

THE JEWISH-CHRISTIAN AGENDA

BY SOLOMON S. BERNARDS

SOME years ago, in the course of a long conversation with a Lubavich Chasid, a Holocaust survivor, he asked what I did for a living. I replied that I was working full-time to improve relations between Christians and Jews, to develop attitudes of mutual respect and trust and even friendship—so that what happened during the Holocaust would not happen again. He reacted, “You’re wasting your time. Anti-Semitism is inseparable from Christianity. It’s impossible for a Christian not to be an anti-Semite.” I have the impression that the attitude of this survivor is not atypical; and that this bitter, irreversibly hostile feeling has provided strong reinforcement of the regrettably deep anti-gentile prejudices regnant in some sectors of the Jewish community. On the other hand, those survivors who owe their lives to the acts of “righteous gentiles” or observed acts of righteousness by Christians, identify with efforts seeking Christian-Jewish reconciliation.

Is anti-Semitism really inseparable from Christianity? I think not. Even so, the tenacity with which ingrained disparagements, distortions, and hostilities have persisted in church teachings and in Christian society generally over the past 1900 years, has made the task of bridge-building enormously difficult. This labor requires patience, tact, scholarship, and above, all, credibility and trustworthiness. Progress has been slow, often painfully slow, but it is now possible to see improved relations between Christians and Jews in America in fundamental ways.

I

Twenty-one years ago, when I began my work, we were in many respects, in an elementary stage. We attracted Christian ministers through midrashic tales, rabbinic homilies, chasidic stories. We

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The Jewish Calander 1984

Benjamin Beit-Hallahmi



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