



THE JACOB RADER MARCUS CENTER OF THE AMERICAN JEWISH ARCHIVES

Preserving American Jewish History

MS-603: Rabbi Marc H. Tanenbaum Collection, 1945-1992.

Series C: Interreligious Activities. 1952-1992

Box 12, Folder 5, Baptist - Jewish meeting, December 1977.

Baptists, Jews Probe Political, Social Issues

by Debbie Stewart and Orville Scott

Baptists and Jews, bound together in history as children of Abraham, came together again last week in Dallas to deal with political and social issues.

Southern Baptist Convention President Jimmy R. Allen and Rabbi Marc Tanenbaum, national director of interreligious affairs for the American Jewish Committee, challenged the religious groups to make their common biblical heritage and democratic traditions the foundation rock for establishing human rights and religious liberty for all peoples.

Assembled in Dallas by the American Jewish Committee and the Christian Life Commission of the Baptist General Convention of Texas, the meeting theme was "Agenda for Tomorrow: Baptists and Jews Face the Future." About 200 Baptist and Jewish laypersons, pastors and rabbis attended the sessions at Southern Methodist University.

ONE SESSION featured Oregon Sen. Mark Hatfield, a Baptist, on a forum with Jewish counterpart Rita Hauser, chairman of the Foreign Affairs Commission of the American Jewish Committee.

Hatfield said that Jews and Baptists have the responsibility to "bear a truly prophetic witness to the human rights that emerge from our biblical tradition."

The three-day meeting was enlivened with specific and often emotional references to the death of Jews in concentration camps in World War II, and the recent dramatic visit of Egyptian President Anwar Sadat with Israeli Prime Minister Menachem Begin in Jerusalem.

THE SUFFERING of people whose religious liberties are denied has forged a spirit of alliance and an agenda of common concerns between Baptists and Jews, according to Allen and other speakers.

"In a very real way, their tears make us brothers and sisters as we seek religious liberty," said Allen, who came to tears at the close of his speech.

Since Baptists and Jews "both have brothers and sisters in the Soviet prisons for their faith," Allen implored, "where are the tears for our brothers who suffer in tyranny?"

House Majority Leader Wright, a Presbyterian, was overcome with emotion in giving an eyewitness account of Egyptian President Anwar Sadat's visit to Israel.

Wright said he was "deeply impressed with the sincerity of Sadat" and "there is no parallel for what he did."

WRIGHT LABELED the spirit of Sadat and Begin as "the wave of the future. People of the Middle East are tired of the burden and cost of war."

A "call to conscience" issued at the close of the meeting by the Texas Baptist Christian Life Commission and the American Jewish Committee reflects the commonalities and the distinctions shared by Jews and Baptists: "In a spirit of mutual respect and authentic fellowship, we discerned during these days how great are the bonds we share on the basis of our common biblical inheritance and democratic traditions, even as we acknowledge our distinctive religious differences as believing Christians and Jews."

THE STATEMENT also noted that the meeting organizers expect continuing results from their initial meeting, which evolved from more than a year of idea ex-



Rabbi Marc H. Tanenbaum (l), James M. Dunn (c) and Franklin H. Littell discuss the Baptist-Jewish dialogue. In the foreground is a Hanukkah menorah. The dialogue was held during the Jewish observance of Hanukkah. (Bobbie Hill Photo)

changes and many years of friendship between such leaders as James M. Dunn, director of the Texas Baptist Christian Life Commission, and Rabbi Marc Tanenbaum.

"As a result of our deliberations, we have agreed that Baptists and Jews, in concert with other religious groups and with people of conscience, will collaborate in the months ahead to make a meaningful contribution to the resolution of problems in these areas of shared concerns: 1) "to seek to reverse the growing and threatening trends of dehumanization" that are a consequence of terrorism and crime; 2) to strengthen human rights in the United States and abroad; 3) to "stand together against" prejudice and hatred, par-

ticularly "racism, anti-Semitism and sexism."

Allard Lowenstein, U. S. representative to the United Nations Human Rights Commission, and other speakers called on Christians and Jews to openly and constructively express their opposition to transgressions against human rights and religious liberties.

"If detente depends on silence about basic convictions, then we haven't really got detente," Lowenstein said.

RITA HAUSER twice asked Christians to account for their relative "silence" or lack of organized vocal protest against the persecution of Christians by Idi Amin, ruler of Uganda.

Hatfield agreed and said he is "deeply concerned and agitated" about the plight of the Ugandan Christians. Tanenbaum said that many Ugandan Christians, including the former attorney general of the African nation, are seeking help from the American Jewish Committee. Tanenbaum and Franklin Littell said that Ugandan Christians feel a bond with the Jews as a dispersed and persecuted people whom the world watches like a disinterested spectator.

Littell, a Methodist and professor of religion at Temple University, reached further back into modern Jewish history when he said that many Christians were relatively silent to the publicized slaughter of Jews during World War II.

Littell echoed the Old Testament prophets as a voice for current times when he told his audience that "it does seem to me that the 'cup of trembling' has been passed out of the hands of Israel and into the hands of Christians."

One of the special interest sessions was "The Role of Women in Jewish and Baptist Traditions." Speaker John Claypool, pastor of Northminster Baptist Church in Jackson, Miss., said that "the omega point toward which we are striving" for all people is voiced in Gal. 3:28 in the New Testament.

CLAYPOOL SAID THAT "we have to cope with the revolution in human relations that He (Jesus) brought about ... in a profound sense, Jesus was a feminist." Claypool explained to Mrs. Joy Mankoff and the discussion group that in a time when a woman's testimony was not accepted in court, Jesus trusted the important news of His resurrection first to women.

Mrs. Mankoff, a Dallas resident, is co-chairman of the American Jewish Committee's committee on the status of Jewish women. She and Claypool noted that ordination of women is a current controversy for both their faiths.

BAPTIST STANDARD

PERSPECTIVE, P. 12-13

December 14, 1977

Executive Board Okays DBC Plan

Page 3

Missions Giving At Record Pace

Page 5

Baptists, Jews Discuss Issues

Page 11



New Executive Board Officers

Ed Brooks Bowles (l), pastor of First church, Beaumont, was elected chairman of the Executive Board last week. Claude Cone, pastor of First church, Pampa, was elected vice-chairman. They succeed Grayson Glass of First church, Galveston and Ernest N. Duncan of Fairview church, Grand Prairie.



Sen. Mark Hatfield of Oregon said Baptists and Jews have a responsibility to speak out on human rights violations.

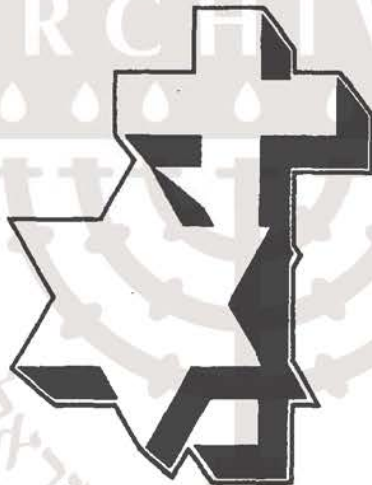


Rabbi A. James Rudin (l) associate director of interreligious affairs for the Jewish Committee, and Southwestern seminary theology professor William Hendricks, discuss "Religious Liberty and the Cults."



Jimmy Allen (l), Southern Baptist Convention president, confers with Allard Lowenstein, U. S. representative to the United Nations Human Rights Commission, during the meeting last week.

Baptists & Jews



Face the Future

Dec. 5-7 SMU Campus

Photos by Bobbye Hill



Discussion—Pastor Bill Lawson (r) of Wheeler Avenue church, Houston, talks with Rabbi Isadore Gersek and Judy Banki of interreligious affairs for the American Jewish Committee.



Jews and Baptists in Russia—William Fletcher (l), academic specialist at the University of Kansas on religion in the U.S.S.R., and Jerry Goodman, executive director of the National Conference on Soviet Jewry, led a seminar on religious repression in Russia.

A. Applebaum
Rabbi M. Tanenbaum

MT

December 16, 1977 • BALTIMORE JEWISH TIMES

JEWS MEET WITH BAPTISTS

Dallas (JTA) — More than 150 Southern Baptists and Jewish leaders concluded a three-day conference here last week with the adoption of a resolution that was sent to President Carter, saying that "Southern Baptists and Jews support the efforts of our government to serve as a constructive catalyst for the advancement of peace and reconciliation between Israel and Egypt and the other Arab countries through face-to-face negotiations."

The resolution said, "We urge our government not to be deterred from its reconciling role as peace-maker by those who would repudiate the ideals of peaceful co-existence in a pluralistic Middle East." The resolution was signed by the Rev. Dr. Jimmy Allen, of San Antonio, president of the 13 million-member Southern Baptist Convention and Rabbi Marc H. Tanenbaum, national interreligious affairs director of the American Jewish Committee.

The conference, held at the Southern Methodist University, was sponsored jointly by the AJ-Committee's Interreligious Affairs Department and the Christian Life Commission of the Texas Baptist Convention, the largest Baptist Convention in the country. Its theme was "Agenda for Tomorrow — Baptists and Jews Face the Future."



DEC 27 1977

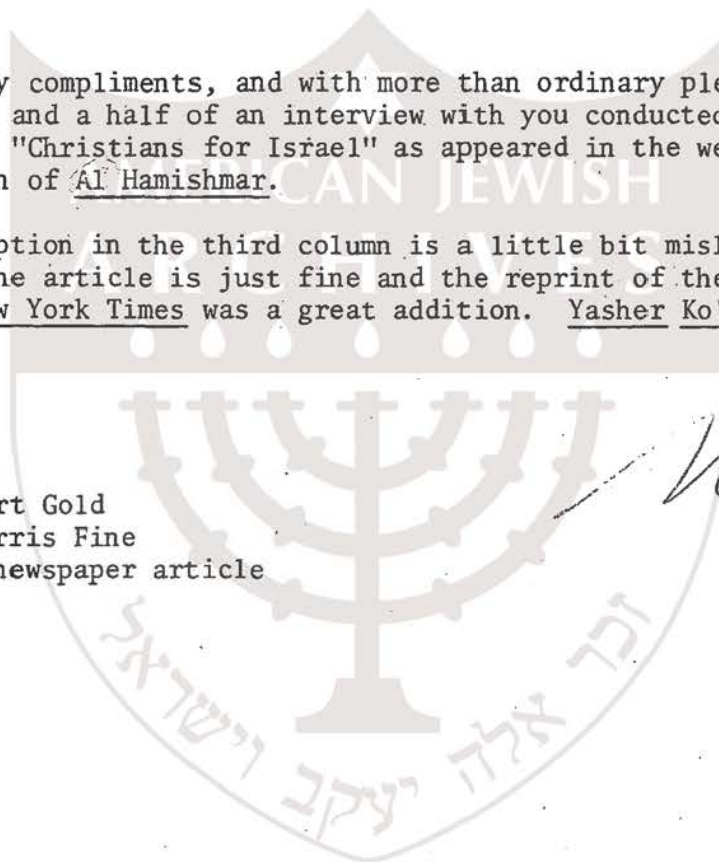
THE AMERICAN JEWISH COMMITTEE

date December 16, 1977
to Marc Tanenbaum
from M. Bernard Resnikoff
subject

With my compliments, and with more than ordinary pleasure, I attach a page and a half of an interview with you conducted by Israel Zamir headed "Christians for Israel" as appeared in the weekend magazine section of Al Hamishmar.

The caption in the third column is a little bit misleading, but otherwise the article is just fine and the reprint of the full page ad in the New York Times was a great addition. Yasher Ko'ach.

MBR/jw
 cc: Bert Gold
 Morris Fine
 Encl. newspaper article

F- Dallas
Dec 5-7

President Jimmy Carter
The White House
Washington, D. C.

Dear Mr. President,

In behalf of the Texas Baptist Convention, one of the largest Baptist fellowships in the United States, and the American Jewish Committee, it gives us much pleasure to extend to you this cordial and fraternal invitation to deliver the keynote address before our conference of major Evangelical and Jewish leaders.

The joint conference, the first of its kind and of its magnitude in the Southwest, will explore the sources of moral and spiritual values that Evangelicals and Jews share in common and their application to the critical human problems we face as children of God.

A major emphasis of our program will be on "The Moral Foundations in the Judeo-Christian Traditions for Human Rights."

In view of the unique and magnificent leadership that you have given as President of our Nation to raising the consciousness of our people and, indeed, of the world community to the centrality of human rights in world affairs, we felt it would be particularly appropriate and practically helpful if you would ~~consider~~ accept our invitation to address the hundreds of Christian and Jewish leaders who will participate on this theme.

We would be most grateful if you would let us know at your early convenience that it will be possible for you to honor us with your presence and distinguish our assembly by your address.

Respectfully yours,

The Rev. James Dunn
Executive Director
Texas Baptist Convention

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

BAPTIST-JEWISH MEETING, DALLAS, TEXAS, NOVEMBER 1977

DAY 1 - 4:00 PM Registration

6:00 Dinner

8:00 Keynote Speaker -- Public Meeting

Dr. Billy Graham: "Religious Liberty in a Pluralistic Society"

DAY 2 9:00 AM "Human Rights as a Moral Imperative"

Morris B. Abram or Rita Hauser or Marc Tanenbaum
or Seymour Siegel or Lou Henkin

Baptist Speaker

12:00 Noon Lunch

2:00 PM Concurrent Sessions

1. World Hunger
2. Church State Relations - Sam Rabinove
3. The Role of Women in Jewish and Baptist Traditions and the Future of the Family - Inge Gibel
4. Anti-Semitism and Racism - Judy Banki
5. Religious Liberty and the "Cults" - Jim Rudin
6. Baptists and Jews in the USSR - William Fletcher

6:00 PM Dinner

8:00 PM Israel and the Jewish-Christian Dialogue or Israel
and its Meaning for Christian-Jewish Relations

James Dunn or William Hendricks or Albert Outler or
Leighton Ford

Marc Tanenbaum or other Jewish speaker

DAY 3 9:00 AM Same Concurrent Workshops as day before

12:30 Closing Luncheon

"Religion's Stake in Human Rights", etc.
Ambassador Andrew Young

Prospectus for the future

Program of Southern Baptist-Jewish Meeting

Dallas, Texas - December 5-7, 1977

Monday
December 5

Keynote Speaker - Bill Moyers, invited

Tuesday
December 6

Senator Mark Hatfield and Ambassador Rita Hauser on "Human Rights"

2:00 PM

Concurrent Workshops:

"World Hunger"

Art Simon and Rabbi David Saperstein

"Church-State Relations"

Dr. Jimmy Allen and Sam Rabinove

"The Role of Women in the Baptist-Jewish Traditions"

Dr. John Claypool and Rabbi Sandy Sasso

"Our Religious Liberty and the Cults"

Professor William Hendricks and Rabbi A. James Rudin

"Baptist and Jews in the USSR"

Jerry Goodman and Southern Baptist speaker

"Anti-Semitism and Racism"

Rev. Bill Lawson and Judith H. Banki

8:00 PM

Public Meeting

"Israel and Its Meaning for Christian-Jewish Relations"

Professor Franklin Littell and Rabbi Marc Tanenbaum

Wednesday
December 7

Morning Workshops

Closing Luncheon - Speaker

Allard Lowenstein, invited

AJR:RPR

TEXAS BAPTIST NEWS

OFFICE OF PUBLIC RELATIONS • BAPTIST GENERAL CONVENTION OF TEXAS
Richard L. McFarland • 103 Baptist Building • Dallas, Texas 75201 • Phone 741-1995

OCTOBER 20, 1977

BY ORVILLE SCOTT

FOR IMMEDIATE RELEASE

DALLAS -- Christian attitudes toward Israel, the changing role of women, religious liberty in a pluralistic society and human rights are among the issues to be covered at a national meeting of Jews and Baptists at the Southern Methodist University Student Center, Dallas, Dec. 5-7.

"The meeting represents an historic first in jointly studying an agenda of common concerns," said Milton Tobian, Southwest regional director of the American Jewish Committee.

Dr. James M. Dunn, director of the Christian Life Commission of the 2-million-member Baptist General Convention of Texas, cited the need for communication, dialogue and fellowship between Christians and Jews.

"The relationship between our religions, our shared scriptures and our common moral code make it exciting and fruitful for us to work together," said Dr. Dunn.

The meeting theme is "Agenda for Tomorrow: Baptists and Jews Face the Future." Sponsors are the American Jewish Committee and the Texas Baptist Christian Life Commission.

Key speakers will include United States Senator Mark O. Hatfield, (R-Oregon); Dr. Jimmy R. Allen, San Antonio, president of the 12-million-member Southern Baptist Convention; Rabbi Marc H. Tanenbaum, national director of inter-religious affairs for the American Jewish Committee; Art Simon, director of Bread for the World, a Christian lobby dedicated to alleviating world hunger;

- more -

Jews and Baptists/add 1.

Rita Hauser, U.S. delegate to the United Nations; and Rabbi Sandi Sasso, one of the few women rabbis in American Judaism.

Other key speakers will include: Dr. John Claypool, pastor of Northminster Baptist Church, Jackson, Miss.; Jerry Goodman, executive director, National Conference on Soviet Jewry, New York; Dr. William Hendricks, professor of theology at Southwestern Baptist Theological Seminary, Fort Worth; the Rev. Bill Lawson, pastor of Wheeler Avenue Baptist Church, Houston; Dr. Franklin Littell, professor of religion at Temple University, Philadelphia, Pa.; Sam Rabinove, legal director, American Jewish Committee, New York; Rabbi David N. Saperstein, associate director, Religious Action Center, Washington, D.C..

F- Dallas Conf
Dec 5-7

RELIGIOUS LIBERTY • CITIZENSHIP • RACE RELATIONS • FAMILY LIFE • DAILY WORK • MORAL ISSUES

Christian Life Commission

BAPTIST GENERAL CONVENTION OF TEXAS
298 BAPTIST BUILDING • DALLAS, TEXAS 75201

October 11, 1977

President Jimmy Carter
The White House
Washington, D.C. 20500

Dear Mr. President:

In behalf of the American Jewish Committee and the Baptist General Convention of Texas, one of the largest Baptist Conventions in the United States, it gives us great pleasure to extend to you this cordial and fraternal invitation to deliver the principal address before the most significant conference in recent years of evangelical and Jewish leaders.

The joint conference, the first of its kind and of its magnitude in the Southwest, will explore the sources of moral and spiritual values that evangelicals and Jews hold in common and their application to the critical human problems we face as children of God. Several distinguished Americans have already agreed to bring addresses to the conference. Among these are: Senator Mark Hatfield, former United Nations Delegate Rita Hauser, Southern Baptist Convention President Jimmy R. Allen and Rabbi A. James Rudin.

A major emphasis of our program will be on "The Moral Foundations for Human Rights in the Judeo-Christian Traditions." The conference will be held December 5-7 at Southern Methodist University in Dallas, Texas.

In view of the unique and magnificent leadership that you have given as President to raising the consciousness of our people

JAMES M. DUNN, DIRECTOR
BILL BLACKBURN, ASSOCIATE
BEN E. LORING, JR., ASSOCIATE
PHIL STRICKLAND, ASSOCIATE

President Jimmy Carter

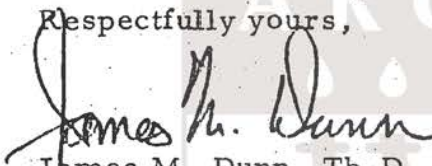
Page Two

October 11, 1977

and, indeed, of the world community to the centrality of human rights in world affairs, we felt it would be particularly appropriate and helpful if you would accept our invitation to address the hundreds of Christian and Jewish leaders who will participate on this theme.

We would be most grateful if you would let us know at your early convenience that it will be possible for you to honor us with your presence and distinguish our assembly by your address.

Respectfully yours,



James M. Dunn, Th.D., Director
Christian Life Commission
Baptist General Convention of Texas



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

September 26, 1977

Mr. Jerry Goodman
Executive Director
National Conference on Soviet Jewry - room 1864
11 West 42nd Street
New York, New York 10036

Dear Jerry:


It was good to speak with you on the phone and I am delighted that you have accepted our invitation to participate in the Southern Baptist-Jewish Conference that will be held in Dallas, Texas, December 5-7, 1977. All the sessions of the Conference will be held at the Southern Methodist University in Dallas and we shall begin on Monday evening, the 5th, and we will adjourn following the luncheon on the 7th.

You will be the Jewish leader of the workshop on Baptists and Jews in the USSR. Professor William Fletcher of the University of Kansas will be your Baptist counterpart. The workshop will be held twice; once on Tuesday afternoon, December 6th, and again on Wednesday morning, December 7th.

If there is any literature that you feel the participants should have, please send it directly to the AJC's Regional Director, Mr. Milton Tobian. His address is 1809 Tower Building, Dallas, Texas 75201, telephone (214) 747-3531.

The AJC will provide for your travel to and from New York as well as all your accommodations in Dallas. Thanks again for accepting our invitation. We will be in touch as we get nearer to the date of the Conference. With warmest regards, I am,

Cordially yours,


Rabbi A. James Rudin
Assistant Director
Interreligious Affairs

AJR:FM

cc: Rabbi Marc Tanenbaum
Milton Tobian

September 28, 1977

Hon. Rita E. Hauser
Stroock, Stroock & Lavan
61 Broadway
New York, New York 10006

Dear Rita:

I hope this letter finds you and your dear ones in good health. This will confirm Marc Tanenbaum's earlier conversation with you regarding your appearance at the Southern Baptist-Jewish Conference in Dallas, Texas in December.


The Conference begins on the evening of December 5th and we will adjourn after the luncheon on December 7th. Senator Mark Hatfield and you are scheduled to give major addresses on the subject, "Human Rights as a Moral Imperative," on Tuesday morning, December 6th. This keynote session will provide an opportunity for you to reach a significant and important audience of both Baptists and Jews, and we expect that the Conference will draw a good media coverage.

All of the sessions of the Conference will be held on the campus of Southern Methodist University in Dallas and we shall, of course, cover your travel and accommodation expenses to and from New York City.

In the next week or so I'll send you a copy of the Conference program. We expect a very good attendance and it promises to be one of the outstanding interreligious events of the year.

We are all grateful to you for accepting the invitation to be with us in Dallas. Many thanks, and with warm regards, I am,

Cordially yours,


Rabbi A. James Rudin
Assistant Director
Interreligious Affairs

AJR:FM

cc: Rabbi Marc Tanenbaum ✓
Milton Tobian

September 29, 1977

Rabbi Sandy Sasso
Congregation Beth El Zedeck
600 West 70th Street
Indianapolis, Indiana 46260

Dear Sandy:

It was good to speak with you on the phone and I am delighted that you have accepted our invitation to participate in the Southern Baptist-Jewish Conference that will be held in Dallas, Texas, December 5-7, 1977. All the sessions of the Conference will be held at the Southern Methodist University in Dallas and we shall begin on Monday evening, the 5th, and we will adjourn following the luncheon on the 7th. I understand that you will not be able to leave Indianapolis for Dallas until the early morning of December 6th but that you will stay with us until the conclusion of our Conference the following day.

You will be the Jewish leader of the workshop on the Role of Women in the Baptist-Jewish tradition. Professor John Claypool will be your Baptist counterpart. The workshop will be held twice; once on Tuesday afternoon, December 6th and again on Wednesday morning, December 7th.

If there is any literature that you feel the participants should have, please send it directly to the AJC's Regional Director, Mr. Milton Tobian. His address is 1809 Tower Building, Dallas, Texas 75201 telephone (214) 747-3531.

The AJC will provide for your travel to and from Indianapolis as well as all your accommodations in Dallas. Thanks again for accepting our invitation. We will be in touch as we get nearer to the date of the Conference. With warmest regards, I am,

Cordially yours,

Rabbi A. James Rudin
Assistant Director
Interreligious Affairs

AJR:FM - cc: Rabbi Marc Tanenbaum
Milton Tobian

Send
my NT Testimony as
World Hunger
your

12/12

October 10, 1977

Rabbi David N. Saperstein
Associate Director
Religious Action Center
2027 Massachusetts Avenue N.W.
Washington, D.C. 20036

Dear David:

It was good to speak with you on the phone and I am delighted that you have accepted our invitation to participate in the Southern Baptist-Jewish Conference that will be held in Dallas, Texas, December 5-7, 1977. All the sessions of the Conference will be held at the Southern Methodist University in Dallas, and we shall begin on Monday evening, the 5th, and we will adjourn following the luncheon on the 7th. I understand that you will not arrive in Dallas until the early morning of December 6th, but that you will stay with us until the conclusion of our conference the following day.

You will be the Jewish leader of a workshop on World Hunger. Art Simon will be your Christian counterpart. The workshop will be held twice; once on Tuesday afternoon, December 6th, and again on Wednesday morning, December 7th.

If there is any literature that you feel the participants should have, please send it directly to the AJC's Regional Director, Mr. Milton Tobian. His address is 1809 Tower Building, Dallas, Texas 75201, telephone (214) 747-3531.

The AJC will provide for your travel to and from Washington as well as all your accommodations in Dallas. Thanks again for accepting our invitation. We will be in touch as we get nearer to the date of the Conference. With warmest regards, I am,

Cordially yours,

Rabbi A. James Rudin
Assistant Director
Interreligious Affairs

AJR:FM - cc: Rabbi Marc Tanenbaum
Milton Tobian

Baptist-Jewish Mtg
Nov. 77

April 13, 1977

Miles Zitmore

Rabbi A. James Rudin

I am enclosing a suggested program for the November 1977 Baptist-Jewish meeting in Dallas. It's only a draft but it will, I think, help get things moving in preparation for this fall. I would appreciate your sharing it with James Dunn as well as putting your own comments and suggestions into it.

No speaker has been invited. I have just put Billy Graham and Andrew Young in to give it the kind of importance I think the conference deserves. William Fletcher is a Baptist and a professor of Soviet Studies at the University of Kansas. Lou Henkin is a professor of International Law at Columbia University. I would welcome your choices as well.

As you can see, I have scheduled it for two nights and three days. This is a normal pattern but we can certainly change it if necessary.

I look forward to hearing your comments on it as soon as you have had a chance to study the draft.

AJR:FM
Encl.

cc: Judith Banki
Inge Gibel
Rabbi Marc Tanenbaum
Milton Tobian

DAY 1 - 4:00 PM Registration

6:00 Dinner

8:00 Keynote Speaker -- Public Meeting

Dr. Billy Graham: "Religious Liberty in a Pluralistic Society"

DAY 2 - 9:00 AM "Human Rights as a Moral Imperative"

Morris B. Abram or Rita Hauser or Marc Tanenbaum or
Seymour Siegel or Lou Henkin

Baptist Speaker

12:30 Lunch

2:00 PM Concurrent Sessions

1. World Hunger
2. Church State Relations - Sam Rabinove
3. The Role of Women in Jewish and Baptist Traditions
and the Future of the Family - Inge Gibel
4. Anti-Semitism and Racism - Judy Banki
5. Religious Liberty and the "Cults" - Jim Rudin
6. Baptists and Jews in the USSR - William Fletcher

6:00 PM Dinner

8:00 "Israel and the Jewish-Christian Dialogue" or "Israel
and its Meaning for Christian-Jewish Relations"

James Dunn or William Hendricks or Albert Outler or
Leighton Ford

Marc Tanenbaum or other Jewish Speaker

DAY 3 9:00 AM Same Concurrent Workshops as day before

12:30 Closing Luncheon

Ambassador Andrew Young: "Religion's Stake in Human
Rights" etc.

Prospectus for the Future

DRAFT

Proposed
BAPTIST-Jewish Meeting, Dallas, Texas, Nov., 1977

DAY 1 4:00 PM Registration

6:00 PM Dinner

8:00 PM Keynote Speaker--Public Meeting

Dr. Billy Graham: "Religious Liberty in a Pluralistic Society"

Moral
DAY 2 9:00 AM "Human Rights as a Theological Imperative"

Morris B. Abram or ~~Robert Driscoll~~ or Rita Hauser or

Marc Tanenbaum or Seymour Siegel, *hon Hankins*

Baptist Speaker

12^{:30} Noon Lunch

2:00 PM CONCURRENT SESSIONS

1. World Hunger

2. Church State Relations Sam Rabinove

3. The Role of Women in Jewish & Baptist Traditions *↑*

4. The Future of the Family

5. Anti Semitism & Racism Judy Banki

6. Rel. Liberty & the "Cults" — *JIM RUDIN*

~~7. Judaism & Christianity face the Technological~~

~~Future~~

8. Baptists & Jews in the USSR Wm Fletcher

6:00 PM Dinner

8:00 PM Israel and the Christian-Jewish Dialogue or
Israel & ~~the~~ its meaning for Christian-Jewish Relations

James Dunn or Wm Hendricks or Albert Outler
or Leighton Ford

Marc Tanenbaum or other Jewish speaker

DAY 3 9:00 SAME CONCURRENT WORKSHOPS as day before

12:30 Closing Luncheon Ambassador Andrew Young

"Religion's Stake in Human Rights" etc.

CHRISTIAN CONCERN FOR ISRAEL



We the undersigned Bible-Believing Christians affirm our belief in the right of Israel to exist as a free and independent nation and in this light we voice our grave apprehension concerning the recent direction of American foreign policy vis à vis the Middle East.

We are particularly troubled by the erosion of American governmental support for Israel evident in the joint U.S.-U.S.S.R. statement.

While we are sympathetic to the human needs of all the peoples of the Middle East, mindful that promises were made to the other descendants of Abraham and concerned about the welfare of Christians in all the countries of the Middle East, we affirm as Bible-Believers our belief in the promise of the land to the Jewish people—a promise first made to Abraham and repeated throughout Scripture, a promise which has never been abrogated.

We believe the rebirth of Israel as a nation and the return of her people to the land is clearly foretold in the Bible and this fulfillment in our time is one of the most momentous events in all human history.

While the exact boundaries of the land of promise are open to discussion, we, along with most Bible-Believers, understand the Jewish homeland generally to include the territory west of the Jordan River.

It should be remembered that from the time of Joshua, this land mass has been the exclusive homeland for the Jewish nation. Jerusalem has never been the capital for any other people since

the time of David.

Further, from the perspective of Israel's security requirements as well as from our understanding of her legacy, we would view with grave concern any effort to carve out of the historic Jewish homeland another nation or political entity, particularly one which would be governed by terrorists whose stated goals is the destruction of the Jewish state.

As Bible-Believing Christians, we are convinced that Israel's future should not and will not be determined by political intrigue, fluctuating world opinion or the imposition of world powers. Rather, we put our trust in the eternality of the covenant God made with Abraham and we find comfort in the words of the prophet Amos—

"And I will plant them upon the land and they shall no more be pulled up out of the land which I have given them, saith the Lord, thy God." Amos 9:15

We pray for peace in the Middle East and we pledge ourselves to work for justice for all of the peoples involved. The time has come for Bible-Believing Christians to affirm their belief in biblical prophecy and Israel's Divine Right to the Land by speaking out now.

Here's what you can do:

- Pray for the Peace of Jerusalem.
- Write a letter or add your name to this letter and send it to your Government leaders today indicating your support for Israel.
- Place this statement in your local newspapers.

Rev. Raymond Hancock
Pinckney Baptist Church—Morrow

Rev. Jack Holt
Harrison Rd. Baptist Church—East Point

Dr. W. D. Hungerpillar, President
Carter Bible College—Atlanta

Rev. A. L. Kendrick
Glenwood Baptist Church—Decatur

Dr. Harold Kilpatrick
Buford Highway Baptist Church—Doraville

Rev. George Lauderdale, Director
Intercession for Israel—Atlanta

Rev. Leroy Cooper
Mt. Olive Baptist Church—East Point

Rev. Paul Henderson
Roxfield Hills Baptist Church—Stone Mountain

Rev. Fred R. Connell Jr.
Belvedere Baptist Church—Decatur

Rev. Roy Lee
Lakewood Heights Baptist Church—Atlanta

Rev. Billy Mote
Norcross Baptist Tabernacle—Norcross

Dr. William W. Pennell
Farrest Hills Baptist Church—Decatur

Rev. Howard Pyle
Faith Baptist Church—DeKalb County

Rev. Norman Pyle
Bible Baptist Church—Clayton County

Rev. Robert Rohm
Clayton Community Church—Morrow

Rev. Tommy Amen
Rock Springs Baptist Church—Forest Park

Dr. Bob Moore
Marietta Baptist Tabernacle—Marietta

Rev. Ed Rose
Bible Baptist Church—Doraville

Rev. Walter Sandell
First Alliance Church—Atlanta

Dr. Thomas C. Smith
Phillips Drive Baptist Church—Forest Park

Rev. Alex Speakman
House of God Baptist Church—Atlanta

Dr. Elmer Towns, Exec. Vice Pres.
Baptist University of America—Gladwin

Rev. Charles Wright
People's Baptist Church—Forest Park

Rev. John O'Neil
Evans St. Baptist Church—Mountain View

Rev. J. T. Alexander
Mt. Calvary Baptist Church—College Park

EXTEND YOUR HAND AND
HEART TO ISRAEL

For further information write to:

LARRY NEWSOME,
Goyim (Gentiles) for Israel
P.O. Box 45211
Atlanta, GA 30320

Thou shalt arise, and
have mercy upon Zion:
For the time to favor
her, yea, the set time
is come.
Psalms 102:13



Organizations listed for purpose of identification only

Another voice

Southern Israelite 12/1/77

In defense of evangelicals

by William A. Gralnick

Not only was the type size impressive, so was the message. Run full page in the Washington Post and the New York Times, a recent ad boldly proclaimed, "Evangelicals Support Israel." It was signed by a dozen of the nation's leading evangelicals.

Some three weeks before in Atlanta the Rev. Billy Graham, the world's best-known evangelist said, "...the vast majority of evangelical Christians in this country and abroad support the State of Israel's right to existence." He called on the Palestinians to renounce terrorism as a political tactic.

Who, then are these people that Jimmy Carter seems suddenly to have placed in the limelight?

Who is an Evangelical? Evangelical means—"of, pertaining to, or in accordance With Christian Gospel, especially the four Gospels." The root of the word is "evangel" which means "glad tidings" or "good news." Thus, a working definition of an Evangelical would be a Protestant who emphasizes the authority of the Gospel, one who holds that salvation is from faith or grace as opposed to good works and sacrament, and one who takes as a devout mission the spreading to others of the "good news".

Where does one find Evangelicals? Since roughly 20-25 percent of the population are evangelical Christians (the percentage is higher still if one

counts only church going adults) numbering 50-60 million persons, one finds Evangelicals almost everywhere. As a general rule Evangelicals are found in the "Bible Belt"—the Southeast, Southwest, and farm belt of the Middle West. They are likely to be more rural than urban, not wealthy and less educated than the norm.

Considering, however, the staggering sums they raise; that some very prominent corporate leaders, politicians, and entertainers are evangelicals; the rapid spread of their faith (It is estimated that some 5,000 new persons answer the call every Sunday!); and their increasing upward mobility as a group, these generalizations are not necessarily stereotypes.

Is there one Evangelical church? No, there is not. There are Evangelical denominations and Evangelicals within mainline denominations. The Protestant Reformation was a rejection of the Catholic (universal) church, its dogma and organization. Protestantism is known for its denominations—organizational expressions of a given theology. Evangelical churches are usually small and highly independent. If they are affiliated with larger bodies those bodies do not dictate policy to the individual churches themselves. Mormons, the Adventists, the eleven sects of the Pentacostals, the Baptists and many, many other lesser known

denominations are Evangelicals. To be sure, being a Christian means being an evangelical. Jews should understand that.

Why does this concern us? It is true that Evangelicals have caused Jews some great discomforts. Nor are they our sole supporters. Yet as Rabbi Marc H. Tannenbaum, national director of interreligious affairs of the American Jewish Committee, said, "We must welcome their public expressions of support of Israel and Soviet Jewry".

After all, in the face of the predictable manipulation of the UN by Israel's enemies, and also in view of public statements by some administration officials "to bring leverage" on Israel and to "Baptize" the PLO as legitimate, these public expressions are vitally important. They assume special value since Evangelicals still constitute the President's most intact group of positive support.

There is broad diversity—political, economic, and social—in the Evangelical community. We know some fundamentalists have caused us problems as Jews and as Americans, but let us also recognize that for the first time, and at a critical time, Evangelicals are reaching out to Jews in a positive fashion. Their very diversity gives us a wide range of people with whom to dialogue.

Mr. Gralnick is executive director of the Southeast Region, American Jewish Committee.

There's a New Friendship Circle

No sooner had my recent column, prophetically headed "Yesterday's Enemy Today's Friend," been circulated, than *The Miami Herald* appeared with its own: "Jewish-Evangelical Bond Forms."

Under that banner, we are told that Evangelical Christians, "once feared by American Jews as illiterate bigots," are now "emerging as perhaps the staunchest friends of the followers of Judaism and the State of Israel."

YES, INDEED, many of us Jews "for the first time are learning how much love Evangelical Christians have for Jews because the Jews gave them the Bible and Jesus, said Tannenbaum."

This being the same Marc Tannenbaum, rabbi and director of inter-faith relations for the American Jewish Committee who, a short four years ago, was severely criticized for being among those Jews whose reaction to the Evangelical campaign known as "Key '73" was "accusatory and hostile," not to say bordering on the hysterical.

Not so, said Rabbi Tannenbaum, then. "To challenge the proselytizing view toward Jews is not a sign of Jewish insecurity and internal weakness."

MOREOVER, my always-valuable files show he believed that "The Evangelical Christian community is the last major Christian population that we are seeking to confront with the need to bring its 'Christian understanding of Judaism' into conformity" with today's realities as Roman Catholic and liberal Protestant denominations have done.

Edward Cohen

Change and contrition are possible for anyone, so why not the "illiterate bigots" (the *Herald's* phrase, not mine)? The evidence, for Tannenbaum, is that many "Evangelical scholars" recently signed full-page ads in the *New York Times* and other newspapers strongly supporting Israel.

"Some signed one ad critical of (President) Carter for his Middle East policies." Moreover, he brings us the good news — that's the right way to express it now, I assume — that:

"Few Jews or Christians realize how much (Billy) Graham has done to demonstrate the Evangelical Christian concern for Jews, says Tannenbaum. Next to Pope John XXIII and the late Reinhold Niebuhr, the Evangelist is 'the greatest friend of the Jewish people and Israel in the 20th century,' he says."

GRAHAM has condemned anti-Semitism and Nazism and has repudiated the 'deceptive techniques' of such movements as "Jews for Jesus" as evidence of that friendship.

It is unfair, I suppose, given that blessing, to recall that Graham, on the day after his spiritual buddy, Richard Nixon, had ordered the Christmas bombing of North Vietnam,

wrote that "The need of the world is Christian compassion and concern."

I do not recall, on the other hand, that Billy Graham was publicly supportive of Israel during the frightening days of 1967 and 1973 when the future of the Jewish State was in peril and Christian leaders were being begged — yes, literally begged — by American Jewish spokesmen like Marc Tannenbaum to join in our ads and pleas. On the other hand, again, change and contrition are possible, so why knock it?

I WROTE last week of the "one issue" syndrome, and if we are to take Rabbi Tannenbaum at his word, the new love affair is based mainly on support of Israel. Whether or not that newly-expressed support is based on the belief of a second coming, or that Israel stands firmer against the communist threat in the Middle East now that a right-wing government is in control, or even that the Israelis are defending Lebanese Christians in battle while world Christianity keeps its silence, we welcome that assistance.

But in welcoming all kinds to the cause of Israel, it is important, as I shall continue to speak out, not to lose sight of the reality and implications of that single issue commitment.

To do less is to ignore all the lessons of our history and the ultimate purpose of our new lovers, as sincere as that affection may be. For the long-range conversion strategy of the Billy Grahams has not changed, and it is unfortunate that Reinhold Niebuhr is no longer here to keep that issue straight for Rabbi Tannenbaum.

December 19, 1977

Harold Applebaum

William A. Gralnick

GOYIM FOR ISRAEL

The attached ad should look familiar. The story behind its publications is interesting. Two weeks prior to your telling me to drop it, The Israeli Consul for Religious Affairs called to tell me about Goyim for Israel. Representatives had surfaced from many states during the Graham function. He had unearthed their man in Atlanta. Would I cooperate with them on the ad?

My response was cool. If they could show me some clout, I would be happy to talk with them. The other day Consul Metzger called me to say he thought that they could produce some local signatures. As it turned out, they had called Arnold Olsen, gotten his authorization for the slight changes, gotten local signatures, and were ready to roll, save for the money.

I had a long talk with Mr. Newsome. Some ground rules were established. We wanted no favors; this, and any dealing, would be cooperative. Next, I wanted assurances that the represented, including himself, would not use this as entre to help in conversionary activities. Lastly, they would put up some of the money. We struck a bargain.

He now is going to set up an AJC/Evangelical meeting. In sum, this has been a huge break and gives us a lock on access to the Evangelical community.

During all of this, the Israelite published a large article based on someone's attendance at a Maurice Cerullo crusade here. It was a stupid piece. Rather than write a letter to the editor, I wrote the attached piece. It's published in toto except for the headline, changed from "The Evangelical Enigma".

Regards.

WAG/lm

enc

cc: Marc Tanenbaum



THE AMERICAN JEWISH COMMITTEE

SOUTHEAST REGION • 1699 Tullie Circle, N.E., Suite 118 • Atlanta, Georgia 30329 • 404/633-6351
William A. Gralnick,
Southeast Regional Director

December 19, 1977

AMERICAN JEWISH ARCHIVES

On behalf of the American Jewish Committee, may I thank you for your interest in Israel. The ad recently published in Atlanta was most heart-warming. I have discussed with Mr. Newsome a meeting between AJC and the Evangelical community. I look forward to that happening.

Enclosed is some material on AJC and an article I recently wrote.

My best to you and yours for a healthy, safe holiday season.

Cordially,


William A. Gralnick

WAG/lm

enc

cc: Thomas J. Asher
William W. Epstein
Ted V. Fisher

DECEMBER 7, 1977

BY ORVILLE SCOTT
AND DEBBIE STEWART

FOR IMMEDIATE RELEASE

Baptists and Jews, bound together in history as children of Abraham, made history again this week at their first joint national meeting to deal with political and social issues.

Southern Baptist Convention President Jimmy R. Allen and Rabbi Marc Tanenbaum, national director of interreligious affairs for the American Jewish Committee, challenged the religious groups to make their common Biblical heritage and democratic traditions the foundation rock for establishing human rights and religious liberty for all peoples.

Assembled in Dallas by the American Jewish Committee and the Christian Life Commission of the Baptist General Convention of Texas, the December 5-7 meeting was called "Agenda for Tomorrow: Baptists and Jews Face the Future." It marked the first time that Baptists and Jews have gathered formally to discuss common social, moral and ethical concerns. One discussion session featured Senator Mark Hatfield (R-Ore.), a Baptist, on a forum with Jewish counterpart Rita Hauser, chairman of the Foreign Affairs Commission of the American Jewish Committee in New York City.

Hatfield said that Jews and Baptists have the responsibility to "bear a truly prophetic witness to the human rights that emerge from our Biblical tradition." The Senator said that suffering of Jews throughout their history

Baptists and Jews/add one

and modern day persecution of Christians in Uganda and of Jews and Baptists in the Soviet Union demand that people of God restore the world to the definition of human rights that "every person is a creation of God and has the right to have his life valued."

The three-day meeting at Southern Methodist University was encribed with specific and often emotional references to the death of six million Jews in concentration camps in World War II, and the recent dramatic visit of Egyptian President Anwar Sadat with Israeli Prime Minister Menahem Begin in Jerusalem. The depth of the bond and feeling between Christians and Jews in the United States and Israel was illustrated in actual tears shed at the Dallas meeting by Allen and by Jim Wright, Majority Leader of the U.S. House of Representatives.

The suffering of people whose religious liberties are denied has forged a spirit of alliance and an agenda of common concerns between Baptists and Jews, according to Allen and other speakers.

"In a very real way, their tears make us brothers and sisters as we seek religious liberty," said Allen who came to tears himself at the close of his speech.

Since Baptists and Jews "both have brothers and sisters in the Soviet prisons for their faith," Allen implored, "where are the tears for our brothers who suffer in tyranny?"

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Baptists and Jews/add two

Wright, a Presbyterian, was overcome with emotion in giving an eyewitness account of Egyptian President Anwar Sadat's visit to Israel.

Wright said he was "deeply impressed with the sincerity of Sadat" and "there is no parallel for what he did."

He quoted Sadat: "If a person has in his power to bring about peace, and doesn't do it, that person will answer to his God."

In the wake of Sadat's visit there was a kind of euphoria reminiscent of the end of World War II as Arabs and Jews embraced in the streets of Jerusalem.

Wright labeled the spirit of Sadat and Begin as "the wave of the future. People of the Middle East are tired of the burden and cost of war."

In a voice breaking with intense emotion, he quoted II Chronicles 7:14: "If my people who are called by my name will humble themselves and pray, then will I hear from heaven and will heal their land."

About 200 Baptist and Jewish laypersons and pastors and rabbis participated in substantive discussions led by religious leaders and reported by media ranging from Voice of America to the New York Times to Texas newspapers, radio and television. Participants patiently explained the historic, structural and present status of their respective faiths.

Both humor and tears were in evidence at the emotion-charged meeting.

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Baptists and Jews/add three

Lowenstein suggested making SBC President Jimmy Allen "an honorary Jew." "Of course, that qualifies you for 2,000 years of retroactive persecution," he quipped.

In one session a Baptist minister from Florida referred to a "Jewish rabbi" from Dallas, who responded quickly with a grin: "Is there any other kind?" With that, the Baptist said, "Well, Jesus was a rabbi." To which the Dallas rabbi brought good-natured laughter with, "Jesus was Jewish."

The "call to conscience" issued at the close of the meeting by the Texas Baptist Christian Life Commission and the American Jewish Committee reflected the commonalities and the distinctions shared by Jews and Baptists: "In a spirit of mutual respect and authentic fellowship, we discerned during these days how great are the bonds we share on the basis of our common Biblical inheritance and democratic traditions, even as we acknowledge our distinctive religious differences as believing Christians and Jews."

The statement also noted that the meeting organizers expect continuing results from their initial meeting, which evolved from more than a year of idea exchanges and many years of friendship between such leaders as James Dunn, director of the Texas Baptist Christian Life Commission, and Rabbi Marc Tanenbaum.

"As a result of our deliberations, we have agreed that Baptists and Jews, in concert with other religious groups and with people of conscience,

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Baptists and Jews/add four

will collaborate in the months ahead to make a meaningful contribution to the resolution of problems in these areas of shared concerns:" 1) "to seek to reverse the growing and threatening trends of dehumanization" that are a consequence of terrorism and crime; 2) to strengthen human rights in the United States and abroad; 3) to "stand together against" prejudice and hatred, particularly "racism, anti-Semitism and sexism."

The statement and conference speakers heralded the Sadat visit to Israel. The Honorable Allard Lowenstein, U.S. representative to the United Nations Human Rights Commission, said that "if Sadat can go to Jerusalem, there isn't anyone who can't go anywhere."

Lowenstein and other speakers also called upon Christians and Jews to openly and constructively express their opposition to transgressions against human rights and religious liberties.

"If detente depends on silence about basic convictions, then we haven't really got detente," Lowenstein said.

Rita Hauser twice asked Christians to account for their relative "silence" or lack of organized vocal protest against the persecution of Christians by Idi Amin, ruler of Uganda. Hatfield agreed with the well-known rabbi, who said that he is "deeply concerned and agitated" about the plight of the Ugandan Christians. Tanenbaum said that many Ugandan Christians, including the former attorney general of the African nation, are seeking

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Baptists and Jews/add five

help from the American Jewish Committee. Tanenbaum and Franklin Littell, another speaker at the Jewish-Baptist dialogue, said that Ugandan Christians feel a bond with the Jews as a dispersed and persecuted people whom the world watches like a disinterested spectator.

Littell, a Methodist, reached further back into modern Jewish history when he said that many Christians were relatively silent to the publicized slaughter of six million Jews in Germany during World War II.

"Christians do not come into any alliance with the Jews with clean hands," said Littell, a founder of Christians Concerned for Israel and a religion professor at Temple University in Philadelphia. He said that "baptized Christians" participated in these killings "in the midst of Christendom."

Littell echoed the Old Testament prophets as a voice for current times when he told his audience that "it does seem to me that the 'cup of trembling' has been passed out of the hands of Israel and into the hands of Christians."

"Christianity now faces its most serious identity crisis in 2000 years," said Littell, whom Tanenbaum called "one of the great Christians not only of this nation, but of his generation." Littell said that Christians today in Africa, Asia and even America to some extent, "are feeling the pain of the Jews."

Several Christian speakers agreed with Littell that Baptists can learn from Jews, who have preserved their identity and faith because of solidarity forged in order to survive as a minority group. Baptist and Jewish speakers said that religious people in the United States have the responsibility to exercise their religious liberty to nurture human rights everywhere.

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One of the special interest sessions was "The Role of Women in Jewish and Baptist Traditions." Speaker John Claypool, pastor of Northminster Baptist Church in Jackson, Mississippi, said that "the omega point toward which we are striving" for all people is voiced in Galatians 3:28 in the New Testament.

Claypool told his discussion leader counterpart, Mrs. Joy Mankoff, that the scripture was written by Paul, who like Jesus was a Jewish male fully versed in Jewish teachings of Biblical times. The scripture reads: "There is neither Jew nor Greek, there is neither slave nor free man, there is neither male nor female; for you are all one in Christ Jesus."

Claypool said that "we have to cope with the revolution in human relations that He (Jesus) brought about . . . in a profound sense, Jesus was a feminist." Claypool explained to Mrs. Mankoff and the discussion group that in a time when a woman's testimony was not accepted in court, Jesus trusted the important news of his own resurrection first to women.

Mrs. Mankoff, a Dallas resident, is co-chairman of the American Jewish Committee's committee on the status of Jewish women. She and Claypool noted that ordination of women is a current controversy for both their faiths.

"Judaism has been flexible enough to have moved with the tides and the times," said Mrs. Mankoff. She said that perhaps someday the morning

Baptists and Jews/add seven

prayer of the Orthodox Jewish man can be revised by the Jewish woman as "Blessed art thou, O Lord my God, who has made me a woman."

Other special sessions at the Jewish-Baptist meeting included "world hunger," led by Art Simon, Bread for the World, and Rabbi David Saperstein, Religious Action Center, Washington, D.C.; "anti-Semitism and racism," led by Judith Banki, American Jewish Committee, and Bill Lawson, pastor of Wheeler Avenue Baptist Church in Houston; "religious liberty and the cults," led by Rabbi A. James Rudin, American Jewish Committee, and William Hendricks, Southwestern Baptist Theological Seminary; and "Baptists and Jews in the U.S.S.R.," led by Jerry Goodman, National Conference on Soviet Jewry, and William Fletcher, University of Kansas professor and academic specialist on religion in the U.S.S.R.

DEC 27 1977

memorandum

THE AMERICAN JEWISH COMMITTEE

date December 18, 1977
to Marc Tanenbaum and Staff
from M. Bernard Resnikoff

subject

Because I don't know its publishing history in the U.S., I attach for your interest and information a full-page ad appearing in the December 16 issue of the Jerusalem Post entitled "Fundamentalists Vote with Israel."

I don't know who this McIntire is and you may send me such information about his group as you think we need to have here. For myself, I am delighted by this additional support of Israel but am not too impressed with its Biblical base. That can work two ways. For starters, look at Exodus 32:10 and Deuteronomy 9:13-14,24.

Please share the ad with Morris and George.

Regards.

MBR/jw

cc: Morris Fine/George Gruen
Encl. newspaper clipping



FUNDAMENTALISTS VOTE WITH ISRAEL

The United Nations, on October 28, 1977 voted 131-1 to censure Israel. The United States abstained. Israel voted for herself and stood all alone. This spectacle has stirred the hearts of Bible-believing Christians over the world.

We, the undersigned, arise to announce that we vote with Israel.

It is not what men say or the speeches that leaders of the nations make, but the way they vote that counts. Israel maintains and their Prime Minister emphasizes that the territories secured in the Six-Day War were liberated. Israel simply secured that which is properly hers. On the contrary the Arabs called them occupied territory.

The United Nations adopted an Egyptian resolution declaring that Jewish settlements "have no legal validity."

The media generally have spread the Arab position as the truth. The Associated Press in the opening sentence of its story from the United Nations, said, "The General Assembly censured Israel on Friday for establishing Jewish settlements in occupied Arab territories." It could have read, "The General Assembly censured Israel on Friday for establishing Jewish settlements in liberated Jewish territories," or at least it could have reported that this was the matter at issue. The whole case of Israel has been prejudiced and misrepresented, and the United States not only does nothing, but the State Department speaks of "illegal settlements." The mind of the world is being influenced against the Jew.

The Old Testament

The Old Testament belongs to Jews and Christians alike. Here we learn that the Holy Land is the "Land of Promise" for Israel and the Messiah. We are called fundamentalists because we believe the Bible to be the very Word of God and that it is to be taken literally on its every representation.

The covenants made with Abraham, Isaac, and Jacob by Almighty God are not myth or legend, and their descendants. These are clear and from God a land grant and divine deed. They are repeated to Isaac and Jacob and throughout the Old Testament.

In Genesis 12:7 we read, "The Lord appeared unto Abram, and said, Unto thy seed will I give this land: and there builded he an altar unto the Lord, who appeared unto him."

In Genesis 17:1, 7, 8, God appeared unto Abraham and said: "I am the Almighty God... I will establish my covenant between me and thee and thy seed after thee and their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee. And I will give unto thee and to thy seed after thee, all the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be thy God."

In Genesis 35:10 God changes Jacob's name, "And God said unto him, Thy name is Jacob: thy name shall not be called any more Jacob, but Israel shall be thy name: and he called his name Israel. And God said unto him, I am God Almighty: be fruitful and multiply; a nation and a company of nations shall be of thee, and kings shall come out of thy loins; and

the land which I gave Abraham and Isaac, to thee I will give it, and to thy seed after thee will I give the land... And Jacob called the name of the place where God spake with him, Bethel."

And thus it was not the state of Jacob but the state of Israel that the 131 nations voted against in the United Nations.

Debt to Jews

Christians owe the Jews a debt that can never be repaid. The Prophets, the Apostles are Jews. Jesus Christ, the Saviour, is of the seed of David, the seed of Abraham. The Holy Land is sacred. The establishment of the State of Israel, May 14, 1948, recognized immediately by President Truman, the coming of Jewish refugees to their land from Hitler's persecution, and the opening up of all sacred shrines to all people and all religion we believe is a service to all mankind.

When one looks to the Bible, Israel is the olive tree and she has always been (Rom. 11). In front of the Knesset, the Israeli Parliament building, stands the menorah with its seven candlesticks, a gift from Britain. It is the emblem given by God to Moses for the Tabernacle and the Temple. These are seen by the Christian in the Book of the Revelation. The Star of David, the Rose of Sharon, the lily of the valley, the Passover moon, and the Bright Eastern Stars Abraham was asked to number. All have their same meaning today.

The Christian is accounted so close to the Jews. Just before the Six-Day War, the radios from the Arab lands were announcing that on Saturday the Jews would be driven into the sea, the Mediterranean, and on Sunday the Christians would also be dealt with.

PLO

The Palestinian Liberation Organization (PLO) with its terror and determination to destroy Israel, a program of genocide and slaughter, simply cannot be dealt with either by Israel or the United States.

President Carter, who is seen with his Bible on Sunday and for whom millions voted because he was a born-again Christian, now presents an enigma and a disaster. To maintain that it is "illegal" for Israel to develop and inhabit her own country and give comfort in any way to the PLO is just a betrayal. The UN resolution would even take from the Jews their wailing wall.

God has kept the Jews for 2000 years. He is able to do it now. The brilliant victory of the 67 War reads like chapters from Joshua and Judges. They have a military prowess and courage which the free world should heed.

The fear of the loss of Arab oil cannot replace the fear of God. Nor can it be used against the prophecies and purposes of God.

The Bible presents the thrilling record of how God delivered Israel from 400 years of Egyptian bondage, fed them with quail and manna 40 years in the wilderness, and planted them in the land, with each tribe given its portion and promise that it would be theirs. All of this should indeed be known by President Carter and the American people.

Israel's immediate adversary today is not the Canaanites, the Philistines, the Babylonians, the Greeks, and the Romans who destroyed their city in 70 A.D. It is the descendants of Esau, the Palestinians, and the Arabs. The world is back again to Jacob and Esau. Esau is claiming Jacob's land. This makes God's assignment in the Bible to Jacob and

Esau of the greatest importance in their relation and peace.

House of Esau

But the Book also reveals in detail how God dealt with the house of Esau. His land and his territory was Edom, Petra, Edom rivaled Jerusalem, and Mount Seir was Esau's habitation in contrast to Mt. Zion. This is their land, their heritage. God said: "I have given Mount Seir unto Esau for a possession" (Deut. 2:5). The Bible indicates that Edom is to develop and flourish again. Let it be done. The west bank of the Jordan from the Dead Sea to the Sea of Galilee is only a short distance. To attempt to force a Palestinian state in this narrow area guarantees perpetual conflict. When both the house of Jacob and the house of Esau claim the same land without regard for God's covenant and His past assignment, then God, the God of the Bible, will indeed pronounce His judgment which is even now falling upon mankind.

What sensible men could ever believe that peace is possible without each party recognizing the legitimate rights and the heritage of the other and each party at the same time claiming the same land? Israel is showing the world what can be done southwest of the Dead Sea and beyond Masada. The Palestinians can show the world what also can be done southeast of the Dead Sea. The land is theirs. There are billions of dollars in Arab hands. The money already spent by the United Nations would have developed sizeable cities in what God gave to Esau. The world has the money to purchase the territory if necessary. Peace is worth the price.

The Arab world with its Mohammedan faith and states must also recognize minority religious rights. The Jewish world with its faith and state must recognize religious minority rights.

Land of Israel

Where are the statesmen who will say to Israel, "Your land is yours; the Bible says so," and will say to the Palestinians and the Arab world, "Here is the land that God gave to your fathers." There is an answer. The Bible indeed points the way.

Genesis 36:8, 9 reads: "Thus dwelt Esau in mount Seir: Esau is Edom. And these are the generations of Esau the father of the Edomites in mount Seir." Genesis 37:1 places Jacob in his land, "And Jacob dwelt in the land wherein his father was a stranger, in the land of Canaan." If both would honor this today, they could have peace.

This is no time for shallow, pious, superficial platitudes. It is time for the United States to end its double talk, stand up in the UN and vote with Israel, and tell the Arab nations that there is plenty of room for a Palestinian state, in Edom if that is what they want.

The Christian has a major responsibility to stand by Israel, to defend her divine right to vote with her, and to say to the Arab world, "Look at this Book. Here is the glory and the security of the House of Esau, the mountain of Esau."

Christians know that God has promised a blessing to those who honor the faith and the works of Abraham. The Christian world must turn to the Bible. Here we find the plan and guidance so desperately needed to solve this problem and to bring the longed-for peace. God will and a United States which will stop its vacillating and seek the peace in a reasonable and Biblical way may indeed help all mankind.

Christians cannot stand by and witness the PLO, the Communists, and Islam doing again to the Jews what was done to their land in the first century.

Message to Israel

Just as Joshua prepared to enter the land to take possession, God told him, "As I was with Moses, so I will be with thee: I will not fail thee, nor forsake thee. Be strong and of a good courage: for unto this people shalt thou divide for an inheritance the land, which I swore unto thy fathers to give them. Only be thou strong and very courageous" (Joshua 1:5-7). This is the message to the one single vote that stood alone before the United Nations on October 28 in defense of their land.

No nation can gainsay the Scriptures and all the prophecies which God has placed there for the future of all mankind. The Bible has the answer.

GENESIS 17

AND when Abram was ninety years old and nine, the Lord appeared to Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect.

2 And I will make my covenant between me and thee, and will multiply thee exceedingly.

3 And Abram fell on his face: and God talked with him, saying, 4 As for me, behold, my covenant is with thee, and thou shalt be a father of many nations.

5 Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee.

6 And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee.

7 And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee.

8 And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be thy God.

GENESIS 35

7 And God appeared unto Jacob again, when he came out of Padan-aram, and blessed him.

10 And God said unto him, Thy name is Jacob: thy name shall not be called any more Jacob, but Israel shall be thy name: and he called his name Israel.

11 And God said unto him, I am God Almighty: be fruitful and multiply; a nation and a company of nations shall be of thee, and kings shall come out of thy loins.

12 And the land which I gave Abraham and Isaac, to thee I will give it, and to thy seed after thee: will I give the land.

13 And God went up from him in the place where he talked with him.

14 And Jacob set up a pillar in the place where he talked with him, even a pillar of stone, and he poured a drink offering thereon, and he poured oil thereon.

15 And Jacob called the name of the place where God spake with him, Bethel.

DEUTERONOMY 2

1 THEN we turned, and took our journey into the wilderness by the way of the Red sea, as the Lord spake unto me; and we compassed mount Seir many days.

2 And the Lord spake unto me, saying,

3 Ye have compassed this mountain long enough: turn you southward.

4 And command thou the people, saying, Ye are to pass through the coast of your brethren the children of Esau, which dwell in Seir; and they shall be afraid of you: take ye good heed unto yourselves therefore.

5 Meddle not with them; for I will not give you of their land, no, not so much as a foot breadth: because I have given mount Seir unto Esau for a possession.

6 Ye shall buy meat of them for money, that ye may eat; and ye shall also buy water of them for money, that ye may drink.

7 For the Lord thy God hath blessed thee in all the works of thy hand: he knoweth thy waiting through this great wilderness: these forty years the Lord thy God hath been with thee; thou hast lacked nothing.

CARL MCINTIRE
President of the International Council of Christian Churches
LYNN GRAY GORDON
President, Independent Board for Presbyterian Foreign Missions
WES AUGER
General Secretary of American Christian Action Council
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IN CARTER'S FAVORITE PAPER: Photo above, showing Rabbi Marc Tannenbaum presenting tablets of the Ten Commandments to Evangelist Billy Graham, following the latter's fervent speech on behalf of Israel's position, appeared on the front page of the Atlanta Constitution October 29 alongside a report of Graham's pro-Israel speech. Carter is now to have discussed the issue with Graham, who is said to have been deeply stirred against the idea of a new Palestinian state by resentment against the joint Russian-American statement of October 1. The Atlanta Constitution is believed to be Carter's favorite daily reading.

Brzezinski scenario reversed as Russia's role irks Evangelicals

By JONATHAN BRAUN

Inside this issue:

- | | |
|---|---------|
| Euphoria over Sadat initiative may hurt Israel, Churba warns | Page 2 |
| Homosexual issue has new implications in this age, Hillel rabbi's article says | Page 3 |
| U.S. experts dispute Argentine's disavowal of anti-Semitism | Page 8 |
| Eyewitness of '67 war recalls evidence of bestiality by 'moderate' Jordanians in East Jerusalem | Page 17 |
| How Christian is the "Christian gentleman?" a review of Maurice Samuels, by Phineas Stone | Page 18 |

American policy on the twin issues of Palestinian statehood and Palestinian representation in Middle East peace negotiations — a policy widely assumed to have been shaped by Zbigniew Brzezinski, President Carter's adviser for National Security Affairs — underwent a virtual reversal as a result of a series of miscalculations culminating in the joint Soviet-American declaration of October 1, 1977.

The unexpected alarm over the joint statement is believed by knowledgeable observers to be the prime factor in influencing the Administration to end its tilt toward implicit support for the creation of an independent Palestinian state and inclusion of the Palestine Liberation Organization in the peace-making process. And the alarm, articulated in a string of newspaper advertisements and public pronouncements, came not only from the Jewish community but from what had been seen as the president's most solid and reliable base of supporters — namely, his fellow "born-again" Christians.

Though the Administration is known to have been caught off guard by the Jewish community

Zionists say they can eliminate

Jewish and Baptist leaders discuss human rights issues

By GWEN BUSHART
Staff Writer

In the middle of the Christmas and Hanukkah seasons, approximately 150 Baptist and Jewish leaders in Texas are participating in a historic meeting this week to discuss the issues of human rights, world hunger and religious liberty.

"The meeting represents an historic first in jointly studying an agenda of common concerns," said Milton Tobian, southwest regional director of the American Jewish Committee.

Jewish and Baptist leaders will continue meeting today at the Southern Methodist University student center to discuss issues both groups have interest in.

Among the topics are church-state relations, the role of women in Jewish and Baptist traditions, anti-

Semitism and racism, and Baptists and Jews in the Soviet Union.

"This is an idea that has been evolving for some time between the American Jewish Committee and the Baptist Christian Life Commission, to get people more familiar with each other as Jews and Baptists and stake out the common issues that we agree upon that need action for the next decade," said Miles Zitmore, assistant director of the American Jewish Committee in Dallas.

Ben Loring, associate director of the Baptist Christian Life Commission, said Rabbi Marc H. Tananebaum, national director of Interreligious Affairs of the AJC in New York; Rabbi A. James Rudin, associate director of Interreligious Affairs of the AJC in New York; and Milton Tobian, southwest regional director of the AJC approached the Baptist group this summer about the meeting.

"They made the proposition that we do a Baptist and Jewish dialogue in Texas and we discussed how it has been done in the past and mutually agreed to do it on current social issues and began working right away with it," Loring said.

The meeting, Loring said, "will be dealing with current social and moral issues. The Jews are now celebrating Hannukah, their holiday of religious liberty, and of course Christmas is coming up for Christians to celebrate. There is a lot of history in both traditions, and we will attempt to define the principals of religious liberty now. This kind of meeting has not been done on those themes."

Loring and Zitmore said they hope the meeting will help broaden working relations between the Baptist and Jewish communities.

"We are going to concentrate on the issues we agree on and build on the strengths, rather than the differences," said Zitmore.

Jim Wright of Fort Worth, the majority leader of the U.S. House of Representatives, will give an "Update on Peace in the Middle East" at 11:15 a.m. Wednesday. Wright was in Israel when Egyptian President Anwar Sadat addressed the Israeli House of Parliament.