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A Weekly Paper for the Jewish Community

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Between You and Me

By Boris Smolov

Inside Information:

Those of the rabbis opposing the efforts of the Jewish organizations seeking to secure the adoption by the Ecumenical Council of the declaration absolving the Jews of collective guilt for the crucifixion of Jesus, should read the book "The Pilgrim," just published in this country. . . . They will then realize how well they are unwittingly playing into hands of the Arab and other bishops who are conducting such a declaration.

"The Pilgrim," published by Farrar Straus & Co., is written by a man who prefers to give his name as Michael Serafin, his who is actually a Roman Catholic diplomat and who obviously knows the inside dealings in the Vatican against the adoption of such a declaration.

The author of "The Pilgrim" is not to be known by his real name because of the extraordinary relations he makes in his book about what is going on in the Vatican behind the scenes of the Ecumenical Council. . . . And among these revelations, he also brings out step by step a detailed account of the machinations and strategy used by a powerful minority within the Vatican, who are planning for the signing of the late Pope John XXIII . . . to put an end to the legend that in the "a cursed people" guilty for the crucifixion of Jesus by the Romans . . .

The Wrecking Scheme

included in the wrecking scheme, is according to the author "The Pilgrim," the Ecumenical Council to delete the charge and absolve the Jews of the crucifixion stigma, which is rooted in New Testament references and Catholic commentaries, there is no doubt that it would help much in rectifying "the centuries old injustice of anti-Semitism."

Crucifixion and Responsibility

That Jewish responsibility for the crucifixion of Christ had been eliminated from the draft declaration on Catholic-Jewish relations to be presented before the Ecumenical Council was both asserted and denied last month. The New York Times, citing well-informed sources, claimed that all references to the ancient charge of Jewish responsibility had been deleted. The Vatican, while making no unequivocal denial, stated that the "text of the declaration was still under study and has therefore not been sent to the Council Fathers." Significantly, however, it added "if modification should have to be made, they would have the purpose to harmonize its terms with the whole of the Council's doctrinal scheme."

The Times' informants put forth the proposition that an approval of the original declaration (which absolves the Jews as a people for their part in the crucifixion) being watered down because it might have "an unsettling fact" on the Middle East in which the Catholic Church would keep room for maneuver. Cardinal Bea, who heads the Secretariat for the Promotion of Christian Unity and who drafted the original statement, asserts that responsibility rests on all "mankind."

The belief of Christians that Jews are guilty of deicide has plagued them for many centuries. The role of "Christ killers" and as the perpetrators of the crime of crucifixion against the Son of God, has been a cruel and continuing factor in perpetuating anti-Semitism. Were the Ecumenical Council to delete the charge and absolve the Jews of the crucifixion stigma, which is rooted in New Testament references and Catholic commentaries, there is no doubt that it would help much in rectifying "the centuries old injustice of anti-Semitism."

This quote is from a University of California study of attitudes towards Jews on the part of "Christian and non-Christian." The report was based on a five-year comprehensive analysis, underwritten by the ADL of B'nai B'rith at a cost of \$500,000. A preliminary test of a Protestant congregation revealed some interesting findings. They quote:

- Eighty-one percent of the adult Christian church members studied believed that Pontius Pilate was responsible for Jesus from the Cross. More than 48 percent of the total thought that Jesus was innocent. Jesus became "a group of powerful Jews wanted Jesus dead."
- Sixty-nine percent of the total chose Jews as the group "most responsible" for crucifixion.
- Nineteen percent believed that Jesus has been persecuted because "God is punishing them for rejecting Jesus." Another fifteen percent were undecided on the issue.
- Forty-five percent agreed that "Jews can never be forgiven for what they did to Jesus until they accept him as the True Savior." Another eighteen percent were uncertain as to whether or not Jews could be forgiven unless they turned to Jesus.

Obviously, yeoman work needs to be done to eradicate this prejudice. If as Christian leaders have acknowledged, anti-Semitism represents a "failure of Christendom," Judaism has a right to hope and expect that Christianity will inspire the spiritual purpose of the brotherhood of man. In this spirit, there is high hope that the Catholic Church will vigorously assert exonerations of the Jews. So, too, may we look to the Protestants. A fortnight ago the National Council of Churches, representing 40,000,000 Protestants of 31 denominations, adopted a resolution condemning anti-Semitism and declaring that the concept of collective Jewish responsibility for the crucifixion was a distortion of the message of Christianity.

Christinity letter serves the spirit of God when it frowns upon and disowns hate and prejudice.

Spain's 5,000 Jews Seek Recognition

Last month, The New York Times quoted Max Mazin, the leader of Madrid's Jewish community, as saying that he would seek an interview with Generalissimo Francisco Franco to press for legal recognition for Spain's 5,000 Jews. A few days later, The Chicago Tribune quoted the self-same Senator Mazin as saying "We have complete religious freedom in Spain." Referring to the previous statement, he said: "This is ridiculous. What more recognition do we need in this country? . . . as we are allowed to practice our religion without restriction; we have our synagogues and our cemeteries."

We are too far away from Spain to know first hand the true condition of Spain's Jews. According to The Times, Senator Mazin stated that it was now a more auspicious time to ask for legal rights than at any time since King Ferdinand and Queen Isabella expelled hundreds of thousands of Jews in 1492. Perhaps it was coincidence, perhaps it was the ensuing decade of Spain, but that country's decline began with the persecution and expulsion of its Jews. If a new religious freedom is in the making for Spain's Jews, it would indeed be a righting of historic injustices.

The Roman Catholic Church is the only religious group recognized in Spain. Its Jews and 30,000 Protestants are since the enactment of a "statute of tolerance" enacted in 1915 — allowed to worship in unmarked buildings. However, they are not allowed to purchase property for places of worship in corporate names, but only as private individuals.

If then, Senator Mazin is to be taken at his word, Spain is permitting Jews to gain "de facto" recognition, this would be, as The London Jewish Chronicle said editorially recently, "a further step towards righting of historic wrongs. Their rehabilitation would be a token of Spain's intention fully to rejoin the Western world."

We have no way of knowing to what extent Jewish families may be attracted to resettlement in Spain. Many undoubtedly will, especially those descendants of Sephardim, who have retained their Spanish identity throughout their peregrinations in the Eastern Mediterranean. Others, like the Ashkenazim who — though of middle and northern European stock — have lived in Latin America, may also return.

However, as the London Chronicle concludes, "Though many Jews are likely to question the point or desirability of resettlement in Spain, there will be universal satisfaction with the progress, of toleration in that country and the removal of discriminatory restrictions against any group of its inhabitants."

From 1492 to 1964 is a long time, and while the progress has been small, it is nevertheless encouraging that legal Jewish recognition is progressing.

As We Were Saying

By Robert E. Segal

IN THE BATTLE of the minority-morality machine, the Ecumenical Council, dominated by the majority-morality machine, has been the scene of a struggle for the soul of the Jewish people. The Ecumenical Council, which has been the scene of a struggle for the soul of the Jewish people, has been the scene of a struggle for the soul of the Jewish people. The Ecumenical Council, which has been the scene of a struggle for the soul of the Jewish people, has been the scene of a struggle for the soul of the Jewish people.

BACK IN DECEMBER, when there was much more hope for a clear-cut statement from Rome, an editorial writer for the American Jewish Congress wisely placed the issue before grown-up readers. In his view, the Ecumenical Council proposes to do what has been done by a Christian who has fastened upon a Jew as a scapegoat. . . .

TOPICAL, most of all, because the racist virus infecting our own country is spreading like a rocket-building Egypt must be assailed by every moral force available. When that great French Jewish military hero and educator, Jules Isaac, cried out after the Nazis had murdered his members of his family — for an anti-Semitic Jew — he spoke for all of us. The German and Cardinal Bea, a new declaration of this time in its judgment "because a few decades ago anti-Semitism was widespread in many places, especially in Ger-

many, then under Nazism, which out of hatred of the Jews, perpetrated unrepeatable crimes and destroyed many millions. . . . The program was accompanied and strongly and effectively supported by a campaign of propaganda which never could have worked if its monstrous consequences if its sophistries had not been based on distortions of the New Testament and of Church history. Since the Church is striving for its own reformation through this Council, the present question is topical."

"Whatever the church would like to decree as a policy (on crucifixion guilt) is purely a Christian religious matter," Rabbi Isaac Heller, first vice-president of the Rabbinical Council, added a few days later.

UNFAVORABLE CIRCUMSTANCES

For the American hierarchy, it is the most influential members of the Ecumenical Council who are unfavorable. . . . For the Jews, he decided according to the author of "The Pilgrim" — to ease the disappointment of at least some of the Jews, including a visit to Israel in the Holy Land. . . .

Sorrows Never Ceasing

We should grow tired such sorrows to bewail though filled our mouths, were with most mournful cries, rough seas were ink, and parchment filled the skies, And forests pines were, — yet our wounds should fail

To write one part of all that we have lost! Our oracles is silent, gone our altar; Dead are our wise whose judgments did not falter; Our horsemen, chariots, perished to our cost.

My eyes are darkened, my heart is yet a-burning, Even as the Holy House was burned in fire; Alter and hearth impelled both by fire — For priests' tabernacle I am left a-yearning.

Candles and stone, shewbread, cherubs, all, Levites and priests, are gone, their song is hushed. By sorrows never ceasing we are crushed, And mourning has our joyous song in thrall.

No incense now, no priest the altar stokes; No animals to expiate our sin; No gift of meal, no ephah and no hin; No scapegoat hurled from off the mountain slopes.

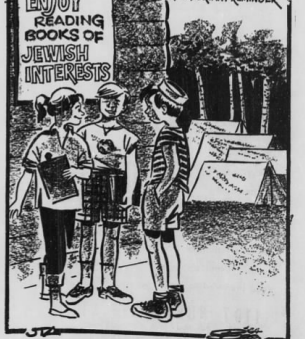
Return our Temple, gather our lost throngs! Rebuild our ruined places once again! Restore our ancient splendor in their train — Then shall our mouths be filled again with songs!

Moses Ibn Ezra
 (Translated by Alan D. Corne)

(The above poem commemorates Tish Be'av, the anniversary of the destruction of the Temple, which will be observed Sunday, July 19. Prof. Corne heads the department of Hebrew Studies at the University of Wisconsin-Milwaukee.)

Scarcity of Documents

Why is it that there is such a scarcity of ancient Israelite written documents? . . . Some critics have erroneously attributed this to a sign of poor culture; others have suggested that the numerous invasions of Israel in the early times destroyed these documents. . . .



ORT's Deeply Human Story

We have before us a handsome and informative "blue book." It is a compendium published under the title "ORT Yearbook 1963" and is a telling dramatic account of the worthwhile activities of the American ORT (Organization for Rehabilitation Through Training) Federation. It is, as William Haber, president and chairman, Milwaukee, writes in a foreword, a report which "is throughout a deeply human story, of lives restored, of hopes renewed — and of a hand that reaches across gulfs to peoples in many lands."

At this time of public concern in our country with the war on poverty and the effects of technological unemployment, it is appropriate to call attention to the work of ORT. The Yearbook describes how the teaching of trades is used to modernize the way of life among Jewish youth in Tel Aviv, Casablanca, Teheran, Bombay and Tunis. It tells of extensive programs to impart skills to 120,000 Algerian Jewish refugees in France so that they can become eligible for jobs and begin to construct a new life. It reports how 20,000 young people in Israel are imbued with knowledge and training in mid-twentieth century technology, the better to participate in national development and, at the same time, to fill the vacuum of skills in Israel's emerging industry.

ORT is doing this kind of work in 22 countries. It is the largest voluntary program of vocational and technical education in the world. Its network of over 600 schools includes several which are organized and conducted under contract to the U. S. Government in the nations of Africa, and the training, with United Nations participation, of teachers from the Congo, from Iran and from 15 African states. The ORT curriculum includes a course in automation in Paris, telecommunications in Morocco, refrigeration in Israel, electronics in Milan. ORT continues to fight the war on poverty as it has for more than eight decades. It does so with a creative approach to basic human needs, and one that has brought skills, employment and higher living standards to 500,000 of our people since the end of the Second World War.

We salute ORT. Its accomplishments are "a constructive effort that reaches across the Jewish many and communities in many parts of the world." And it is gratifying that in Milwaukee the several ORT chapters are playing a significant role in this service.

Emma Lazarus — Poet of Liberty

July Fourth is a date in American history which any schoolchild knows is the birthdate of our Declaration of Independence. But how many persons — children or adults — know that July 22nd is a date in American history which is the birthdate of Emma Lazarus? And who is Emma Lazarus? you ask. Or, perhaps you do know.

You know her immortal words; somewhere, sometime you heard or read them. Maybe you even saw them inscribed on the pedestal of the Statue of Liberty. For Emma Lazarus was the Poet of Liberty. To the imposing Lady standing on Bedloe Island in New York Harbour, torch lighted and her arm extended high into the sky, Miss Lazarus gave voice in a classical paean to freedom:

"Give me your tired, your poor,
 Your huddled masses yearning to breathe free,
 The wretched refuse of your teeming shore,
 Send these, the homeless, tempest-tost to me,
 I lift my lamp beside the golden door!"

Born 115 years ago on July 22, 1849, in New York, little Emma was home educated under the direction of her father, a prosperous merchant. She early displayed intellectual gifts and a talent for poetry. Later she wrote several books and translated the poems and ballads of Heinrich Heine. Active in aiding Jewish refugees from Czarist Russia, she wrote in defense of Judaism and pleaded for "a restored and independent nation and repatriation in Palestine."

Best known of all her work is the poem, "The New Colossus." She died in 1887. But her words live on. Because of Emma Lazarus, the Mistress in the Harbour is not just a statue, she has living personality. Like Queen of the Sea, she proclaims freedom and a warm welcome to those who come to the land of liberty. So long as our Statue of Liberty shall stand, Emma Lazarus will be remembered.

The Jewish Calendar

Holidays	7244-1963-64	Civil Date
Fast of Tish Abav	Av 10	Sunday, July 19
	Av 11	Monday, July 20
The holiday Erev begins at sundown of the day before the day given.		
Only the first day of the holiday is given.		
NOTE: Before congregations observe only the first day of Rosh Hashana, Sep 20, Shmini Atzeret, Festival and the seventh day, and thereafter.		