

The Case Against Dialogues

by RABBI NORMAN LAMM

DR. JACOB AGUS' ADVOCACY of "The Case for Dialogues" (*NJM* September 1966) is a welcome relief from the torrent of saccharine and slightly breathless propaganda to which we have been subjected these last several years by the professional "dialogicians" who have taken it upon themselves to represent "the Jewish side" in addressing the Christian community. Dr. Agus' presentation is calm, reasoned, and persuasive—albeit, in my opinion, his thesis is fundamentally and even dangerously wrong.

To a large extent, we have become the willing victims of semantic legerdemain. I confess to being bewildered at the sudden urgency with which "dialogue" is being pressed upon us, and wonder in what essential ways it is different from intelligent conversation which we have carried on in the past. I suspect that for some people, to whom we shall return later in this article, the word is not much more than a linguistic disguise for the old "good will" activities which I thought we had hopefully outgrown. Yet words have fashions and fates, and the recent prominence given to "dialogue" in the writings of Martin Buber, and the recommendation of "fraternal dialogues" in the Vatican schema, have made it an acceptable "in" term.

"EVERYTHING IS RISKED"

Certainly this is not the sense that Dr. Agus seeks to convey in his article. Were it nothing more than the old, vacuous, superficial camaraderie with a face-lifting, it would merit neither the determined opposition nor even the worried attention given to it by

Some months ago we published two articles giving the arguments in favor of Christian-Jewish dialogues. The first, by Morris Laub, advocated such dialogues by qualified laymen; the second, by Dr. Jacob Agus, discussed the whole subject in more general terms. Rabbi Norman Lamm is one of the most eloquent champions of the other side of this controversial issue, and we asked him to present it here. He is Associate Rabbi of the Jewish Center, in New York City. He is a graduate of Yeshiva University, and was ordained at the Rabbi Isaac Elchanan Theological Seminary in 1951. For some years he has held positions of leadership in the Rabbinical Council of America, Union of Orthodox Congregations, and other organizations, and he is Jakob and Erna Michael Professor of Jewish Philosophy at Yeshiva University.—EDITOR.

those of us who dissent from the popular trend. I prefer to think that by "dialogue" its serious proponents mean more than polite interfaith conversation or interreligious scholarly colloquia, both of which have not been lacking in the past. Dialogue means a two-way *logos*, the encounter of the most intimate and cherished commitments. Dialogue is a total engagement of two personalities, a no-holds-barred confrontation in which everything is risked, no predetermined results assured, and from which the two partners rarely emerge unchanged. It presupposes two sides which share certain fundamental assumptions and disagree on others, and hope to attain, by means of this meeting, not only "understanding," but also a new vision of the truth, insofar as it is given to us to attain it. It is, hence, a far more serious matter than the euphoric "ecumenical spirit" that the public relations men of certain Jewish organizations have urged upon us.

The question of the propriety of Jewish-Christian dialogue must therefore turn on the question of what we hope to gain thereby and whether this medium is suited to achieving these goals.

Now, if our aim is to attain a more sympathetic appreciation of the commitments of those who espouse a different faith or ideology, one may—and I do—agree with the goal, but consider the particular technique both unwise and unnecessary. Any intelligent person, and especially a scholar, can acquaint himself with a body of ideas and ideals, even if he does not share them, without personal confrontations with their proponents in a highly structured context. We have had many Jewish scholars who have sympathetically studied and written upon Christianity or Islam or dialectical materialism without the benefit of personal "dialogues" with representatives of these movements arranged by the good offices of large American Jewish organizations. Objective scholarship usually prospers best when the scholar is permitted privacy and leisure for his research, unencumbered by the personal involvements which complicate his work by introducing distracting subjective elements. Throughout history learned men have written and argued and agreed with each other in books and journals without requiring collations or symposia to assist them in their judgments.

But it is the other, and far more profound, meaning of dialogue that should be of concern to us. If by dialogue we mean the total engagement that I have described above, then I believe that it is particularly ill-suited to achieve the self-understanding necessary for the clearer vision of faith and truth to which we aspire. My reasons are, first, that differing religious commitments are by nature incommensurate and hence not amenable to this method and, second, that this is especially true for the encounter between Judaism and Christianity.

Rabbi Joseph B. Soloveitchik has argued that the faith-commitment as such is an intensely private affair that is peculiar to the individual, or to the faith-community if it is a historical religion such as those of the Western world. We address God in a highly specific manner, conditioned by historical experiences that are not transferrable, by spiritual idioms that do not lend themselves to sufficiently precise explanation, and expressed in a religious vocabulary that suffers grievously and even fatally in translation. The *logos* of Judaism is simply not that of Christianity, and vice-versa; in the purely spiritual realm we do not share the common foundation which would make dialogue meaningful or, indeed, possible. The *living* faith-commitment is *sui generis* and does not, therefore, allow of comparison, contrast, or mutual interchange.

SAYS DIALOGUE IMPOSSIBLE

It is only when one removes this highly subjective element, when one detaches himself from religious life as a participant in a profoundly personal faith-experience, that one may begin to make analytic comparisons and contrasts. Then the psychologists and theologians and philosophers and historians can hover over the cadaver with elegant scholarship and admirable objectivity. But then it is no longer a living force, and it no longer qualifies for the total engagement of personalities that dialogue should mean if it is to mean anything at all. And disinterested, uninvolved scholars, as we have said, do not need the medium of "dialogue" for the successful prosecution of their labors. That is why Rabbi Soloveitchik, and those of us who join him in this view, maintain that true theological dialogue is neither desirable nor possible.

There is, however, another aspect to religion that does admit of mutual labors and purposeful conversation. In addition to the subjective, experiential, spiritual side of religion, there is a cultural side and there are social and political interests which may be shared with others. Both Judaism and Christi-

anity, though they may begin from different starting points, entertain similar notions and, often, identical interests, in such matters as the desirable moral climate of the country, the preservation of social ethics, the worth of the individual, the enhancement of personal freedom and the strengthening of democratic government, dignified assistance for the poor, full civil liberties for all Americans, and world peace. These are some instances of converging interests and here, indeed, conversations ought to take place in order to enable us to cooperate for the good of all religions, all the country, and all mankind. But when we move from the socio-political to the theological realm, to true "dialogue," we attempt the impossible and the impermissible.

NO THEOLOGY ON AGENDA

Dr. Agus complains that the lines of demarcation between these two realms are vague. I grant that there are gray areas where differing interpretations are possible. But that does not vitiate the major point, namely, that what is clearly theological in nature ought be removed from the agenda of interreligious conversations. Surely any reasonable person will agree that the following are theological rather than cultural or socio-political issues: the nature of God, Messiah, salvation, eschatology, and revelation. The distinction between the theological and the socio-political is therefore a handy tool and ought not be abandoned merely because it does not cover the full catalogue of items that might conceivably be raised.

I am somewhat disappointed in Dr. Agus' efforts to reduce what we have called the theological area to nothing more than an exposition of *taamei ha-mitzvot*, the reasons for various Jewish observances. Maybe "theological" is a poor term, too theological in fact, and we should say "purely religious" or "spiritual." But unquestionably we intend thereby more than the kind of sophisticated sermonizing whereby we patiently explain to the visiting Sunday School class of the neighboring church "why" we perform certain rituals, when the whole concept of *mitzvah* implies a transcendent Source of our religious practice which makes all our "explanations" highly tentative and provisional. A man of Dr. Agus' broad erudition knows that religion is more than philosophy, and theology more than rationalizing our rituals. Is there no element of mystery in faith, no suprarational quest for the Infinite? "My soul thirsteth for Thee, my flesh longeth for Thee" (Psalms 63:2)—is that not an incommunicable experience which can only be hinted at, and which points to a

Reality beyond man, beyond his impoverished and embarrassing attempts to "explain" the commandments?

In the area of the spiritual, of personal faith-commitment, dialogue has no place. Of course, in the intellectual or cognitive realm of religion, we can, as Dr. Agus maintains, enrich our own understanding by learning the insights of others. But this is no brilliant discovery of contemporary Judaism in the light of post-Conciliar Catholicism. Maimonides already urged us over 800 years ago to "learn the truth from whoever speaks it," and the Bible commentaries of Don Isaac Abravanel, for instance, are full of exegetical insights he attributes to Christian savants. But for this we do not need "dialogues" and elaborate interreligious machinery and incessant public relations releases. For this we need a rest from the din and the outcry, and an opportunity for calm labor by dedicated and committed scholars.

Here I must digress from my main theme to consider briefly what may seem like a trivial practical detail but which, in the final analysis, assumes grave importance and, in addition, reveals some of the real motivation in the current drive towards dialogue. This is the question of who is going to participate in the dialogues.

Dr. Agus and those who share his approach are apparently aware of the abuses to which the dialogue fashion is subject. They know too well of the desire by the high-powered public relations men of the various well financed organizations to capitalize on the novel idea, of the professional exhibitionism of those who are paid to produce results in fostering dialogue, of the commercialization that tends to vulgarize it. But he dismisses this as of no real consequence, because it is the scholars who will carry on the dialogue.

"TRIVIALIZED" DIALOGUES

The intentions are, of course, admirable, but they are, at the same time, quite unrealistic. The extent to which the rush to dialogue has been commercialized and trivialized can best be illustrated by the announcement in December, 1965, by the American Jewish Committee, which is in the forefront of the movement, of "an ecumenical first"—a "Jewish Holiday Album" with a companion guide. The publisher, the Committee declared in a news release, "is promoting this as an 'ecumenical gift' especially appropriate for gift-giving during the Chanukah-Christmas period." The reader, depending upon his background, may judge for himself which is worse: the bad taste or the *hillul ha-shem*.

If not the ubiquitous public rela-

tions men and their infernal mimeograph machines, who then shall be the major movers of and participants in dialogue? Scholars, as I have said above, do not need this particular medium for the successful execution of their tasks. Literature and the learned journals have always provided an adequate forum for their findings and their researches. Furthermore, scholars who are themselves not committed to their historic faiths are peculiarly unsuited to such theological dialogue—if dialogue is to be more than a seminar in comparative religion. We are left, then, with laymen. I know that such proposals have been made, but I am still incredulous and cannot believe that they were meant to be taken seriously. Most of our own people are so sorely ignorant of the most elementary principles of Judaism, that to have this abysmal *am ha'aratzut* openly revealed in the persence of believing non-Jews makes me shudder and blush. Is this what the proponents of dialogue seek—a polite exchange of solemn inanities issuing from affable ignorance?

"HORRENDOUS NONSENSE"

Lest the reader suspect me of unjust innuendo, let me cite chapter and verse. In a JTA report of October 28, 1966, one month after Dr. Agus' article appeared in print in *The NJM*, a leader of the American Jewish Committee was quoted as speaking approvingly of "enthusiastic efforts among school children, teenagers, college and university students, seminarians, clergymen, and adults," all eager to "join in a movement" of dialogue. He recommended that this include interreligious visits and dialogues at every level "from scholars to housewives." I do not, of course, hold Dr. Agus accountable for such horrendous nonsense. But how is he going to avoid such abuses, and how is he going to assure the predominance—as he puts it—of *kidush ha-shem* over *hillul ha-shem*?

But more than vulgarity is at issue here. I am seriously concerned by the real possibility that this will lead to a new Jewish-Christian syncretism, a hodge-podge of practices and principles which will do injustice to both religions. Just two days after the news release mentioned, an article appeared in the *New York World Journal Tribune* by the Committee's Rabbi Marc Tanenbaum in which he recorded the following "dramatic development" as among "the 'first' in Jewish-Christian relations":

In Valymero, 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. One wonders how regularly these rabbis show up for daily morning services at their own temples to *daven* with a *minyan* of their fellow Jews.

To return to our main theme, theological dialogue is both impossible (in the deepest sense of the term "dialogue") and undesirable. To this I wish to add my second point, namely, that a theological dialogue with Christianity is particularly imbalanced. If what we seek is genuine spiritual enlightenment, the deepening of our self-understanding as Jews, why not a dialogue with materialism?—or Islam?—or paganism?—or agnosticism? These, after all, are more powerful forces in the realm of ideas than is a moribund Christianity that is barely holding on to its ancient myths. Why, then, this undue weight given to Christianity?

Obviously, this points to a motive other than the purely spiritual in seeking such dialogues. It reveals our social and cultural particularities which, in the light of all of Jewish history, will probably prove quite provincial. It so happens, because of a series of historical and political accidents, that we live in a predominantly Christian environment. But *from the point of view of Judaism, Christianity plays no special role* in our faith that is denied, for instance, to Islam. Jewish history began before Christianity ever appeared in the world. Sinai preceded Rome by over 2,000 years. Jewish faith, Jewish dogma, Jewish Halakhah, Jewish theology are all independent of any particular interest in Christianity. It would make no essential religious difference to us if Constantine were to have converted to Islam or to Confucianism. The exclusive emphasis on dialogue with Christianity thus betrays a social and political dimension which ought not be construed as the stuff of genuine religious dialogue.

THE CONVERSE IS NOT TRUE

The converse of this statement is not true. Christianity *does* have a very special interest in Judaism. It springs, to a large extent, from Jewish sources. Its world-view was borrowed from Judaism, and its bitterest polemic was directed against Judaism and Torah. It must know Judaism better if it is to achieve a more fundamental self-knowledge and perhaps, as has been suggested, to purge itself of its pagan accretions. One can understand, therefore, the contemporary return of Christian theologians to Jewish sources.

How shall Christians satisfy this legitimate desire to learn about Judaism? There is no dearth of literature about

Judaism. The Talmud and many important talmudic works, as Dr. Agus points out, have been translated into English. Jewish scholars are available to teach, inform, direct, and guide Christian students who seek information. But this is not dialogue. Dialogue, as a personal confrontation of people with parallel interests, is impossible when the relationships of the two sides to each other are so uneven. Again, dialogue remains both impossible and undesirable in order to attain this end.

ROLE OF JESUS IS GROWING

In addition to this general lack of equivalent mutuality of concern, there are other reasons why Jewish-Christian dialogue seems particularly improbable in the present and, most likely, in the years ahead. If there is one element that separates us irrevocably it is—despite the scandalous and unhistorical assertions by some "liberal rabbis"—the role of Jesus. The more Christianity emphasized the personality of Jesus, the more it diminished the pure monotheism which bound it to its Jewish origins. It is for this reason that Jewish scholars have usually considered Christianity as more remote from Judaism than, say, Islam. Yet today, in the very time when we are called upon increasingly to join in theological dialogues with Christians, the role of Jesus is being emphasized at the expense of the centrality of God. As Christianity is being secularized, as progressive theologians speak of "religionless Christianity," as the transcendence of God is more and more held up to ridicule, Jesus emerges triumphant and God, the major bond of Christianity with Jewish monotheism, is submerged. With such New Testament-based Jesusolatry we can have no truck, and our differences remain not only irreconcilable but insurmountable obstacles to any purely religious dialogue, even were it otherwise to be considered possible.

Moreover, I believe that Dr. Agus dismisses too casually the conversionist dimension of the dialogue movement by Christians. In "common courtesy" he wishes to accept especially Catholic disavowals of any evangelical intentions towards Jews. Now I share this courtesy towards many of the truly distinguished and humane men of the Church; I do not look for missionaries under every bed. But does politeness justify our blinding ourselves to the very real wishes for the conversion of the Jews that inform so many sincere Christians, whether consciously or out of the habit of centuries? What Dr. Agus is willing to ignore out of courtesy, many Christians prefer to retain out of conviction. Many fundamentalist Protestants have been very

open and honest about not confusing dialogue with the suspension of conversionist endeavors. The same commendable frankness has not always been evident in Catholic circles. As a Jew, I cannot forgive the graceless offense against our dignity in the appointment, as one of the chief officers of the Catholic gesture to Jews in this country, of an apostate Jew—Msgr. John Oesterreicher. In a series of two articles for *Jewish Life*, I have documented my contention that Oesterreicher's concern is primarily the baptism of his former co-religionists. Those who urge dialogue upon us and are willing to overlook this omnipresent evangelical element must be reminded that the Pope, after all, is a Catholic. Christianity has always sought to bring us into its fold, whereas Jews do not entertain such ambitions with regard to Christians.

This question of Christian integrity in the relations of the Church with Jewry leads me to a painful point I had hoped to avoid: the Vatican Declaration on the Jews. I regret having to refer once again to its flaws because so many sincere Catholics of genuine good will have placed so much hope in it—and were so frustrated by the final product.

DISAPPOINTED IN SCHEMA

Most unfortunately, a number of Jewish leaders chose to ignore the obvious weaknesses of the schema and decided to bend over backwards—an apologetic gesture in which we have become adept during our long years of exile—and welcome it as "the Magna Charta of human fraternity." This extravagance was uttered by Judge Joseph M. Proskauer, Honorary President of the American Jewish Committee, in response to an address Cardinal Spellman delivered to the AJC in November, 1966. The Judge informed the Cardinal that his Church "has set the stage for the realization of Tennyson's divine event—the recreation of this strife-torn world into a place where every man may dwell in safety and peace and dignity under his own vine and fig tree, when the sword shall be beaten into the plowshare and the spear into the pruning hook, when nations shall know war no more and when we may at last achieve a brotherhood of all mankind under the fatherhood of Almighty God." Aside from the astounding fact that an organization dedicated to representing the Jewish religion in a dialogue with Christianity could find no one to remind the Judge that Lord Tennyson and Cardinal Spellman were anticipated by Isaiah and Micah, such unreflective hyperbole is extremely dan-

(Continued on page 51)



BB Honorary President Philip M. Klutznick (r.) receives "Good Turn Award" from Philip J. Weinstein of the Chicago Jewish Committee on Scouting. Mr. Klutznick, long active in national Boy Scout work, was the speaker at Eternal Light Honor Night when award was made.

NEW YORK

In the glorious tradition
of the
Festival of Freedom
proudly we offer
Cantor
Robert Fingerroth,
assisted by the
the glorious
Nevele Choir
to conduct
the services and sedarim
for the

Passover
Holidays

NEVELE

ELLENVILLE, NY

Hotel Tel: 914-647-6000
or Call Your Travel Agent

CANADA

MONTREAL WORLD'S FAIR (Canada) Accommodations for 25 People

Private Home—Baby-Sitting Service
20 MINUTES TO EXPO SITE

Reserve Now!
MRS. E. DALTRUP, 4875 Borden Ave.,
Montreal 28, Can., Tel.: (514) 486-8088
Perfect For Organizations, Groups, Families

with young people. "He was quite familiar with the work of B'nai B'rith," Mr. Barkin reported. Recently Ben Barkin received the B'nai B'rith Humanitarian Award in Milwaukee, his home town.

The B'nai B'rith Israel Scholarship Fund is more than \$1500 richer because of **Solomon Rappoport**, of Highland Park Lodge, Los Angeles. On his 75th birthday he gave the Fund a \$1,000 Israel Bond, and more than \$500 was added by guests at the birthday party. The fund enables gifted but needy children in Israel to continue their education . . . Long Island Lodge & Chapter presented their Man of the Year Award to **Rep. Herbert Tenzer**.

FDR Lodge, in Forest Hills, N. Y., presented a plaque to **Irving Entin** for his work on the lodge's Israel Bonds committee . . . **David Brodsky**, of Detroit's Tucker Lodge, has an unusual hobby. He collects post cards of Jewish interest, showing synagogues, Jewish centers, hospitals, schools, etc., and also depicting sculpture, famous personalities, etc. Although he is only 24, he has some 69,000 cards; he began collecting them at age 10. They are filed in shoe boxes that line the walls. He is a public school teacher, and often illustrates his lectures with his cards.

The BB Foundation of the U. S. has announced the appointment of **Leon Pol-lack** as a national field representative, with offices in Chicago. He has an extensive background in publishing, sales management, and public relations in New York and Chicago . . . **Dr. Clarence R. Moll**, President of Pennsylvania Military College, has been named Man of the Year by Delaware County (Pa.) Lodge.

Prof. Daniel Thursz, of the University of Maryland, and Director of BBO's summer leadership programs, made a study for the Health and Welfare Council of the National Capital Area of the impact of relocation on former residents of Southwest Washington. His findings were published in a 148-page booklet . . . **Si Messitte**, of Washington's Argo Lodge, helped arrange a huge Christmas party for more than 400 patients at the National Institutes of Health's clinical center, and played the role of Santa.

CASE AGAINST DIALOGUE

(Continued from page 15)

gerous in so sensitive an area as Jewish-Christian relations. Most Jews, I venture, would disassociate themselves from this unqualified endorsement of the Vatican document, as most Jewish religious thinkers would avoid subscribing to the Judge's repetition of that old and tired cliché equating the Ten Commandments with the Sermon on the Mount.

Are we, then, in order to foster dialogue, to remain satisfied that the Jewish people as a whole has been absolved from the crime of the Crucifixion, and that the onus now rests only on "Jewish leaders"? Aside from

Looking ahead to a season of pleasure at Grossinger's

As usual, there's fun for all—all week, every week—plus some events that deserve your special attention. Sports (spring is here!), dancing, music, laughs, swimming, sunning. Please make your reservations early.

Mothers please note:

Now . . . every weekend.
Counselor-supervised Day
Camp and teen activities.
No need to leave the
youngsters home.

Investors:

Bull and Bear Stock Market
Forum, Friday to Sunday,
April 21 to 23. Get an edu-
cation in investment plan-
ning straight from Wall
Street experts.

Special Mid-Week Rates

The Grossinger Family

wishes to take
this opportunity to wish
all our friends
Best Wishes for a
Happy Passover

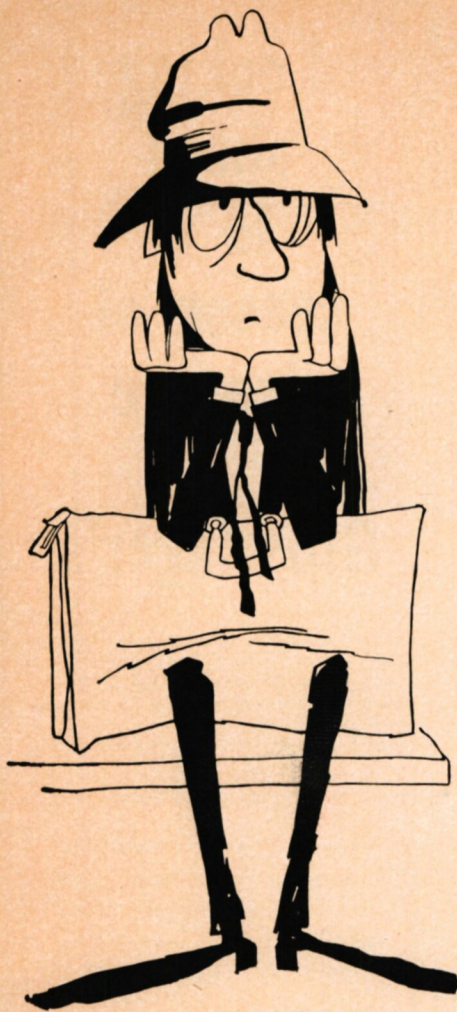
Grossinger's

. . . where hospitality is a specialty of the house
Grossinger, N.Y.

Call (area code 914) 292-5000

In New York City 565-4500
In Montreal 482-8219
In Philadelphia 464-4411

Reservations can also be made through any
Hilton Reservation Service in the United States
or Canada.




This is executive slump!

Too much smoking, too much pressure, too many martini lunches, and far too little exercise. If you're a victim . . . come to the "San" . . . we'll make a new man of you.

Bring your wife along . . . the "San" is for women, too.

EXECUTIVES . . . mail this coupon for your FREE "Action Health Kit". Act now . . . see how much better you feel?



Battle Creek Sanitarium^{NJ}
 197 N. Washington
 Battle Creek, Michigan 49016
 or call (616) 964-7121 ext. 561

NAME _____

ADDRESS _____

CITY _____

STATE _____ ZIP _____

HOSPITAL • HEALTH CENTER • CLINIC

the fact that a theology which, in 1967—Auschwitz-plus-26—still speaks of *any* Jewish "responsibility for the Crucifixion" is not a theology at all but a noxious and obnoxious demonology, who were the "Jewish leaders" of Israel during that period? They were the fathers of the Mishnah and the Talmud, saints like R. Yohanan b. Zak-kai. Are we now to disown them while locked in a euphoric ecumenical embrace with their Christian detractors?

I will accept that Christianity is not the only source of modern western anti-Semitism. But the purely Christian strain of this disease was sufficiently virulent and deadly to require of the Church that act of contrition which alone can purge it of any suspicion of continued arrogance towards the Jew. Yet, as Michael Novack has said (*Commonweal*, Sept. 24, 1965), "one virtue the official Church lacks almost entirely is humility." Unless that contrition is forthcoming, the Church—which considers itself the legitimate successor of Catholicism throughout the generations—cannot effect true moral regeneration. In Jewish terms, *teshuvah* (repentance) requires *haratah* (regret). I do not know by what moral right any Jew today can speak for all of Jewry throughout the history of Christendom in dismissing Christian bestiality towards the Jews for the sake of the very doubtful benefits of religious dialogue. We dare not give our endorsement or assistance to the theological self-exculpation practiced by too many Christian theologians. It is not we, who have survived intact, who are the accusers—the facts themselves are the accusers—and it is not therefore our business to offer theological therapy for the sake of better inter-religious understanding. The problem of the Christian conscience had better be left to the Christian.

To me, the Vatican Declaration is not only not a spur to dialogue, but a positive obstacle. Its dilution of the repudiation of anti-Semitism (not "condemn," only "deplore"), its excision of the reference to decide, its failure to acknowledge itself as the aggressor in the sordid story of the persecution of the Jews, its tepid pseudo-liberalism in including its remarks about Jews in its profession of admiration for all non-Christian faiths, its inner struggle over whether or not openly to invite the Jews to embrace Christianity, do not allow me as a self-respecting Jew to respond to the invitation, offered in the same document, to engage in "fraternal dialogue" with this Church. It tells me that Pope John was an aberration; that the Church of Paul is largely that of Pius dressed up to suit the fashions of the '60s; that the Pope of the Open Windows was a historical

NEW YORK

Passover

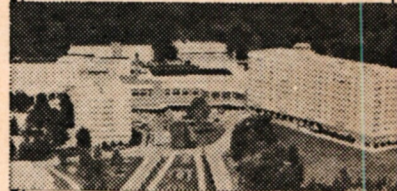
**CANTOR
JACOB
BARKIN**

*will officiate at
the traditional
Services and Sedarim.*

Sholom Secunda

*will direct the
glorious Concord
International Choir.*

*A glorious tradition in a
glowing surrounding where
the natural beauty
of Spring contributes
its own special dimension.*



THE world's foremost resort HOTEL
Concord

Kiamesha Lake, New York
Hotel Tel.: area code 914, 794-4000
Or See Your Travel Agent

MICHIGAN

**80 ACRES
OF FUN!**

At Mid-America's fabulous resort . . .
a playtime paradise where you'll enjoy:

- Terrific food
- Beautiful heated pool
- Gala floor shows
- Cocktail lounge
- FREE SAUNA BATHS
- FREE GOLF UNTIL JULY 1

New Low Rates! Send for brochure

"WHERE VACATION
DREAMS COME TRUE!"

Fidelman's
SOUTH HAVEN, MICHIGAN
Phone 637-5118 (Area 616)



accident sandwiched between The Deputy Pope and the one who covets the reputation of The Missionary Pope.

So be it. With a church of this sort we can coexist. We can and even should join it in mutual work for the betterment of humanity and for the good of our country. But we can have no truck with a theology with which we do not share major assumptions, which was responsible for our most searing tragedies, and which still hesitates to acknowledge its complicity in the most treacherous crime in the annals of man. We must, I suggest, respectfully and regretfully decline the invitation to "fraternal dialogue" based on our common "spiritual patrimony." We deny the common spiritual patrimony; or, if it does indeed exist, we are embarrassed by it.

Any theological dialogue between Judaism and Christianity, under any conditions, is an absurdity. But especially now, with the past still fresh in our memories, is the time to live together peacefully, but in silence. No words can bridge the gap.

To the Christian I would say: if you want to express your humanity to us, do not speak to us of your truths, of your dogma, of your religion which has brought us so much grief. Leave us be, in silence, to regain the strength drained from us, to re-

build—both in Israel and the Diaspora—the physical and the spiritual wreckage. Do not ever again hate us. And do not love us so much that you cannot bear to deny us your spiritual and theological treasures. Just leave us be as human beings whom you respect solely because we are human, acknowledging our right to be what we are.

We are, Jews and Christians, still reeling from the cruel impact of the

past. We are each of us too shaken and disoriented to talk to each other meaningfully about the fundamental assumptions of our existence. Now each of us must look into his own collective soul and begin groping for a more genuine dialogue with God Himself, who seems to have abandoned all of us.

Any other dialogue is just a distraction.

FLORIDA



The finest resort hotel in the world, offers more exciting activities on premises and free to guests, including golf, tennis, bowling, billiards, gymnasias, and a complete day and night social program.

Two pools, 1000 feet of white sandy beach, formal gardens combine for a tropical background to a magnificent vacation.

BEN NOVACK, *President*

JACK MUCCI, *Manager*

SEE YOUR TRAVEL AGENT, WRITE FOR FREE COLOR BROCHURE, OR CALL

MARTHA TOWERS IN OUR NEW YORK OFFICE: CI 5-7800

INDIANA

REDUCE on VACATION

Lose up to 10 lbs. a week. No pills—High Protein diet. Daily steam bath & massage incl.

- Only women's reducing spa in Midwest
- Country estate overlooking Lake Michigan
- Special Group Rates Upon Request

OUR 11TH SUCCESSFUL YEAR

SHERIDAN GLAMOUR and HEALTH SPA

821 Lake Shore Dr., Michigan City, Indiana, TR 2-8595

EXCLUSIVE WOMEN'S RESORT!

Supervised Teen-Age Program

FLORIDA

Vacation \$15⁵⁰ Magic! Apr. 2 to Apr. 30 add \$4 FOR TWO SUMPTUOUS MEALS (breakfast and dinner) daily per person double occ. *\$50 of 258 rms.

- Free TV, Radio
- Dancing Nightly
- Gourmet Meals
- All-Star Shows
- Write For Folder
- Salt-Free
- Special Diets

Chuck Schlakman General Manager

MAGICADE OF STARS ENTERTAINMENT

hotel **Algiers** OCEANFRONT 25th TO 26th STREETS MIAMI BEACH, FLORIDA N.Y. Phone LO 4-2512

REDUCED RATES
MARCH 22
TO PASSOVER

RESERVE NOW!

DAVID ROSNER'S **STERLING** HOTEL POOL CABANAS

Air-conditioned & heated

Dietary Laws Strictly Observed

• FREE T.V. - RADIO IN EACH ROOM

On the Ocean at 67th Street Miami Beach

New York Office: PLaza 7-8536

CONSTANT RABBINICAL SUPERVISION MASHGIACH ON PREMISES

KOSHER HOTEL
MARSEILLES

Centrally Air Conditioned
FREE: 21" TV IN EACH ROOM
Swimming Pool, private Sand Beach, Entertainment and free Parking... Kitchenettes Available

\$11 Per Person, Double Occupancy
20 OF 113 ROOMS
MAR. 8 TO APR. 24

RESERVE NOW FOR PASSOVER

SERVICES ON PREMISES

Dietary Laws Strictly Observed
See your travel agent or

NEW YORK **OX 7-6611**

NEWARK: 481-1300

BOSTON: 566-4946

PHILA: LO 3-8874

CHICAGO: AN 3-0287

MONTREAL: 681-6006

TORONTO: 924-7700

LOS ANGELES: WE 1-4931

Ocean at 17th St., Miami Beach