, the Holy Ghost Fathers will celebrate the first beatification of one of their members. On that day, Pope John Paul I will place the Church's seal of approval on the life and work of Father James Laval, doctor, priest, missionary.

Born in 1803, in Normandy, James Laval first decided to be a doctor, and after graduating from Medical School set up a practice in a little village in France. It was a good life. He was popular in the village, especially since he was fairly well-to-do, and not too concerned about sending bills. His social life was exciting and while his days were given to work, his nights were taken up by a very full social life—parties, dances and entertainment. He loved horses and fine clothes, and spent lavishly on both. Ashamed of the fact that he was the only educated man in the village who went to church, he gradually gave up the practice of his religion. It was a false front though and his conscience gave him no peace. In 1835, after a nearly fatal accident he made a sorrowful confession and returned to the practice of his faith.

Not long after, he decided to give up the practice of medicine and to study for the priesthood. Two years after his ordination he joined Father Libermann's newly formed missionary Society of the Holy Heart of Mary. In 1841 he was assigned to the island of Mauritius in the Indian Ocean where he began his ministry among the liberated slaves that was unmatched in its difficulty or in its wonderful results. Living alone, in a small wooden shed, he spent many hours each day at prayer and in teaching religion. Tirelessly he visited people in homes, in hospitals and in prisons. Soon the name of Father Laval was known to everyone. People of every condition came to him for advice, for help, and especially to receive the Sacrament of Penance. In his fifteen years of ministry, it is estimated that he was responsible for the conversion of 60,000 people. He brought people of every race, color and religion together and taught them to live in peace and harmony.

Beginning in 1856 he suffered a series of strokes bringing his active ministry to an end, but no his prayer nor his penance. Death came on September 9th, 1884, the feast of St. Peter Claver, that other great apostle of the slaves.

When Father Laval arrived in Mauritius in 1841 not a soul was there to welcome him; in 1861 his body was carried to his grave accompanied by 40,000 people. In 1893 the first steps were taken for his beatification, and in January, 1978, the late Pope Paul VI announced that on Mission Sunday, October 22, 1978, he would be named "Blessed James Laval."

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Pope John Paul and The Jews

(Continued from Page 1)

precipitation of both the grandeur and the tragedy of Jewish life apparently carried over to Cardinal Luciani's spontaneous understanding of the importance of Israel to the Jewish people. In an interview that he gave to Maariv, the influential Israeli newspaper on December 8, 1972, Cardinal Luciani declared:

"I certainly view favorably the return of the Jews to Palestine, and believe that, after being dispersed for all these years, they are at last entitled to a state of their own."

While noting that there were those in the Catholic Church who believed that the modern-day Jewish state contradicted one of Christianity's historic beliefs which viewed the wretched state of the Jews among nations as a punishment for not accepting Jesus as Messiah, the cardinal told Maariv:

"I, however, do not view the return of the Jewish people to its land today as a contradiction of any religious principle of Christianity. It does, perhaps, contradict traditional beliefs prevalent in the Christian world over the centuries; but that can be overcome." And, as if for emphasis, he added:

"For my part, I have no doubt that there is a link between the Jews and Palestine."

Thomas Brennan CMM Director

Thomas R. Brennan of Fanwood, N.J., who served members of the Catholic Press Association through his expertise in local and national advertising, died recently.

The funeral Mass was offered at St. Bartholomew's Church, Scotch Plains, with burial in Westfield, N.J.

Mr. Brennan was an advertising salesman from 1939 to 1942 for the Buffalo diocesan newspaper, then known as the Catholic Union and Echo. In 1970 he moved to the New York area to become national sales director of Catholic Major Markets, an organization he helped to found in 1968. He retired that post until his death.

Mr. Brennan is survived by his wife, Betty; two daughters, Sharon and Karen; four grandchildren; a sister and brother.

Turning to the issue of Jerusalem, Cardinal Luciani stated that (Christian) pilgrims returning from Jerusalem said they were very satisfied. "The Church does not wish to control Jerusalem, only to worship in the holy places."

His views then seem to anticipate the present policy of the Holy See which has recently abandoned the traditional position of calling for the internationalization of the city of Jerusalem, advocating instead an international statute that would give extraterritorial status to all holy places.

The practical implications of Pope John Paul's direct and open feelings towards Jews and Israel were perhaps most clearly reflected in his first public reference to the Middle East situation since he became Pope. At his first weekly general audience on September 6, 1978, the pontiff asked the cheering crowd of some 10,000 people to pray for "a special intention very close to my heart"—that "a just and complete peace"

may emerge from the Camp David summit talks.

Such a "just solution" could come about, the Pope said, only if the problems of "the Palestinians, the security of Israel, and the holy city of Jerusalem" were solved. This conflict, he added, "which has been fought for more than 30 years in the land of Jesus has already caused so many victims and so much suffering, both among Arabs and Israelis."

Vaticanologists concur that this is the first time that any Pope has spoken in such balanced terms about Arabs and Israelis, and it is certainly the first clear and unambiguous recognition by any recent Pope of the needs of "the security of Israel."

As Patriarch of Venice, Pope John Paul I took a tough stand against Catholic collaboration with Communists, urging that Catholics could not vote for Communists or pro-Communist Socialists. It remains to be seen what impact the new Pope's anti-Communist views will have on the recent Vatican policy of

promoting detente with the Soviet Union and East European Communist countries. Conceivably his personal abhorrence of Communist denial of religious liberty and human rights will be of some consequence to the fate of millions of Christians and Jews under Soviet domination.

Pope John Paul, as is evident from his writings and recent pronouncements, articulates orthodox Catholic doctrine regarding evangelization as the first priority of the Church, speaks of "the uniqueness of the Catholic Church," and embraces "all people in the world...as brothers and sisters in Christ Jesus." Those are heady theological doctrines with problematic implications for Jews, Protestants, and others among the world's four billion peoples who do not share his religious commitment.

But given his smiling, sunny disposition, his pastoral care for people, and beyond that, his impressive track record regarding Jews, Israel, and human rights, it will be a pleasure to dialogue with such a "mentsch," and even to disagree agreeably. (Religious News Service)

Framework for Peace

(Continued from Page 1)

The exact demarcation of the above areas will be as decided during the peace negotiations.

Early warning stations may exist to insure compliance with the terms of the agreement.

United Nations forces will be stationed: (a) in part of the area in the Sinai lying within about 20 kilometers of the Mediterranean Sea and adjacent to the international border, and (b) in the Sharm el Sheikh area to ensure freedom of passage through the Strait of Tiran; and these forces will not be removed unless such removal is approved by the Security Council of the United Nations with a unanimous vote of the five permanent members.

After a peace treaty is signed, and after the interim withdrawal is complete, normal relations will be established between Egypt and Israel, including: full recognition, including diplomatic, economic and cultural relations; termination of economic boycotts and barriers to the free movement of goods and people; and mutual

protection of citizens by the due process of law.

Interim Withdrawal
Between three months and nine months after the signing of the peace treaty, all Israeli forces will withdraw east of a line extending from a point east of El Arish to Ras Muhammad, the exact location of this line to be determined by mutual agreement.

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BALTIMORE

Comment

FALASHAS: THE MOST FORGOTTEN JEWS

BY RABBI MARC H. TANENBAUM

They call themselves "Beta Israel," the House of Israel, and according to ancient legend, their origins trace back some 3,000 years as lineal descendants of King Solomon and the Queen of Sheba. The Ethiopians call them Falashas, a term generally taken to describe the black Jews of that country. In actual fact, Falasha is a term of contempt meaning "strangers" or "living in exile." That pejorative term for the black Jews of Ethiopia is a description of their actual condition, especially today.

the Falashas participate actively. Despite their tragic, even abominable, conditions, they have remained faithful Jews observing the Biblical way of life under the spiritual guidance of *Kohanim*, the priestly leaders. Since they have lived away from the mainstream of Jewish life for nearly a thousand years, for centuries many Rabbinic Jews found difficulty in acknowledging them as Jews—even though they observe all the Biblical rites of the Torah including circumcision, the Jewish festivals and holy days.



Several centuries ago, there were about a half million Falashas, once proud warriors, rulers of their own Ethiopian Kingdom. Today, there are less than 28,000 Falashas left in the 490 isolated villages in the central highlands of Ethiopia, mostly around Gondar. They have been decimated over the decades in Ethiopian inter-tribal warfare and by intense conversion efforts by missionaries. Ethiopia's recent revolution and civil war, the fighting over Eritrea and the Ogaden, have resulted in general havoc, destruction and refugee flight, only now simmering down. And it has meant, too, that several hundred Falasha families were driven from their homes, others robbed of land and livestock, dozens murdered and still others sold into slavery in the Sudan.

Their poverty is beyond imagining. Denied the right to own land, they have become tenant farmers and craftsmen, who eke out an average yearly income of \$60 per month. That compares to \$90 for other Ethiopians, and \$250 for other Africans, hardly a living wage for any human being. They have no hospitals or physicians, they suffer from disease and malnutrition, and their present life expectancy is 36 years. The past year and a half, however, has seen the beginnings of a serious work training, school and medical program launched in Gondar, in which Jewish organizations and

and the Sabbath. But their status as Jews has been clarified, and in 1908, forty-four chief rabbis proclaimed their legitimacy as authentic Jews. The Chief Rabbis of Israel of today have also reaffirmed their status as Jews, tracing their origins to the Tribe of Dan. In light of this understanding of their Jewish identity, some 300 Falashas have managed in recent years to find their way to Israel, the Promised Land to which they daily pray to return. These are words of their prayers from the Falasha liturgy: "Hear our prayer, God, King of the Universe, so that the whole world can be happy with your rule. When you help your people Israel, you help all mankind. Have mercy on the city of Jerusalem. Let us enjoy your kingdom with your Chosen People in Israel."

Those prayers have not yet been responded to either by God or by man. The Falashas are today the most forgotten Jews in the world, and the time is long past due for the Jewish community in the United States and in Israel to help rescue them from their suffering, while there are still some Falashas left alive to save.

The bonds of Jewish peoplehood with the forgotten Falashas must now be strengthened, their suffering reduced, and the recent growing attempts to give their prayers for redemption meaning must now occupy a more central place in the consciousness of Jews and of all who cherish human rights and freedom. *

Rabbi Tanenbaum is National Interreligious Affairs Director of the American Jewish Committee.

Special To The JTA

Impact Of 'Holocaust' On The People Of West Germany

BY MARCH H. TANENBAUM

(Rabbi Marc H. Tanenbaum, national interreligious affairs director of the American Jewish Committee, was script consultant to the NBC-TV "Holocaust" series.)

NEW YORK (JTA) — Nothing — no book, no TV documentary, no film, no lecture — has touched the soul of modern Germany on the moral watershed tragedy of the Nazi Holocaust as has the NBC-TV series, "Holocaust." That dramatic but factual conclusion has emerged from a series of overseas telephone calls that I had with public officials in West Germany, and in particular, with leaders in the village of Oberammergau, following the viewing of the third installment of "Holocaust."

According to reports from Germany in major American newspapers, an estimated 14 million people, or 39 percent of the 34 million people in the viewing audience, watched the third of the four installments. This was up from 13 million viewers, or 36 percent last who watched the second installment, and 11 million, or 32 percent, who watched the first installment.

The viewing audience for each of the three installments was more than double the predicted 15 percent that was expected to watch the program over Westdeutsche Rundfunk (WDR) of Cologne, the regional station coordinating the telecasts. (The number of people watching the last installment was not available at the time of this report.)

The German officials I spoke with said that the figures reported in the American newspapers were underestimated, and that, in fact, some 20 million people had seen the second installment. That means that one in three potential regional viewers were exposed to the "Holocaust" account. "That audience broke every record for regional television in Germany," one official told me.

"Quite Extraordinary"
Experience

of "Holocaust" being televised in Germany. Many of the viewers told the TV station authorities that they either could not go on watching it, and some said that they could not sleep and had to take valium or sleeping pills so powerful was the program's impact.

One authority told me, "The experience with the program already has been quite extraordinary. Nobody, even the most sympathetic in the TV industry, expected such an emotional reaction... It has staggered everybody."

The effect has even spread to East Germany where, according to reports, many living beyond the West German regional broadcasting range are demanding to see the series. Regional television broadcasts can be received in East Berlin and in areas along the boundary, but most East German viewers are beyond their range. According to reports, among the East Germans who had seen the program and called to express their reactions, positive comments outnumbered negative comments 6-2.

Reactions In Oberammergau

I spoke with several people in the village of Oberammergau

BOMB EXPLOSION--

(Continued from page 1)

converted into an emergency treatment center.

One Of The Worst Terrorist Acts

The bombing was one of the worst terrorist acts to hit Netanya, a seaside resort city and center of the diamond polishing industry. Security sources said Netanya was probably targeted by the terrorists because the recent discovery of an El Fatah cell in the Jerusalem area aborted their plans for new outrages in the capital.

The arrests of eight terrorists at Abu-Dis village near Jerusalem yielded information that bombs were about to be placed in the center of Jerusalem and at Geth-

semane who are involved in an effort to revise the anti-Semitic version of the Oberammergau Passion Play scheduled for production in April 1980. Hans Schwaighofer, director of the Rosne text of the Passion Play, told me: "Practically everybody in Oberammergau has watched the first two installments of 'Holocaust.' The impact has been tremendous. There is a feeling of shock throughout much of Oberammergau. Many people are walking around the streets of the village saying, 'God's sake!' and shaking their heads in disbelief. How did we let that happen?"

The Oberammergau Town Council has sent around a questionnaire to all the villagers inviting them to sign up for the 1980 Passion Play. In light of the shocked feeling in the village in the wake of "Holocaust" many are refusing to answer the questionnaire, and it is now being extended for another eight days.

Several hundred of the younger villagers identified with the Rosner text have indicated that they will refuse to act in the Daisenberger version of the Passion Play which has been condemned by Christian and Jewish authorities alike as "structurally anti-Semitic." Some Oberammergau officials told me that

said the Abu-Dis gang was the one responsible for bombing the Mahane Yehuda market in Jerusalem last June 28 where two people were killed and scores injured.

Other of its terrorist acts included planting a bomb at a Jerusalem fuel depot which killed the American-born Jerusalem police sapper, Steve Helms, last year; planting a bomb on a No. 12 bus in Jerusalem; planting bombs in tourist buses and outside the Holy Land Hotel near Jaffe Gate; and concealing a bomb in a divan abandoned on a Jerusalem main street. The gang may also have been responsible for the large bomb found concealed in the trunk of a car parked on a busy Jerusalem street recently.

they now hope that the reaction to "Holocaust" will play an important role in influencing the rejection of the anti-Jewish Daisenberger text of the play.

There were a good number of negative and hostile reactions of Germans who asked, "Why reopen old wounds? We should forget all this. It is enough time already."

Jewish Reaction Termed Positive

Heinz Galinski, head of the Jewish community in West Berlin, said that "the reaction of the Jewish community throughout West Germany had been positive," adding that he had received many calls from Jews and non-Jews alike. There are about 27,000 Jews in West Germany today, a tragic remnant of the more than 500,000 Jews who lived in pre-war Germany.

Galinski said the "timing of the showing was perfect. It comes at a time when there is talk again of the Auschwitz lie," a reference to the Nazi effort to revise history and claim that the genocide of Jews never took place, "when some students are making jokes again about Jews, when the statute of limitations on Nazi war crimes of murder is an issue and at a time when everybody seems to be preaching 'let us forget.'"

Perhaps the most significant response of all to "Holocaust" was that of Chancellor Helmut Schmidt. In a debate in the lower house of the West German Parliament, Chancellor Helmut Schmidt recommended the "Hol-

ocaust" series, said the film is a "must" in connection with the current controversy over extending the legal time limit under which Nazi war criminals can be prosecuted. He added that the series encourages critical and moral reflection which "is important in view of the decision each of us must make for himself in the course of this year on the statute of limitations."

Based on the impact already registered, the American Jewish Committee now plans to carry out a systematic study of responses to the entire series in Germany as well as in the 15 other countries in which the film is being shown, and then an intensive follow-up educational program in German religious and secular school systems. I have no hesitation in saying that if this "Holocaust" series had achieved nothing other than justified all the investment of time and energy in helping bring its message before millions of Germans who might otherwise have avoided facing the tragedy of the Holocaust.

Vatican II Set Pace for Improving Jewish-Christian Relations

By RABBI MARC TANENBAUM

Excerpts from an address before a conference marking the 10th anniversary observance of Vatican Council II.

This conference is an eloquent testimony to the historic and enduring impact of Vatican Council II on the improvement of Jewish-Christian relations, for this meeting could not have taken place in this form and with this spirit of candid self-criticism, openness and friendship had not Vatican Council II set the stage for just this interaction.

At the same time, Vatican Council II would have remained a grandiose gesture had not meetings of Christians and Jews taken place during the past decade. These were devoted to serious and systematic implementation of the practical proposals of the council for uprooting anti-Semitism and every form of hatred and prejudice, and for building solid bridges of human fraternity through academic dialogues and joint co-operation in education and social action programs.

IN VERY LARGE measure, these achievements are the fruit of the brilliant and courageous leadership provided by the American Catholic bishops who spearheaded the adoption by the Vatican Council of the Declarations on Catholic-Jewish Relations and on Religious Liberty, which are the foundation-stones on which all progress in Catholic-Jewish relations have been built.

Thanks to enlightened Catholic and Jewish leadership, a great deal of real progress has been made during the past decade in removing the roots of anti-Semitism, anti-Christianity and racial prejudice in our respective teaching systems, more progress in fact than had been made during the 1,900 years that preceded this period.

But as long as a single hostile or pejorative teaching remains in any of our textbooks or in the minds and behavior of any of our teachers or parents or children, that negativity or rejection of others remains as a fundamental contradiction to the highest professions of our individual Faiths. We are morally obligated not to rest until we are totally free and clean of any prejudices whatsoever.

This consultation is intended as a major collective impetus to push forward this purging and purification process without which genuine human community is ultimately not realizable.

IN ADDITION to the tremendous value of the actual findings of our respective textbook studies and human relations programs for teachers and parents and students, quite possibly one of the decisive achievements of our inter-religious experience on the American scene is that we have learned how to make pluralism work.

We have learned how to instruct a new generation of Catholics, Protestants and Jews in how to be faithful to one's own doctrines and traditions, and at the same time to develop authentic respect for the Faith and religious commitments of others.

We have, in short, developed a model of building community without compromise of our most cherished beliefs. That achievement, which is taken for granted by far too many, may well be the most valuable "export" which we have to

share with other nations, peoples and non-Western religious communities.

THE ULTIMATE significance of the improvement of understanding between Christians and Jews, which Vatican Council II advanced so dramatically, is to be appreciated against the reality that we live today in an age of violence, of

terror and of widespread violation of fundamental human rights.

There is not a continent on the globe that is not despoiled by terror and violence, by barbarism and by a growing callousness to human suffering and by threats to human existence itself. At the center of the human crisis today is the fundamental depreciation of the meaning

and value of human life itself.

The rise in "verbal violence," the staggering increase in murders in America, the proliferation of the arms race and of nuclear weapons on an international scale are all threatening and battering the biblical affirmation that each human life is created in the sacred image of God and is therefore of ultimate

worth and preciousness.

IF WE ARE TO re-create some moral limits that will inhibit the widespread and growing destruction of human lives, it is essential that Christians and Jews join together, with other peoples of conscience in the following ways:

First, Christians and Jews must help engender a national and international attitude of scorn and contempt for those who use or advocate the use of violence. We must work to de-romanticize all appeals to use violence and terrorism as means of liberation or of institutional oppression, since from a moral standpoint, no ends can justify such anti-human means.

Second, Christians and Jews must work to curtail the resort to inflammatory propaganda, especially from international forums which have psychological impact on an international scale. As Prof. Gordon Allport of Harvard University demonstrated in his monumental study, "The Nature of Prejudice," there is an inevitable progression "from verbal aggression to violence, from rumor to riot, from gossip to genocide."

THIRD, CHRISTIANS and Jews must work toward educational development and communication among peoples to reduce the abrasive effects of "differences." Differences, as we have learned in the pluralistic experience of America, can be a source of enrichment rather than a threat.

Fourth, Christians and Jews should engage in a massive effort to establish a "new humanism" on a global basis that seeks to restore the biblical value of the infinite worth and preciousness of each human life that must be appreciated as an end in itself and never as an object of somebody's project or program.

We must also engage in an urgent and sustained intellectual and educational effort to elaborate a theology and ideology of pluralism which presupposes the right of each religious, racial, and ethnic group to define itself in its own terms and to be accepted unconditionally by its own self-definition.

Christians and Jews have a decisive contribution to make to the building of the ideological foundations without which a stable world community cannot come into being.

FIFTH, CHRISTIANS and Jews should work toward making the economy of each nation as self-sufficient and stable as possible in the sense of not perpetually requiring relief support. Inextricably linked with such an effort is the control of the arms race on an international scale, gun control in America and a rational reordering of priorities that allows for adequate defense and yet at the same time reallocates some of the billions wasted on arms that should be applied to the crying needs of the hungry, the diseased and the homeless.

Finally, Christians and Jews should work for the completion of the judicial instrumentalities called for by Article six of the genocide convention in the form of an international penal tribunal for trying those who are accused of genocide attempts anywhere in the world.

"The salvation of mankind," Aleksandr Solzhenitsyn reminds us, "will depend on everyone becoming concerned about the welfare of everybody everywhere."

MORE CATHOLIC-JEWISH INTERACTION

But Are Inter-Faith Relations Better?

How do you assess the current state of Jewish-Christian relations in the United States at the present time? Have there been improvements in recent years?

My response must in some way necessarily be impressionistic for we are generalizing about relationships between Catholics who number about 49 million people, mainline Protestants, who number about 65 million people (including some 17 million black Protestants), Evangelicals, who are about 40-50 million; Greek Orthodox, about 3 million; and American Jews, who number about six million people.

During the past 10 years, the American Jewish Committee has extended the network of relationships with each of these large sectors of the Christian family, and it is evident that there are different levels of relationships, different qualities, and different issues between, say, Catholics and Jews, Evangelicals and Jews, Greek Orthodox and Jews; liberal Protestants and Jews; Black Churches and Jews. There are distinctions to be made in relationships between national bodies and local Christian and Jewish groups, especially with regard to Israel, Soviet Jewry, and other issues on "the Jewish agenda".

KEEPING IN MIND qualifications such as these, I think the most significant generalization that should be made about the present state of Jewish-Christian relations is the following:

The fact that there are today networks of Jews and Christians in practically every major city in the United States who meet rather regularly, share common and respective concerns, is a development of unprecedented, even historic, importance.

To my knowledge, there has never been such an extensive interaction on a personal, social and professional basis between Jews and Christians in any period of history during the past 1,900 years as there is today, especially in the United States. One major consequence of this development is that a great many Jews and Christians increasingly have come to know each other as persons — with shared fears and hopes — rather than as stereotypes or caricatures.

I HAVE OFTEN speculated that had such an extensive pattern of relationship and personal friendship existed in Germany, Hitler would have had a much more difficult time in making Jews out to be "subhuman" to their Christian neighbors and therefore a "surplus people" available for extermination.

In Berlin in the 1930s, for example, a leading Reform rabbi and a prominent Lutheran pastor lived across the street from each other for some 20 years and

actually never said "good morning" to each other.

Now interaction has involved increasingly almost every level of Jewish and Christian culture and society — academic studies involving Biblical, Historical, Liturgical, Sociological specialists; clergy (rabbis, priests, ministers meet in interfaith groups in virtually every community); religious educators; religious media people; adult education and youth groups.

THE POINT OF the foregoing is that not only has the network widened, it is also deepening in content. It involves more than "brotherhood week" and "inter-faith smiles" once a year; new and shared scholarship is shattering outworn and false stereotypes: "The Pharisees" as a bunch of hypocrites when in fact there were seven schools of Pharisees, one of whom was the "Pharisee of Love" with whom Jesus was associated;

"The Christ-killer" charge against "the Jews" more than three-quarters of whom, scholars document, could not have been in Jerusalem at the time of the trial of Jesus, etc.;

The notion that Judaism was spiritually exhausted in the first century and was supplanted with the coming of Jesus when in fact, as Christian scholars have discovered, Rabbinic Judaism in the post-Biblical period was and is a vital, living religion, a source of

genuine truth and value to the Jewish people.

Those stereotypes and mythologies are being replaced increasingly with a new, positive understanding by Christians on many levels of Judaism as it really is, and by Jews a new positive understanding of Christianity and Christianity as they really are.

THE MOST TELLING fact of this improvement in attitude and behavior, is to be found both symbolically and substantively in the fact that not a single Catholic parochial school textbook produced since Vatican Council II contains a single anti-Semitic or anti-Judaic reference. I know that, for a fact since our department serves as consultant to the major Catholic (and to many Protestant) publishing houses who have asked us to read textbooks in manuscript, and when we have pointed out negative or hostile references invariably they have been removed. (The same has been happening in Jewish textbook references to Christians and Christianity, in the United States and in Israel.)

When you compare the present Catholic textbooks to the Baltimore Catechism of 1937, for example, which was a manual of hatred for Jews and Judaism, you could say justifiably that we have moved light years in this area of Catholic-Jewish relations. That also means that the gap between the findings of scholars and the "person in the pew" is being closed, and that a new generation of Christian and Jewish children are being educated to be faithful to their respective traditions without having to negate or be hostile to traditions other than their own.

ON THE LEVEL of practical issues: Each community comes to the dialogue table with its own agenda, expecting to get a fair and responsible hearing for what hurts its people.

Without going into detail about the ups-and-downs on the Middle East since the 1967 war, it is evident that the ongoing Jewish-Christian dialogue since 1967 has resulted in a much wider understanding on the part of Christians of the meaning of Jewish peoplehood, and of the place of Israel as a center of orientation in Jewish life religiously and historically.

Following the October 1973 war in the Middle East, Jews were anxious that the Arab oil embargo would be exploited by professional anti-Semites and Arab propagandists who would blame Israel and the Jews for the discomforts of loss of gasoline, and for the ensuing economic plight. That never happened. Oil companies were blamed, Arab governments were blamed, and despite a few nasty bumper stickers (Burn Jews, not oil; Burn Golda Meir, not oil), by and large Americans refused to scapegoat either American Jews or Israel.



Cass Park, Detroit
summer, 1975

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FRIDAY, DEC. 28, 1979

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LEARN "ANGEL OF DEATH" NAZI HIDING OUT IN CHILE

REBECCA LEVINSON BAT MITZVAH

Rebecca Levinson, daughter of Mr. & Mrs. Charles Levinson, recited a portion of the Haftorah and became a Bat Mitzvah during services at Temple Beth Shalom, 1600 E. Oakley Blvd., on Friday evening, December 21, 1979.

Rabbi Kalman Appel, spiritual leader of the Temple, officiated and conducted the services which commenced at 8:00 P.M.

Cantor Simon Bergman chanted the liturgy.

The parents of the Bar Mitzvah hosted the congregation to Oneg Shabbat refreshments in the Temple's Entratter Social Hall immediately after the conclusion of services.

Saturday evening a gala dinner dance party was held for friends and family at the Temple Social hall.

DANIEL SHAPIRO BAR MITZVAH

Daniel Shapiro, son of Mrs. Joan Shapiro and Mr. Mel Shapiro, was called to the Torah and became a Bar Mitzvah during services at Temple Beth Shalom, 1600 E. Oakley Blvd., on Saturday morning, December 22, 1979.

Rabbi Kalman Appel, spiritual leader of the Temple, officiated and

conducted the services.

Cantor Simon Bergman chanted the liturgy.

The parents of the Bar Mitzvah hosted the congregation to a Kiddush in the Temple's Entratter Social Hall immediately after the services.

YAHREZITS TONIGHT AT BETH SHOLOM

(Friday Dec. 28, 1979)

Isaac Laxer
Louis Berger
Rose Faberman
Sarah Siegel
Ethel Elias
Albert Waller
Rev. Moses Wilner
Lillian Rosenberg
Betty Beckwith
Maurice L. Blonsley
Cantor Herman
Kinnory
Irwin Caplan
Fannie Rosen
Fanny Lipson
Sam Okin
Nellie Ferer Blewiss
Mesha Ezrovitch
Katzoff
Benjamin Dvorak
Annie Figatner
Morris Brown
Herman Kishner
Isaac Katz
Milton Kessler

U.N. IS LAUGHING STOCK

UNITED NATIONS (WUP) -- In an address before the General Assembly last week, which was debating Item 126 on the "Inadmissibility of the Policy of Hegemonism in International Relations," Ambassador Blum -- in a sharp attack on Israel's enemies -- here who have "selected as their target of abuse the national liberation movement of the Jewish people" -- declared, among other things, "that the lies told in the UN have turned this forum into a laughing-stock of international society."

CHIEF NAZI HUNTER OFFERS \$50,000 REWARD

NEW YORK (WNS) -- Dr. Josef Mengele, the notorious Auschwitz camp doctor who was known to the camp inmates as the "Angel of Death," is reported to be hiding in a colony of former Nazis in Dignidad in southern Chile, according to Simon Wiesenthal, the Nazi-hunter who has offered a \$50,000 reward for information leading to the war criminal's capture.

Wiesenthal said in Vienna that he has reliable information to this effect. However, Alex Dekel, an Auschwitz survivor who was about to undergo experimental surgery at Mengele's infamous clinic in Auschwitz when the death camp was liberated by Allied forces at the end of World War II, claimed that Mengele is apparently still living in Paraguay while the government of that country is not taking any steps to extradite him or even to acknowledge his presence.

Mengele has been held responsible for the murders of nearly 500,000 persons at Auschwitz, including some 200,000 children. Many were victims of inhuman medical experiments.

On a recent trip to the U.S., Wiesenthal said that Mengele still heads his "wanted" list of Nazi war criminals. He said he hopes

(Continued on Page 3)



ISRAELI-EGYPTIAN HANDSHAKE: ISRAEL'S AMBASSADOR TO THE UNITED NATIONS, YEHUDA Z. BLUM (LEFT) AND EGYPT'S U.N. AMBASSADOR A. ESMAT ABDEL MGIUD, SPOKE FROM THE SAME PLATFORM FOR THE FIRST TIME AT AN OFF-THE-RECORD LUNCHEON LAST WEEK OF THE AMERICAN JEWISH CONGRESS. THE LUNCHEON GUESTS, MEETING AT THE HARMONIE CLUB IN NEW YORK, HEARD A CANDID EXCHANGE OF VIEWS BY THE TWO DIPLOMATS ON CURRENT MIDDLE EAST ISSUES.

TELL TALES

"One Man Plus The Truth
Constitutes A Majority"

Remembering Bishop Sheen

(ED. NOTE: THIS WEEK'S TELL TALES IS WRITTEN BY GUEST COLUMNIST RABBI MARC H. TANENBAUM, WHO IS NATIONAL INTER-RELIGIOUS AFFAIRS DIRECTOR OF THE AMERICAN JEWISH COMMITTEE.)

RABBI
TANENBAUM



Archbishop Fulton J. Sheen, who died Dec. 9 at the age of 84, was a warm, personal friend over the past two decades, and I will miss him sorely.

The emotion expressed by a rabbi will probably strike some Christians and many Jews as unexpected, if not altogether strange. Was not Archbishop Sheen the "super-evangelist" and do not the Jewish people regard Christian evangelism as a threat to the survival of Judaism and the Jews?

Truth to tell, that was the first image that I carried around in my head about Archbishop Sheen. He was, after all, the director of the Society for the Propagation of the Faith, and through him several prominent Jews had become converts to Catholicism.

Then, on February 22, 1967, I had an experience with Archbishop Sheen that caused me to change radically my attitudes and feelings about him. From that day and thereafter, my suspicions and cautions about Fulton Sheen gradually dissolved and became transmuted into a deep and loving friendship that grew increasingly strong and lasted until his death.

When Archbishop Sheen served as bishop of Rochester in 1967, I had the privilege of speaking with him at an all-day conference on Catholic-Jewish relations at Temple B'rith Kodesh in that city. It was one of the first major Catholic-Jewish meetings to be held since the close of Vatican Council II and the adoption of the Vatican Declaration on Non-Christian Religions (Oct. 28, 1965) which condemned anti-Semitism and called for mutual respect and fraternal dialogue between Catholics and Jews.

(Continued on Page 4)