

Letters to the Editor

That Old "Vengeance" Bogey

I read with interest an editorial in one of the daily papers last week, when speaking against the Eichmann trial it was asked "whether Old Testament vengeance has any true place in this uneasy world" and expressed concern that "millions of Germans must feel today that with all the goodwill of which they are capable, they can never get back."

The editorial concluded that "once upon a time there was another trial in Jerusalem" and that the consequences of that trial will repeat themselves in regard to the Eichmann case.

I find it commendable that the writer was concerned with the feelings of the millions of "reformed German people," whose sensitivities will be lacerated by the Eichmann trial. Then, perhaps, he might also show sympathy for the lacerated feelings of us, Jewish people.

Since childhood, certain teachings of the New Testament have been lacerating the sensitivities of my Jewish feelings, and to avoid that the same feelings of future generations of Jewish people be lacerated also, I would suggest the following:

● Let all references to the part the Jews played in the crucifixion of your Lord, be struck from the

Lord, be struck from the New Testament. Those passages kept alive the memory of such long past historic events.

● Let's never mention again the name of Judas. Though there were 12 apostles, each one Jewish, I have met people who identified Jews only with Judas.

● Let's denounce the idea that, because of the sufferings of your Lord at the hands of the Jews, Jews are not entitled to a country of their own. This theory was used throughout the Middle Ages to justify their persecution and was also used by some Church authorities in Europe during the last war, to lend moral support to the "final solution of the Jewish question."

● Let's not have any more Easter holidays and Passion plays, which only aim to relive historic events that lacerate the feelings of the more sensitive Jews.

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● Let's not mention, either in editorials, or otherwise, events more than 19 centuries old, in connection with the Eichmann trial, nor "Old Testament vengeance" as long as there is any form of anti-Semitism still existing on 19 centuries old religious grounds.

The writer has much understanding for the sensitivities of the reformed German people, I am certain he will have the same understanding for those of the Jewish people and will show agreement on the above points.

"A.T."

Waverley,