

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

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Box 13, Folder 11, Carter, Jimmy, 1977.

RELIGIOUS NEWS SERVICE

DOMESTIC SERVICE

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MONDAY, NOVEMBER 1, 1976

DR. JOSEPH H. EVANS
NAMED UCC PRESIDENT

By Religious News Service (11-1-76)

BALTIMORE (RNS) -- Dr. Joseph H. Evans, 61, national secretary of the United Church of Christ since 1967, has been named to succeed the late Dr. Robert V. Moss as president of the 1.8-million-member denomination.

He is the third person to serve as president and the first black in the post. He was elected by the denomination's Executive Council at its meeting here to fill out the next period term until Sept. 20, 1977.

In 1969, preaching at an ecumenical service at St. Patrick's Roman Catholic Church in Brockton, Mass., Dr. Evans noted that he had been called everything from "Communist" to "Uncle Tom" because of his civil rights stand.

"I do not believe in riot and ruin," Dr. Evans said. "Because of this some call me an 'Uncle Tom,' an ultra-conservative, a member of the establishment. But I must take these labels and bear the stigma of being branded, still confronting the extremist and the racist with love, with the love that is positive and unwavering, with the love that will not be moved from right and truth."

Dr. Evans is a member of the executive committee of the World Alliance of Reformed Churches and has served as a member of the UCC's Council for Christian Social Action.

A native of Kalamazoo, Mich., he earned degrees from Western Michigan University and Yale University Divinity School, and has received honorary degrees from Cedar Crest College, Allentown, Pa., Western Michigan University, and Chicago Theological Seminary.

Dr. Evans has served parishes in New York City, Cleveland, and Chicago, where he was pastor of the Church of the Good Shepherd from 1953 to 1967. He was associate general secretary of the Connecticut Council of Churches in 1946-47, and in 1962 became the first black moderator of the Illinois Congregational Christian Conference of the UCC.

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BOARD OF CARTER'S CONGREGATION
CALLS FOR PASTOR'S DISMISSAL

By Religious News Service (11-1-76)

PLAINS, Ga. (RNS) -- By an 11-1 vote, the board of deacons of the Plains Baptist Church where Jimmy Carter worships voted to recommend the ouster of the pastor. The action came in the wake of a controversial incident that involved the refusal to admit a black pastor as a member.

Hours after the Rev. Clennon King, two black women, and a black child, were turned away from the church, the board of deacons voted to recommend that the church's pastor, the Rev. Bruce Edwards, be fired.

The action against Mr. Edwards was allegedly taken because he had said that in 1965 the deacons adopted a rule banning membership to "niggers and civil rights activists." According to the deacons, the policy statement had used the term "Negroes," rather than "niggers." State Senator Hugh Carter, church clerk and a cousin of Mr. Carter, said the deacons had referred to "coloreds."

(more)

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RELIGIOUS NEWS SERVICE

DOMESTIC SERVICE

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MONDAY, NOVEMBER 1, 1976

In his autobiography, Jimmy Carter told of how he had missed the 1965 meeting at which the other 11 deacons had passed the exclusionary resolution. He said after he heard of the action, he attempted to persuade the congregation to reverse it and "permit free entry of any blacks who attempted to enter the church." But the vote was 54-6 in favor of the policy, with only the Carter family voting against it.

The Sunday morning incident had been anticipated when Mr. King, pastor of the Independent Divine Mission Church in Albany, Ga., told Mr. Edwards that he planned to apply for membership. The deacons met Oct. 23 and voted to reaffirm the exclusionary rule. When Mr. King and the other three black people came to the church on the morning of Sunday, Oct. 31, Mr. Edwards told them that the deacons had voted to cancel the day's services rather than admit them.

Mr. Edwards made it clear that he was "very uncomfortable" with the deacons' policy, and added, "It seems obvious to me that this is an attempt by the enemies of Gov. Carter to sabotage his campaign."

Asked about the incident while campaigning in Fort Worth, Mr. Carter said, "The only thing I know is that our church for many years has accepted any worshippers who came there, and my own deep belief is that anyone who lives in our community and who wants to be a member of our church, regardless of race, ought to be admitted. And I know that the pastor agrees with me. I hope this will be the outcome of the problem in Plains."

Later, while en route to San Francisco on his campaign tour, Mr. Carter said, "For several years, the Plains Baptist Church has admitted worshippers without discrimination. I will seek church action to continue worship opportunities and also offer membership to those who live in our community and who share our religious faith."

Mr. Carter's mother, "Miss Lillian," said in a radio interview that Mr. King is "an activist and he is a man who screams on the street corner and he is against everything."

Mr. King has had a long and controversial career in civil rights activities in Georgia and elsewhere. In 1950, he began an anti-Communist campaign on black college campuses and has been involved in controversial activities in the years since. Most recently, he was defeated in simultaneous campaigns for the Albany city commission, the county commission, and the state legislature.

CARTER-MONDALE
TRANSITION PLANNING GROUP

P.O. Box 2600
Washington, D.C. 20013

Dear Friends:

As the American Jewish Committee's National Executive Council begins its meeting, I take great pleasure in acknowledging the many contributions made by this oldest of America's human relations organizations.

Over the years I have learned of your good works in helping to build bridges among diverse religious, racial, ethnic, social, and economic groups. In the Carter-Mondale Administration we hope to build on experiences such as yours in helping bring America itself together in common pursuit of social justice, even as we give full recognition and support to our country's cultural pluralism.

I also know of your commitment to cultural pluralism, freedom and peace throughout the rest of the world. Your special concern for the freedom and security of Jews in the Middle East and in Eastern Europe is both understandable and commendable. And, of course that concern is also consistent with our own national goals and interests.

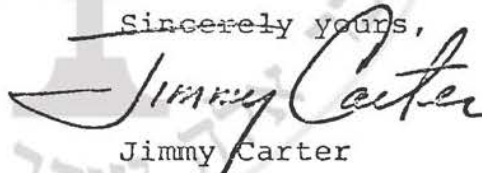
I can assure you that genuine peace and reconciliation in the Middle East will be among the very highest and earliest priorities of my Administration. I can also assure all countries involved that I will support every reasonable opportunity to produce a fair and responsible settlement for

all elements involved in that tragic and dangerous conflict. I welcome reports of accommodations and compromises. But I repeat to you what I have said over and over again: there will be no change in my basic commitment that the issue of the very security and survival of the State of Israel is not negotiable. The sooner and the better this is understood, the sooner progress can be made toward a lasting and genuine peace.

In the next three days you will be considering many of the domestic and international issues that will confront my Administration and the next Congress. I look forward to the results of your discussions and hope to make valuable use of them in the planning for the new Administration.

My best wishes for a successful meeting and for the continued success of your group in helping Americans to recognize so many important principles of life.

Sincerely yours,


Jimmy Carter

12/2/76

NEWS COMMITTEE

FROM THE

THE AMERICAN JEWISH COMMITTEE Institute of Human Relations, 165 E. 56 St., New York, N.Y. 10022, PLaza 1-4000

The American Jewish Committee, founded in 1906, is the pioneer human-relations agency in the United States. It protects the civil and religious rights of Jews here and abroad, and advances the cause of improved human relations for all people.

MORTON YARMON, Director of Public Relations

RESPONSE TO PRESIDENT-ELECT CARTER'S LETTER

By Elmer L. Winter, National President,
The American Jewish Committee

Obviously, we are very pleased with President-elect Carter's strong and clear statement that the security and survival of Israel is not negotiable. He has confirmed the commitments he made during his election campaign, and we look forward to his carrying out of these commitments when he assumes the Presidency next month.

FRIDAY, DECEMBER 3, 1976

"Survival of Israel Is Not Negotiable"

CARTER, IN MESSAGE TO JEWISH AGENCY, SETS
HIS GOAL FOR 'GENUINE PEACE' IN MID-EAST

By Religious News Service (12-3-76)

DALLAS (RNS) -- In a message to the national executive council of the American Jewish Committee, meeting here, President-elect Jimmy Carter said he looked forward to the results of the agency's discussions and hopes to "make valuable use of them in the planning of the new Administration."

Mr. Carter wrote, "As the American Jewish Committee's national executive council begins its meeting, I take great pleasure in acknowledging the many contributions made by this oldest of America's human relations organizations."

He related that "over the years I have learned of your good works in helping to build bridges among diverse religious, racial, ethnic, social, and economic groups. In the Carter-Mondale Administration we hope to build on experiences such as yours in helping bring America itself together in common pursuit of social justice, even as we give full recognition and support to our country's cultural pluralism."

The President-elect added, "I also know of your commitment to cultural pluralism, freedom and peace throughout the rest of the world. Your special concern for the freedom and security of Jews in the Middle East and in Eastern Europe is both understandable and commendable. And, of course, that concern is also consistent with our own national goals and interests."

Mr. Carter assured the American Jewish Committee that "genuine peace and reconciliation in the Middle East will be among the very highest and earliest priorities of my Administration." He added, "I can also assure all countries involved that I will support every reasonable opportunity to produce a fair and responsible settlement for all elements involved in that tragic and dangerous conflict."

While the President-elect welcomed "reports of accommodations and compromises," he repeated "what I have said over and over again: There will be no change in my basic commitment that the issue of the very security and survival of the State of Israel is not negotiable. The sooner and the better this is understood, the sooner progress can be made toward a lasting and genuine peace."

He told the American Jewish Committee leaders that "in the next three days you will be considering many of the domestic and international issues that will confront my Administration and the next Congress. I look forward to the results of your discussions and hope to make valuable use of them in the planning of the new Administration."

Elmer L. Winter, president of the Jewish committee, said, "Obviously, we are very pleased with President-elect Carter's strong and clear statement that the security and survival of Israel is not negotiable. He has confirmed the commitments he made during his election campaign, and we look forward to his carrying out of these commitments when he assumes the Presidency next month."

FRIDAY, DEC. 3, 1976

DATA ON PIONEER WESTERN JEWS

FOR AN UPCOMING EXHIBITION TITLED, "JEWS IN THE WESTWARD MOVEMENT, 1810-1890," THE MUSEUM OF AMERICAN JEWISH HISTORY WOULD BE PLEASED TO BE INFORMED OF ANY DOCUMENTS, TRADE-RELATED AND OTHER GRAPHIC MATERIALS, AND ARTIFACTS OF ANY GENRE, WHICH ARE ILLUSTRATIVE OF THE JEWISH PRESENCE ON THE WESTERN FRONTIER BEFORE 1890. ANY INFORMATION ABOUT THESE MATERIALS, ALONG WITH AVAILABLE PHOTOS, SHOULD BE SENT TO:

ROBERT GOLDSTEIN
RESEARCH ASSOCIATE
MUSEUM OF AMERICAN JEWISH HISTORY
INDEPENDENCE MALL EAST
PHILADELPHIA, PENNA. 19106

STATES TO BE INCLUDED IN THE EXHIBITION ARE: MISSOURI, IOWA, NEBRASKA, KANSAS, MINNESOTA, OKLAHOMA, NORTH DAKOTA, SOUTH DAKOTA, UTAH, COLORADO, MONTANA, WYOMING, IDAHO, WASHINGTON, OREGON, CALIFORNIA AND NEVADA.

NEW YORK -- The Union of American Hebrew Congregations, national congregational body of Reform Judaism in the U.S. and Canada, has acquired the country's only Jewish music publishing house, Transcontinental Music Publishing Company, and will henceforth operate the company as part of the UAHC's publishing division.

Religious test' for candidates draws attacks

By HELEN PARMLEY

In a post-mortem examination of the 1976 elections, a leading Baptist and noted rabbi Friday labeled attempts by evangelicals to elect "real Christians" as cheap and unconstitutional.

"Drives to establish a 'religious test' as a qualification for public office are violations of the U.S. Constitution and contrary to American tradition of religious liberty," said Rabbi Marc H. Tanenbaum, national director of Interreligious Affairs of the American Jewish Committee.

Dr. James Dunn, director of the Christian Life Commission of the Baptist General Convention of Texas, called campaigns by subtle political-religious movements "cheap appeals to gain religious support, a despicable act by opportunists."

In a news conference on the second day of the AJC council's annual meeting at the Fairmont Hotel, the religious leaders cited for particular criticism "vote Christian" efforts by the Christian Freedoms Foundation; Third Century Publishers; the Christian Embassy of Washington, D.C.; Campus Crusade for Christ, and Intercessors for America.

The men also denounced such business enterprises as the Christian Yellow Pages, which list only "born again, evangelical Christian" businessmen and services as worthy of patronage, and "Christian shopping centers."

"If every religious, racial and ethnic group in America were to call upon their members to buy only from people in



Marc H. Tanenbaum ... questions "religious test" for political candidates.

their own communities," Tanenbaum said, "we might well witness the Balkanization of America and the weakening of the American economy and the democratic system itself."

Dunn declared that intimating a Christian businessman is necessarily more honest than those of other beliefs "makes dishonest folks of a lot of people."

"It's a game," he said, "to see which group is the most born-againest."

Tanenbaum pointed out that Jimmy Carter is the first evangelical Christian to be elected president in more than a century. He said it is time American people of all beliefs stop stereotyping southern Christians as cracker-rednecks.

He said Carter's election is a harbinger of the emergence of evangelical Christians as "a major force in the mainstream," and that the American people have an obligation to get to know them.

WASHINGTON DATELINE

BY TRUDE B. FELDMAN

ISRAELITE's White House Correspondent

Carter Answers Questions

Jimmy Carter broke new ground last week in support of strong anti-boycott legislation, in opposition to the sale of U.S. missiles to Saudi Arabia and for enforcement of the Jackson Amendment in the struggle for Soviet Jewry.

In a preview of the views he expressed on these issues in his foreign policy debate with President Ford on October 6th, Carter went further than he has ever gone before in answering questions posed by leaders of the Conference of Presidents of Major American Jewish Organizations, following an address to the Jewish leaders in Boston.

Here are the highlights of the question-and-answer session:

Eugene Gold, chairman, National Conference on Soviet Jewry: I know your commitment to human rights. Those of us who have been involved for many years in the struggle on behalf of Soviet Jews bear with a heavy heart the occurrences of recent days. Soviet Jews continue to be oppressed and imprisoned for the simple reason that they are Jews who wish to live as Jews. It has come to my attention that you have sent a letter to Senator Jackson which speaks to the issue of free immigration and your commitment to the law of the land dealing with the linkage of human rights and trade. I wonder whether you would like to expand on the letter you sent to Senator Jackson.

A. Jimmy Carter: I pointed out in the letter to Senator Jackson, and authorized him to use it, that I would do everything I possibly can as President, in every diplomatic exchange, both private and public; in the renegotiation or reassessment of the Helsinki Agreement that is going to be held in 1977; and in the enforcement of the Jackson - Vanik Amendment to the trade bill -- to encourage and to use diplomatic and economic means to force the Soviet Union to increase Jewish out-migration.

Mrs. Charlotte Jacobson, president, American Section, World Zionist Organization: Governor Carter, one of the most difficult of problems in the Middle East deals with the Palestinians. Unfortunately, instead of it being treated as a human problem, it has become a political issue. Do you have any ideas or thoughts on how this issue should be resolved?

A. Jimmy Carter: I don't believe anybody has an answer to the Palestinian problem in

Palestinians must be met. I think the world should know, and I think the President of the United States and the Secretary of State of the future can explain, that the Palestinian problem did not originate because of Israel, that this is a longstanding problem whose complexity has been created to a substantial degree by the nations who surround it and who now blame the Palestinian problem on Israel itself.

I don't want to try to describe to you a complete settlement of the Middle East question. I think one of the proposals put forward, which I discussed with Mrs. Meir and Mr. Rabin and Mr. P. Alon and others, is the possibility that the Palestinians may be relocated in an area to be defined in the future, perhaps on part of the West Bank of the Jordan River, or to be under the aegis or sovereignty of Jordan itself.

Arthur Levine, President, United Synagogue: Mr. Governor, you articulated, during your debates, your energy program as you would prescribe it for America. The bulk of that program is somewhat long - range in nature, which leads me to a two - part question. One, what would be your immediate program -- your first 100 days, as it were -- to reduce oil imports that you indicated are now at 44 per cent? Two, would your comments concerning your reaction to a threatened embargo -- namely, the trade-off of all American trade, aid, etc. -- would that also apply in the case of a threat of not an embargo but a crisis reached which would have severe economic consequences in this country?

A. Jimmy Carter: The immediate thing that ought to be done is to have a comprehensive energy policy and to let our people start planning now on how to consummate that policy. We need to shift from oil to coal, and undertake major research and development in the utilization of coal, preferably in the Appalachian region, on how to burn coal to make electricity with a minimum of adverse affect to our environment.

We need to have strict conservation measures which, so far, this Administration has circumvented. The Congress passes strict laws on conservation; Ford subordinates immediately work it out with the special interest groups on ways to circumvent the problems of the law.

We need to shift for research and development in solar energy, continue to use atomic power as a last resort, but in safety. I worked for Admiral Rickover and I think I know the limitations and capabilities and the safety requirements that are not now maintained in the nuclear energy field. But obviously, the most immediate thing that could be done is strict conservation -- cut down on consumption and cut

down on the importation of oil. I have already described my position on embargo. I would not declare an economic embargo against a nation if it seeks to raise the price of oil.

Bernice Tamenbaum, president, Hadassah: There is generally agreed upon concept that Israel's borders must be defensible and administerable. The present Administration seems to be continually leaning towards Israel's withdrawal to the pre-1967 borders. If you are President, will be there an imposed settlement based upon a similar concept -- a return to the pre-1967 borders -- or will there really be meaningful and free negotiations?

A. Jimmy Carter: I would refer back to United Nations Resolution 242. Any withdrawal ought to be commensurate with advantages to be derived by Israel. If I were the Premier of Israel I would not relinquish control to the Syrians of the Golan Heights, and I would never relinquish control in the City of Jerusalem of the Jewish and Christian holy places. Other caveats might be prescribed as time goes on, but I would never envision a complete withdrawal by Israel to the boundaries that existed prior to the 1967 confrontation with their enemies. (Jimmy Carter's conclusion was especially noteworthy.) Let me say one important thing. I don't claim to know all the answers. I've been to Israel, I've been with the leaders of that great country, I've met with hundreds of groups of Jewish American citizens. I have talked some, have listened more. I have tried to study. I believe that I will be the President. I want to maintain a close relationship with you. I share your concerns. And I want to be sure that when I am President we carry out the promises I made to you and the principals that I have described to you about domestic and international human rights.

These are unequivocal commitment of mine. And I believe we share the commitments to unswerving loyalty to our own country and what it stands for; to the concepts of simple justice, humanity and brotherhood, individuality and freedom; and to the right to be different and take whatever talent and ability that God gives us and use it to the utmost.

I hope that I might have your support and your confidence. I'll do my best never to betray that trust. Thank you.

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**CARTER'S VICTORY AUGURS WELL FOR
STRONG U.S. SUPPORT OF ISRAEL,
OTHER ISSUES OF JEWISH CONCERN**

By Joseph Polakoff

WASHINGTON, Nov. 3 (JTA)--Democratic candidate Jimmy Carter's victory in yesterday's Presidential election that culminated his amazing two-year drive from political provincialism to the White House augurs well for strong American support of Israel's requirements and on other issues of Jewish interest and concern.

From the time the former Georgia Governor inaugurated his campaign at the National Press Club here nearly two years ago, he has espoused economic, military and political support for Israel--support that he enhanced with additional pledges in speeches and statements as the primary and election campaigns gathered momentum.

Specifically, Carter is committed to U.S. aid that "must be responsive to Israel's needs," saying "Israel must feel secure in the support that it expects from America in order to take the necessary risks for peace." Conversely, he has urged that "the U.S. should not create the need for aid to Israel by eroding Israel's security through uncontrolled arms sales to Israel's adversaries."

"As regards Egypt," he said, advocating direct Arab-Israel negotiations, "I would not favor any sale of military supplies until after Egypt has worked out a permanent settlement recognizing Israel and its right to exist in the Middle East as a peaceful nation."

Opposes The PLO

Opposing the PLO, which he described as "unrepresentative of the Palestinians and unelected" and "very much the instrument of the Arab states," Carter is against its participation as "an equal partner" in any resumed Geneva peace conference. "Any movement towards a solution to the Palestinian problem must emanate first from the Palestinians themselves," he has said. In addition, he has contended that "any emerging Palestinian leadership must recognize Israel's right to exist permanently and in peace as a Jewish state in the Middle East."

On the question of Jerusalem's future, he has been less explicit. Although the Democratic Party's platform calls for moving the American Embassy from Tel Aviv to Jerusalem, Carter has spoken of being inclined towards the transfer but he qualified that by saying he would need to be sure the move would not damage the possibility of a peaceful settlement. He has advocated the right of Moslems to enter their shrines in Jerusalem without passing through Israeli controls.

On Soviet Jewry And The UN

On Soviet Jewry, Carter has approved, after meeting late in the campaign with Sen. Henry Jackson (D.Wash.), supporting the Jackson-Vanik amendment tying U.S. trade benefits to the Soviet with its emigration policies. This is a plank in the Democratic Party's platform but Carter thought even in September that, as he told Jewish leaders in Atlanta, "diplomatic means

which would preserve the honor and independence of Soviet leaders would be the best way of encouraging the Soviet liberalization of its emigration policies."

Carter has been explicitly opposed to politicization of the United Nations and has vowed to fight moves that would expel Israel from the UN organization or its subsidiaries, foster international activities to combat terrorism, outlaw the Arab boycott, and strike back economically at Arab states that began an oil embargo against the United States.

Proposals On Domestic Issues

Carter also has responded to numerous questions on domestic issues posed by Jewish community leaders. The National Jewish Community Relations Advisory Council, for example, asked him in a comprehensive questionnaire whether he opposes an amendment to the federal Constitution "to make prayer in schools or other public places permissible." Carter replied that being a Baptist "my faith is personal" and "the establishment of the Baptist church in this country was to seek the complete separation of church and state." He concluded: "I do not support efforts to overturn the U.S. Supreme Court decision on school prayer through a constitutional amendment."

On governmental funds for non-public schools, Carter indicated some form of help, saying he is "firmly committed to search for constitutionally acceptable methods for providing aid to parents whose children attend non-segregated private schools." He said "I personally disapprove of abortion" and "I do not believe the government should support abortion" but he does "not favor efforts to overturn the U.S. Supreme Court decision" which in effect legalizes it.

Carter came down hard on "quotas" or "proportional representation" and on "gathering or recording of information" about the race, color, or ethnicity of identifiable individuals. "I favor affirmative action programs to repair the effects of 200 years of racial discrimination in America," he said, "but I do not believe in quotas. The establishment of quotas under any sort of definition is contrary to the abolition of discrimination because of race, sex, or ethnic background."

Lineup For the Future

Testing time is bound to come soon for Carter, Vice-President Walter Mondale and new Cabinet members responsible for foreign affairs perhaps even long before they take office Jan. 20. Events in Africa, the Middle East, in the United Nations and in the Far East may bring situations where President Ford may ask the new Administration to take part in U.S. discussion of the course for America to take in the international political battles that may erupt in the next few weeks and thereby accustom themselves to the world's difficulties before the formalities of inauguration take place.

Who will be Carter's Secretary of State and his assistant on security affairs in the White House--two posts held simultaneously by Henry A. Kissinger for more than two years--is uncer-

tain. George Ball, Undersecretary of State during President Johnson's tenure, and Zbigniew Brzezinski, the Columbia University professor, are touted as candidates with likelihood of attaining the posts. However, surprises may be in store.

An indicator was the remarks by Stuart Eizenstat, Carter's director of issues, to the Jewish leaders in Atlanta. He said Ball, who is not favored among many pro-Israelis, is not an advisor on the Middle East but rather on Western Europe and that Ball assumed the role only as of last June 8. Brzezinski's role also is on East-West relations, Eizenstat said.

The major Carter-Mondale advisor on the Middle East, Eizenstat continued, is Henry Owen, author of the Brookings Institution Report last spring. Owen was credited, in a Carter-Mondale press statement on the meeting, as rating "high marks on his view of Israel." The Brookings report suggested that the Palestinians have a homeland but that it not necessarily be controlled by the PLO. It also recommended settlement of Israel's frontier along the pre-Six Day War lines but with some adjustments presumably in Israel's favor. In other words, the Rogers Plan, on a negotiated basis.

ISRAELIS PONDERING THE MEANING OF CARTER'S PRESIDENTIAL VICTORY

By Gil Sedan

JERUSALEM, Nov. 3 (JTA)--President-elect Jimmy Carter is an unknown quantity to most Israelis and they are not sure whether his victory over President Ford yesterday will mean an easier time for Israel on the Middle East diplomatic front or a harder one.

Political analysts here do not doubt that Carter is sincere in the favorable attitude he projected toward Israel during the American election campaign. But they agree that the first clue to future American policy in the Middle East will be the identity of Carter's Secretary of State and the atmosphere in the State Department under the control of a Democratic Administration. Some observers here are speculating that Carter's foreign policy advisor, Prof. Zbigniew Brzezinski, may be the successor to Secretary of State Henry A. Kissinger. (Political pundits in the U.S. are less certain.)

In recent weeks, Brzezinski has addressed Jewish groups in the U.S. and expressed highly pro-Israel views. He said his approach to the Middle East differed from Kissinger's in that the latter sought an indeterminate goal through step-by-step negotiations while he would define the goal first and approach it by stages. But many Israelis believe that this theory would turn out to be a re-run of the Kissinger diplomacy once put into practice.

Breathing Spell Seen

Israeli analysts feel, however, that the election of Carter will give Israel a breathing spell before the Middle East diplomatic process is resumed. They reason that Carter will undertake no initiatives until he is firmly ensconced in the White House and has become thoroughly familiar with the Middle East conflict and foreign policy generally. Time gained is to Israel's advantage, it is felt here, because any headlong rush toward a settlement would mean renewed pressure on Israel to make major concessions.

On the other hand, Carter is taken at his word when he said he wanted to continue the diplomatic

momentum in the Middle East and there are no illusions here that momentum means anything but concessions.

Premier Yitzhak Rabin warned recently that no matter which candidate won the American Presidency, 1977 would be a year of confrontation with the U.S. But there is a certain amount of relief here today that Kissinger's shuttle diplomacy is a thing of the past.

OVERWHELMING JEWISH VOTE IN N.Y. HELPED CARTER, MOYNIHAN VICTORIES

By William Saphire

NEW YORK, Nov. 3 (JTA)--Overwhelming Jewish support in New York City helped swing New York State's 41 electoral votes to Gov. Jimmy Carter and won a Senate term for former UN Ambassador Daniel P. Moynihan who unseated Republican-Conservative incumbent James Buckley. Both Democratic candidates trailed their opponents outside the city in what was an extremely close race.

But Carter and Moynihan won handily in four of the city's five boroughs and Moynihan also captured the fifth--Richmond--by a substantial plurality although Carter was defeated there by President Ford.

More than 80 percent of New York City's Jewish voters cast ballots for Carter and Moynihan, according to a district-by-district survey of the returns by the Jewish Telegraphic Agency. In Brooklyn, the borough with the largest Jewish population, Carter won over Ford by 376,560-175,127 and Moynihan over Buckley by 378,719-143,375.

The districts in which the Democratic candidates received their largest pluralities were those with the heaviest concentrations of Jewish voters. In some of those districts, however, the Jewish population has declined in recent years and the Black and Hispanic populations have increased. Those minorities also voted overwhelmingly for Carter and Moynihan.

Tally Of Major Jewish Areas

In Canarsie-East New York, for example, Carter captured 27,368 votes to Ford's 8602 and Moynihan swamped Buckley by 29,632-6321. In East Flatbush-Crown Heights, a district increasingly Black but with large concentrations of Hasidic Jews, Carter's victory was by 20,771-9324 and Moynihan's by 20,608-6888. In Midwood-Flatlands, a district heavily populated by middle class Jews, the Democratic Presidential candidate achieved a 24,307-15,771 victory. Moynihan won there by 27,162-12,774. In Flatbush-Parkville, another district of predominantly middle class Jews, it was Carter over Ford by 21,402-8457 and Moynihan over Buckley by 22,069-6878.

Borough Park, which has by far the largest Hasidic and Orthodox Jewish community in the city, went for Carter 24,612-12,808 and for Moynihan 28,614-7564. Sea Gate-Brighton Beach, also heavily Jewish, gave Carter 27,039 votes to 7946 for Ford and Moynihan 28,159 to 5851 for Buckley.

In The Bronx's overwhelmingly Jewish Co-Op City, Carter won by a landslide of 42,029 votes to 11,689 for Ford and Moynihan did almost as well with 41,392 votes to 10,099 for Buckley. Riverdale-North Bronx, which has large numbers of middle class Jews, voted 19,262 for Carter to 12,596 for Ford. Moynihan won there by 18,790-11,252.

Moynihan did better than Carter in five key Jewish populated districts of Queens. He lost in only one while Carter lost in two. Both Demo-

Iowa Democrat Edward Mezvinsky who was seeking a third term.

Two other Representatives in the 94th Congress--Bella Abzug (D.N.Y.) and Sam Steiger (R. Ariz.)--retired from the House to run for the Senate and both lost in their bids.

Seventeen incumbents were re-elected along with four newcomers to the 95th Congress. They are Marc Marks, a Republican lawyer of Sharon, Pa.; Democrat Anthony Beilenson, a California State Senator, and lawyer of Beverly Hills; Democrat Theodore Weiss, who replaces Mrs. Abzug in New York City, and Dan Glickman, the Democratic president of the school board in Wichita, Kansas.

Rep. Sidney Yates (D.Ill.) won reelection easily yesterday, gaining his 14th term in his Chicago district to continue as dean of the Jewish delegation in the House.

In one of the most startling upsets of the Congressional races, Glickman defeated Republican Garner Shriver who has served 32 years in the House and was seeking his 17th term. Glickman was reported as having received 51 percent of the vote to Shriver's 48 percent. Republican Willis Gradison, former Mayor of Cincinnati, gained his second term easily, gathering 61 percent of the vote.

Incumbents Who Won

Incumbents who won included Joshua Eilberg (D.Pa.) who gained his sixth term by defeating his Republican opponent in a Philadelphia district by better than two to one. The vote for Eilberg was 142,307 to 67,109 for James Mumford. Also winning was William Lehman (D.Fla.), who defeated Republican businessman Arnold Spiegelman, also Jewish, by a 3-1 margin in the Miami area to gain a third term. Lehman, a former businessman and college literature professor, went to Congress after being chairman of the Dade County school board.

In Atlanta, Georgia, lawyer Elliot Levitas, a Democrat, won a second House term by getting 68 percent of the vote, defeating Republican George Warren. In Maryland, Democratic Congresswoman Gladys Spellman won a second term but lawyer Lanny Davis, also a Democrat seeking a first term, lost in suburban Montgomery County which has a large Jewish population. Both Spellman and Davis campaigned in districts adjoining Washington.

Mezvinsky, an Iowa City lawyer seeking his second term, lost to Republican James Leach, a millionaire businessman of Davenport, Iowa. A recount was indicated on the vote in the Illinois district outside Chicago where Mikva was reported both ahead by 200 votes and behind by 100 in his rematch with Republican Sam Young. Mikva defeated Young two years ago by 2000 votes. In California, John Krebs, a lawyer from Fresno in the agricultural San Joaquin Valley, won a second term. Henry Waxman was also reelected. Both are Democrats.

Other Winners And Losers

Among Jewish candidates who lost were Don Friedman, a Republican in Denver, Colorado, who was defeated by Congresswoman Patricia Schroeder, a Democrat, and in Massachusetts, Boston lawyer Arthur Mason, a Republican, was beaten by Rep. Robert Drinan, a Democrat who gathered 53 percent of the vote to win his fourth term in the district embracing Boston suburbs.

Other Jewish candidates meeting defeat were Democrat Dorothy Becker who bowed to Republi-

can incumbent William Broomfield, and James Burdick, a Republican, who lost to incumbent Democrat William Brodhead in their House races in Michigan. In Florida, Charles Friedman, a Hollywood dentist, lost to incumbent Rep. J. Herbert Burke, a Republican. Other Jewish candidates who failed to win Congressional bids were Allard Lowenstein in New York, and Arthur Goodman Jr. of Charlotte, N.C.

All the Jewish incumbents in New York State were re-elected except Mrs. Abzug. They are Democrats Elizabeth Holtzman, Edward I. Koch, Richard Ottinger, Frederick Richmond, Benjamin Rosenthal, Stephen Solarz, James Scheuer, and Lester Wolf and Republican Benjamin Gilman.

CARTER HAS RABIN'S CONFIDENCE

By Gil Sedan

JERUSALEM, Nov. 3 (JTA)--Premier Yitzhak Rabin said today that he was confident that President-elect Jimmy Carter would keep the promises of assistance to Israel made by President Ford. In his first reaction to the American election results, Rabin told an interviewer on the Army Radio station that he believed that Carter "understands our problems."

He said he based that assessment on two meetings he had with the former Governor of Georgia --one while Rabin was serving as Israel's Ambassador to Washington and the other during Carter's visit to Israel in the summer of 1973 after Rabin's tenure as Ambassador had expired. At that time, Rabin held no public office.

Rabin described President Ford as "a true friend of Israel." Of Secretary of State Henry A. Kissinger, he said, "We may remember with nostalgia the days of Kissinger."

Former Defense Minister Moshe Dayan and Likud leader Menachem Begin were the first Israeli political figures to voice reactions to the results of the American Presidential elections last night. Appearing on a radio interview program, they took opposing views of what the election means for Israel and the future of peace negotiations in the Middle East.

Dayan, a Labor MK, foresaw a year of confrontation with the new Administration in Washington. Opposition spokesman Begin said that contrary to the prognostications of political circles here, 1977 need not be a year of American pressure on Israel as Rabin warned recently.

Dayan claimed that there was no difference between Ford and President-elect Jimmy Carter on the Middle East. He said both aspired to achieve an overall peace settlement in the region and that the initial attempt by the new Administration would be to press Israel for extensive territorial concessions in exchange for peace. According to Dayan, this would not work because the Arabs are not ready for peace on any terms. He said that once this became clear to Washington, negotiations would be started for something less than overall peace and this is where Israel will have to fight hard.

Begin said that American pressures could be forestalled if Israel mounted "a great political offensive." He proposed that Israel recruit some of her "best men" to launch an information drive within the new Administration to remind it of its pre-election promises. Begin noted that the Democratic Party platform pledged friendship and support for Israel. He said he did not accept the "cynical approach" that platforms were meaningless.

crats did extremely well in Jewish areas of Manhattan. Carter carried the Lower East Side by 17,659-4178 and Moynihan by 16,224-3282. Carter took the Upper West Side by an overwhelming 31,814-7550 and Moynihan did as well with 29,239 votes to 5030 for Buckley. Carter won in the West Side-Lincoln Center district by 26,700-21,342. Moynihan won there by 22,269-14,596.

The Upstate Vote

Carter lost suburban Nassau, Suffolk, Rockland and Westchester Counties, so-called "bedroom" communities which contain large numbers of middle class and affluent Jews. Moynihan lost in Suffolk County but won by narrow margins in the other three.

Carter and Moynihan won in two upstate counties, Albany and Erie, containing cities with large Jewish populations and in Sullivan County, once known as the "borscht-belt," where substantial Jewish communities still exist. They both lost in Orange County which is part of New York's growing suburbia.

Most political observers attributed the heavy Jewish vote for Moynihan to his strong championship of Israel at the United Nations, and especially his denunciation of the General Assembly's anti-Zionist resolution of last year.

JEWISH VOTE HELPED CARTER IN A NUMBER OF KEY STATES

By David Friedman

NEW YORK, Nov. 3 (JTA)--Jewish voters in such key states as New York, Pennsylvania and Ohio helped contribute the deciding edge yesterday that enabled Jimmy Carter to eke out a slim victory over President Ford, according to incomplete results.

Carter's headquarters in Atlanta today said that the Jewish vote for the former Georgia Governor totalled 75 percent. This is midway between the 85 percent received by Sen. Hubert H. Humphrey in 1968 and the 65 percent given to Sen. George McGovern in 1972.

In New York City where a heavy plurality won the state for Carter, the Democratic candidate received 80 percent of the vote, according to some estimates. Carter did very well in heavily Jewish areas of Brooklyn, Manhattan and The Bronx.

Carter's headquarters said that in the heavily Jewish areas of Philadelphia which are represented by Democratic Rep. Joshua Eilberg, Carter won with 70-75 percent of the vote.

In the Cleveland suburb of Cleveland Heights, Carter's headquarters said he won 80 percent of the vote. But a breakdown of 13 heavily Jewish precincts in the Cleveland suburbs of South Euclid, Beachwood and University Heights, found that Carter won by a slim margin of 3361 to 2886 votes. However, Howard M. Metzenbaum, the successful Democratic candidate for the Senate who comes from the Cleveland area, carried these precincts by a 6-1 margin.

The Jewish vote in Michigan was estimated to have split fairly evenly between Carter and Ford despite a heavy Democratic registration by Jews in that state. One of the reasons given was a sentimental appreciation for Ford, who is from Michigan and was one of the pioneer supporters of Israel during his 25 years in the House of Representatives.

Carter's headquarters also noted that the Democratic candidate received heavy Jewish votes in the Miami Beach area. One large Jewish

section of North Dade County gave him an 80-20 percent margin while the almost predominantly Jewish area of South Miami Beach gave him votes ranging from 65 to 78 percent. In New Jersey's Essex County, where some 95,000 Jews live, Carter won by a 75-25 percent margin. In Boston, the Jewish vote was estimated at 70 percent for Carter.

RECORD NUMBER OF FIVE JEWS ARE NOW IN THE SENATE

By Joseph Polakoff

WASHINGTON, Nov. 3 (JTA)--Cleveland businessman Howard Metzenbaum upset Republican incumbent Sen. Robert Taft Jr. of Cincinnati and Omaha Mayor Edward Zorinsky defeated Republican Congressman John Y. McCollister in Nebraska in U.S. Senate races yesterday.

Zorinsky and Metzenbaum, both Democrats, raise the number of Jewish Senators to five, a record. The seats of incumbents Jacob K. Javits (R.N.Y.), Abraham Ribicoff (D.Conn.) and Richard Stone (D.Fla.) were not at stake and they will be in the 95th Congress that convenes in January.

Three other Jewish Senatorial candidates, however, were defeated, according to unofficial returns received here. Five-term Congressman Sam Steiger, who won the Republican nomination in Arizona in a bitter primary battle with anti-Semitic overtones, lost to Dennis de Concini, a Democrat who is prosecutor in Pima County (Tucson) by 398,888 to 320,226.

Richard P. Lorber, a Democrat, lost in his first election try to former Republican Governor John Chafee in Rhode Island, 222,746 to 163,088. In Connecticut, Mrs. Gloria Schaffer, the state's top Democratic vote getter and the only woman in the 33 Senate races yesterday, lost to Republican Sen. Lowell Weicker who won his second term by a vote of 787,568 to 559,109 for Schaffer.

A First Recorded In Nebraska

Zorinsky, the first Democrat to win a Senate seat in Nebraska since 1934 and the first Jew in the state's history to represent it in the Senate, replaces the veteran Republican Roman Hruska who retired. Originally a Republican, Zorinsky entered the primary as a Democrat. With 1882 of the 2069 districts reported, Zorinsky led McCollister by 32,000 votes. He was heavily supported by labor unions in a conservative state.

Metzenbaum, who ran a relatively low key campaign in his rematch of the 1970 campaign with Taft, won by about 89,000 votes. Six years ago Taft beat Metzenbaum by 70,000 votes. Metzenbaum lost to astronaut John Glenn, a Republican, in the Senate campaign two years ago after Metzenbaum had served a year as an appointee, replacing William Saxbe when he was named U.S. Attorney General.

JEWISH CANDIDATES WON AT LEAST 21 SEATS IN THE HOUSE

By Joseph Polakoff

WASHINGTON, Nov. 3 (JTA)--Jewish candidates won at least 21 seats in the new House of Representatives yesterday--equal to the record number held by Jews in the last Congress. They may pick up another seat in Illinois where incumbent Democrat Abner Mikva is in a tight race that is headed for a recount. The only Jewish incumbent to lose a re-election bid is

The 700



**President-Elect Jimmy Carter
shares his views on National
Defense, Domestic Affairs, Israel
Foreign Policy and Russia with
Pat Robertson on The 700 Club.**



New York City

**Thursday,
November 11
11:30am**

The 700 Club is produced by
The Christian Broadcasting Network, Inc.

Don't Miss This Historic Interview

Carter's Bid for

Jewish Support

"I'm a Baptist and I'm a deeply committed Baptist. That need not pose a threat to the hopes and aspirations and commitments of your own lives." — Jimmy Carter to Jewish leaders in Los Angeles, May 20, 1976.

By CLYDE HABERMAN

It did not much bother the Jimmy Carter campaign staff that the candidate drew only 4 per cent of the Jewish vote in the New York Democratic primary and not much more in Pennsylvania.

But by mid-May, when a powerful vote-getter among Jews like Sen. Henry Jackson had dropped out of the running and the former Georgia governor managed to attract only 10 per cent of the Jewish Democrats in Maryland and Michigan, Carter people began to worry.

"It really surprised us; in fact, it shocked us," says Robert Lipshutz, a Jewish lawyer from Atlanta who is Carter's campaign treasurer.

A Concerted Effort

And so for weeks now, even with his presidential nomination assured, Carter and his aides have put together a concerted drive to win over the Jewish voters.

Many Jewish leaders are convinced the effort goes beyond routine attempts to unite traditional components of the Democratic Party. It is, they feel, a bid for "insurance," a recognition that America's 6 million Jews, politically active and concentrated in a few populous states, could tip the balance in November.

By all indications, the Georgia candidate is succeeding in picking up endorsements, contributions and, perhaps more important for now, a willingness to listen to what he is saying. It was hardly always so. Only three months ago, his staff here invited 150 Jewish leaders to meet the candidate at the Hilton. Forty showed up.

Still, considerable doubt lingers among Jews about Carter, so much so that Howard Samuels, his top fund-raiser here, says he "would not be satisfied" with the size of the Jewish vote if the general election were held today.

'Fear of an Unknown'

"If there is a fear, it's that of an unknown," explains Arthur Levine, president of the (Conservative) United Synagogues of America. That fear unquestionably is shared by many Americans

but with Jews it is intensified by the question of religion.

Not since John Kennedy in 1960 has religion played so prominent a role in a national campaign. And Kennedy, a Catholic, was not widely perceived as a deeply religious man. This time around, the candidate describes himself as "born again" in Christ, teaches Sunday school and readily discusses moral and civic duties in Christian terms.

"There is a deep suspicion of Protestant evangelical attitudes," says Rabbi Balfour Brickner of the (Reform) Union of American Hebrew Congregations. "Some Jews have this historic imagery

about evangelism and anti-Semitism."

Milton Himmelfarb, research director of the American Jewish Committee, sees the mood as a reflection of uneasiness with all Southerners: "Among many Jews, the southern accent is a source of amusement or fear. It's a Sen. Claghorn or an Alabama state trooper."

A Straight-On Attack

Whatever the roots of the problem, Carter apparently has considered them deep enough to meet straight-on, starting May 20 at a private session with Los Angeles Jewish leaders. After fielding questions on Israel and other topics—none about his religious convictions—Carter reportedly raised the matter himself, declaring: "I'm going to say another thing to you and you're not going to like this.

"We share a common background and a common belief," he said. "We worship the same God, read the same Bible and my commitment to the Holy Land is independent of how you feel. It is something in me, just like it's in you . . .

"One of the great things you have in your lives and the lives of your ancestors is a respect for other people, and I just want to ask you to learn about my faith before you permit it to cause you any concern.

"One of the basic tenets of my belief is complete separation of church and state. The Baptists, more than any other Protestant denomination, feel that a person's faith is between the individual and God, the same God that you worship . . .

"There is no conflict between us."

Audience Applause

The audience applauded, as

did a group of 2000 two weeks later at the Jewish Educational Institute in Elizabeth, N. J., where he made similar comments in response to a question.

"Of all the people in the world who should have the least prejudice because of another's religious faith, it should certainly be you," he said. Then he observed that when the U. S. recognized Israel in 1948 Harry Truman was President "and Harry Truman was a Baptist."

In his formal speech at Elizabeth, Carter dealt at length with his position on the Middle East, seeking to deflect charges of "fuzziness" and proclaiming his "unswerving" support of Israel's right to exist "as a Jewish state."

Major concessions were needed from the Arab states for an overall peace settlement, he said, including diplomatic recognition of and relations with Israel.

He Wants to Wait

Attempts were made by The Post to get Carter to elaborate on some statements and to discuss the special significance he says Israel has for him. But, through a spokesman, he said he wanted to postpone any comments until after next week's Democratic National Convention.

The effect of the two Carter appearances—particularly the meticulously prepared New Jersey address—was to evoke memories of Kennedy's famous Texas speech in 1960, when he went before Southern ministers to allay their fears about a Catholic President. It was a reminiscence that the Carter people did not seek to discourage.

Meanwhile, a good deal of activity was underway.

Endorsements of prominent Jews were obtained: Mayor Beame, Sens. Abraham Ribicoff of Connecticut and Richard Stone of Florida, and Morris Abram, the Georgia-born lawyer who headed the Moreland Act Commission investigation of nursing homes.

A Jewish Desk

A "Jewish desk" headed by a transplanted Bostonian, Harriet Zimmerman, was set up in Atlanta to direct a nationwide operation, with branches in major cities including New York. A group of Georgians sent a letter to northern Jewish leaders urging support for Carter as "an honest, courageous, pro-

gressive Governor." Mailings of the candidate's position papers were stepped up. Meetings between Carter staffers and leading Jews were held more frequently—a gathering of Orthodox rabbis last week and a conference with some 25 agency heads on June 23, to name just two in the New York area.

The promotion effect which came too late to be of much use in the primaries, was a recognition that the Jewish

vote—while never monolithic and increasingly fragmented along the divisions within the general population—remains heavily Democratic at the national level.

According to the American Jewish Yearbook, 82 per cent of the Jewish vote went to Kennedy in 1960, 90 per cent to Lyndon Johnson in 1964 and 83 per cent to Hubert Humphrey in 1968. In 1972, Democrat George McGovern dropped to 65 per cent in part because of presumed unsteadiness in his support of Israel—a slippage Carter hopes was only a deviation and not a sign of growing Republican strength.

The Deciding Factor?

For any national Democrat (Republicans such as Nelson Rockefeller do well among Jews at state and local levels) the figures are compelling.

Eighty per cent of American Jews live in eight states where they are numerous enough to potentially decide elections—New York, California, Pennsylvania, Illinois, Massachusetts, Florida, Maryland and Ohio.

These states have 205 electoral votes and a combination of two or three—added to the block of votes Carter is likely to command in Southern and Border states—could give the Georgian the 270 needed for the Presidency.

Beyond that, as one observer put it, "a few Jews go a long way." They traditionally have a high voter registration and high turnout and in some parts of the country form the financial bulwark

of the Democratic Party. In New York, Samuels estimates, 70 per cent of the contributions to Democratic presidential candidates this year came from Jews.

That the Carter courtship is paying off is based mainly on an "impressionistic" sense some Jewish leaders have of the voter mood. More

tangibly, Samuels points to New York State's second-place rank, behind Georgia, in money raised for Carter—\$750,000. Of this, \$300,000 came in within the past two weeks, about half of it from Jews, Samuels says.

In Cleveland, just before the Ohio primary on June 8, Carter supporters say they netted at least \$75,000 in one night from a small group of Jewish backers gathered at a private home.

The Religious Issue...

If there is a religion issue in the campaign, some Jews feel it is exclusively a Northern hang-up. Rabbi Harry Epstein, spiritual leader of Congregation Ahavat Ashim in Atlanta, says Carter's "relations with the Jewish community were always excellent."

In their argument, Epstein and other Southerners, note that as governor Carter appointed Jews to positions they never held before in Georgia—chairman of the state Board of Regents, judge on the Court of Appeals, judge on the Family Court. And Jews are among his closest campaign advisors, including Lipshutz, media expert Gerald Raifshoon and issues director

Stuart Eizenstat. Carter simply has no Northern Jews he counts on for help on a day-to-day basis.

"Not very many Northerners have had major contact with Southern Baptists," says Morris Abram. "I think there has been a complete failure to understand that Southern Baptists are among the most independent Protestants and the strictest of all in their insistence on separation of church and state. And while they are evangelical, they're the one group that doesn't want the state to help them in that purpose. In that sense they are truly Christian."

Raised Eyebrows

A similar point was made by Rabbi Marc Tanenbaum, national director of inter-religious affairs for the American Jewish Committee, who raised some eyebrows a few weeks ago with a memo he circulated among hundreds of Jewish leaders. In it, Tanenbaum warned against voting "on the basis of prejudice, mythologies and stereotypes."

The question thus raised about possible Jewish bigotry touched a raw nerve. Many leading Jewish figures insist the Georgian's poor showing so far was not the result of anti-Baptist bias but a preference for other candidates long associated with Jewish causes, Henry Jackson in particular.

In fact, Rabbi Walter Wurzburger, president of the (Orthodox) Rabbinical Council of America—who notes that Carter reportedly has said in private he would be

Orthodox if he were Jewish—feels intense religiosity is an asset.

"Frankly, I would favor at this point of history, when moral values are so seriously challenged, anyone who can buttress his moral values with a religious commitment."

Vague on the Issues?

Not that he is endorsing the Georgian or anyone else, he quickly adds. Like other Jews—and many Americans in general—he feels Carter still is too vague on many issues.

One New Yorker who worked hard for Jackson says he wonders about Carter's commitment to Israel and is thinking of casting "a protest vote" for President Ford, assuming he is the Republican nominee. Specifically, he questions the Georgian's "honesty," saying that to make himself more attractive to Jews Carter recently has been soft-pedaling his support of a Palestinian state on the West Bank, administered by Jordan, if Israel's security is assured.

But the consensus is that by Election Day, Jews—liberal by reputation, though ideologically more and more conservative—will line up, as usual, overwhelmingly behind this centrist Democrat.

"He would be the last person I'd support as the Democratic candidate," says United Synagogue's Levine in a typical comment. "But now that he is the candidate, I'll vote for him."



Local Christians, Jews exploring faiths

✓ e/k it. J. and b

An unlearning experience, designed to remove old stereotypes and substitute new realities, began among three Greensboro congregations this month at a convocation called "When Jew and Christian Meet, Prelude to Dialogue."

At the opening session, William A. Gralnick, of the American Jewish Committee in Atlanta, was introduced. He mounted to the pulpit in the cathedral atmosphere of First Presbyterian Church, its stained glass windows dimly glowing in the light of the chandeliers.

"If my mother could see me now," he observed with a smile.

The tone of the sessions was set. There would be humor, a sense of new departures, a feeling of fellowship, and a reverence for the God all worshipped in different ways.

The three congregations—First Presbyterian, Holy Trinity Episcopal and Temple Emanuel—have been working together for some time. Their Fisher Park Program for children of their neighborhood began in 1968 and continues now with year-round activities of broader scope.

In the beginning, a volunteer in the program noted, "Children grow up in



Editor
at
Large

By Abe D. Jones Jr.

the shadows of the three buildings and never have entered them."

Current Fisher Park President Joan Falk pointed out that opportunity has been given them. Now, in the sessions held last week, the community of interest has been broadened to include adult members of the three congregations.

A sermon in January, 1975, by Dr. Joseph B. Mullin, First Presbyterian's pastor, furnished the idea for the meeting as well as the first part of its title.

Discussing the misunderstandings as well as the shared beliefs of Christian

and Jew, Dr. Mullin concluded: "As Jew and Christian meet, let us both seek God's will. Let us both discard our prejudices. Let us both share God's love and offer to Him our relationships for His blessing, to bear fruit in His time as He ordains."

The sermon met a response in the neighborhood churches and beyond. Southeastern Area Director Gralnick, of the AJC, worked with Dr. Mullin, Rabbi Arnold Task of Temple Emanuel and the Rev. John T. Broome of Holy Trinity in organizing the conference, to which all interested persons in the community were invited.

It was "a prelude to dialogue," in Rabbi Task's phrase. There are centuries of misunderstanding, centuries of caricatures of each other to be removed, as both a distinguished rabbi and a noted Christian theologian said at the gathering.

Rabbi Marc Tanenbaum of New York, National Interreligious Affairs Director of the AJC, spoke of the unlearning process which is needed.

He saw a need to be "frank and honest, in love" as beliefs are explored. "We have both been victims of recipro-

cal caricatures," he explained. If Jews are not to be condemned as a group because their forebears are wrongly charged with killing Christ, then neither must Jews hold Christians collectively responsible for the persecutions they have endured, climaxing in the Nazi holocaust, the rabbi concluded.

Dr. Albert T. Mollegan, professor emeritus at Virginia Episcopal Seminary in Alexandria, noted the Christian debt to the Jewish people—an "inestimable debt"—for "Jesus the man in history is unthinkable except as a Jew... impossible against any other background."

And from the Jewish idea of a Messiah came the Christian concept. Indeed, Rabbi Tanenbaum suggested, what the Christian looks forward to as the Second Coming may—in God's good grace—be the First Coming to the Jews. Both worship the same God, share the Old Testament and the concept of man as a servant of God and of his fellowman, as the Rev. Mr. Broome observed.

Christian and Jew, as Rabbi Tanenbaum and Dr. Mollegan emphasized, see

themselves as chosen people of God. "Both Jew and Christian can make their witness to each other—without arrogance or religious imperialism," said Dr. Mollegan.

Rabbi Tanenbaum, who brought down the house when he described himself as a "born-again Hebrew," said Jew and Christian "are united by far more than we will ever acknowledge."

The knowledge which is prelude to real understanding does not come quickly. Sessions were held in the places of worship of each congregation, beginning Thursday and ending Friday evening with a Sabbath service at Temple Emanuel. The Sabbath meal at the Temple, to which representatives of the two Christian congregations were invited, was an opportunity for fellowship and friendship, as well as pleasant instruction in a part of Jewish belief.

All learned something in the sessions, if only how much there is to learn about the neighbors. Areas of agreement were sought, but there was no concealing the fact that differences must also be explored if a genuine dialogue is to take place. Bill Gralnick suggested the sessions purpose was for its participants to become friends. And friends know what concerns each other, have some idea of what helps or hinders each other, and can approach differences in a spirit of love.

Gralnick noted the AJC was founded 70 years ago amid the shock and outrage which followed persecutions of the Jews in Russia. It is a sad index of anti-Semitism's staying power that a concern today is the treatment of the Jews in the Soviet Union.

Another concern among American Jews is the future of Israel. The concept of the homeland, the land of refuge, is

bound into Jewish life and thought. It was highlighted during the nightmare of Hitlerian oppression and the horrors of the death camps. Some three million Jews in Israel today are trustees of that tradition, and are a kind of barometer showing the state of the world's feeling toward its 14 million Jews around the globe.

Speaking on the first anniversary of the United Nations General Assembly condemnation of Zionism as racism, Gralnick rejected that charge as a gross falsehood. The action, he said, meant U.N. abandonment of its own principles and standards. It deepened Jewish concern over the future of Israel, and should have disturbed Americans concerned over the world organization's goal of preserving peace, and over the fate of a close ally.

The heart of the conference, suggester Mullin, Task and Broome, was the "Beyond Fisher Park" program on Friday afternoon. Where did the congregations go next? Should they build upon the Fisher Park base? How? Should they study together, celebrate together such festivals as Thanksgiving (which has deep roots in Jewish tradition), perhaps have a kind of Fisher Park Program for Adults? Jointly they might combat secularism, which Rabbi Tanenbaum defined as a kind of death of the spirit, a belief that Christianity and Judaism are irrelevant today.

Concrete suggestions for collaboration were made, and the group was assured will be followed up. A new spirit of understanding seemed to emerge in the concluding service, the observance of the Sabbath at the Temple, in which the leaders of the three congregations spoke of what the gathering had meant to them.

As Rabbi Task prayed: "May God give strength to all of His people."

Wol. "Notices" like this
maybe we're ready for
Broadway now WAY

'I Found It' Is Mass Evangelistic Campaign Here

M.T. 11-22-76

By Marjorie Hyer
Washington Post Staff Writer

"I found it!"

That cryptic slogan has been turning up around town on bumper stickers, radio and TV spots and in newspaper ads without any explanation save for a telephone number to call.

If you call the number, a pleasant voice on the other end will offer you, in exchange for your address and phone number, a "free booklet about persons who have found a new life in Jesus Christ."

Even if you don't call them, they may call you.

It's all part of a mass evangelism campaign organized by a group called Here's Life, Washington, which in turn is a subsidiary of the California-based evangelical and nondenominational organization, Campus Crusade.

The aim of Here's Life, Washington, which its leaders say has the cooperation of nearly 300 churches in the



By Ellsworth Davis—The Washington Post

metropolitan area, is to contact every household in the District of Columbia northern Virginia and suburban Maryland.

The objective of these contact, explained John Broger, director of the

office of information for the Armed Forces who is doubling as chairman of the executive committee of Here's Life, Washington, is "to bring people into a personal relationship to Jesus Christ."

The massive evangelistic effort is further geared to sign people up with a local church where they will be given counseling and classes in Bible study, prayer.

"If you get this going you'll have

church members that are the right kind of church members," said Dan Olander, campaign coordinator at the Mount Vernon Place United Methodist Church, one of the cooperating congregations.

Here's Life, Washington, involves a detailed battle plan, mapped out in advance and already tested in similar campaigns in 20 cities last spring, according to Jerry Regier, Washington coordinator for both Campus Crusade and Here's Life, Washington.

The logistics include:

- 8,000 volunteers from participating churches, each of whom has undergone a three-day training program.
- A full-time paid staff of 24 Campus Crusade workers who will continue to work here after the campaign comes to an official end on Dec. 8.
- A bank of 60 telephones functioning 24 hours a day to answer calls

See FOUND, B4, Col. 1

MEMO

c/c: H. Applebaum
✓ M. Tanenbaum

William A. Gralnick

Gene DuBow

DATE 11/23

re: Paul Harvey

For years I have been a fan of Paul Harvey's. I rarely listen to what he says, listening to how he says it instead. Yesterday and today however were exceptions.

Yesterday he alluded to the new Christian campaign, very heavily funded, which is beginning this month with commercials, bumper stickers, etc that just say, "I Found It". I understand that after this media blitz will come explanation, and then a street campaign for converts. This morning, Harvey closed by saying, "Oh, one last word, I Found It."

This seemingly identifies him as part of the campaign. It might be worth trying to go to him and discuss evangelism with him.

All the best

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KEYNOTE ADDRESS

NATIONAL EXECUTIVE COUNCIL

BERTRAM H. GOLD, EXECUTIVE VICE PRESIDENT

DECEMBER, 1976

For release
Friday, Dec. 3
AFTER 12 NOON

EVERY FOUR YEARS THE AMERICAN PEOPLE UNDERGO A UNIQUE EXPERIENCE. WE HOLD A PRESIDENTIAL ELECTION. OF COURSE, OTHER COUNTRIES ALSO PERIODICALLY ELECT THEIR HEADS OF STATE -- BUT NOT QUITE THE WAY WE DO. WHAT OTHER COUNTRY ENGAGES IN THE SAME LONG, HEATED PRIMARY CONTESTS, THE INTERMINABLE STRUGGLES OVER A PARTY PLATFORM THAT IS RARELY REFERRED TO AFTER THE ELECTION IS OVER, THE RITUALISTIC, BUT FRENZIED, NOMINATING CONVENTIONS, THE KISS-AND-MAKE-UP POST CONVENTION PERIOD AND FINALLY THE PROTRACTED CAMPAIGN ITSELF WHICH LEAVES BOTH CANDIDATES HOARSE AND EXHAUSTED AND THE AMERICAN PUBLIC SURFIETED WITH RHETORIC AND SLICKLY PRODUCED TV COMMERCIALS?

YET, WITH ALL OF ITS BLEMISHES, THERE IS A SPECIAL VITALITY THAT IS PARTICULARLY DEMOCRATIC IN THE STYLE OF OUR PRESIDENTIAL ELECTIONS. AT LEAST WITH US, AS RUSSELL BAKER HAS POINTED OUT, THE ELECTION FOLLOWS THE CAMPAIGN, UNLIKE OTHER COUNTRIES SUCH AS CHINA, WHERE THE CAMPAIGNING FOLLOWS THE CHANGE IN GOVERNMENT.

SINCE WE AWAKENED ON NOVEMBER 3RD, WE HAVE BEEN BESIEGED WITH ANALYSES OF WHAT THE VOTE MEANT AND WHAT MIGHT HAVE HAPPENED, "IF." I HAVE NO INTENTION OF

REHASHING ALL THAT THE POLITICAL PUNDITS HAVE BEEN TELLING US OVER THE LAST FOUR WEEKS. BUT SINCE THIS KEYNOTE ADDRESS IS REFERRED TO AS A POST-ELECTION ANALYSIS IT IS ONLY PROPER THAT I MAKE SOME OBSERVATIONS ABOUT THE POSSIBLE IMPACT OF A NEW ADMINISTRATION ON AJC'S MAJOR CONCERNS.

BEFORE I GET TO THAT, LET ME FIRST SAY A WORD ABOUT THE TRANSITION OF POWER. IN MANY COUNTRIES THE TRANSITION OF GOVERNMENTAL POWER IS A DIFFICULT, EVEN GORY AFFAIR. CHILE, ARGENTINA, PORTUGAL, SPAIN AND CHINA HAVE PROVIDED RECENT DRAMATIC ILLUSTRATIONS OF HOW TRAUMATIC -- SOMETIMES VIOLENT -- SUCH TRANSITIONS CAN BE. EVEN IN A DEMOCRATIC COUNTRY LIKE CANADA A CHANGE IN GOVERNMENT IN THE PROVINCE OF QUEBEC IS SENDING SHOCKWAVES THROUGH THE ENTIRE COUNTRY.

GIVEN THE TRAUMAS OF VIETNAM, WATERGATE, THE EXPOSURES OF CIA AND FBI MISCONDUCT, CORPORATE BRIBERY AND CORRUPTION, AND SOUTH KOREAN MANIPULATIONS, ONE MIGHT HAVE EXPECTED THAT THE ELECTION OF A BORN-AGAIN SOUTHERN EVANGELICAL WHO WAS VIRTUALLY UNKNOWN BARELY TWO YEARS AGO WOULD CAUSE SOME DISQUIET. INSTEAD WE ARE EXPERIENCING THE SMOOTH AND ORDERLY TRANSITION OF POWER THAT IS TRADITIONAL FOR THIS NATION.

THE MOST REASSURING PART OF THIS PROCESS IS ITS ROUTINENESS -- WE TAKE IT FOR GRANTED. WE MAY BE HAPPY OR UNHAPPY WITH THE CHOICE OF THE MAJORITY; BUT UNITY,

ANTICIPATION AND HOPE ARE THE BYWORDS FOR US ALL AS WE AWAIT WITH VARYING DEGREES OF EAGERNESS AND OPTIMISM THE EMERGENCE OF THE NEW ADMINISTRATION'S APPROACHES TO THE PROBLEMS BESETTING THE COUNTRY.

(EACH TIME THIS QUIET, COOPERATIVE PROCESS TAKES PLACE, WE WITNESS THE LEGITIMACY OF OUR SYSTEM OF GOVERNMENT.) IN A WORLD WHERE THE NUMBER OF DEMOCRATIC NATIONS IS DWINDLING, THIS PEACEFUL, UNTROUBLED TRANSFER OF AWESOME POWER IS A TESTAMENT TO OUR NATIONAL SENSE OF RESPONSIBILITY AND TO THE STABILITY AND CONTINUITY OF OUR SOCIETY.

PARADOXICALLY, I THINK THE ORDERLY TAKEOVER OF PRESIDENTIAL DUTIES WAS SMOOTHED AND FACILITATED BY THE CLOSENESS OF THE POPULAR VOTE. IN MY JUDGEMENT THE NARROW MARGIN SEPARATING THE TWO CANDIDATES IS A SIGN NOT OF POLITICAL POLARIZATION, BUT RATHER OF A GROWING CENTRISM IN AMERICAN POLITICS. THE OVERWHELMING MAJORITY OF AMERICANS WANTED TO SEE SOME CHANGE IN OUR SOCIETY -- BUT NOT TOO MUCH. MANY FELT SAFER WITH THE PRESIDENT THEY KNEW, AND LIKED FOR HIS PERSONAL CHARACTERISTICS. MORE -- BUT ONLY A FEW MORE -- FELT THAT A NEW LEADER WITH A STRONGER AND SOMEWHAT DIFFERENT PHILISOPHICAL BENT WAS PREFERABLE. I AM CONVINCED THAT BOTH GROUPS

OF VOTERS WERE MANDATING THAT KIND OF MODERATE, PRUDENT CHANGE WHICH WOULD MAINTAIN THE STABILITY OF OUR NATION.

JEWISH VOTERS IN THIS ELECTION VOTED LIKE EVERYONE ELSE ONLY A LITTLE MORE SO. IT MAY BE WORTHWHILE NOTING AT LEAST THREE THINGS ABOUT THE "SO-CALLED" JEWISH VOTE.

IN THE FIRST PLACE JEWS ARE NOT SINGLE-ISSUE VOTERS. CERTAINLY THEY ARE DEEPLY CONCERNED ABOUT THE SECURITY OF JEWS, HERE AND EVERYWHERE ELSE IN THE WORLD, BUT THEY ARE EQUALLY CONCERNED ABOUT THE FUTURE OF AMERICA AND WITH ISSUES THAT AFFECT ALL AMERICANS.

SECONDLY, THE VOTES OF JEWS ARE INDIVIDUAL VOTES, FREELY CAST AND NOT DICTATED TO BY ANY SINGLE OR COMBINATION OF JEWISH LEADERS OR ORGANIZATIONS.

THIRDLY, THERE HAVE BEEN, AND CONTINUE TO BE -- ALTHOUGH IN A CHANGING FORM, CHARACTERISTIC JEWISH VOTING PATTERNS, WHICH WE HAVE STUDIED OVER THE YEARS. WE ARE CURRENTLY ANALYZING A NUMBER OF SELECTED PRECINCTS ACROSS THE COUNTRY, EACH OF WHICH CONTAIN A HIGH PERCENTAGE OF JEWISH VOTES. BUT UNFORTUNATELY THE ELECTION BOARDS ARE NOT IN ANY HURRY TO OPEN THEIR BOOKS TO RESEARCHERS, SO OUR STUDIES ARE NOT YET COMPLETE.

HOWEVER, WE DO HAVE SOME TENTATIVE, PRELIMINARY FINDINGS.

LOU HARRIS HAS PLACED THE DEMOCRATIC SHARE OF THE JEWISH VOTE AT 55 PERCENT. NBC HAS ESTIMATED IT AT 66 PERCENT AND CBS HAS PUT IT AT 68 PERCENT. WE BELIEVE IT TO HAVE BEEN IN THE VICINITY OF 70 PERCENT. WHILE A FIGURE SOMEWHERE BETWEEN 65 PERCENT AND 70 PERCENT IS HIGHER THAN THAT CAST FOR MCGOVERN IT IS CONSIDERABLY LOWER THAN THE PERCENTAGE OF JEWISH VOTES FOR HUMPHREY IN 1968 AND FOR JOHNSON AND KENNEDY BEFORE HIM.

WE ARE, I SUSPECT, BEGINNING TO WITNESS A MORE FLEXIBLE JEWISH VOTE -- THAT CAN GO EITHER DEMOCRATIC OR REPUBLICAN IN THE FUTURE. THIS IS UNDOUBTEDLY BECAUSE JEWS, LIKE ALMOST EVERYONE ELSE, ARE VOTING FOR THE CANDIDATE THEY BELIEVE WILL PROVIDE THE MOST STABLE, RESPONSIBLE FORM OF CHANGE. IN MY ESTIMATION IT IS GOOD FOR THE JEWISH INTEREST IF THE JEWISH VOTE -- HOWEVER ONE DEFINES IT -- IS NOT TAKEN FOR GRANTED BY EITHER PARTY.

YOU WILL REMEMBER THAT IN 1972 THE MOST STRIKING THING ABOUT JEWISH VOTING WAS NOT SO MUCH THAT THE DEMOCRATIC SHARE OF THE ACTUAL JEWISH VOTE DECLINED AS THAT MANY JEWS, DISLIKING BOTH CANDIDATES, DID NOT VOTE. OUR PRELIMINARY FINDINGS WOULD INDICATE THAT THE TRADITIONALLY HIGH RATE OF VOTING WHICH HAS BEEN SO CHARACTERISTIC OF JEWS RESUMED IN 1976.

Jewish

IN A CLOSE ELECTION EVERYBODY CAN TAKE CREDIT FOR THE VICTOR'S VICTORY -- AND PERHAPS RIGHTLY SO, BUT CERTAINLY IN OHIO AND NEW YORK IF THE JEWS HAD VOTED LIKE OTHER WHITES, AND ESPECIALLY IF THEY HAD VOTED LIKE OTHER WHITES OF EQUAL INCOME AND AGE, FORD WOULD HAVE WON. THIS IS ESPECIALLY HIGHLIGHTED IN NEW YORK STATE, WHERE CARTER RECEIVED ABOUT 3,250,000 VOTES TO ABOUT 3,000,000 VOTES FOR FORD. IT WAS BECAUSE THE JEWS OF NEW YORK STATE GAVE APPROXIMATELY A MILLION VOTES TO CARTER AND ONLY 250,000 TO FORD THAT CARTER IS OUR NEXT PRESIDENT.

THE SIGNIFICANCE OF ALL THIS IS THAT JEWISH VOTING CAN BE VERY IMPORTANT IN A NUMBER OF LARGE INDUSTRIAL STATES TO THE POINT OF DETERMINING THE RESULTS OF PRESIDENTIAL ELECTIONS -- WHICH SHOULD BE REMEMBERED IF AND WHEN THERE IS FURTHER TALK ABOUT ELECTORAL REFORM.

THERE WAS LITTLE DIFFERENCE BETWEEN THE TWO CANDIDATES ON TWO OF THE SO-CALLED JEWISH ISSUES -- ISRAEL AND SOVIET JEWRY -- AND A SIGNIFICANT DIFFERENCE ON A THIRD ISSUE, THE ARAB BOYCOTT.

PRESIDENT-ELECT CARTER'S POSITION ON ISRAEL HAS BEEN CLEAR AND UNEQUIVOCAL -- HE IS COMMITTED TO FIRM SUPPORT FOR ISRAEL'S NEED FOR SECURE AND DEFENSIBLE

BORDERS AND TO ENCOURAGING THE ARAB STATES

TO NEGOTIATE A FAIR PEACE SETTLEMENT. HOW THIS WILL BE TRANSLATED INTO ACTION AFTER HE ASSUMES OFFICE REMAINS TO BE SEEN.

BOTH ISRAEL AND THE ARAB STATES WERE AWARE THAT LITTLE COULD BE ACCOMPLISHED DIPLOMATICALLY DURING AN ELECTION YEAR. BUT EVEN IF 1976 WERE NOT AN ELECTION YEAR, THE VIOLENT BLOOD BATH IN LEBANON, WHICH KILLED 35,000 TO 40,000 PEOPLE AND CAUSED A COMPLETE DISARRAY IN THE ARAB WORLD, WOULD HAVE THWARTED ANY EFFORTS TO BRING ISRAEL AND HER NEIGHBORS TO THE PEACETABLE.

NOW, WITH THE NEW AMERICAN PRESIDENT CHOSEN AND THE WAR IN LEBANON SEEMINGLY ENDED, A NEW SET OF FACTORS ARE OPERATING. THE INTERIM ACCORD BETWEEN EGYPT AND ISRAEL HAS PASSED ITS FIRST ANNIVERSARY WITH SOME LESSENING OF TENSIONS, AND SOME LIMITED COOPERATION. SYRIA, ALMOST UNNOTICED, HAS EXTENDED THE PRESENCE OF THE UNITED NATIONS FORCES ON THE GOLAN HEIGHTS FOR ANOTHER SIX MONTHS. THE NEW SITUATION IN LEBANON REFLECTS A NUMBER OF NEW REALITIES. SAUDI ARABIA HAS ONCE AGAIN PROVED TO BE THE DOMINANT POWER IN INTER-ARAB POLITICS, AND A NEW ARAB UNITY HAS BEEN FORGED UNDER EGYPTIAN, SYRIAN

AND SAUDI LEADERSHIP. THE INFLUENCE OF THE PLO HAS BEEN WEAKENED AS MORE MODERATE ARAB LEADERS HAVE FACED UP TO THE FACT THAT THE GROUPS UNDER ITS BANNER REPRESENT AS MUCH A THREAT TO THEIR STABILITY AS TO ISRAEL'S SECURITY.

INDEED, WITH SYRIA'S NEW DOMINANT ROLE, IN ALLIANCE WITH JORDAN, AND WITH THE BACKING OF SAUDI ARABIA, IT MAY VERY WELL BE THAT AN INDEPENDENT PLO WILL NOT BE CONSIDERED AS THE APPROPRIATE GROUP WITH WHICH TO DEAL BY THE ARAB STATES THEMSELVES.

IN THIS CLIMATE THERE IS SOME HOPE THAT BOLD AND IMAGINATIVE LEADERSHIP FROM WASHINGTON MIGHT, AT LONG LAST, BRING BOTH PARTIES TO THE NEGOTIATING TABLE. AND SO WE ENTHUSIASTICALLY WELCOME PRESIDENT ELECT CARTER'S MESSAGE TO OUR NATIONAL EXECUTIVE COUNCIL IN WHICH HE MAKES IT CLEAR THAT GENUINE PEACE AND RECONCILIATION IN THE MIDDLE EAST WILL BE AMONG THE VERY HIGHEST AND EARLIEST PRIORITIES OF HIS ADMINISTRATION WHILE AT THE SAME TIME HE SAYS "THERE WILL BE NO CHANGE IN MY BASIC COMMITMENT THAT THE ISSUE OF THE VERY SECURITY AND SURVIVAL OF THE STATE OF ISRAEL IS NOT NEGOTIABLE." THE SOONER AND THE BETTER THIS IS UNDERSTOOD, THE SOONER PROGRESS CAN BE MADE TOWARD A LASTING AND GENUINE PEACE."

THE ARAB PEACE OFFENSIVE HAS ALREADY BEGUN, AND DESPITE ISRAEL'S MISGIVINGS ABOUT THE SINCERITY OF THIS OFFENSIVE, SHE HAS INDICATED HER WILLINGNESS TO MEET IN A NEW GENEVA CONFERENCE. HOW EFFECTIVE SUCH A CONFERENCE WILL BE, VERY MUCH DEPENDS UPON HOW WELL THE ARAB NATIONS TRULY UNDERSTAND PRESIDENT ELECT CARTER'S MESSAGE TO US, and how firmly Mrs. Vance gets that message across.

IN A LETTER TO SENATOR HENRY JACKSON, PRESIDENT-ELECT CARTER WROTE, "I SHARE YOUR DEEP CONCERN OVER THE PROTECTION OF HUMAN RIGHTS AND FREEDOM OF EMIGRATION IN THE SOVIET UNION AND THROUGHOUT THE WORLD. THE LEGISLATION WHICH YOU CO-AUTHORED AND WHICH IS AIMED AT SECURING THOSE RIGHTS, WILL BE EFFECTIVELY IMPLEMENTED BY A CARTER - MONDALE ADMINISTRATION." NEVERTHELESS, THE PRESIDENT-ELECT IS KNOWN TO FAVOR DIPLOMATIC RATHER THAN LEGISLATIVE APPROACHES TO HUMAN RIGHTS MATTERS. WHEN HE WAS ASKED DIRECTLY, "WOULD _____"

YOU, AS PRESIDENT, SEEK TO IMPROVE THE LOT OF JEWS AND CHRISTIANS IN THE SOVIET UNION?" MR. CARTER REPLIED: "YES, BUT NOT THROUGH CONGRESSIONAL ENACTMENTS. IT'S NOT THE BEST APPROACH FOR THE CONGRESS TO PASS LAWS REGARDING THE INTERNAL POLICY OF ANOTHER COUNTRY. SUCH AN APPROACH PUTS THE OTHER COUNTRY ON THE DEFENSIVE AND MAKES IT MORE DIFFICULT TO NEGOTIATE THROUGH NORMAL DIPLOMATIC CHANNELS."

I SUSPECT THAT THE PROBLEM OF SOVIET JEWRY WILL NOT BE HIGH ON THE NEW ADMINISTRATION'S AGENDA. BUT *unless we are going to make it so* REDEFINING OUR COUNTRY'S RELATIONSHIP TO THE SOVIET UNION CERTAINLY WILL BE. AND AS THE NEW ADMINISTRATION UNDERTAKES THIS TASK, WE MUST PROMPT IT TO KEEP HUMAN RIGHTS, AND THE PLIGHT OF SOVIET JEWS IN PARTICULAR, IN MIND.

IN THE COMING MONTHS, I SUSPECT THAT OUR EFFORTS TO INCREASE THE NUMBER OF JEWS LEAVING THE SOVIET UNION WILL BE FURTHER COMPLICATED BY THE PROBLEM PRESENTED BY THE NOSHIM -- THOSE SOVIET JEWS, NOW TOTALLING ABOUT 60 PERCENT OF RUSSIAN JEWISH EMIGRATION -- WHO LEAVE RUSSIA ON ISRAELI VISAS AND THEN DROP OUT WHEN THEY REACH VIENNA CHOOSING TO GO SOMEWHERE OTHER THAN ISRAEL.

THIS SUBJECT IS ON OUR AGENDA FOR DISCUSSION ON SUNDAY MORNING AND I DON'T WANT TO PREEMPT IT. HOWEVER, IF THERE IS AN INSISTENCE THAT RUSSIAN JEWS WHO WISH TO COME TO THE US MUST LEAVE THE SOVIET UNION WITH AMERICAN VISAS, AND THAT NOSHIM WILL NOT BE AIDED BY AMERICAN JEWISH ORGANIZATIONS, WE MAY VERY WELL BE PRESENTED WITH A NEW

SOVIET JEWRY AGENDA.

QUITE APART FROM THE PUBLIC RELATIONS PROBLEM INVOLVED, IF LARGE NUMBERS OF SOVIET JEWS ARE STRANDED IN VIENNA THE WHOLE THRUST OF OUR WORK MAY HAVE TO BE ALTERED. WE WILL NEED TO CONSIDER PRESSING THE SOVIET UNION TO PROVIDE EXIT VISAS NOT JUST FOR JEWS WHO WANT TO GO TO ISRAEL, BUT ALSO FOR JEWS WHO WANT TO COME TO THE UNITED STATES. AND THIS WILL BE DIFFICULT TO DO WITHOUT AT THE SAME TIME DEMANDING THE SAME RIGHT FOR ALL SOVIET CITIZENS WHO WISH TO EMIGRATE TO THE U.S. BUT MORE OF THIS ON SUNDAY.

THIS MORNING WE DISCUSSED THE PROSPECTS FOR THE PASSAGE OF EFFECTIVE ANTI-BOYCOTT LEGISLATION WHEN THE NEW CONGRESS CONVENES NEXT MONTH. THERE IS CONSIDERABLE OPTIMISM THAT SUCH LEGISLATION WILL BE PASSED EARLY IN THE SESSION, BUT MY OWN READING IS NOT QUITE SO SANGUINE. THIS IS A NEW CONGRESS -- AND EVEN THOUGH SUCH LEGISLATION WAS APPROVED OVERWHELMINGLY BY BOTH HOUSES IN THE LAST SESSION, AND HAS THE NEW ADMINISTRATION'S BLESSING, THE FORCES OPPOSING SUCH LEGISLATION ARE POWERFUL, RICH, NUMEROUS, DETERMINED AND WELL ORGANIZED. GETTING THESE BILLS THROUGH WILL CALL FOR EQUAL VIGOR AND UNITY ON THE PART OF ALL WHO FAVOR THEM.

AND, OF COURSE, EVEN WITH SUCH LEGISLATION, WE WILL STILL BE FACED WITH INCREASING ARAB INFLUENCE IN THE AMERICAN ECONOMIC POLITICAL AND CULTURAL LIFE. MILTON ELLERIN'S SOBERING REPORT, WHICH WE HEARD EARLIER TODAY, MAKES THIS ABUNDANTLY CLEAR. THE MONITORING, THE ASSESSING AND, WHERE NECESSARY, THE COUNTERING OF SUCH INFLUENCE MUST REMAIN HIGH ON OUR AGENDA.

THE MAJOR ARAB INFLUENCE IS BASED ON THEIR ABILITY TO BLACKMAIL US BY THREATENING TO WITHHOLD OIL OR TO INCREASE OIL PRICES PRECIPITOUSLY. THE REPORT OF OUR TASK FORCE ON ENERGY, WHICH HARRIS KEMPNER WILL BE GIVING THIS AFTERNOON, IS A USEFUL STEP TOWARD DELINEATING A ROLE FOR THE AMERICAN JEWISH COMMITTEE IN THIS VITAL AREA.

TO MEET THE NATION'S ENERGY PROBLEM, OUR COUNTRY HAS AT LEAST FOUR INTERDEPENDENT IMPERATIVES. WE NEED TO BUILD UP AN OIL STOCKPILE, TO COUNTER THE SHORT-TERM THREAT OF AN OIL EMBARGO. OBVIOUSLY IF WE HAVE SUCH A STOCKPILE, THAT THREAT IS REDUCED. WE NEED EFFECTIVE CONSERVATION MEASURES. WE NEED TO EXPAND THE DOMESTIC SUPPLY OF EXISTING FUELS. AND WE NEED A STEPPED-UP, INTELLIGENT RESEARCH AND DEVELOPMENT PROGRAM FOR NEW ENERGY SOURCES, SYNTHETIC FUELS AND ENERGY SAVING TECHNOLOGIES.

FORTUNATELY, PRESIDENT-ELECT CARTER HAS PLACED ENERGY HIGH ON HIS LIST OF PRIORITIES. EVEN SO HE WILL NEED THE SUPPORT OF ORGANIZATIONS SUCH AS OURS. I WOULD HOPE THAT EARLY IN HIS ADMINISTRATION OUR NEW PRESIDENT WOULD CALL A WHITE HOUSE CITIZENS CONFERENCE ON ENERGY -- NOT TO PASS OUT A NEW KIND OF WIN BUTTON, BUT TO MOBILIZE THIS COUNTRY TO SOLVE THE PROBLEM OF ENERGY. I HOPE, TOO, THAT AFTER AJC HAS ADOPTED A GENERAL POLICY ON ENERGY, OUR TASK FORCE WILL DETAIL SPECIFIC PROGRAMS OF ACTION WHICH OUR CHAPTERS AROUND THE COUNTRY CAN UNDERTAKE.

AS I LISTENED TO MAYNARD WISNER OPEN OUR MEETING, I COULDN'T HELP BEING STRUCK BY HOW MUCH OF THE EFFORTS OF THE AMERICAN JEWISH COMMITTEE ARE DEVOTED TO THE NEEDS OF JEWS IN OTHER LANDS -- SUPPORT FOR ISRAEL, ASSISTANCE TO SOVIET JEWS, HELP FOR JEWS IMPRISONED IN HOSTILE ARAB LANDS, CONCERN FOR SIGNS OF ANTI-SEMITISM IN ARGENTINA, IN MEXICO, IN GREECE OR WHEREVER ELSE THEY MAY OCCUR. THERE IS, OF COURSE, A LONG TRADITION BEHIND OUR EFFORTS TO ENHANCE THE SECURITY AND DIGNITY OF JEWS OVERSEAS. THIS WAS WHY WE WERE FOUNDED AND IT CONTINUES TO BE AN IMPORTANT REASON FOR OUR EXISTENCE.

IN A WAY, THIS RESPONSIBILITY LENDS ADDED WEIGHT TO OUR AMERICAN CONCERNS. FOR AN AMERICAN JEWISH COMMUNITY THAT FEELS ITS OWN STATUS THREATENED, THAT MUST DEVOTE MOST OF ITS ENERGIES TO ITS OWN DEFENSE, OBVIOUSLY CANNOT PROVIDE THE AID AND COMFORT, THE MATERIAL, POLITICAL

AND PSYCHOLOGICAL SUSTENANCE SO VITAL TO OUR FELLOW JEWS OVERSEAS.

FORTUNATELY, FOR OURSELVES AND FOR THEM, THE OVERALL POSITION OF AMERICAN JEWS IN THE AMERICAN SOCIETY REMAINS RELATIVELY STRONG AND HEALTHY. THERE HAS BEEN AN EROSION, TO BE SURE, FROM THOSE POST-WORLD WAR II DAYS THAT WE NOW LOOK BACK ON AS THE "GOLDEN AGE" OF AMERICAN JEWRY -- WHEN IT WAS SO "IN" TO BE JEWISH THAT MANY NON-JEWS LOOKED TO SEE IF THEY COULDN'T FIND A JEWISH BRANCH TUCKED AWAY SOMEWHERE ON THEIR FAMILY TREES.

AFTER THE HOLOCAUST HAD AWAKENED IN THOUGHTFUL CHRISTIANS AN AWARENESS OF WHERE BIGOTRY COULD LEAD; AFTER AJC-SPONSORED RESEARCH HAD HELPED SOCIAL SCIENTISTS TO UNDERSTAND BETTER THE DYNAMICS OF PREJUDICE; AFTER THE PROTESTANT AND CATHOLIC SELF STUDIES OF RELIGIOUS TEXTBOOKS AND TEACHING MATERIALS -- WHICH WE INITIATED, ENCOURAGED AND SUPPORTED -- HELPED TO ELIMINATE THE OVERT ANTI-SEMITISM THAT HAD FOR CENTURIES BEEN BUILT INTO CHRISTIAN RELIGIOUS TEACHING; AFTER THE VATICAN COUNCIL DECLARATION EXONERATING JEWS OF RESPONSIBILITY FOR THE DEATH OF JESUS; AFTER A WHOLE HOST OF OTHER SIGNS OF PROGRESS, IT SEEMED FOR A WHILE THAT WE HAD NO WAY TO

GO BUT UP.

BUT THAT WAS BEFORE ARAB MONEY FOUND ITS VOICE IN AMERICAN FINANCE, BUSINESS AND INTERNATIONAL TRADE. IT WAS BEFORE ANYONE OUTSIDE THE LUNATIC FRINGE TALKED ABOUT AMERICAN JEWISH EFFORTS IN ISRAEL'S BEHALF BEING IN POSSIBLE CONFLICT WITH AMERICA'S NATIONAL INTEREST. IT WAS BEFORE THE RECENT SPIRAL OF INFLATION AND RECESSION PITTED AMERICANS AGAINST ONE ANOTHER IN THE STRUGGLES FOR SCARCE JOBS, SCARCE SERVICES, SCARCE OPPORTUNITIES FOR THEIR CHILDREN. IT IS AROUND THIS SCARCITY THAT MUCH OF THE ELECTION CAMPAIGN WAS BASED.

IF THERE WAS ONE SINGLE ISSUE THAT ELECTED JIMMY CARTER IT WAS THE STATE OF THE AMERICAN ECONOMY. HE WAS ELECTED BY PEOPLE FEELING THE DEEP TRAUMA OF UNEMPLOYMENT, AND THE ANXIETIES AND HARDSHIPS CAUSED BY UNRELENTING INFLATION. HE WAS ELECTED BY PEOPLE WHO WERE LOOKING FOR HELP IN IMPROVING THE NEIGHBORHOODS AND THE CITIES IN WHICH THEY LIVE. AND IT IS QUITE APPARENT THAT WHEN HE TAKES OFFICE IN JANUARY THE NEW PRESIDENT WILL GIVE HIS FIRST ATTENTION TO OUR ECONOMIC DIFFICULTIES.

IT IS CLEAR FROM JORDAN BAND'S REPORT OF OUR ECONOMIC TASK FORCE THAT, TO AN EVEN GREATER EXTENT THAN BEFORE, ECONOMIC ISSUES HAVE BECOME PART OF OUR INTERGROUP AGENDA. IF WE ARE NOT YET AS SURE-FOOTED AS WE WOULD LIKE TO BE IN THIS AREA IT IS ONLY BECAUSE THE PROBLEMS

ARE SO VAST, THE ISSUES IN THEIR PRESENT CONTEXT ARE SO NEW AND OUR RESOURCES ARE SO LIMITED. I AM PLEASED THAT OUR DISCUSSIONS THIS MORNING REFLECTED BOTH THE CAUTIONS WE MUST EXERCISE AND THE OPPORTUNITIES WHICH FACE US AS WE PROCEED WITH THIS AGENDA.

BECAUSE THE SOCIAL COST OF UNEMPLOYMENT TO FAMILIES IS VERY GREAT, ECONOMIC TRAUMA FORCES US TO LOOK MORE DEEPLY INTO WHAT IS HAPPENING TO FAMILY LIFE. IT IS ENCOURAGING TO KNOW THAT BOTH PRESIDENT-ELECT CARTER AND VICE-PRESIDENT-ELECT MONDALE ARE DEEPLY COMMITTED TO A FAMILY SOCIAL POLICY THAT WILL ENHANCE THE STABILITY AND ENRICH THE QUALITY OF AMERICAN FAMILY LIFE.

WE ARE ALSO CONCERNED WITH WHAT IS HAPPENING TO THE JEWISH FAMILY. WE HAVE COME TO RECOGNIZE THAT OUR EFFORTS TO INTENSIFY JEWISH IDENTITY MUST BE CLOSELY RELATED TO THE STRENGTHENING OF THE JEWISH FAMILY. OUR JEWISH COMMUNAL AFFAIRS DEPARTMENT'S NEW PROJECT ON JEWISH CONCERNS AND FAMILY LIFE -- WHICH WE WILL HEAR MORE ABOUT THIS AFTERNOON -- ADDRESSES ITSELF TO THIS AWARENESS.

IT IS ENCOURAGING, TOO, TO KNOW THAT MR. CARTER HAS STRONG CONVICTION ABOUT THE NEED TO MAINTAIN AND STRENGTHEN THE PLURALISTIC NATURE OF AMERICAN SOCIETY. "WE HAVE AN

AMERICA", HE SAID IN HIS ACCEPTANCE SPEECH, "THAT ENCOURAGES AND TAKES PRIDE IN OUR ETHNIC DIVERSITY, OUR RELIGIOUS DIVERSITY, OUR CULTURAL DIVERSITY, KNOWING THAT OUT OF OUR PLURALISTIC HERITAGE HAS COME THE STRENGTH AND VITALITY AND CREATIVITY THAT HAS MADE US GREAT AND WILL KEEP US GREAT." THERE IS REASON TO HOPE THAT IN THE WORK OF OUR INSTITUTE ON PLURALISM AND GROUP IDENTITY WE CAN LOOK FORWARD TO ASSISTANCE FROM A SYMPATHETIC ADMINISTRATION.

THE ACCEPTANCE OF PLURALISM AS A VISION OF THE AMERICAN REALITY HAS BEEN SHAPED BY THE RECOGNITION LOCALLY AND OTHERWISE THAT RELIGION IN AMERICA IS A PRIVATE MATTER -- NOT A PUBLIC ONE. THIS HAS NOT ONLY PREVENTED THE ESTABLISHMENT OF A STATE RELIGION BUT HAS PROVIDED US WITH A CIVIL RELIGION OF SECULARISM WHICH HAS MADE POSSIBLE THE RICHNESS AND DIVERSITY OF AMERICAN PLURALISM.

TRUE, IN RECENT YEARS, WE HAVE SEEN INCREASED ATTEMPTS TO BRING PRAYER BACK INTO THE SCHOOLS AND TO FIND WAYS OF PROVIDING PUBLIC FUNDS FOR PAROCHIAL EDUCATION. FOR MOST PART, HOWEVER, THESE ATTEMPTS HAVE BEEN APPROPRIATELY RESISTED. NOW WITH THE EMERGENCE OF JIMMY CARTER THERE HAS ALSO EMERGED A NEW ATTENTION

TO "CHRISTIAN" BELIEF AS EXEMPLIFIED BY THE LARGELY SOUTHERN EVANGELICAL MOVEMENT.

I AM PROUD THAT IT WAS THE AMERICAN JEWISH COMMITTEE THAT RESPONDED SO QUICKLY TO THE QUESTIONS THAT WERE BEING ASKED ABOUT THE RELATIONSHIP BETWEEN MR. CARTER'S RELIGION AND HIS CANDIDACY. IN A STATEMENT QUOTED PROMINENTLY IN THE MEDIA, RABBI MARC TANENBAUM DECLARED:

"BENEATH THE SURFACE OF THIS WHOLE TROUBLED DISCUSSION LIES THE AMBIVALENCE IN THE 20TH CENTURY ENCOUNTER OF NON-EVANGELICAL AMERICA WITH SOUTHERN EVANGELISM NOW INCARNATED IN THE PERSON OF GOVERNOR CARTER. THE NEGATIVE SIDE OF THAT AMBIVALENCE DERIVES IN PART FROM IGNORANCE AND FEAR. MOST NORTHERN JEWS AND CHRISTIANS HAVE NO PERSONAL EXPERIENCE WITH EVANGELICAL CHRISTIANS AND BASE THEIR PERCEPTIONS ON HISTORICAL AND LITERARY IMAGES, WHICH ARE OVERWHELMINGLY NEGATIVE. BUT WHAT MOST OF US NORTHERNERS DO NOT UNDERSTAND IS THAT THERE IS TODAY A PLURALISM OF THEOLOGIES AS WELL AS SOCIAL VISIONS AMONG EVANGELICALS AS THERE IS AMONG CATHOLICS AND JEWS. THE TRADITIONS OF RELIGIOUS LIBERTY IN AMERICA BEGAN AFTER ALL WITH ROGER WILLIAMS, A BAPTIST AS IS JIMMY CARTER. AND THERE ARE NEW EVANGELICALS WHO ARE COMMITTED TO SOCIAL JUSTICE AS PASSIONATELY AS ANY NORTHERNER."

AT THE SAME TIME WE POINTED OUT THAT THERE IS ANOTHER DARKER SIDE TO THE EVANGELICAL MOVEMENT MARKED BY ITS ATTEMPTS TO PROSELETIZE AND DESECULARIZE AMERICAN LIFE. ONE PARTICULARLY DISTURBING SIGN OF THIS IS THE ATTEMPT OF ULTRA RIGHTWING EVANGELICAL GROUPS TO POLITICIZE CHRISTIANITY -- TO EQUATE CHRISTIANITY WITH THEIR VIEWS. THEY ISSUE LITERATURE, SCREEN AND INFLUENCE LOCAL POLITICAL CANDIDATES, AND SEEK GRASSROOTS SUPPORT FOR A POLITICAL MOVEMENT OF AND FOR, WHAT THEY TERM "REAL CHRISTIANS ONLY." WE WILL SPEND SOME TIME, TOMORROW AFTERNOON, ASSESSING THE NATURE AND SEVERITY OF THIS PROBLEM.

AN EVEN MORE WORRISOME MANIFESTATION OF THE GROWING PUSH FOR DESECULARIZATION STEMS FROM THE YEARNING FOR (IF NOT THE PRACTICE OF) THE "OLD TIME" MORALITY -- THE TENDENCY TO EQUATE MORAL POSITIONS WITH CHRISTIANITY. "UP FRONT" CHRISTIANITY IS IN VOGUE -- AND CHRISTIAN MORALITY, AS SUCH, IS ENTERING THE PUBLIC ARENA ON ISSUES THAT RANGE FROM PORNOGRAPHY TO ABORTION. THE DANGER HERE IS NOT THE VIEWS BEING EXPRESSED -- BUT THE IDENTIFICATION OF THE VIEWS AS "CHRISTIAN" -- THUS CATEGORIZING ALL WHO DISAGREE AS "ANTI-CHRISTIAN."

THE CHARALATAN OR THE DEMOGAGUE MAY FIND IN THIS YEARNING FOR A NEW MORALITY AN OPPORTUNITY TO EXERCISE A MORAL VIGILANTISM, DANGEROUS TO JEW AND CHRISTIAN ALIKE. ONE MIGHT ASK PARANTHETICALLY WHETHER OUR JEWISH COMMUNITY MIGHT NOT BE BETTER SERVED IF MORE OF OUR RELIGIOUS LEADERS WERE HEARD EXPRESSING THEIR CONCERNS ABOUT THE MORAL AND

SPIRITUAL CONDITION OF AMERICA.

I BELIEVE IT WAS DR. SAMUEL JOHNSON WHO SAID THAT ONE OF THE BEST TESTS OF AN INDIVIDUAL'S PERCEPTION WAS THE NUMBER OF PARADOXES HE OR SHE COULD RETAIN WHILE BELIEVING THAT EACH CONTRADICTORY PREMISE WAS TRUE. IT WOULD BE A GREAT IDEA TO KEEP THAT TEST IN MIND THIS WEEKEND AS WE CONSIDER THE MANY SEEMINGLY CONTRADICTORY TRUTHS WE MUST DEAL WITH.

WE WANT ENERGY INDEPENDENCE BUT WE ALSO WANT A CLEAN ENVIRONMENT. OUR COMMITMENT TO THE REHABILITATION AND STRENGTHENING OF NEIGHBORHOODS INCLUDES STRONG BACKING FOR THE NEIGHBORHOOD PUBLIC SCHOOL SYSTEM, WHILE OUR COMMITMENT TO THE SUPREME COURT DESEGREGATION DECISION REQUIRES US TO SUPPORT BUSING AND OTHER POSSIBLE METHODS TO INTEGRATE SCHOOLS. WE WANT INFLATION AND UNEMPLOYMENT SIMULTANEOUSLY CONQUERED. WE SYMPATHIZE WITH THE PALESTINIANS IN THEIR DESIRE FOR SELF-DETERMINATION, BUT WE WANT A SECURE AND SAFE JEWISH STATE.

ALMOST EACH ISSUE WE TOUCH CONTAINS SOME INHERENT CONTRADICTIONS. BUT IT HAS BEEN THE GENIUS OF THE AMERICAN JEWISH COMMITTEE THAT IT HAS BEEN ABLE TO SYNTHESIZE SUCH CONTRADICTIONS INTO CREATIVE SOLUTIONS AND TO DEVELOP NEW STRATEGIES TO MEET THE NEEDS OF A CHANGING SOCIETY. AND SO IT WILL BE IN THE FUTURE.

KAFKA, USING HIS POETIC AND PARANOID LICENSES, SAID THAT THERE WERE IRREDUCIBLE RAMIFICATIONS TO ANY SITUATION. AS NON-PRACTISING POETS, SOMETIME PARANOIDS AND FULL TIME PRAGMATISTS, WE WILL CONTINUE TO IDENTIFY OUR OPTIONS AND FRAME SOLUTIONS WHICH SPEAK BOTH TO OUR SELF INTEREST AND TO THE GREATER GOOD.

AND IF WE FEEL UNCERTAIN WITHOUT SOLID POETIC BACKING, WE CAN QUOTE SANTAYNA, WHO WROTE: "WHAT WE CALL THE CONTAGIOUS FORCE OF AN IDEA IS THE FORCE OF THE PEOPLE WHO HAVE EMBRACED IT." THAT, OF COURSE, REFERS TO ALL OF YOU WHO HAVE GATHERED HERE THIS WEEKEND.

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AW

In The City

(Continued from Page 2)

shifts to politics assimilation is ignored and an effort is made to claim more than is there. All of a sudden we are supposed to believe that all of those Jews who never see the inside of a synagogue and do not identify much, if at all, with Israel care about the Arab boycott or Soviet Jewry.

For the most part, the Jews who regularly vote Democratic are liberal in their politics and assimilated culturally. They identify with the Democratic position on social and domestic issues, usually on foreign policy, as well. They also have a great deal of antipathy for Republican social conservatism.

These Jews, Democrats voted for Jimmy Carter because of satisfaction with his overall political stance and not because of anything he said about the Middle East.

5. In close elections Jewish votes may make the difference. But just as Carter did not win because of Jewish votes, Ford's defeat could not have been averted by his winning more Jewish votes simply because there weren't many more Jewish votes for him to win. In New York — a pivotal state in the election and certainly the pivotal state for Jewish votes, the Daily News headline about Ford telling New York City, "Drop Dead," had far more to do with the outcome than all of the Jewish issues combined.

6. The prevalent wisdom has it that we Jews should continue to make like our votes are crucial at election time, that Israel benefits from the feeling that Jews hold an important key to the outcome of presidential elections.

This attitude goes hand in hand with the expectation that Mr. Carter (or any other president) will determine Middle East policy according to how Jews voted. This is a foolish attitude, and it is harmful as well. When the new administration gets around to the Middle East — or, for that matter, the Arab boycott or Soviet Jewry — the people in the White House and State Department who shape policy are going to think nothing at all about the November returns. They may favor Israel as a result of pressures brought by Israel's supporters, but that would be wholly apart from how Jimmy Carter fared in November among Jews. In this connection it is worth noting that if following the 1968 election Israel's fortunes would have depended on the share of the Jewish vote won by Richard Nixon, Israel would have been in deep trouble.

7. The fanciful claims about Jewish voting strength are more than misleading. They also are harmful because they have come to serve as a political crutch that Israel and its supporters increasingly rely on. We have gotten into the bad habit of trying to win support for Israel through political activity rather than through convincing the American government and people that strong support for Israel is in America's interest. It used to be that our salesmanship on Israel's behalf was much less dependent on the flexing of political muscle.

Admittedly, the change in the Jewish style is substantially a reflection of other changes. When United States support for Israel was unquestioned and also unchallenged because there was no thought of this country courting the Arabs, there was no need for Israel's supporters to inject Israel into a presidential campaign. At the same time, Israel's shopping list was modest, so there was no appearance of constant pressure being put on the White House and State Department.

There is no way to return to this earlier period of simpler relationships. First the Six Day War and then the Yom Kippur War altered both Israel's needs and the Middle East balance sheet so that there is constant interaction between Washington and Israel. Yet there is no good reason why the issues have to get caught up in the vagaries of presidential elections. In my judgment, Israel will be better off when we learn that it is far better to present her claims as being in America's interest rather than in the partisan political interests of candidates.

8. It is widely expected that the Carter Administration will turn out better for Israel and Jews than the Ford-Kissinger team. Jewish voters who were less than enthusiastic for either Jimmy Carter or Gerald Ford were likely to vote for the Democrat because 1) as a rule they tended toward Democratic candidates and 2) they felt that everything else being equal it was necessary to get rid of Henry Kissinger.

Carter may be an improvement over his predecessor but it is folly to think that he will give Israel nearly everything that it wants. At a press conference last week, the President-elect was asked whether he intended to carry out the plank in the Democratic platform that pledged that a Democratic administration would move the American Embassy in Israel from Tel Aviv to Jerusalem. Mr. Carter answered simply that he never accepted that pledge. There will be other issues where Carter's position will be less than satisfactory.

We tend to forget that whoever sits in the White House is going to have a different perspective than those persons and groups who seek to pressure him. It is naive, in any case, to expect that any American president will have the same degree of ardor for Israel that we have. Israel is our homeland; it is the center of our thoughts; it is crucial for Jewish survival. What we Jews feel about Israel, others cannot feel. Our passion is unique — it is not transferrable.

When he is president, Mr. Carter will not be oblivious to the Arab position when decisions are made about the Middle East, as he will not be oblivious to the urgings of America's allies when votes or statements on the Middle East are fashioned in the United Nations. Decisions about Soviet Jewry will also consider detente and grain sales, while decisions about the Arab boycott will also consider the price of oil and the attitude of American businesses.

Carter's Election—Jewish Votes Decisive

by Merrill Simon

Jimmy Carter won a very close election, one that will be analyzed for months to come. It's almost certain that the effect the American Jewish community had on the outcome of the election and what finally motivated the Jewish voter will be part of that analysis. There hasn't been sufficient information available yet for a truly scientific detailed analysis but enough information exists to draw some very significant conclusions about the impact the Jewish vote had on Carter's election.

It is important when discussing the Presidential Election to understand that each state has as many electoral votes as it has Congressmen and Senators. In each of the fifty states there are two Senators and a minimum of one Congressman. Fifteen states have only three and four electoral votes while the more populated states have more Congressmen thus more electoral votes. California with 43 Congressmen has 45 electoral votes and New York with 39 Congressmen has 41

9. In all of these issues, there will be an inclination within the Carter Administration to accommodate the Jewish position. On Israel, on Soviet Jewry, on the Arab boycott the Jewish position is both moral and makes a fair amount of political sense. At the same time, there is no way that the Carter Administration will totally be able to avoid a clash with the Israelis. And a clash may come fairly soon given the present posture of Prime Minister Rabin and his cabinet.

Mr. Rabin never seems to understand that the United States

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electoral votes. These are the two most populous states and the greatest number of electoral votes. Therefore, a small block of votes say in Wyoming which throws the state to one candidate yields only 3 electoral votes while a block of votes the same size which is determinant in the state of California results in 45 electoral votes. The effect is a 15 times multiplier on the value of that block of votes in California over its value in Wyoming.

An understanding of the significance of the winner take all electoral vote system is essential in trying to analyze the impact or importance of the Jewish vote on any Presidential Election and this one in particular. While the Jewish population is 5.73 million, representing only 2.7% of the population of the country it represents approximately 4.5% of the national votes. The National trend in voter participation for the general population has continued downward since 1948. In this election only 53% of the eligible voted. However, it is estimated that 85%-95% of the eligible Jews have voted in the past National elections and the indications are that

this percentage also held in the 1976 election. This represents 1.6 to 1.8 times the National average. The bulk of the Jewish population resides in eight industrial states. The order of their size as a percent of the population and an estimated percent of actual voting population is shown in Table I.

The eight states shown in Table I, with the exception of Texas, are the states with more electoral votes than any other of the 41 states in the Union. Over 80% of the Jewish population reside in these eight states which also represent 80% of the electoral votes needed to win a Presidential Election. Although the Jewish population is only 2.7% of the National total it is 5.1% of the population of these eight states and represents 8.2% of the actual votes of these eight states.

Tables II and III summarize the voting pattern of five of the states which supported Carter and the impact the Jewish vote had on the margin of victory. The Jewish vote for Carter in New York, Pennsylvania and Ohio was well in excess of his margin of victory in

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TABLE I

STATE	NO. OF ELECTORAL VOTES	TOTAL POPULATION	JEWISH POPULATION	% JEWISH POPULATION	PROJECTED JEWISH VOTE AS % OF TOTAL VOTE
N. Y.	41	18,000,000	2,150,000	11.9%	19.0%
N. J.	17	7,300,000	420,000	5.7%	9.1%
Mass.	14	5,800,000	270,000	4.7%	7.5%
Pa.	27	11,800,000	470,000	4.0%	6.4%
Fla.	17	8,000,000	300,000	3.7%	5.9%
Calif.	45	20,600,000	670,000	3.5%	5.6%
Ill.	26	11,000,000	270,000	2.4%	3.8%
Ohio	25	10,700,000	160,000	1.5%	2.4%
	212	93,200,000	4,710,000	5.1%	8.2%

Jewish population figures from 1976 American Jewish Year Book.

TABLE II

STATE	NO. OF ELECTORAL VOTES	% OF VOTES		MARGIN OF VICTORY	TOTAL	TOTAL
	FOR CARTER	CARTER	FORD	FOR CARTER	VOTING	ELIGIBLE VOTERS
N. Y.	41	52%	48%	277,000	6,396,000	12,600,000
Pa.	27	50%	49%	128,000	4,502,000	8,260,000
Ohio	25	50%	49%	7,500	3,992,000	7,490,000
Fla.	17	53%	46%	186,000	2,931,000	5,600,000
Mass.	14	56%	41%	398,000	2,453,000	4,050,000
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TABLE III

STATE	JEWISH POPULATION	ESTIMATED ELIGIBLE JEWISH VOTERS	ASSUMING 85% JEWS VOTED	% VOTED CARTER	ESTIMATED TOTAL JEWISH VOTES FOR CARTER
N. Y.	2,150,000	1,500,000	1,275,000	75%	955,000
Pa.	470,000	330,000	280,000	75%	210,000
Ohio	160,000	115,000	98,000	75%	73,000
Fla.	300,000	210,000	178,000	75%	133,000
Mass.	270,000	190,000	162,000	75%	121,000

Nationwide published Jewish vote split of 75% for Carter also supported in papers in each of above states.

Jewish Votes Decisive

(Continued from Page 18)

those states and represented 72% of his vote margin in Florida and 30% of his vote margin in Massachusetts.

Newsweek and Time Magazine have given credit to the combination of the Labor Unions and Blacks for the election of Carter. In the case of New York State, 94% of the Blacks that voted, voted for Carter. Yet when all the voter analysis is completed, it will most certainly reveal that hundreds of thousands more Jews voted for Carter than Blacks. Without New York's 41 electoral votes Carter would have lost the election. Table IV shows that coincidentally the Jewish and Black populations of New York are identical. The impact of the actual contribution of the Jewish and Black votes to New York State's total for Carter is revealed in Table V. A greater total Jewish vote more than compensated for a lower percentage voting for Carter than Blacks.

Only 53% of all eligible voters voted in the 1976 Presidential Election. In the case of the Black community the percent is substantially less than the national average, and has been estimated

at 25%-35% of total eligible. The analysis in Table V assumes 35% of the Blacks voted while 85% of the Jews voted.

In this election, nationwide, the popular vote split was 51% Carter-48% Ford, out of approximately 80,000,000 votes cast. The electoral vote split however was 55% Carter-45% Ford out of 538 electoral votes. Nationwide the American Jewish voters supported Carter 3 to 1, that is, 75% voted for Carter and 25% for Ford. Three states alone, which went for Carter, account for 97 electoral votes — New York, Pennsylvania and Ohio. This represents 33% of Carter's total electoral vote. Put another way, if either New York or Pennsylvania and Ohio combined had gone for Ford, Carter would have lost the election. Table VI analyzes the effect on these three states if the Jewish vote would have split by the same 51%-48% as the nationwide vote. Carter could not have carried New York or Ohio and would have squeaked through Pennsylvania. It is most probable that the Jewish voters who switched from Nixon in the last election to Carter made the margin of dif-

ference in Ohio and in New York.

In constructing this analysis there were two assumptions made which will be substantiated or revised as more information becomes available. One was the percent of Jews voting in which 85% was used and the percent of Blacks voting in which 35% was used. From the gross numbers there would have had to have been a tremendous change in voting habit of both groups for the resultant indicated impact to have been different from that shown.

The intention of this analysis was not to minimize the contribution of the Black vote or that of the Labor Unions for I am sure that an in depth analysis of their national support for Carter will show that they were also decisive in his election. The purpose of this analysis was to set the "record straight" and to place into focus the role the American Jewish voters played in his election.

The bulk of Carter's support came from the 13 states of the South. It is obvious that the Jewish vote was a decisive factor in the margin of victory provided by the industrial North.

TABLE IV

STATE	ELECTORAL VOTES	BLACK POPULATION	JEWISH POPULATION	ELIGIBLE BLACK VOTERS	ELIGIBLE JEWISH VOTERS
N. Y.	41	2,150,000	2,150,000	1,500,000	1,500,000

Black population for New York Same as published by Department of Commerce.

TABLE V

STATE	ASSUMING 35% ELIGIBLE BLACKS VOTED	ASSUMING 85% ELIGIBLE JEWS VOTED	94% BLACKS VOTED CARTER	75% JEWS VOTED CARTER
N. Y.	525,000	1,275,000	495,000	955,000
		Published estimates of Black voting runs	25% - 35%	
		Published estimates of Jewish voting runs	85% - 95%	

TABLE VI

ELECTORAL VOTES	STATE	JEWISH VOTES	IF ONLY 51% OF JEWS HAD VOTED CARTER	LOSS OF JEWISH CARTER VOTES	ACTUAL VOTE MARGIN OF VICTORY
41	N. Y.	1,275,000	650,000	305,000	277,000
27	Ohio	98,000	50,000	23,000	7,500
25	Pa.	280,000	143,000	67,000	128,000

If Jewish vote, would have split like the rest of the country the loss of Jewish votes by Carter would have meant loss of New York and Ohio with their 68 electoral votes and the election.

In The City...

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cannot and will not accept whole what Israel asks for. He has not judged accurately the growing doubts in American governmental circles about Israeli policies, doubts which are already apparent in Congress, as they have been for some time in the executive branch. Mr. Rabin has not provided leadership, while he too often has permitted the Arabs to appear more reasonable than they are.

A case in point is the present Arab peace offensive led by Anwar Sadat of Egypt. Instead of reacting with cautious favor to

the real of contrived offer of some form of peace agreement, Rabin's first reaction was to denounce the offer as old hat and insincere. For this he has been sharply taken to task by much of the Israeli press and other prominent Israelis.

As Mr. Carter and his advisors learn more about the responsibilities and burdens of power, they cannot look happily upon what will appear to them to be Israeli intransigence. Nor is it likely that the Carter Administration will accept the Israeli position about excluding the PLO or other Palestinian groups from negotiations. In this regard, the

new White House-State Department team is apt to be less supportive of Israel than the outgoing administration has been. Now that General Sharon has publicly urged that the Israelis accept Palestinian representation at negotiations, the United States cannot be expected to back up Israel much longer on this point.

The scary thing is that Mr. Rabin goes on as if nothing has changed, as if America can be relied on to back up the Israelis on every big issue. And because of this the Carter administration may turn out more badly than we hoped for.



NO REST FOR MENDELE: The remains of famed Yiddish author, Mendele Mocher Sforim (1835-1917), have been transferred by Soviet authorities to a Christian cemetery in his home town of Odessa, the Greater New York Conference on Soviet Jewry reports. Originally located in the Old Jewish Cemetery of Odessa, his gravestone is now flanked by Christian crosses atop Christian gravestones in the picture above. Soviet Jews, preparing for a major conference on Jewish culture in the Soviet Union (December 19-21) are particularly dismayed over this action which they see as yet another violation of the cultural provisions of the recently signed Helsinki Accords.

Events of the Week

The Hirschman YMAA annual Fair is being sponsored by the Nursery Parents Association. Lots of books, games, records, and Israeli gifts. The fair will be open daily except Saturday, from 10:00 A.M. to 4:00 P.M. at 3312-30 Surf Ave. B'klyn.

NOV. 25th
Congregation Shearith Israel, Central Park West and 70th St. N.Y.C. Thanksgiving day services, morning at 8:45 A.M. There will be a breakfast after the services in the new Auditorium.

NOV. 26th
Jewish Dance Nite for Collegians at Flatbush Park Jewish Center, 6363 Ave. U. B'klyn at 8:30 P.M. Donation, \$1.50.

The Association of Orthodox Jewish Teachers of the N.Y.C. Public Schools Torah Institute, at the Elza Chaim Yeshiva, 5012-13th Ave. B'klyn., presents at 3:00 P.M. Rabbi Y. Blumenkrantz. He will discuss "The Modern Day Yessav and Essav". Residents within walking distance are welcome.

NOV. 28th
The Sisterhood of Temple Emmanu-El of Boro Park, at 49th St and 14th Ave. announces a card party and Supper at 4:00 P.M. Reservations must be made in advance by calling TR 1-4200. Also on 12/5/76, at 7 P.M. a musical, theater party, at the Central Synagogue 123 East 55th St. N.Y.C. For tickets call TR 1-4200.

United Leukemia Flea Market. Sales start at 10:00 A.M. at Bellway Cleaners Parking Lot, Beach 20th St. and New Haven Ave. Far Rockaway, N.Y. Same day at 8:30 P.M. there will be a Wine and Cheese party, at Hartman Y, 710 Hartman Lane, Far Rockaway, N.Y. Games and Music.

Dry Harbor Nursing Home and Health Related Facility, at 61-35 Dry Harbor Road, Middle Village N.Y. will sponsor their annual Bazaar at 1:00 P.M. All welcome.

DEC. 1st
Zion Hadassah Group of Flatbush will hold its meeting at 8:30 P.M. At Temple Gates of Prayers, 145-51 Roosevelt Ave., Flushing, N.Y. They will celebrate their 13th birthday.

The Association of Parents of American Israelis-L.I., 265 De Soto Place, East Meadow, N.Y. 11554, is sponsoring a series of Fireside chats in order to better acquaint one with another and to introduce the organization to new members. Call (516) 733-4015.

All Europe Aguda Conference

Preparations are underway for the All-Europe Conference of Agudath Israel scheduled to soon take place in a European city. The objective of this conference, in which representatives of all European Aguda centers will participate, is to strengthen Agudath Israel everywhere and to intensify activities in the area of Chinuch, Torah study and the bringing back of alienated Jews to their Jewish roots. There are many young people today who are interested in such a return and efforts must be dedicated to helping them. Agudath Israel must extend a hand to aid them in their return to Judaism.

Plans are also underway to or-

ganize a conference dedicated to ideological matters. The original plan was to hold this conference in the United States in conjunction with the national convention of Agudath Israel there. Since it has become evident that this cannot be implemented it is now planned for this conference to be held close to the time that the world conference of religious organizations will take place. Such a conference is vital today because we have reached a point where the new generation knows almost nothing of the history of Agudath Israel, its glorious past and the ideologies of the Torah greats of the last generation who founded it.

Court Favors Sabbath Observers

5 Jews Now In Senate, 21 In House

Jhirad Case: Jhirad's Hand Reaches N.Y.

Indian Jewish Leader Faces Extradition

Basic Brith Messenger
Special Report

NEW YORK, Leaders of the Jewish community here are appealing to President Ford to grant political asylum to Elijah E. Jhirad, former Judge Advocate General of the Indian Navy and a resident of New York.

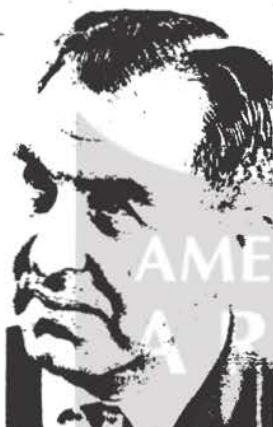
Mr. Jhirad is up for extradition by the government of India for alleged misappropriation of some \$1,600 in 1961.

AN ARDENT ZIONIST and pro-Westerner, Mr. Jhirad, who found himself engulfed by the pro-Arab forces in the Indian government in the fifties and sixties, fears that if he is returned to India, he will be jailed without due process of law, tortured and possibly killed.

Jhirad has been fighting extradition since charges were first filed against him by India in August of 1972, one year after he came to the U.S. Extradition appears imminent following refusal by the United States Supreme Court to review the case. Thus, a lower court's ruling adjudging him extraditable remains in effect.

A FRONT-PAGE story in the recent issue of The Jewish Week, Anglo-Jewish newspaper printed in New York and Washington, notes that the Supreme Court decision was scheduled for Yom Kippur, the holiest Jewish day of the year.

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CHAIM HERZOG
—His Most Brilliant Address

Herzog, Bible In Hand, Stuns UN Council

By DAVID HOROWITZ

Basic Brith Messenger
Exclusive WUP Report

UNITED NATIONS (WUP)—With the Bible in his hand before a stunned Security Council debating an Egyptian charge that Israel had violated and profaned the Moslem portion of the Tomb of the Patriarchs in Hebron some weeks ago—a matter which had completely quieted down and settled—Ambassador Chaim Herzog delivered one of the most brilliant speeches ever heard here at the United Nations in which he set straight the record as to the legal and

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Call Ruling 'Significant Step Forward'

Supreme Court's 4-To-4 Deadlock Upholds Rights

Basic Brith Messenger
Exclusive WNS Report

NEW YORK (WNS)—The National Jewish Commission on Public Affairs (COLPA) has hailed the Supreme Court deadlock which in effect upheld a federal law requiring employers to make "reasonable accommodations" to the religious observances of employees including those who refused to work on Saturdays.

COLPA CALLED the action the "most significant step forward" in the protection of the rights of Jews and other religious minorities.

The Supreme Court deadlocked on the case by a 4-4 vote which had the effect of sustaining the similarly-split ruling of a federal Court of Appeals. The legislation involved was the 1972 amendment to the 1964 Civil Rights Act which required such accommodation unless it would create an "undue hardship" on the employer.

SIDNEY KWESTEL, president of COLPA which filed a brief with the Supreme Court on behalf of the Orthodox Jewish community, said the principle application of the federal law is to bar employers from refusing to hire Orthodox Jews, Seventh Day Adventists and members of the World Wide

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JIMMY CARTER
—'Equality' Of Religions

Carter: No Services In White House

By DAVID HOROWITZ

Basic Brith Messenger
Exclusive WUP Report

NEW YORK (WUP)—President-elect Carter, during the closing weeks of the campaign, clarified his religious stand which had previously disturbed many Americans including this writer.

IN MOST OF his early speeches he had pointed to one particular religion-based on his "being born again in Christ," as the faith that can "provide the core of strength and commitment underlying the character that our nation searches for."

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Zorinsky, Metzenbaum Win Seats

Record Number Of Jews Elected To Congress

Basic Brith Messenger
Exclusive WNS Report

WASHINGTON (WNS)—The election Nov. 2 of Cleveland businessman Howard Metzenbaum and Omaha Mayor Edward Zorinsky, both Democrats, to the Senate has brought the number of Jews in that body up to a record total of five.

METZENBAUM defeated incumbent Sen. Robert Taft Jr.

ZORINSKY defeated Republican Rep. John Y. McCollister for the seat held by veteran Republican Roman Hruska. Zorinsky is the first Democrat to win a Senate seat in Nebraska since 1934 and the first Jew ever.

Three incumbent Jewish senators, Jacob Javits (R. NY), Abraham Ribicoff (D. Conn.) and Richard Stone (D. Fla.), were not up for election this year.

Three other Jewish Senatorial candidates lost — five-term Republican Congressman Sam Steiger in Arizona, Democrat Richard P. Lortie in Rhode Island

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Jewish Vote? GOP, Dems Can't Agree

Basic Brith Messenger
Exclusive WNS Report

WASHINGTON (WNS)—Jimmy Carter's slim victory over President Ford was helped by Jewish voters in such key states as New York, Pennsylvania and Ohio.

THE JEWISH vote nationwide was estimated to have been 75 percent which was midway between the 85 percent Sen. Hubert H. Humphrey received in 1968 and the 65 percent given Sen. George McGovern in 1972. This was also the estimate of Carter headquarters in Atlanta.

BUT FORD'S CAMPAIGN headquarters estimated that the President received about 35 percent of the Jewish vote.

In New York City where a heavy plurality won the state for Carter, the Democratic candidate

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1500 To Attend Sinatra Scopus Dinner

More than 1500 persons will attend the annual Scopus Award dinner of the American Friends of the Hebrew University (AFHU) at which the organization's highest award will be conferred upon Frank Sinatra, Sunday, Nov. 14, at 7 p.m. at the Century Plaza Hotel.

"THIS IS the largest gathering of Friends of the University for an Award dinner ever held in the United States," Dr. Philip M. Marcus of Beverly Hills, president of the Western States Region of AFHU, said. "It is a tremendous tribute to Mr. Sinatra."

The Scopus Award, named after the ancient hill of the watchmen on which the Hebrew University was built overlooking the city of Jerusalem, is being presented to Sinatra for his "extraordinary accomplishments in



FRANK SINATRA
—Scopus Laureate '76

his chosen profession and his dedication to humanitarian causes the world over."

PROCEEDS from the dinner, at which there will be no solicitation of funds, will provide scholarships for culturally deprived students at the 52 year-old university, which is the largest Jewish institution of higher education in the world. Some 16,000 students attend classes on its four campuses.

Chairing the black-tie Sinatra/Scopus tribute are Ted Ashley, chairman of the board of Warner Brothers, Inc., producer Mike Frankovich and attorney Milton A. Rudin, and Harvey L. Silbert.

HONORARY chairman is Louis H. Boyar of Beverly Hills, deputy chairman of the University's In-

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Hebrew Univ. In Tribute To Sinatra



ON SINATRA PROGRAM — From left are Gregory Peck, master of ceremonies; Dr. Philip M. Marcus, president of the Western States Region of the American Friends of the Hebrew University who will greet guests on behalf of the university; and Kirk Douglas, chairman of the sponsors committee who will read a tribute to the university. The annual Scopus Award dinner of AFHU Sunday evening at the Century Plaza will honor Frank Sinatra.

Carter Clarifies His Stand, No White House Services

From Page One

HOWEVER, in response for a clarification contained in a letter sent to him by Rabbi Joseph H. Lookstein, president of the Synagogue Council of America, about one month before Election Day, Mr. Carter cleared up any of the misapprehensions people may have had about him. In fact, he went further than any previous President by indicating his opposition to having religious (Christian) services in the White House.

In his lengthy response to Rabbi Lookstein he made a strong commitment which it is hoped he will abide by when he assumes the Presidency in January, 1977. Jimmy Carter pledged, among other things, the following:

"IF I BECOME President I will, of course, continue to hold to my religious convictions, to pray, and to worship regularly in accord with those convictions. But I will do that as Jimmy Carter, the man, not as Jimmy Carter, the President. I do not want to do anything in the realm of religion that will impose on anybody, coerce anybody, or make anybody feel left out. As citizens, our beliefs about religion are completely equal and the government is completely neutral. I do not much like the mixing of the symbols of religion; I think it not a good idea to have religious services in The White House; I discontinued such services in the Georgia Governor's mansion. I hope to worship and believe and pray earnestly, but as privately and with as little fanfare as the machinery of publicity will allow."

TO BE FAITHFUL to this pledge, the President-elect will have to discontinue the public much-advertised Christmas-tree ceremonies on The White House lawn; the egg-rolling festivities at Easter-time and the periodic religiously-invoked breakfasts.

Moreover, he will have to inform the U.S. Postal Services to discontinue the annual issuance of postage stamps depicting the religious tenet of only one religion during the Christmas season.

season.

ALL THIS WILL become obligatory under his pledge: "I do not want to do anything in the realm of religion that will impose on anybody, coerce anybody, or make anybody feel left out."

The governmental imposition of the above noted ceremonies and the issuance of the religious postal stamp does leave millions of Americans left out.

From Page One

national Board of Governors, who received the first Scopus Award ever conferred in 1968. The presenter was Mrs. Golda Meir, Gregory Peck is master of ceremonies.

Kirk Douglas, sponsors chairman for the evening, will present a special dramatic reading on the history of the university.

Also on the program will be the Jazz Group, in concert. Its members are winners of Frank Sinatra Scholarships at UCLA.

AMONG THOSE attending will be Samuel Rothberg, chairman of the International Board of Governors of the Hebrew University; Chancellor and Mrs. Charles E. Young of UCLA; President and Mrs. John Hubbard of the University of Southern California; Dean and Mrs. Charles Speroni, College of Fine Arts, UCLA; President and Mrs. Fern Stout, College of the Desert, Palm Springs; and a host of personalities from the business and entertainment worlds.

THIS IS Mr. Sinatra's second appearance at a Scopus Award dinner. Last year he conferred the award on his friend, maestro Artur Schnabel. Sinatra, who sponsors a youth house in Nazareth bearing his name, has been to Israel twice. During his visit last year, he sang two benefit concerts for the Jerusalem Fund.

The American Friends of the Hebrew University is the support arm of the institution which is the mother of all higher education in the State of Israel.

For information call Sally Flag, Western region director, 657-6511.

Five Jews Now In Senate, 21 Are Elected To House

From Page One

and Mrs. Gloria Schaffer, Connecticut Secretary of State, a Democrat.

IN THE HOUSE races, Jewish candidates won at least 21 seats, equal to the record number held in the last Congress. Only one contest was still undecided by the end of the week — that of Abner Mikva (D. Ill.), where a recount was scheduled for the tight contest between him and Republican Sam Young.

The only Jewish incumbent to be defeated was Iowa Democrat Edward Mezvinsky. Two other Representatives in the last Congress — Bella Abzug (D. N.Y.) and Sam Steiger (R. Ariz.) — retired from the House to make unsuccessful attempts to win Senate seats. Ms. Abzug was replaced by a Jew, Democrat Theodore Weiss.

THREE OTHER Jewish newcomers to the House are Marc Marks (R. Pa.); Anthony Beilenson (D. Calif.); and Dan Glickman (D. Kansas).

Jewish Congressmen who were re-elected included Rep. Sidney Yates (D. Ill.), who gained his 14th term and is dean of the Jewish delegation; Joshua Eilberg (D. Pa.); Willis Gradison (R. Ohio); William Lehman (D. Fla.); Elliot Levitas (D. Ga.); Gladys

'Merit Of Our Fathers'

Rabbi Robert T. Gan will officiate at Sabbath Services, Friday, Nov. 12, 8:30 p.m. His topic will be "The Merit of Our Fathers — What Do We Do With It?"

Spellman (D. Md.), John Krebs and Henry Waxman, both California Democrats and all of the Jewish incumbents in New York State — Elizabeth Holtzman, Edward Koch, Richard Ottinger, Frederick Richmond, Benjamin Rosenthal, Stephen Solarz, James Scheuer and Lester Wolff and Republican Benjamin Gilman.

Rabbi Silverman On New Seminary Advisory Council

Rabbi Hillel Silverman of Sinai Temple is among a number of leading rabbis named to the Steering Committee of the newly formed Chancellor's Advisory Council, it was announced by Dr. Ge D. Cohen, Chancellor of the Jewish Theological Seminary of America.

The national Rabbinical group will help fund the programs of the Seminary and help plan the future of the institution.

Founded in 1886, the Seminary is the academic center for the Conservative movement in Judaism. Its campus is in New York City and its west coast branch is the University of Judaism. Additionally it has two facilities in Jerusalem: the American Student Center; the Schocken Institute for Jewish Research.

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Jewish Candidates In Coming Election

The U.S. Senate

By Joseph Polakoff

In The House

WASHINGTON (JTA) — Five Jewish candidates, one of them with a chance to be the only woman Senator in the new Congress convening in January, are campaigning for U.S. Senate seats in as many states, a canvass by the Jewish Telegraphic Agency shows.

The Senatorial candidates are Edward Zarensky, the mayor of Omaha, who is campaigning in Nebraska to take the place of retiring veteran Republican Senator Roman Hruska; Gloria Schaffer, who is seeking to unseat Republican Senator Lowell Weicker in Connecticut where she has held elective office for 18 years; former Senator Howard Metzenbaum in Ohio; Richard P. Lorber, a political newcomer in Rhode Island, and Congressman Sam Steiger in Arizona. Steiger is a Republican; the four others are Democrats.

The terms of the three incumbent Jewish Senators — Jacob K. Javits (R.N.Y.), Abraham Ribicoff (D.Conn.) and Richard Stone (D.Fla.) are not at stake in the election Nov. 2. Approximately a third of the Senate's 100 members are elected every two years.

Zarensky Reported Ahead

A canvass by the Jewish Telegraphic Agency indicates that Zarensky is alone among the five candidates reported definitely ahead in public opinion polls or in the estimation of political prognosticators. Steiger, Metzenbaum and Lorber are seen locked in close races while Schaffer is trailing Weicker.

Zarensky, according to the Omaha World Herald of Oct. 10, is pulling ahead of Congressman John Y. McCollister, his Republican rival. Zarensky himself was a Republican until last spring. He refused to oppose McCollister for the Republican nomination and instead entered the Democratic primary in which he defeated two opponents. Zarensky, 47, is a native of Omaha and a graduate of the University of Nebraska.

While in business with his father, Zarensky ran in 1968, as a Republican, for a place on Omaha's public power board. He held that post until 1973 when he was elected mayor. His term expires in a year.

With Congresswomen Bella Abzug and Patsy Mink having lost in the Democratic primaries for the Senate in New York and Hawaii, respectively, Mrs. Schaffer is the last of the women candidates this year for

a Senate seat and she is reported losing, too. Senator Weicker, a moderate Republican, enhanced his standing with many Connecticut voters by taking an early anti-Nixon stand in the Watergate scandals. Mrs. Schaffer was a State Senator for six terms over 12 years before she became Secretary of State in 1970. She was re-elected to that post four years later.

Metzenbaum, a Cleveland Businessman, was described in a "horse race" with incumbent Republican Senator Robert Taft Jr. of Cincinnati. Metzenbaum served in the Senate for one year after he was appointed to fill the vacancy caused when William E. Saxbe, now Ambassador to India was chosen to be U.S. Attorney General.

In the Democratic Senatorial primary in 1974, Metzenbaum lost to astronaut John Glenn who continued to victory in the general election. According to a survey by the Columbus Dispatch, whose findings are said to be remarkably accurate, Taft and Metzenbaum are running neck-in-neck in southern and central Ohio.

Bitter Race In Arizona

A tight and increasingly bitter race is reported taking place in Arizona. Steiger, a 10-year veteran Congressman, has just emerged from a gruelling Republican primary marked by anti-Semitic overtones with Rep. John B. Conlan and the wounds have not healed. Conlan's campaign manager has endorsed Steiger's opponent, Democrat Dennis DeConcini, who is prosecutor in Pima County (Tucson).

Conlan himself has refrained from endorsing Steiger. According to a report published here, DeConcini told the League of Women Voters that Steiger voted in the House against appropriations and resolutions supporting Israel. Steiger, who is a B'nai B'rith member, said later he could not recall the votes and added: "I may be a fiscal fascist but I refuse to bear the label of anti-Israel."

In the year's tightest Senatorial primary, Lorber defeated Rhode Island Governor Philip Noel for the Democratic nomination by only 100 votes out of 155,000 cast. As in Arizona, the primary wounds have not healed and he faces formidable opposition in Republican candidate John H. Chafee, a former governor and Secretary of the Navy. Lorber never ran for office before this year. He considers himself a Jeffersonian Democrat.

WASHINGTON (JTA) — At least 38 Jewish candidates — 11 Republicans and 27 Democrats — are campaigning in 14 states for 33 of the 435 seats in the U.S. House of Representatives to be determined in the election Nov. 2, a canvass by the Jewish Telegraphic Agency shows. Only four of the candidates are women, three Democrats and a Republican. In five races — four in New York and one in Florida — Jewish candidates are competing against each other.

Of the 21 Jewish members of the House in the 94th Congress, 19 are seeking re-election. Of these, 17 are Democrats and two are Republicans. Two others entered Senatorial races this year, and will not be returning to the House in January. They are Democrat Bella Abzug of New York, who lost in her party's primary, and Republican Sam Steiger, who won the nomination in Arizona.

The 38 — equally divided between incumbents and non-incumbents — constitute a numerical record for Jews to reach election day as House candidates. This total tops the number whose names appeared on the ballots two years ago when a record high of 21 Jews won Congressional seats. A record also is being set in the Senate races where five Jewish candidates, one a woman, are campaigning for seats in as many states. This number is besides the three Jewish incumbents whose terms are not in contest this year.

More Expected In Next Congress

Commenting on the unprecedented numbers of Jewish candidates, David Brody, the Washington representative of B'nai B'rith's Anti-Defamation League, who is a long-time observer of the national political scene, remarked: "Jewish members in the 95th Congress should exceed the number in the 94th — the previous high-water mark in Congress. The number of Jews running for House and Senate seats in the November elections — many of whom won primary fights — shows that being Jewish is no handicap in American politics and it should dispel the notion, held by some, that Jews are reluctant to run for public office."

With almost half of America's slightly less than six million Jews concentrated in New York State and most of them in Metropolitan New York State and most of them in Metropolitan New York City, it is not surprising that 17 of the candidates —

close to half — precisely are in those areas. Of these, nine are incumbents.

Four Jews are candidates in California; three in Florida; two each in Illinois, Maryland and Michigan, and one each in Pennsylvania, Iowa, Georgia, Ohio, Colorado, Kansas, Massachusetts and North Carolina.

Incumbents Seeking Re-Election

Incumbents seeking re-election include Sidney Yates, the Illinois Democrat and dean of Jewish Congressmen, who is seeking his 14th term. Head of the Appropriations Subcommittee for the Interior, Yates is one of five Jewish subcommittee chairmen in the 94th Congress. The other chairmen are Benjamin Rosenthal (D.N.Y.), of the Government Operations Subcommittee on Commerce Consumer and Monetary Affairs; Joshua Eilberg (D.Pa.), the Judiciary Subcommittee on Immigration, Citizenship and International Law; Lester L. Wolff (D.N.Y.), the Foreign Affairs Subcommittee on Future Foreign Policy, Research and Development, and Mrs. Abzug of the Government Operations Subcommittee on Government Information and Individual Rights.

Besides Yates, Rosenthal, Eilberg and Wolff, incumbents seeking re-election are Elizabeth Holtzman, James Scheuer, Frederick Richmond, Edward I. Koch, Richard Ottinger and Stephen Solarz, New York Democrats; Benjamin Gilman (R.N.Y.), Edward Mezvinsky (D.Iowa), William Lehman (D.Fla.), Henry Waxman (D.Calif.), Abner Mikva (D.Ill.), Elliot Levitas (D.Ga.), Gladys Spellman (D.Md.), Willis Gradison (R.Ohio), and John Krebs (D.Calif.).

The 19 other Jewish candidates are Democrats Theodore Weiss, Allard Lowenstein, Gerald Halpern of New York; Anthony Beilenson and Gary Familian, California; Dan Glickman, Kansas; Dr. Charles Friedman, Florida; Dorothy Becker, Michigan; Arthur Goodman Jr., North Carolina; Lanny Davis, Maryland; and Republicans Bernard Plascowe, Paul Slotkin, Albert Lemishow, Josh Dobosh and Sonia Landau of New York; Don Friedman, Colorado; Arthur Mason, Massachusetts; Lee Arnold Spiegelman, Florida; James Burdick, Michigan.

Weiss and Plascowe are rivals as are Rosenthal and Lemishow, Solarz and Dobosh, Koch and Landau, Lehman and Spiegelman.

BOTH SEEKING JEWISH VOTES

(Continued from Page 1)

Nine days before the elections, New York City's two largest newspapers published surveys of their own which showed Democratic presidential candidate Jimmy Carter ahead of President Ford in New York State and Democratic senatorial candidate Daniel P. Moynihan leading Republican senatorial candidate incumbent James Buckley, but by a much slimmer margin. The results also indicated that Jewish votes will play an important part in the race for New York's 41 electoral votes and for the senate seat.

Carter leads Ford by 53-44 percent statewide, according to the first of the three pre-election 'straw polls' conducted by the New York Daily News but Moynihan's margin was only 52-48 percent over Buckley. The News, which based its poll on 4636 presidential ballots and 4007 senatorial ballots collected over a four-day period that ended last Friday found that Carter was clobbered by Protestant voters

and led Ford by only two percent among Catholics, but scored better than three-to-one among Jewish voters. Moynihan outpolled Buckley in New York City by 66-34 percent. According to the News, his "citywide total was obviously boosted by his dramatic defense of Israel at the United Nations. Jewish voters supported him overwhelmingly 87 percent to 13 percent for Buckley."

The New York Times, which based its survey on a poll of 1385

registered voters in New York State, reported results that differed somewhat from the Daily News poll. It found that "Mr. Carter appeared to hold a comfortable lead because of a strong showing among Protestants who often support Republicans and among independents and Blacks; which appeared to be more than counterbalancing some weakness among Jewish and Catholic voters, at least in comparison to Mr. Moynihan."

According to the Times, Jews favor Carter over Ford by 63-15 percent with 22 percent undecided or favoring other candidates. In the Senate race, Jews supported Moynihan by an overwhelming 78-11 percent margin with 11 percent undecided. Catholics favored Carter 41-38 percent and Buckley by 44-33 percent. Both Buckley and Moynihan are Catholic.

Shah Of Iran Says U.S. Jews

Control Banks, Media, Finances

NEW YORK (JTA) — Shah Mohammed Riza Pahlavi of Iran said that in his view the Jewish lobby in the United States "is too powerful" and "sometimes they are disserving the interests of Israel."

In an interview with Mike Wallace of CBS News broadcast Sunday on the TV network, the Shah was asked to explain his remark that the Jewish lobby did a disservice to the interest of Israel. He said: "They are pushing around too many people...well, pressuring. They have many means at their disposal. They are putting on pressure on many, many people. At the end, I don't think that it will even help Israel." He said that American Jews are "strong" because "they are controlling many things," and this is the reason American presidents pay attention to them.

When asked by Wallace what the Jews are controlling in the U.S., the Shah replied: "Newspapers...media...banks, finance...and I am going to stop here." He added that the New York Times and the Washington Post reflected the Jewish lobby power in the volume of news they print on Zionist and Arab questions. (Continued on Page 29)

Protestants favored Carter over Ford by 43-41 percent and Buckley over Moynihan by 50-35 percent, according to the Times poll.

Record Number of Jews in Congress

Senate Now 5% Jewish

By Joseph Polakoff

WASHINGTON (JTA) — Cleveland businessman Howard Metzenbaum upset Republican incumbent Sen. Robert Taft Jr. of Cincinnati and Omaha Mayor Edward Zorinsky defeated Republican Congressman John Y. McCollister in Nebraska in U.S. Senate races last week. Zorinsky and Metzenbaum, both Democrats, raise the number of Jewish Senators to five, a record. The seats of incumbents Jacob K. Javits (R.N.Y.), Abraham Ribicoff (D.Conn.) and Richard Stone (D.Fla.) were not at stake and they will be in the 95th Congress that convenes in January.

Three other Jewish Senatorial co-candidates, however, were defeated, according to unofficial returns received here. Five-term Congressman Sam Steiger, who won the Republican nomination in Arizona in a bitter primary battle with anti-Semitic overtones, lost to Dennis DeConcini, a Democrat who is prosecutor in Pima County (Tucson) by 398,888 to 320,226.

Richard P. Lorber, a Democrat, lost in his first election try to former Republican Governor John Chafee in Rhode Island, 22-2,746 to 163,088. In Connecticut, Mrs. Gloria Schaffer, the state's top Democratic vote getter and the only woman in the 33 Senate races, lost to Republican Sen. Lowell Weicker who won his second term by a vote of 787,568 to 559,109 for Schaffer.

Zorinsky, the first Democrat to win a state seat in Nebraska since 1934 and the first Jew in the state's history to represent in the Senate, replaces the veteran Republican Roman Hruska who retired.

Metzenbaum, who ran a relatively low campaign in his rematch of the 1970 campaign with Taft, won by about 89,000. Six years ago Taft beat Metzenbaum by 70,000 votes. Metzenbaum lost to Sen. John Glenn, a Republican, in the 1970 campaign two years ago after Metzenbaum had served a year as an appointee, replacing William Saxbe when he named U.S. Attorney General.

Jewish Reps. Now Number at Least 21

By Joseph Polakoff

WASHINGTON (JTA) — Jewish candidates won at least 21 seats in the new House of Representatives last week — equal to the record number held by Jews in the last Congress. They may pick up another seat in Illinois where incumbent Democrat Abner Mikva is in a tight race that is headed for a recount. The only Jewish incumbent to lose a re-election bid is Iowa Democrat Edward Mezvinsky who was seeking a third term.

Two other Representatives in the 94th Congress — Bella Abzug (D.N.Y.) and Sam Steiger (R.Ariz.) — retired from the House to run for the Senate and both lost in their bids.

Seventeen incumbents were re-elected along with four newcomers to the 95th Congress. They are Marc Marks, a Republican lawyer of Sharon, Pa.; Democrat Anthony Beilenson, a California State Senator, and lawyer of Beverly Hills; Democrat Theodore Weiss, who replaces Mrs. Abzug in New York City, and Dan Glickman, the Democratic president of the school board in Wichita, Kansas.

Rep. Sidney Yates (D.Ill.) won reelection easily, gaining his 14th term in his Chicago district to continue as dean of the Jewish delegation in the House.

In one of the most startling upsets of the Congressional races, Glickman defeated Republican Garner Shriver who has served 32 years in the House and was seeking his 17th term. Glickman was reported as having received 51 percent of the vote to Shriver's 48 percent. Republican Willis Gradison, former Mayor of Cincinnati, gained his second term easily, gathering 51 percent of the vote.

Incumbents Who Won

Incumbents who won included Joshua Eilberg (D.Pa.) who gained his sixth term by defeating his Republican opponent in a Philadelphia district by better than two to one. The vote for Eilberg was 142,307 to 67,109 for James Mumford. Also winning was William Lehman (D.Fla.), who

defeated Republican businessman Arnold Spiegelman, also Jewish, by a 3-1 margin in the Miami area to gain a third term. Lehman, a former businessman and college literature professor, went to Congress after being chairman of the Dade County school board.

In Atlanta, Georgia, lawyer Elliot Levitas, a Democrat, won a second House term by getting 68 percent of the vote, defeating Republican George Warren. In Maryland, Democratic Congresswoman Gladys Spellman won a second term but lawyer Lanny Davis, also a Democrat seeking a first term, lost in suburban Montgomery County which has a large Jewish population. Both Spellman and Davis campaigned in districts adjoining Washington.

Mezvinsky, an Iowa City lawyer seeking his second term, lost to Republican James Leach, a millionaire businessman of Davenport, Iowa. A recount was indicated on the vote in the Illinois district outside Chicago where Mikva was reported both ahead by 200 votes and behind by 100 in his rematch with Republican Sam Young. Mikva defeated Young two years ago by 2000 votes. In California, John Krebs, a lawyer from Fresno in the agricultural San Joaquin Valley, won a second term. Henry Waxman was also reelected. Both are Democrats.

Other Winners And Losers

Among Jewish candidates who lost were Don Friedman, a Republican in Denver, Colorado, who was defeated by Congresswoman Patricia Schroeder, a Democrat, and in Massachusetts, Boston lawyer Arthur Mason, a Republican, was beaten by Rep. Robert Drinan, a Democrat who gathered 53 percent of the vote to win his fourth term in the district embracing Boston suburbs.

Other Jewish candidates meeting defeat were Democrat Dorothy Becker who bowed to Republican incumbent William Broomfield, and James Burdick, a Republican, who lost to incumbent Democrat William Brodhead in their House races in Michigan. In Florida, Charles Friedman, a Hollywood dentist, lost to incumbent Rep. J. Herbert Burke, a Republican. Other Jewish candidates who failed to win Congressional bids were Alard Lowenstein in New York and Arthur Goodman Jr. of Charlotte, N.C.

All the Jewish incumbents in New York State were re-elected except Mrs. Abzug. They are Democrats Elizabeth Holtzman, Edward I. Koch, Richard Ottinger, Frederick Richmond, Benjamin Rosenthal, Stephen Solarz, James Scheuer, and Lester Wolf and Republican Benjamin Gilman.

Rabin

(Continued from Page 46)

Former Defense Minister Moshe Dayan and Likud leader Menachem Begin were the first Israeli political figures to voice reactions to the results of the American Presidential elections. Appearing on a radio interview program, they took opposing views of what the election means for Israel and the future of peace negotiations in the Middle East.

Dayan, a Labor MK, foresaw a year of confrontation with the new Administration in Washington. Opposition spokesman Begin said that contrary to the prognostications of political circles here, 1977 need not be a year of American pressure on Israel as Rabin warned recently.

Dayan claimed that there was no difference between Ford and President-elect Jimmy Carter on the Middle East. He said both aspired to achieve an overall peace settlement in the region and that the initial attempt by the new Administration would be to press Israel for extensive territorial concessions in exchange for peace. According to Dayan, this would not work because the Arabs are not ready for peace on any terms. He said that once this became clear to Washington, negotiations would be started for something less than overall peace and this is where Israel will have to fight hard.

Carter's Victory Bodes Well For Israel

WASHINGTON (JTA) — Democratic candidate Jimmy Carter's victory in last week's Presidential election that culminated his amazing two-year drive from political provincialism to the White House augurs well for strong American support of Israel's requirements and on other issues of Jewish interest and concern.

From the time the former Georgia Governor inaugurated his campaign at the National Press Club here nearly two years ago, he has espoused economic, military and political support for Israel and that he enhanced with additional pledges and statements as the primary and secondary campaigns gathered momentum.

Politically, Carter is committed to U.S. aid to be responsive to Israel's needs, "saying that he would feel secure in the support that it extends to America in order to take the necessary steps." Conversely, he has urged that the United States should not create the need for aid to Israel's security through unbalanced sales to Israel's adversaries. "In Egypt," he said, advocating direct negotiations, "I would not favor any kind of military supplies until after Egypt has worked out a permanent settlement recognizing Israel and its right to exist in the Middle East as a peaceful nation."

Opposing the PLO, which he described as "unrepresentative of the Palestinians and unelected" and "very much the instrument of the

Arab states," Carter is against its participation as "an equal partner" in any resumed Geneva peace conference. "Any movement towards a solution to the Palestinian problem must emanate first from the Palestinians themselves," he has said. In addition, he has contended that "any emerging Palestinian leadership must recognize Israel's right to exist permanently and in peace as a Jewish state in the Middle East."

On the question of Jerusalem's future, he has been less explicit. Although the Democratic Party's platform calls for moving the American Embassy from Tel Aviv to Jerusalem, Carter has spoken of being inclined towards the transfer but he qualified that by saying he would need to be sure the move would not damage the possibility of a peaceful settlement. He has advocated the right to Moslems to enter their shrines in Jerusalem without passing through Israeli controls.

On Soviet Jewry, Carter has approved, after meeting late in the campaign with Sen. Henry Jackson (D.Wash.), supporting the Jackson-Vanik amendment tying U.S. trade benefits to the Soviet with its emigration policies. This is a plank in the Democratic Party's platform but Carter thought even in September that, as he told Jewish leaders in Atlanta, "diplomatic means which would preserve the honor and independence of Soviet leaders would be the best way of encouraging the Soviet liberalization of its emigration policies."

Carter has been explicitly opposed to politiciza-

tion of the United Nations and has vowed to fight moves that would expel Israel from the UN organization or its subsidiaries, foster international activities to combat terrorism, outlaw the Arab boycott, and strike back economically at Arab states that began an oil embargo against the United States.

Carter also has responded to numerous questions on domestic issues posed by Jewish community leaders. The National Jewish Community Relations Advisory Council, for example, asked him in a comprehensive questionnaire whether he opposed an amendment to the federal Constitution "to make prayer in schools or other public places permissible." Carter replied that being a Baptist "my faith is personal" and "the establishment of the Baptist church in this country was to seek the complete separation of church and state." He concluded: "I do not support efforts to overturn the U.S. Supreme Court decision on school prayer through a constitutional amendment."

On governmental funds for non-public schools, Carter indicated some form of help, saying he is "firmly committed to search for constitutionally acceptable methods for providing aid to parents whose children attend non-segregated private schools." He said "I personally disapprove of abortion" and "I do not believe the government should support abortion" but he does "not favor efforts to overturn the U.S. Supreme Court decision" which in effect legalizes it.

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Make Vote Count

The debates between President Ford and Democratic Presidential nominee Jimmy Carter and their appearances before Jewish groups throughout the country have produced little that wasn't known before about their stands concerning issues vital to American Jewry.

Both made the proper pledges for future action regarding the Arab economic boycott, Soviet Jewry, international terrorism, parochial school aid and reverse discrimination. Both also genuflected on numerous occasions toward Jerusalem and promised that the Jewish State will continue to receive the requisite aid to keep it strong and free. In fact, during the Ford-Carter debate on October 6 both men laid heavy stress on their support for Israel; so much so that some political observers claimed that the real winner in that debate was Israel and that both candidates seemed to be running for the post of Premier of Israel.

Many Jewish leaders and spokesmen have pointed out that repeated references to Israel and to issues near and dear to the Jewish community -- offered subliminally and poundingly -- during a national election campaign appeared as a gross and unseemly courtship of the Jewish electorate. These leaders and spokesmen expressed criticism that the issues in the campaign and the Jewish response should be on the basis of concern about the conditions affecting all Americans -- unemployment, urban crisis, taxes, inflation, civil rights and morality in government. Many of these leaders noted that one vital issue -- a program to end poverty -- is of burning concern to many people, including close to one million Jews who are defined as poor by Federal guidelines.

For too many Jews, these issues were lost in the shuffle of political chips dealt out by the candidates. On the basis of pledges -- only Ford could speak about past performance and record as the nation's chief executive -- for whom should Jews vote? Or, how should Jews vote to make their interests and concerns as Jews and Americans known to the political powers? This last is really pivotal since Jews do have political clout as a voting bloc and should neither deny it nor obscure it. All ethnic and religious groups have similar power, as have various interest groups including labor and management.

At this point in the election campaign the best approach is to study the statements by Ford and Carter in the context of the platforms adopted by their parties at their conventions.

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Behind The Scenes At The United Nations

By DAVID HOROWITZ
A World-Union Press Feature

Ford, Carter Debate

UNITED NATIONS (WUP) -- Judging by corridor comments here, many UN delegates were astounded, some of them even disturbed, at the great stress both President Ford and Governor Carter put upon the issue of Israel's and Jewry's welfare versus the Arabs.

Because of the foreign policy aspect of the debate affecting the various regions of the world and the UN itself, most of the 145 member Representatives made it their business to view the debate with deep interest.

Both Ford and Carter spoke up strongly against the Arab boycott of American firms dealing with Israel. Carter, however, appeared more outspoken.

Their comment on the boycott -- evoked by this question posed by Max Frankel of the N.Y. Times: "Governor Carter, if the price of gaining influence among the Arabs is closing the eyes a little bit to their boycott against Israel, how would you handle it?" -- is worth recording.

CARTER: "I believe that the boycott of American businesses by the Arab countries because those businesses trade with Israel or because they have American Jews who are owners or directors in the company is an absolute disgrace. This is the first time that I remember in the history of our country when we've let a foreign country circumvent or change our Bill of Rights.

"I'll do everything I can as President to stop the boycott of American businesses by the Arab countries. It's not a matter of diplomacy or trade with me. It's a matter of morality. And I don't believe that Arab countries will pursue it. When we have a strong President who will protect the integrity of our country, the commitment of our Constitution and Bill of Rights and protect people in this country who happen to be Jews -- it may later be Catholics; it may later be Baptists who are threatened by some foreign country, but we ought to stand staunch.

"I think it's a disgrace that so far Mr. Ford's Administration has blocked the passage of legislation that would have revealed by law every instance of the boycott and it would have prevented the boycott from continuing."

FORD: "Again, Governor Carter is inaccurate. The Arab boycott action was first taken in 1952. And in November of 1975 I was the first President to order the executive branch to take action, affirmative action, through the Department of Commerce and other Cabinet departments, to make certain that no American businessman or business organization should discriminate against Jews because of the Arab boycott.

"And I might add that my Administration --

TELL TALES

"One Man Plus The Truth
Constitutes A Majority"

BY JACK TELL

(Continued from Page 1)

Dr. Joseph P. Sternstein, president of ZOA, continued: "In this sense, both the Administration and the oil companies are giving aid and comfort to the Arabs."

Dr. Sternstein called the misstatements made by President Ford during the debate "highly regrettable" and "they reflect on the credibility of the U.S." and added, "affect the confidence the rest of the world has in America's dedication to freedom and democracy."

Bertram H. Gold, executive vice president of American Jewish Committee, in an official statement said that Pres. Ford's advocacy of anti-boycott legislation and his promise to make public the names of companies that comply with the Arab boycott represented a "change of position on the part of the Administration."

Ford stated he had directed the Commerce Department to prohibit compliance with discrimination practices in foreign trade. It should be noted that two days before the debate, Ford signed the tax bill with severe penalties against U.S. firms that participate in the boycott. Byed it also should be noted that the Commerce Department refused to divulge the names of companies supporting the boycott, until a subpoena was issued. Even then, and until today, there has never been full compliance.

On the day after the debate, Ford directed the Department of Commerce to disclose those companies that participate in the Arab boycott. There was still no mention of those who had participated in the past.

It is interesting to note that Xerox, Coca Cola and Ford Motor Company are among the U.S. firms that are blacklisted by the Arabs because they do business with Israel. Also Elizabeth Taylor's motion pictures and Samy Davis, Jr. are on the blacklist.

It is no wonder that members of Congress called Ford a "liar" and even many of his own supporters were startled by his boast that he had taken a leading part in combating the Arab anti-Israel boycott.

That's a clear look at the record, and while we are not too happy to see Israel and the Jews so importantly involved in a national presidential controversy, it is a mark of satisfaction to bring the issue out in public so that all America can see, hear and know what is going on.

Next week we'll tell you about some candidates on the local ballot along with questions that seek approval of the voters.

and I'm very proud of it -- is the first Administration that has taken an anti-trust action against companies in this country that have allegedly cooperated with the Arab boycott.

"And last week when we were trying to get the Export Administration Act through Congress -- my Administration went to Capitol Hill and tried to convince the House and the Senate that we should have an amendment on that legislation which would take strong and effective action against those who participate or cooperate with the Arab boycott."

On another matter affecting Israel, Carter scored the Administration for its massive arms shipments to Arab states, especially to oil-rich Saudi Arabia. In this connection, one of the panelists asked him: Would you "withhold arms from Iran and Saudi Arabia even if the risk was a oil embargo and if they should be securing those arms from somewhere else, and if the embargo came, then you'd respond in kind. Do I have it correctly?"

Carter replied in no uncertain terms: "Iran is not an Arab country, as you know, it's a Moslem country. But if Saudi Arabia should declare an oil embargo against us, then I would consider that an economic declaration of war. And I would make sure the Saudis understood this ahead of time so that there would be no doubt in their mind. I think that under these circumstances they would refrain from pushing us to our knees as they did in 1973, their previous oil embargo."

Ford's reply was merely to justify the shipment to Iran. He noted that he participated in the 1973 oil embargo.

Jewish Vote Key To Carter's Win

By Irving Wiesen

The recently concluded national elections, while destroying many of the old myths, have confirmed a trend which has become more and more manifest with each election. The strategic position of small minority groups has enabled them to function decisively in the selection of candidates in closely-contested elections.

In the presidential election, therefore, the primary strategy of the Democratic contender Jimmy Carter, was the active seeking-out of the ethnic vote. The Jews are paramount in importance among the ethnic groups, primarily due to their large concentration in key areas such as New York, and their tendency to vote heavily and in large blocs.

Nowhere was this tendency so significant as in the pivotal state of New York with its 41 electoral votes, where Carter won by a slim majority of 250,000 votes. In a state which numbers approximately three million Jews, the large Jewish bloc is essential to any candidate hoping to win.

It may be rightfully said of New York that the overwhelming Jewish support was instrumental in Carter's victory and ultimately, in the national election. Election returns report Carter amassing up to 4 to 1 leads over Ford in Jewish areas of the city.

In the Canarsie-East New York area, Carter received 27,368 votes to Ford's 8,602, and in the Midwood-Flatlands district, Carter outpolled Ford by 24,307 to 15,771. The largest orthodox community in New York, the Borough Park section of Brooklyn, gave Carter a 24,612-12,808 vote victory. In the Bronx, the heavily Jewish area of Co-Op City, Carter won by an overwhelming 42,029-11,689 votes. A similar victory was awarded Carter in Brooklyn's heavily Jewish Sea Gate-Brighton Beach area where Carter received 27,039 votes to 7,946 for Ford.

Even larger pluralities were awarded the Democrat in Jewish areas of Manhattan, where Carter carried the Lower East Side by 17,659-4,178. Carter also won on the Upper West Side by 31,814-7,550.

According to Carter's headquarters in Atlanta, the overall Jewish vote for Carter totaled 75 percent. This total is midway between Humphrey's 85 percent total in 1968 and McGovern's 65 percent total in 1972.

Jewish votes were significant in a number of other close states with large electoral blocs. In Philadelphia Carter polled 70-75 percent of the vote and similar percentages were recorded in the Jewish areas of Florida and New Jersey.

Jewish support wavered in the early days of the campaign after having lost its favorite son, Henry Jackson in the primaries. Wary of Carter's "born-again" Christianity, they were slow in coming around to the Carter bandwagon. However, as the campaign wore on, Jews began to respond to Carter's unabashed advances in the form of outspoken support for Israel and other issues such as affirmative action



President-elect Jimmy Carter

programs. Carter's greatest asset, however, was Ford's liability with regard to Israel. While Ford's record on Israel had been outstanding during his tenure in

the House, voters did not quickly forget the Kissinger-inspired "reassessment" of U.S. policy towards Israel. Kissinger himself was an albatross for Ford in many

EDITORIALS . . .

(Continued from Page 5)

overwhelmingly in favor of Carter. In Canarsie-East New York for example, Carter captured 27,368 votes to Ford's 8,602 and Moynihan swamped Buckley by 29,632-6321. In East Flatbush-Crown Heights, a district increasingly Black but with large concentrations of Hasidic Jews, Carter's victory was by 20,771 to 9324 and Moynihan's by 20,608 to 6888. In Midwood-Flatlands, a district heavily populated by middle class Jews, it was a closer 24,307 to 15,771 win for Carter, 27,162 to 12,774 for Moynihan. Flatbush-Parkville went for Carter 21,402 to 8457, for Moynihan 22,069 to 6878.

Borough Park, which has the largest Hasidic and Orthodox community in the city went 24,612 to 12,808 for Carter, 28,614 to 7564 for Moynihan. Sea Gate-Brighton gave Carter 27,039 to 7946, and Moynihan 28,159 to 5851.

Co-Op City went overwhelmingly for Carter, 42,029 to 11,689, and Moynihan 41,392 to 10,099. Riverdale-North Bronx gave Carter 19,262 to 12,596, and Moynihan 18,790 to 11,252. Carter carried the Lower East Side 17,659 to 4178, and Moynihan 16,244 to 3282. The Upper West Side was won by Carter by a whopping 31,814 to 7550, and Moynihan even more so, 29,239 to 5030.

Carter lost suburban Nassau, Suffolk, Rockland and Westchester Counties. Moynihan lost Suffolk County, but won the other three. They both won Albany, Erie, and Sullivan Counties upstate, but lost Orange County.

It is interesting to note that the entire west and most of the mid-west voted for Ford. The farmers out west had a good thing going for them with Mr. Ford carrying through Mr. Nixon's wheat deal with Russia. Former Agriculture Secretary Earl Butz gave them everything they ever wanted and more. But, this was not the picture for the eastern part of the United States. Here, unemployment is high. People voted for their pocketbook. They were fed up with the Ford Administration's "affirmative action" programs that took jobs away from innocent people and made fools out of many Blacks who only wanted a chance to compete — not push out current job holders. The affirmative action of the HEW will not be forgotten

Rabin Expresses His Confidence In Carter

By Gil Sedan

JERUSALEM (JTA) — Premier Yitzhak Rabin said that he was confident that President-elect Jimmy Carter would keep the promises of assistance to Israel made by President Ford. In his first reaction to the American election results, Rabin told an interviewer on the Army Radio station that he believed that Carter "understands our problems."

He said he based that assessment on two meetings he had with the former Governor of Georgia — one while Rabin was serving as Israel's Ambassador to Washington and the other during Carter's visit to Israel in the summer of 1973 after Rabin's tenure as Ambassador had expired. At that time, Rabin held no public office.

Rabin described President Ford as "a true friend of Israel." Of Secretary of State Henry A. Kissinger, he said, "We may remember with nostalgia the days of Kissinger."

(Continued on Page 47)

Jewish quarters for his unrelenting pressure on Israel and his ominous pronouncements of 'renewed activity' towards a Mid-East solution. In addition, the Republican administration was seen as far too acquiescent to the Arabs both in the matter of the Arab boycott and the huge arms sales to Saudi Arabia. This course, seen as dangerous by many Jews, became the focus of much of the Democratic criticism.

The final coup de grace for Ford was the new General Brown affair. Coming on the heels of Earl Butz's resignation, many Jews were incensed that Brown was not similarly forced to resign. Jews

saw Ford mainly as an instrument in the hands of a dangerous Her Kissinger and preferred a strong presidential figure who would, as an elected official, more accessible to public opinion.

Although Jews have traditionally voted Democratic, lopsided Jewish support for the Democratic candidate may no longer be taken as an automatic political given. Carter was not assured of the Jewish vote until the Jews were assured of Carter. The massive voter turnout in last week's general election revealed a more discerning and selective electorate which maintains the ability to baffle even the best laid plans of mice and men.

by thousands of unemployed state employees.

Some twenty-three thousand teachers in the state will remember the Daily News headline that paraphrased President Ford's comment to New York's appeal for help: FORD TO NEW YORK: DROP DEAD. Indeed, they did not forget.

That's what the vote was all about and that's why the Jews in this city, state and nation voted the way they did.

And Now For Mr. Carter...

We never thought a "Born Again Christian," whose initials were J.C., could ever muster the forces of the Jewish voters in this city — but apparently Mr. Carter was convincing enough. The Jews in this city have placed their trust in him, praying that he will not forsake Israel and will continue to strengthen this tiny democracy in the Middle East.

We know Mr. Carter is a businessman, and it takes a businessman to look ahead to future markets. The Arab long range plan spells disaster for this nation. They can put the squeeze on us through an oil embargo at the drop of a hat and we will be forced to dance to their tune. Carter can turn all that around.

We have an Alaska pipeline that could be completed in six months if somebody cared. We have many lucrative deposits in the offshore areas. If somebody were really interested in this nation regarding the stature we once had the eyes of the world, these oil producing resources could become functional.

We have had our noses tweaked just once too often by the Arab nations and we hope and pray Mr. Carter tell them where to get off.

We have had enough of detent with Russia. It has made us the laughing stock of the world. We were maneuvered and cajoled at every turn. We were forced into a war that hurt us seriously.

But, all of that is behind us and we must look for a break with the past and look for a new horizon. pray Mr. Carter will find.

bcc: R. Lipshutz

January 20, 1977

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

My dear President Carter,

I have just watched the inauguration ceremony and I am deeply moved to express my warmest congratulations and heartfelt wishes for God's richest blessings for you, Mrs. Carter, your beloved family, and for your administration.

One could see over TV on the faces of that cross-section of the American people the expressions of gratitude and hope that attend your assumption of the Presidency. I want to assure you of my every wish to join with millions of other Americans in lending you every possible cooperation, both professionally and personally, to realize your high objectives of ennobling the lives of all the American people, and of serving the cause of peace and reconciliation among all members of God's human family.

As you may have noticed, my name appeared in a number of newspaper stories regarding the matter of the absence of a Rabbi and a Greek Orthodox priest from the inaugural prayer service. I did not volunteer to comment, but rather reacted to telephone calls from the Washington Post and the AP who called me when they saw that no Rabbi appeared with Catholic and Protestant leaders as part of the prayer ceremonies.

My reaction was based on years of academic study of America's religious and cultural history as well as 25 years of service in ecumenical activity with every Roman Catholic, mainline Protestant, Evangelical, Greek Orthodox, Black church, and Jewish group in this country and abroad. From that knowledge and experience, I have come to some rather firm convictions about the importance of symbolism in confirming religious and cultural pluralism as a fundamental reality in American life. In the enclosed documents I spell out my reasons for reacting as I did.

President Jimmy Carter

January 20, 1977

Page Two

I feel strongly, both as a religious person - as a student and disciple of the late Rabbi Abraham Joshua Heschel - and as one who loves his country profoundly, that religious pluralism is the bed-rock of American democracy, and that everything must be done by our nations' leaders to confirm the importance of "the four major faiths of America" in all our national ceremonies which help establish the vital concept of unity in the midst of diversity.

When time allows, I would be grateful for an expression of your views of this central democratic concept.

I also take the liberty of enclosing James Reston's column, "Carter, Evangelism, and Jews," which was a commentary on my radio broadcast in May 1976 appealing to all Americans, especially Jews, to combat any expressions of bigotry toward your candidacy and toward Evangelical Christians generally. As it turned out, I became the first person affiliated with a national Jewish organization in America to speak out publicly for fairness toward Jimmy Carter as candidate for President. I am pleased and proud that I did so, despite some strong criticism that I was "mixing in politics" and indirectly was helping advance your election.

With every good wish, and my continued prayers for the inspiration and guidance of Divine Providence over all the work of your hands.

Faithfully yours,

Rabbi Marc H. Tanenbaum
National Director
Interreligious Affairs

MHT:RPR

Enclosures

JTA STATEMENT
RESTON
WINS-MICAH
GRANT
RNS STATEMENT

bcc: Robert

Carter Bible

May 16, 1977

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

My dear President Carter,

Thank you for making public your views regarding your personal rejection of the "Christ-killer" charge against the Jewish people, as well as for your forthright repudiation of anti-Semitism.

In its own way, your honest and courageous statement will rank in significance alongside those of Vatican Council II, the World Council of Churches, the National Council of Churches, and the Southern Baptist Convention -- with all of which I have had the privilege to be associated over the years as a specialist in Jewish-Christian relations.

When your statement became available, I took the liberty of reading your text to some 250 national Jewish leaders attending the annual meeting of the American Jewish Committee. It was greeted with spontaneous and sustained applause. That response, I am confident, represents the feelings of the vast majority of the Jewish people in this country and abroad, as well as that of the Christian leaders with whom I have spoken over this weekend.

In particular, I would like you to know the gratitude of the American Jewish Committee and of myself for the understanding and ready cooperation of Bob Lipschutz who helped all of us, I believe, transform a potential misunderstanding into a positive event of concord and reconciliation.

Please be assured of my constant prayers for God's richest blessings over you and your lovely family.

Faithfully,

Rabbi Marc H. Tanenbaum
National Director
Interreligious Affairs

MHT:RPR

MEMORANDUM

F- Carter ~~Dererke~~
Bull

Date May 12, 1977

From Rabbi Balfour Brickner

To Rabbi Henry Siegman, Joel Ollander

Copy for information of

Subject President Carter and his Bible teaching

You each sent me the same newsclip with the same request for advice regarding what, if anything, we in the Jewish organized community ought to be doing.

My response: NOTHING

It is a matter of small moment. To say anything would blow it out of all proportion.

If we want to take on the attitude of Southern Baptists and perhaps other more traditional churches to the trial and crucifixion, let's not do it through the President of the United States.

I wonder what book Carter was referring to. I'll bet it was Cohen's The Trial and Crucifixion of Jesus. If so, it's a damn good book. I'd be delighted to think he has read it.

3

Dictated by
RABBI BALFOUR BRICKNER
But signed in his absence

C
O
P
Y

May 16, 1977

TO: Maurice Klinger, Al Kushner, Ira Shefer, Mike Masch
FROM: Joel Ollander
SUBJECT: Your Inquiry With Reference to President Carter's
"Bible Teaching"

Thank you for your inquiry with reference to an Associated Press article about President Carter's comments about the involvement of Jews in the death of Jesus which appeared in several local newspapers. As you know from earlier correspondence, I shared those inquiries with several national agency representatives.

Enclosed is an article which appeared in the New York Times on May 14 which describes a letter that Reverend John Steinbruck sent to the President and Mr. Carter's response. I think the article can be helpful in interpreting Carter's remarks to the Jewish community.

Unless you feel otherwise, I think the matter should be laid to rest at this point, a recommendation that Balfour Brickner would concur in as reflected in his memo of May 12, a copy of which is also enclosed.

CC: Rabbi Saul Bernards
Rabbi Balfour Brickner
Richard Cohen
Rabbi Marc Tanenbaum ✓

Copies left folio

Southeastern Baptist Theological Seminary

AN AGENCY OF THE SOUTHERN BAPTIST CONVENTION

Wake Forest, North Carolina 27587

May 16, 1977

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

Dear Mr. President:

Thank you for your forthright, unequivocal and redemptive statement on the question of anti-semitism, especially as it relates to the crucifixion of Jesus and to the various communions of the Church.

Your quotations from the Resolution passed by Southern Baptists in Philadelphia was particularly gratifying to me. I have the honor to have written and presented that resolution to the Convention and have been trying since to get it known everywhere. Your mention of it will do more than anything else possibly could have done to make it known. It is especially helpful to have you quote from it and take a position on it because so many millions of people listen to you and take their cues from you. It is also reassuring to those of us who have spent our lives working on this kind of thing to have a man of your integrity and character take a public stance, one which everyone recognizes as genuine and sincere.

May God give you grace and strength as you continue to be the President of all Americans and, in a very real sense, leader of free people everywhere.

Yours in the Great Fellowship,

B. Elmo Scoggin

BES:ec

✓ cc: Rabbi Marc Tannenbaum
American Jewish Committee
165 East 56th Street
New York, New York 10022

*Greetings, Marc!
all the best to you
and yours -
E.*

THE AMERICAN JEWISH COMMITTEE

date May 17, 1977
to Area Directors
from Rabbi Marc H. Tanenbaum
subject PRESIDENT CARTER'S STATEMENT ON DEICIDE AND ANTI-SEMITISM

It gives me genuine gratification to send you the full text of President Jimmy Carter's letter to Pastor John Steinbruck and to share with you some background about this interesting and quite important development.

After the AP story of April 22 appeared on the President's Bible class lesson in major dailies throughout the country, I received literally dozens of telephone calls and letters from Rabbinic Associations, JCRCs, AJC members and just plain Jews expressing concern over what this meant. Is this what President Carter really thinks about Jews? Does that have meaning for his deeper attitudes about Israel?

I called Robert Lipshutz, the President's counsel and a good friend of AJC, and asked for clarification. Bob had been away the weekend before, had not seen the story, and asked me to send him copies of the stories and letters I had received. He also asked if I would prepare a draft statement for the President for his consideration. The day after our telephone conversation, Pastor John Steinbruck, who has been active in our Jewish-Christian dialogue work in Washington, went with Hy Bookbinder and Brant Coopersmith to meet with Bob Lipshutz to express their concerns, and to explore constructive ways of clarifying this issue.

Bob, and subsequently Joyce Starr of the White House Public Liaison staff, were most sympathetic and agreed that clarification of the President's actual views were necessary. On the day after the President's return from the European summit, Bob presented our draft text to the President. He made several changes, all of which strengthened the President's formulation of his attitudes condemning the Christ-killer charge and rejecting anti-Semitism.

Pastor Steinbruck sent a letter to the President - copy of which is enclosed - following his meeting with Bob Lipshutz, Bookie and Brant. The White House decided to issue the President's statement in the form of a letter from the President to Pastor Steinbruck. John then called us to help draft his own response to the President. The President's office hand-delivered the Carter letter to John last Friday afternoon, and within an hour, John issued his response warmly welcoming the President's position as an "historic declaration."

Page Two

The exchange of correspondence was carried by the Associated Press and picked up in dailies all over the country, the New York Times, the Washington Post, Religious News Service (copy enclosed), Jewish Telegraphic Agency, among others. I did a WINS-Westinghouse Broadcasting commentary last Sunday that was carried over some 46 radio stations. (Copy enclosed).

The response thus far both from Christians and Jews has been quite positive. I would be most interested in having your own reaction to the President's statements, and any other comments or newspaper coverage that may have appeared in your community.

MHT:RPR

Enclosures

77-700-48



THE WHITE HOUSE

WASHINGTON

May 12, 1977

To Reverend John F. Steinbruck

Several weeks ago, I conducted a Bible study class during which the subject of the role of the Jewish people in the Crucifixion of Christ was discussed. A number of newspaper reports have appeared about my comments which have led to some questions about my views on this subject. I am glad to have this opportunity to set forth my personal position and to clarify any misunderstandings which may have resulted from these incomplete accounts of my convictions:

The Christian religion, according to my understanding, holds that Jesus of Nazareth, who was a Jew, gave His life to redeem the sins of humanity. The Gospels declare that His death was foreordained and without that death and the resurrection which followed it Christians would not be saved in Christ. Yet the Crucifixion required human instruments.

Among these were Judas, who was a Christian disciple, Caiaphas, who was a Jewish priest appointed by the Roman authorities, and Pilate, a gentile, who actually condemned Jesus to death.

In accordance with the Gospels, I know that Jesus forgave the human instruments of His death but I am also aware that the Jewish people were for many centuries falsely charged with collective responsibility for the death of Jesus, and were persecuted terribly for that unjust accusation which has been exploited as a basis and rationalization for anti-Semitism.

I know and am personally gratified by the fact that the highest authorities of the major Christian Churches, Protestant, Roman Catholic and Greek Orthodox, have totally and decisively rejected the charge that the Jewish people as a whole were then or are now responsible for the death of Christ. My own denomination, the Southern Baptist Convention, adopted an official resolution on June 7, 1972, declaring "anti-Semitism as un-Christian" and as being opposed to any and all forms of it. Further, the Baptist Churches have resolved that "we covenant to work positively to replace all anti-Semitic bias in the Christian attitude and practices with love for Jews, who along with all other men, are equally beloved of God."

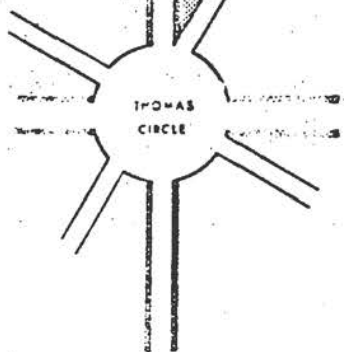
To that, I can only say "amen" with all my heart.

A handwritten signature in cursive script, reading "Jimmy Carter". The signature is written in dark ink and is positioned above the typed name of the Reverend John F. Steinbruck.

Reverend John F. Steinbruck
Luther Place Memorial Church
Fourteenth and N Streets, N. W.
Washington, D. C. 20005

LUTHER PLACE MEMORIAL CHURCH

AT THE LUTHER STATUE
in the heart of our Nation's Capital



May 6, 1977

Thomas Circle
14th and H Sts., N.W.
Washington, D.C. 20005
Telephone (202) 667-1377

The President
The White House
1600 Pennsylvania Avenue, N. W.
Washington, D. C. 20500

Dear Mr. President:

There is an uneasy concern among many members of the Jewish and Christian communities that press accounts of remarks about the killing of Jesus, attributed to you, in the First Baptist Couples Bible Class, will undermine progress that has been made in the Christian world removing the basis of deicide charges against the Jewish people. As you may know, the highest spiritual and moral authorities of world Christianity have taken public positions explicitly repudiating the canard about deicide. These include declarations by the Vatican, the World Council of Churches, the National Council of Churches, the Southern Baptist Convention and Southern Presbyterian Churches. Typical of the consensus which has been reached by Roman Catholic, main line Protestant, Evangelical and Greek Orthodox authorities are the following cautions from a section on education in a document on ecumenical and interfaith relations, issued by the Sixth Synod of the Archdiocese of Cincinnati in October, 1971:

1. All who are responsible for instruction and education should be informed during their training about the permanent significance of the Jewish people in God's plan for mankind. The history of persecution should not be concealed and the Jewish people should not be treated as though they were non-existent.

- more -

2. The Jewish people is not collectively guilty of the passion and death of Jesus Christ, nor of the rejection of Jesus as Messiah. The Jewish people is not damned, nor bereft of its election. Their suffering, dispersion, and persecution are not punishments for the crucifixion or the rejection of Jesus.
3. Much care should be taken in instruction and homilies to right interpretations of biblical readings, especially of those texts which seem to put the Jewish people in an unfavorable light.

I am confident that as a man of good faith, you will want to reinforce this direction that the Christian world has at long last taken to end false witness against our Jewish neighbors. As a Christian act of compassionate justice, it is my prayerful hope that this will happen in the near future.

Sincerely yours,



John F. Steinbruck, Pastor
Luther Place Memorial Church

JFS:gvp

PRESIDENT CARTER ISSUES CLARIFICATION
ON SUNDAY SCHOOL TEACHING ABOUT JEWS

By Religious News Service (5-13-77)

WASHINGTON, D. C. (RNS) -- President Carter has issued a statement clarifying remarks he made in Sunday School on the role of Jews in the Crucifixion. His statement was immediately hailed by Jewish and Christian spokesmen.

In the Bible class at First Baptist Church here on March 20, the President said that Jesus "had directly challenged in a fatal way the existing church, and there was no possible way for the Jewish leaders to avoid the challenge. So they decided to kill Jesus."

President Carter declared in a statement released May 13 that "the Christian religion holds that Jesus of Nazareth, who was a Jew, gave his life to redeem the sins of all humanity. The Gospels declare that the death of Jesus was foreordained, and without that death and the resurrection which followed it, Christians would not be saved in Christ. Yet the Crucifixion required human interests. Among these were Judas, who was a Christian disciple, Caiaphas, who was a Jewish priest appointed by the Roman authorities, and Pilate, a gentile, who actually condemned Jesus to death."

Mr. Carter added, "In accordance with the Gospels, I know that Jesus forgave the preordained human instruments of his death, but I am also aware that the Jewish people were for many centuries falsely charged with collective responsibility for the death of Jesus, and were persecuted terribly for that unjust accusation which has been exploited as a basis and rationalization for anti-Semitism."

The President said he knew and was "personally gratified by the fact that the highest authorities of the major Christian Churches -- Protestant, Roman Catholic, and Greek Orthodox -- have totally and decisively rejected the charge that the Jewish people as a whole were then or are now responsible for the death of Christ."

Noting that his own denomination, the Southern Baptist Convention, has condemned anti-Semitism as un-Christian, and that it has pledged to work to "replace all anti-Semitic bias in the Christian attitude and practices with love for Jews," Mr. Carter commented, "To that, I can only say 'Amen,' with all my heart."

Rabbi Marc Tanenbaum, national director of interreligious affairs of the American Jewish Committee, had contacted members of the White House staff to relay concerns that had been expressed to him about the President's comments in the Bible class. At the request of the White House staff, he sent copies of positions taken on the subject by Roman Catholic, Protestant, and other Christian bodies.

The Rev. John Steinbruck, pastor of Luther Place Memorial Church in Washington, a Lutheran Church in America congregation, had written to the President that his comments in the Bible class had stirred "an uneasy concern" in the Jewish and Christian communities. Pastor Steinbruck cited as typical of the consensus of Christian opinion today a document issued in 1971 by the Roman Catholic Archdiocese of Cincinnati which had declared that the Jewish people "is not collectively guilty of the passion and death of Jesus Christ, nor of the rejection of Jesus as Messiah."

R E L I G I O U S N E W S S E R V I C E

DOMESTIC SERVICE

-30-

FREDAY, MAY 13, 1977

In his letter, the Lutheran clergyman expressed confidence "that as a man of good faith, you will want to reinforce this direction that the Christian world has at long last taken to end false witness against our Jewish neighbors."

After learning of President Carter's statement of clarification, Pastor Steinbruck wrote a second letter commending him for his stand.

Pastor Steinbruck, after seeing the President's statement, wrote to him that he and leaders of the American Jewish Committee "share with me the profound appreciation of this moment in which you have made a compassionate, just and constructive contribution to destroy the poisonous roots of anti-Semitism and prejudice. Both my Jewish and Christian friends perceive the sensitive-healing action you have taken."

He told the President his statement was "a uniquely constructive action toward purging Christian civilization of unhistoric teachings of contempt for the Jewish people and at the same time a giant stride toward the advancement of the cause of universal human rights to which you have given sincere and inspiring leadership."

Pastor Steinbruck concluded that "your receptivity to the questioning of your constituency and your willingness to reflect and evaluate your position constitutes a humility that can only make for greatness as our President and as a world leader."

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Carter Denies He Believes Jews Are Guilty of the Death of Jesus

By LAURA FOREMAN

Special to The New York Times

WASHINGTON, May 13—In response to a letter from a Lutheran pastor, President Carter has declared that he regards anti-Semitism as un-Christian and does not believe that the Jewish people are guilty of the death of Jesus.

The text of the President's letter to the Rev. John F. Steinbrück of the Luther Place Memorial Church in Washington was released today by the White House.

In it, the President said that he was writing to "set forth my personal position and to clarify any misunderstandings" resulting from press accounts of a Bible class lesson he taught at the First Baptist Church in Washington in March.

The lesson dealt with Jesus' driving the moneylenders from the temple in Jerusalem shortly before his crucifixion.

"That was a turning point in Christ's life," Mr. Carter was reported as saying. "He had directly challenged in a fatal way the existing church, and there was no possible way for the Jewish leaders to avoid the challenge. So they decided to kill Jesus."

Saying that misunderstandings might have arisen from "incomplete accounts" of his remarks, Mr. Carter said in the letter:

"The Christian religion, according to my understanding, holds that Jesus of Nazareth, who was a Jew, gave his life to redeem the sins of humanity. The Gospels declare that his death was foreordained, and without that death and the resurrection which followed it Christians would not be saved in Christ. Yet the crucifixion required human instruments.

"Among these were Judas, who was a Christian disciple; Caiaphas, who was a Jewish priest appointed by the Roman authorities, and Pilate, a gentile who actually condemned Jesus to death.

"In accordance with the Gospels, I know that Jesus forgave the human instruments of his death, but I am also aware that the Jewish people were for many centuries falsely charged with collective responsibility for the death of Jesus and were persecuted terribly for that unjust accusation which has been exploited as a basis and rationalization for anti-Semitism."

The President said that he was "personally gratified" to find a consensus among Christian churches rejecting "the charge that the Jewish people as a whole were then or are now responsible for the death of Christ."

He said that his own denomination, the Southern Baptist Convention, adopted a resolution in 1972 declaring anti-Semitism un-Christian and saying that it should be replaced with "the Christian attitude and practices with love for Jews, who along with all other men are equally beloved of God."

"To that," the President wrote, "I can only say 'amen' with all my heart."

Mr. Steinbrück said today that after reading accounts of the Bible lesson, he wrote Mr. Carter saying his remarks had caused "uneasy concern" in both Jewish and Christian communities. The pastor said that he had met with Robert Lipshutz, counsel to the President, to discuss the matter, and Mr. Lipshutz brought his letter to Mr. Carter's attention.

After receiving the President's letter, Mr. Steinbrück wrote a response thanking him for "an historic repudiation of the 'Christ-killer' canard that has so long and unjustly been the burden of the Jewish people, our older sisters and brothers." He praised Mr. Carter for making "a compassionate, just and constructive contribution to destroy the poisonous roots of anti-Semitism and prejudice."

Mr. Steinbrück said in a telephone interview that he had never believed that the President's remarks had been made with "anti-Semitic intent."

Carter Denounces Accusation That the Jews Killed Christ

By George W. Cornell
Associated Press

NEW YORK, May 13 — President Jimmy Carter, replying to remarks about the Jews attributed to him in teaching a Bible class, denounced as unjust and false today the old anti-Semitic charge that the Jews killed Christ.

He said, "The Jewish people were for many centuries falsely charged with the collective responsibility for the death of Jesus and were persecuted terribly for that unjust accusation which has been exploited as a basis and rationalization for anti-Semitism."

It was a rare stand by a U.S. president on such an historically corrosive and theologically sensitive issue.

News accounts, including one by The Associated Press April 22, reported that Carter, in a Bible-class discussion of Jesus' confrontation with authorities, said Jesus "had directly challenged in a fatal way the existing church, and there was no possible way for the Jewish leaders to avoid the challenge. So they decide to kill Jesus."

The Rev. John F. Steinbruck, pastor of Luther Place Memorial Church in Washington, wrote Carter May 6 that the reported remarks stirred Jewish and Christian concern that they would "undermine progress that has been made in the Christian world removing the basis of deicide charges against the Jewish people."

In a letter hand-delivered to the Lutheran pastor today, Carter noted that the major Christian churches—Protestant, Roman Catholic and Greek Orthodox—have all repudiated the old Christ-killer slur.

Carter said he was "personally gratified" that they had done so, adding that his own denomination, the Southern Baptists, also have condemned "anti-Semitism as un-Christian" and pledged to root out any remnants of it and replace it with "love for Jews, who along with all other men are equally beloved of God."

"To that I can only say, 'Amen,' with all my heart," Carter said.

Replying to the President's letter, Steinbruck called the President's response "a historic repudiation of the 'Christ-killer' canard that has so long and so unjustly been the burden of the

Jewish people, our older sisters and brothers.

"Furthermore, your action will create a new basis for the embrace and reconciliation of the whole family of Abraham after 1,900 years of estrangement."

He said Jewish leaders "share with me profound appreciation of this moment in which you have made a compassionate, just and constructive contribution to destroy the poisonous roots of anti-Semitism and prejudice."

A large gathering of Jewish leaders burst into spontaneous and prolonged applause tonight when they heard of Carter's letter. It was read at the 71st annual convention of the American Jewish Committee at the Waldorf Astoria.

May 15, 1977

"PRESIDENT CARTER REJECTS DEICIDE CHARGE"

WINS-WESTINGHOUSE BROADCASTING COMMENTARY

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

Several weeks ago, President Jimmy Carter conducted a Bible class at the First Baptist Church in Washington during which he commented on the role of the Jewish people in the Crucifixion of Jesus. According to an Associated Press report, the President seemed to have revived the ancient Christ-killer charge. That led to a reaction of widespread dismay and concern, not only among many Jews but among Christian leaders as well. In response to literally dozens of calls from rabbis and Jewish communities around the country asking for clarification, I contacted members of the White House staff to relay these concerns. The White House staff was most sympathetic and asked that I send copies of positions taken on the subject by Catholic, Protestant, and Evangelical bodies, which I did. At the same time, Rev. John Steinbruck, pastor of the Luther Place Memorial Church in Washington, wrote President Carter requesting that the President clarify his views. Last Friday, President Carter wrote to Pastor Steinbruck a letter whose contents can only be described as historic. The President declared that he regarded the charge of collective Jewish responsibility for the death of Jesus as false, and that he joins with Christian leaders in rejecting that charge totally and decisively. He also quoted a resolution of his church, the Southern Baptist Convention, which condemned "anti-Semitism as un-Christian." To that, President Carter concluded, "I can only say 'Amen' with all my heart."

MHT:RPR

77-700-47

M. Tanenbaum

MEMORANDUM

THE AMERICAN JEWISH COMMITTEE

date May 18, 1977

to Bert Gold

from Hyman Bookbinder

cc: Selma Hirsh, Marc Tanenbaum
Brant Coopersmith

subject Carter-Steinbruck Exchange

So that the record may be more complete than it now is on the process that was involved in this important event, I'd like to note the following:

On the week-end that I returned from Israel (May 1) you raised the subject with me on the phone. I told you that I had just seen in my reading folder a memo from Murray Friedman and a clipping on the subject, and that I had already noted it as requiring immediate follow-through. You told me that Marc had mentioned it and was making inquiries about it too. Monday morning, I called Joyce Starr about the matter and she told me she was trying, at that time, to get the full text of the reported sermon and that she knew the article was beginning to appear in many cities. I urged full attention to the matter since it was the kind of issue that would not die away, that it would definitely require some "affirmative action."

Wednesday morning, May 4, I was in the White House seeing David Aaron and took advantage of the opportunity to drop in on Bob Lipshutz to discuss this matter. He was quite pleased that we could discuss the problem and he stated frankly that he needed to be educated quickly on the subject because he was determined to brief both the press office people and the President himself just as quickly as possible. We tried to contact Marc Tanenbaum from his office, but failed to do so at the moment. Bob asked for some basic documents as soon as possible, and I promised to get whatever I could within the hour. I returned to my office and consulted at once with Brant Coopersmith. While throwing together a few items, Brant had the very happy suggestion that we might bring John Steinbruck into the picture. I agreed readily and Brant arranged for John to come to the AJC office. I then called Lipshutz and asked whether we could bring Steinbruck over for a direct discussion of the issue. He agreed and we set a date for the middle of the afternoon. Meanwhile I got John's permission to suggest a Carter-Steinbruck letters exchange as a possible vehicle for the President's explanation. Brant joined John and me in that second meeting of the day at the White House. That discussion went very well, dealing with both the substance of the issue, and the process that might be used. Without committing himself firmly Bob liked the idea of a letters exchange, and the rest is now history. Brant and John were in frequent contact with Marc in what seemed to me to be a splendid case of co-operation all around. I had very little to do with the matter personally after helping to put together the process; Brant and John and Marc did an impressive job in developing the substance of the response and in putting it together in acceptable form.

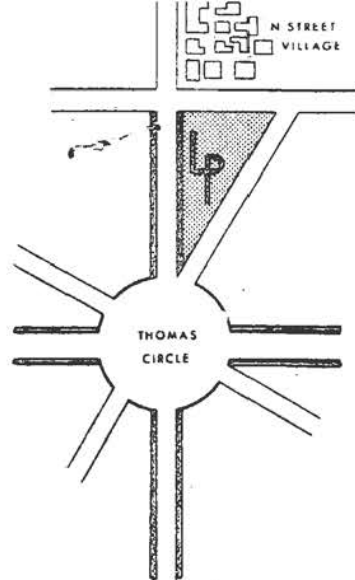
- more -

Carter-Steinbruck Exchange cont'd

Throughout this episode I was not unaware of the institutional bonanza that was there potentially for AJC, but expressed the opinion that we should forego short-run publicity for AJC in order to get the best possible statement in the best possible framework. Having a Christian President say what he did to a Christian minister still seems to me to be an effective operation. There will be plenty of time in the future to lay out more publicly what all of us together were able to achieve. And the White House knows how helpful we were.

HB:cw





Carter - deicide LUTHER PLACE MEMORIAL CHURCH

AT THE LUTHER STATUE
in the heart of our Nation's Capital

June 7, 1977

Thomas Circle
4th and N Sts., N.W.
Washington, D.C. 20005
Telephone (202) 667-1377

Mr. Richard Maass
President
American Jewish Committee
165 E. 56th Street
New York, New York 10022

Dear Mr. Maass:

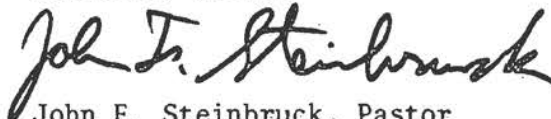
Congratulations on your election to the presidency of the American Jewish Committee. While I know there are many other reasons, from my vantage point your work on Soviet Jewry alone would entitle you to this honor.

Permit me also to express my deepest appreciation and admiration for the work of your Washington staff persons -- Brant Coopersmith and Hyman Bookbinder. They were instrumental in taking the initiative in arranging the interchange of correspondence between President Jimmy Carter and myself on the subject of deicide. It was my privilege to cooperate with Brant and Bookie in this endeavor that climaxes our association on many Washington projects over the years.

I should mention that prior to our visit with Mr. Robert Lipshutz at the White House I spent several hours preparing material for the visit in the AJC office in D.C. One cannot help but be impressed with their intense activity on a variety of issues and concerns to the Jewish community and the community in general. Their professional work is

simply inspiring and I wish to share with you my respect and esteem for both Brant and Bookie . . for Rabbi Marc Tanenbaum who advised us . . and for the American Jewish Committee.

Sincerely yours,



John F. Steinbruck, Pastor
Luther Place Memorial Church

cc: Mr. Lester Hyman, President, Washington Chapter, American Jewish
Committee
✓ Rabbi Marc Tanenbaum



RICHARD MAASS

F - Carter & Perotti

June 17, 1977

The Rev. John F. Steinbruck,
Luther Place Memorial Church
Thomas Circle
14th and N. Streets, N.W.
Washington, D.C. 20005

Dear Mr. Steinbruck:

Many thanks for your very kind letter of June 7th. Bookie had told me of the very important role that you played with respect to the reports of President Carter's Sunday School lecture and I am most appreciative not only of that but of your dedicated work in human rights specifically and Soviet Jewry, particularly.

I look forward to working with you during the coming years.

Sincerely,

R

RM/ttm

Richard Maass, President

cc: Hyman Bookbinder
Rabbi Marc Tanenbaum ✓

Carter in attack on anti-Semitism

President Jimmy Carter, replying to remarks about the Jews attributed to him in teaching a Bible class, yesterday denounced as unjust and false the old anti-Semitic charge that the Jews killed Christ.

He said, "The Jewish people were for many centuries falsely charged with the collective responsibility for the death of Jesus and were persecuted terribly for that unjust accusation which has been exploited as a basis and rationalization for anti-Semitism."

It was a rare stand by a U. S. president on such an historically corrosive and theologically sensitive issue.

In a letter to a Lutheran pastor, who had questioned the President's handling of the subject in a recent church class, Carter noted that the major Christian churches — Protestant, Roman Catholic and Greek Orthodox—have all repudiated the old Christ-killer slur.

'GRATIFIED'

Carter said he was "personally gratified" that they had done so, adding that his own denomination, the Southern Baptists, also have condemned "anti-Semitism as un-Christian" and pledged to root out any remnants of it and replace it with "love for Jews, who along with all other men are equally beloved of God."

"To that I can only say, 'Amen,' with all my heart," Carter said.

He said that Jesus himself was a Jew and that the human instruments involved in his crucifixion included "Judas, who was a Christian disciple; Calaphas, who was a Jewish priest appointed by the Roman authorities, and Pilate, a gentile who actually condemned Jesus to death."

The President's letter was hand-delivered to the Rev. John F. Steinbruck, pastor of Washington's Luther

Rabbi warns of 'mission' to convert Jews. Page 7

Place Memorial Church, who had written Carter that many Jews and Christians were disturbed by remarks attributed to him in a Bible class at Washington's First Baptist Church.

Rev. Steinbruck, active in inter-religious affairs, called the President's response "a historic repudiation of the 'Christ-killer' canard that has so long and so unjustly been the burden of the Jewish people, our older sisters and brothers."

'RECONCILIATION'

Replying immediately to the Carter letter, the pastor said: "Furthermore, your action will create a new basis for the embrace and reconciliation of the whole family of Abraham after 1900 years of estrangement."

He said Jewish leaders "share with me profound appreciation of this moment in which you have made a compassionate, just and constructive contribution to destroy the poisonous roots of anti-Semitism and prejudice."

News accounts, including a story carried by The Associated Press April 22, reported that Carter, in discussing Jesus' confrontation with authorities, said "he had directly challenged in a fatal way the existing church, and there was no possible way for the Jewish leaders to avoid the challenge. So they decided to kill Jesus."

The Rev. Mr. Steinbruck wrote May 6 that the reported remarks stirred Jewish and Christian concern that they would "undermine progress that has been made in the Christian world removing the basis of decide charges against the Jewish people."

THE WHITE HOUSE

WASHINGTON

May 12, 1977

To Reverend John F. Steinbruck

Several weeks ago, I conducted a Bible study class during which the subject of the role of the Jewish people in the Crucifixion of Christ was discussed. A number of newspaper reports have appeared about my comments which have led to some questions about my views on this subject. I am glad to have this opportunity to set forth my personal position and to clarify any misunderstandings which may have resulted from these incomplete accounts of my convictions:

The Christian religion, according to my understanding, holds that Jesus of Nazareth, who was a Jew, gave His life to redeem the sins of humanity. The Gospels declare that His death was foreordained and without that death and the resurrection which followed it Christians would not be saved in Christ. Yet the Crucifixion required human instruments.

Among these were Judas, who was a Christian disciple, Caiaphas, who was a Jewish priest appointed by the Roman authorities, and Pilate, a gentile, who actually condemned Jesus to death.

In accordance with the Gospels, I know that Jesus forgave the human instruments of His death but I am also aware that the Jewish people were for many centuries falsely charged with collective responsibility for the death of Jesus, and were persecuted terribly for that unjust accusation which has been exploited as a basis and rationalization for anti-Semitism.

I know and am personally gratified by the fact that the highest authorities of the major Christian Churches, Protestant, Roman Catholic and Greek Orthodox, have totally and decisively rejected the charge that the Jewish people as a whole were then or are now responsible for the death of Christ. My own denomination, the Southern Baptist Convention, adopted an official resolution on June 7, 1972, declaring "anti-Semitism as un-Christian" and as being opposed to any and all forms of it. Further, the Baptist Churches have resolved that "we covenant to work positively to replace all anti-Semitic bias in the Christian attitude and practices with love for Jews, who along with all other men, are equally beloved of God."

To that, I can only say "amen" with all my heart.

A handwritten signature in cursive script, reading "Jimmy Carter". The signature is written in dark ink and is positioned above the address block. In the background, there is a faint, circular watermark seal featuring a menorah and Hebrew text.

Reverend John F. Steinbruck
Luther Place Memorial Church
Fourteenth and N Streets, N. W.
Washington, D. C. 20005

MT

General Herald Voice (Houston)
1/20/77 p 10

Tanenbaum Criticizes Lack Of Rabbi At Carter Inaugural

By Ben Gallob
NEW YORK, (JTA) — The decision of planners of the inauguration of President-elect Carter and Vice-President elect Walter Mondale not to include a rabbi and an Orthodox priest in the ceremony's religious segment was criticized by Rabbi Marc H. Tanenbaum, inter-religious affairs director of the American Jewish Committee. Inauguration officials had announced that United Methodist Bishop William Cannon of Atlanta, a personal friend of Carter would give the invocation and Catholic Archbishop John Roach of Minneapolis, a personal friend of Mondale, would offer the benediction. The plan broke with a 20-year tradition of having rabbis and Orthodox priests included, which began in 1949

when a rabbi participated for the first time.

Cantor Isaac Goodfriend of Atlanta, will sing the Star Spangled Banner to close the ceremony. Tanenbaum said a Cantor singing the national anthem "is not exactly an expression of Judaism nor does it take seriously the Jewish presence in America."

Tanenbaum said that "given the fact that over the past five inaugurations it became an established American institution that the four major religious communities were part and parcel of the mainstream of American society," the decision "to exclude representatives of Judaism and Greek Orthodoxy cannot but lead to misunderstanding and in many cases even to resentment."

Carter

David Harold Vose
**Rabbinical Head
Disagrees With AJC
On Inaugural Prayer**

(Book) 1/27/77 p. 9
NEW YORK (JTA) - Rabbi

Stanley Rabinowitz, president of the Rabbinical Assembly, differed with Rabbi Marc H. Tanenbaum, interreligious affairs director of the American Jewish Committee, for criticizing the decision not to include a rabbi in the religious segment of the ceremony inaugurating President Jimmy Carter and Vice President Walter Mondale. Rabinowitz said it was appropriate to have only one clergyman, representing all faiths, deliver an "appropriate prayer." United Methodist Bishop William Cannon of Atlanta gave the invocation, and Catholic Archbishop John Roach of Minneapolis offered the benediction.

Tanenbaum had said that "given the fact that over the past

five inaugurations it became an established American institution that the four major religious communities were part and parcel of the mainstream of American society," the decision to exclude representatives of Judaism and Greek Orthodoxy "cannot but lead to misunderstanding and in many cases even to resentment."

Rabinowitz, referring to what he termed the "clerical numbers game," said: "All the prayers are addressed to the One God. Why not one prayer in behalf of all America proclaiming our common gratitude for the blessings and bounties of Freedom and invoking our powerful hopes for the fulfillment of American ideals?"

M. Tanenbaum, H. Applebaum, H. Applebaum

Billy Graham supports Jews as being 'special'

by Vida Goldgar

Evangelist Billy Graham last Friday in Atlanta firmly stated his support of the State of Israel and the Jewish people. Graham told a luncheon gathering of the American Jewish Committee's National Executive Council that "the vast majority of evangelical Christians in this country and abroad support the State of Israel's right to existence."

While Graham was speaking, his words received some local confirmation from a placard-carrying group calling themselves "Goyim for Israel" who paraded in front of the

Omni International Hotel, site of the AJC's conference.

Graham condemned anti-Semitism, saying, "The institutional church has sinned through much of its history and has much to answer for at the Judgment, especially for the anti-Semitism practiced against the Jewish people."

At a press conference before the luncheon, the charisma that has helped bring Graham to the forefront of evangelism was fully in evidence. As he shook hands with those of us in the front rows, his piercing blue eyes and ready smile were magnetic. Later, even as he ducked certain questions he called "political," he did so with grace.

He declined to express an opinion about withdrawal by Israel from the occupied territories, saying, "I do not intend to get pulled into the political situation in the Middle East." He added, however, "I would call on the Palestinians to create a legitimate leadership. I think the Palestinian people have rights and that they ought to have a leadership that is committed to peace and not terrorism."

Asked if Palestinians should have their own state, Graham said, "There is plenty of land (in Arab countries) and you could

give each refugee an acre of land, an air conditioned Cadillac and a house." Then, smiling broadly, he added, "It seems a great deal of oil money could be used along that line."

The evangelical leader spoke several times of the "specialness" of Jews, saying it is not his intent to proselytize among them. "... the Jew is in a special classification ... there is a covenant God made with the Jews ... and I cannot be God in this instance and say who is saved and who is lost, but I know the Jew is special and my job is to proclaim the gospel to Jew and Gentile



Staff photo: Lisa Geldbart

Billy Graham and Rabbi Marc Tanenbaum at press conference.

and Muslim and it is up to the individual to make his own commitment. I am not going to sit in judgment."

Graham refused to comment on any advice he might give President Carter *vis-a-vis* the Middle East, but indicated he had made the offer.

Prior to Graham's luncheon address to AJC leaders, he received the organization's National Interreligious Award for "his contributions to human rights, the support of Israel, combatting anti-Semitism, and strengthening mutual respect

and understanding between the Evangelical and Jewish communities." The award, an original sculpture by German Jew Ludwig Wolpert, was a replica of the Ten Commandments in Hebrew.

Rabbi Marc H. Tanenbaum, AJC's national interreligious director, who made the presentation, called it "Symbolic of the bond of friendship which exists between Christians and Jews through the world, because this (the Ten Commandments) is the moral code which is the foundation of all civilization."



"Goyim for Israel" parade in support of Israel.

Christian Responses to Israel

Carter's Sister to Read Prayer; Jews, Orthodox Critical of Ceremony ^{Carter}

By the Associated Press.

On the day of Jimmy Carter's inauguration as president, his sister will read a prayer that Solomon offered when he became ruler of ancient Israel:

"O Lord my God . . . give thy servant therefore an understanding mind to govern thy people that I may discern between good and evil."

And the Lord replied, "Behold, I now do according to your word. Behold, I give you a wise and discerning mind, so that none like you has been before you and none like you shall arise after you."

Those verses are part of the Scriptural passage, 1 Kings 3:5-12, to be read by Carter's sister, Ruth Carter Stapleton,



Mrs. Stapleton

an evangelist-psychologist, at an ecumenical worship service

at the Lincoln Memorial Thursday morning.

The Rev. Bruce Edwards, pastor of Carter's home congregation at Plains, Ga., Baptist Church, and the Rev. Martin Luther King Sr., father of the slain civil rights leader, are to be the main speakers at the outdoor affair.

Metropolitan Opera singer Leontyne Price will sing the popular hymn, "He's Got the Whole World in His Hands."

Carter's Wishes

Washington Post Service.

Washington — Leaders of the Jewish and Orthodox Christian communities have criticized inauguration organizers for not

including a rabbi and an Orthodox priest in the religious segment of the inauguration of President-elect Jimmy Carter and Vice President-elect Walter Mondale.

The decision to have only Protestant and Roman Catholic clerics pray at the ceremony breaks with 20 years of tradition. In 1949, a rabbi joined Catholic and Protestant participants for the first time. In 1957, an Orthodox archbishop was included in order to give symbolic representation to the four major faith groups in the country.

Inauguration officials have announced that United Methodist Bishop William R. Cannon of Atlanta, a friend of Carter,

would give the invocation and Catholic Archbishop John R. Roach of St. Paul-Minneapolis, a friend of Mondale, would offer the benediction.

Isaac Goodfriend, a Jewish cantor from Atlanta, will sing the "Star-Spangled Banner" to close the ceremony.

Inaugural spokesmen said the program reflects Carter's wishes.

"A great deal of insensitivity has been shown by the officials," said the Rev. John Tavlarides, pastor of St. Sophia Greek Orthodox Cathedral in Washington. He sought to persuade inauguration officials to place Archbishop Iakovos, head of the Greek Orthodox Archdiocese of North and South

America, on the program.

Archbishop Iakovos has prayed during the last four inaugurations as a representative of the 6 million Orthodox Christians (Greeks, Russians, Syrians, Serbs and others) in the nation.

Rabbi Marc Tanenbaum, ecumenical officer for the American Jewish Committee in New York, said, "It will be seen as a message that Orthodox Christians and Jews are not part of the business of America," he said.

"A cantor singing the 'Star Spangled Banner' is a sop to the Jews. It will be seen by some as a joke."

Both Father Tavlarides and Rabbi Tannenbaum said that

having a cantor sing the national anthem mixes religion and patriotism in a way distasteful to many people. They also expressed concern that the time is ripe for a national civil religion to be imposed on the country.

Bardyl Tirana, cochairperson of the inaugural committee, said the "President-elect wanted a simple and traditional ceremony." The "history of past inaugurations" was made available to Carter and Mondale, he added.

Before the second inauguration of President Franklin D. Roosevelt in 1937, no minister took part in a swearing-in with the exception of the day George Washington entered office.

Omaha World Herald 1/19/77

*Christian
Responses
to Israel*

Christians, Jews: 'Hearts Open'

By DAVID EPPSTEINER
Telegraph Staff Writer

More than 150 local Christians and Jews came together Monday night at Temple Beth Israel in the culmination of an inter-faith sharing program between Temple Beth Israel and St. Joseph's Catholic Church.

"Tonight is the culmination but not the conclusion. Our minds and hearts have been opened," Rabbi Edward P. Cohn of Temple Beth Israel said.

Since April, members of the Catholic and Jewish congregations have been meeting in members'

homes to help increase understanding between the two faiths.

"The more we know about Judaism the better we understand ourselves," Dr. Eugene J. Fisher, executive director of the Secretariat for Catholic-Jewish Relations, National Conference of Catholic Bishops, told the crowd.

Dr. Fisher said that prior to 1965, when the Second Vatican Council issued a statement saying the Jews were not responsible for the killing of Christ, "There wasn't much chance to sit down and talk with one another and discover our similar roots."

However, "Today we are begin-

ning to... understand our relationship to Judaism in a non-prejudicial light," he continued.

"Christianity is a branch on the root of Judaism and the branch can't survive without the root," he said.

Pointing to a common Talmudic heritage and belief in one God shared by Jews and Christians, Dr. Fisher called for continued dialogue between the two faiths to help overcome past differences and increase cooperation to help end world problems.

Rabbi Marc H. Tanenbaum, national interreligious affairs director of the American Jewish Com-

mittee, agreed.

"Dialogue will provide the very foundations for the survival of humans on this earth," he told the crowd.

Mr. Tanenbaum said that understanding between all faiths will prevent the atrocities of World War II when some six million Jews were killed.

"Every human being is of an infinite worth and faithful Jews and Christians have an obligation to learn together the one lesson: Thou shalt not stand idly by while the blood of your brothers and sisters flows on the earth," he said.



Rabbi Mark Tanenbaum
Jewish Representative



The Rev. Eugene Fisher
Catholic Representative

The Macon Telegraph

TUESDAY MORNING, NOVEMBER 1, 1977

Mr. Tanenbaum, H. Applebaum

Carter

Inauguration Day, 1977: Heralding a New Spirit

Jimmy Carter's phenomenal climb reached its climax last month when the devout Baptist layman from the peanut farmlands of southwest Georgia was sworn into office as America's thirty-ninth president.

Carter, whose outspokenness about his spiritual rebirth led the way in making the nation's Bicentennial year also the year of the evangelical, said his inaugural marked "a new beginning, a new dedication within our government, and a new spirit upon us all."

He reached the top rung of his ladder out of obscurity by taking the oath of allegiance on a Bible given to him by his mother several years ago. It was opened to the sixth chapter of Micah, a well-known portion of which Carter used as the basis for his inaugural address: "He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"

Carter read the passage in the King James Version. He said that he also had before him the bulky Bible used by George Washington in the inauguration of the first President in 1789.

The new President did not otherwise invoke the name of God in his address, but his remarks nonetheless reflected a strong moral tone. He sought to communicate a sense of personal humility when he said, "Your strength can compensate for my weakness, and your wisdom can help to minimize my mistakes."

Carter urged people to learn, laugh, work, and pray together. "In a spirit of common good," he said, "we must simply do our best."

He is only the third Baptist to reach the nation's highest office despite the fact that Baptists outnumber all other American Protestant denominations. Presidents Warren Harding and Harry Truman also were Baptists.

Reflecting an often stated belief in leadership by personal example, he called on the nation to demonstrate that its system is worthy of emulation.

"We are a strong nation," he declared, "and we will maintain strength so suffi-

cient that it need not be proven in combat, a quiet strength based not merely on the size of an arsenal but on a mobility of ideas. We will be ever vigilant and never vulnerable, and we will fight our wars against poverty, ignorance, and injustice." The ultimate goal to which he pledged to work was "the elimination of all nuclear weapons from this earth."

Carter ended his speech by saying:

"I join in the hope that when my time as your President is ended, people might say this about our nation: that we had remembered the words of Micah and renewed our search for humility, mercy, and justice; that we had torn down the barriers that separated those of different race and region and religion, and where there had been mistrust, built unity, with a respect for diversity; that we had found productive work for those able to perform it; that we had strengthened the American family, which is the basis of our society; that we had insured respect for the law and equal treatment under the law for the weak and the powerful, for the rich and the poor; and that we had enabled our people to be proud of their own government once again."

One of the most moving moments of the ceremony came when Carter at the outset of his speech acknowledged Ford, thanking him for what he had done to help heal the land. New Presidents have rarely mentioned their predecessors in inaugural speeches. Carter's gesture evoked an ovation from the thousands of spectators packed onto the east grounds of the Capitol.

The invocation at the inaugural ceremony was pronounced by United Methodist bishop William R. Cannon of Atlanta. Cannon prayed that God would grant a "new and vital realization of thy sovereignty and our dependence," and that he would save us from "the arrogant futility of trying to play God." He asked for forgiveness of those sins that "marred our national character and impaired the effectiveness of our government in recent times." Cannon's prayer noted the "inestimable service" of Gerald Ford and the "brilliant mind" of Carter and his "exem-

plary Christian life and devotion to thee and to thy people." (Reporters noted that Rosalyn Carter seemed to be reading her Bible while Cannon prayed.)

The benediction was delivered by Roman Catholic archbishop John Roach of Minnesota, who in praying for Carter and Vice President Walter Mondale, observed that "there is loneliness on the mountain. Grace that loneliness with your presence."

A Jewish cantor from Atlanta, Isaac Goodfriend, sang the national anthem at the close of the inaugural ceremony. Protests had been voiced that there were no clergy from the Jewish and Greek Orthodox faiths on the program. According to Religious News Service, Rabbi Marc Tanenbaum, national director of interreligious affairs of the American Jewish Committee, called Goodfriend's appearance "a sop to the Jews." Tanenbaum and Father John Tavlarides, pastor of a Greek Orthodox cathedral in Washington, also expressed concern that having a cantor sing the national anthem mixes religion and patriotism.

One of the notable firsts of the 1977 inaugural was an early-morning outdoor "People's Prayer Service" on the steps of the Lincoln Memorial. A crowd estimated at more than 5,000 braved twenty-degree cold to participate in the half-hour event. Carter's pastor in Plains, Georgia, the Rev. Bruce E. Edwards, took part along with the President's sister, Ruth Carter Stapleton, and Martin Luther King, Sr., a retired Baptist minister. Among the musicians was the well-known Metropolitan Opera soprano, Leontyne Price, who sang "He's Got the Whole World in His Hands."

King delivered a short sermon from the same spot where his late son gave his famous "I Have a Dream" speech during the march on Washington in the summer of 1963. The elder King took his message from Christ's words to Peter, "Lovest thou me more than the least of these? Feed my sheep."

Parts of the service, including a closing illustration cited by King, were drowned out by commercial jets taking off from

2/14/77

the nearby Washington National Airport.

After breakfast on Inauguration Day, Carter watched the Lincoln Memorial service on TV, then attended a private "Pre-Inaugural Service of Prayer" himself at First Baptist Church. With him was his family, Mondale, Cabinet designees, aides, and members of their families. The service, planned about three weeks earlier, began at 9 A.M. and lasted almost an hour. It was closed to the public, press, and even members of the church, except for ushers and four dozen choir members.

There was one congregational hymn ("O God, Our Help in Ages Past"), with two solos by Myrtle Hall of King's College (known best for her appearances at Billy Graham crusades), prayers by several clergymen (including pastor Charles A. Trentham of First Baptist), and a short sermon by pastor Nelson L. Price, 45, of the 5,000-member Roswell Street Baptist Church in Marietta, Georgia. Price has been a "prayer partner" of Carter since eight years ago when they were both speakers at a Junior Chamber of Commerce meeting.

Price, using Colossians 3:23 as a text ("Whatsoever ye do, do it heartily as to the Lord"), summed up his message af-



Carter and Ford: healing the land

sion and justice in American life. Thirty years ago the Carters were married in the church, where Mrs. Carter had been a member.

The following Sunday the Carter family was back at the Plains Baptist Church, as were two bishops and two laypersons from the predominantly black African Methodist Episcopal Church. The group said they had come to show their support for Judge Griffin B. Bell, Carter's choice for attorney general. Bell had come under attack from some civil-rights groups because of some of his decisions as a judge and because he belonged to three private clubs that exclude blacks and Jews. One of the bishops, I. I. Bearden, is board chairman of Morris Brown College, which named Bell its "man of the year" in 1976.

The Plains Baptist Church is now on record as having its membership rolls open to otherwise qualified blacks, but no out-of-towners need apply. The congregation unanimously rejected clergyman Clennon King, another black man, and a white woman after it became clear that they lived too far from Plains to be able to carry out the spirit of the church covenant. A Baptist Press release observed, "Southern Baptists encourage new members to join churches in the immediate community so they may be active."

King, whose home is in Albany, Georgia, had appeared at the church the Sunday before Carter's election, triggering a congregational crisis (see December 3, 1976, issue, page 50). The members subsequently voted in principle to admit blacks to membership and in so doing gave a vote of confidence to pastor Bruce Edwards, who strongly advocated the open-door policy. Only one family has left the church reportedly as a result of the controversy. Some younger members of a nearby black church are said to be planning to try to transfer their membership to Edwards's church.

King had failed to meet with an examining committee prior to the vote on his application. Edwards said that he had been unable to reach King to advise him verbally of the meeting but that he had been sent a notice of it.

The same Sunday that the vote on King was taken Carter taught the men's Bible class for the last time before his inauguration. The subject was, "Jesus Facing His Call." Carter was to be in Plains for one more Sunday but said he preferred not to teach on the topic scheduled for then: "A prophet is without honor in his own country."

Edwards himself planned to be away from the church on Sunday, January 30, and the sermon that day was scheduled to be delivered by James Hefley, a well-known evangelical author who is compiling a book on the Carter roots in Plains.

Carter is expected to be watched closely by religious leaders and by many

others who are curious about what kind of personal style will emerge from his born-again faith. The first indication came in an interview in *People* magazine where Carter said he intended to revert to a "wine only" policy during White House social functions. "That is my present intention," Carter said. "Most of the Presidents have not served hard liquor at receptions." *People* said "wine only" was the drinking policy at the White House until John F. Kennedy became president.

There is also interest in some details of Carter's theological beliefs. The *Atlanta Constitution* said last year that Carter did not "believe in such biblical accounts as Eve's being created from Adam's rib and other such miracles." Carter is reported to have written the *Constitution* denying the article and saying, "I have never made any such statement and have no reason to disbelieve Genesis 2:21-22 or other biblical miracles." DAVID E. KUCHARSKY

Graceful Exit

President Gerald Ford closed his State of the Union address with a prayer:

"May God guide this wonderful country, its people, and those they have chosen to lead them. May our third century be illuminated by liberty and blessed with brotherhood, so that we and all who come after us may be the humble servants of thy peace. Amen."

Ford's address before a joint session of Congress constituted a formal farewell after twenty-eight years in the federal government, including twenty-nine months as the chief executive.

He prefaced the prayer with the statement, "My fellow Americans, I once asked for your prayers, and now I give you mine." He was referring to an appeal he had made upon being sworn in: "I am acutely aware that you have not elected me as your President by your ballots. So I ask you to confirm me as your President with your prayers."

Ford's dignified and spiritual goodbye included references to the separation of powers, which "places supreme authority under God, beyond any one person, any one branch, any majority great or small, or any one party." When Ford was a congressman he met regularly with others in Wednesday prayer meetings. W. Barry Garrett, Baptist Press representative in Washington, wrote that "although during the first part of his presidency Ford dropped the regular prayer meetings to avoid a show of religiousness, he quietly and without publicity resumed private prayer sessions with his colleagues during the past year."

Ford, an Episcopalian, was among those who attended a communion service at National Presbyterian Church on the morning that the new congress convened. The service has become a Washington tradition. □

terward in an interview: "Let the Spirit of heaven permeate the new spirit of Washington with a new commitment to personal purity, prolific prayer, and proper principles."

Trentham prayed that Carter's family life would survive "the pressures of public responsibility." "Let nothing sully the clear image they bear of honor, integrity, and loving concern," he implored. (A church spokesman said the Carters planned to visit both First Baptist, where Harry Truman worshipped, and Calvary Baptist Church during their first Sundays in Washington. Both churches are about seven blocks from the White House.)

Another clergyman who led in prayer was Mrs. Mondale's father, John Maxwell Adams, emeritus chaplain and religion professor at Macalester College.

On the last Sunday of 1976, Carter and his wife and daughter attended the United Methodist church in Plains. There they heard a sermon by Bishop Cannon in which he predicted a new era of compas-

Carter

MT

The Sentinel - Chicago
1-27-77

Rabbinical Assembly head refuses to hit omission of rabbi at inauguration

NEW YORK (JTA) — Rabbi Stanley Rabinowitz, president of the Rabbinical Assembly, differed this week with Rabbi Marc H. Tanenbaum, interreligious affairs director of the American Jewish Committee, for criticizing the decision not to include a rabbi in the religious segment of the ceremony inaugurating President-elect Jimmy Carter and Vice President-elect Walter Mondale. Rabinowitz said it would be appropriate to have only one clergyman, representing all faiths, deliver an "appropriate prayer."

It was announced that United Methodist Bishop William Cannon of Atlanta would give the invocation and Catholic Archbishop John Roach of Minneapolis would offer the benediction. Tanenbaum said that "given the fact that over the past five inaugurations it became an established American institution that the four major religious communities were part and parcel of the mainstream of American society," the decision to exclude representatives of Judaism and Greek Orthodoxy "cannot but lead to misunderstanding and in

many cases even to resentment."

Rabinowitz, referring to what he termed the "clerical numbers game" said: "All the prayers are addressed to the One God. Why not one prayer in behalf of all America proclaiming our common gratitude for the blessings and bounties of freedom and invoking our prayerful hopes for the fulfillment of American ideals?" Continuing, the Washington rabbi stated:

"There is really no need for more than one clergyman to reflect the sentiments of all Americans. We are one nation under God. For this one clergyman to represent all faiths, the phraseology of his prayer must be broad enough to enable all Americans of all faiths to identify with it. The prayer must be offered in the name of the Deity who is the God of all humanity, and must be free of any doxology or formula that may flow from the ritual of any single faith. It is to be hoped that the two clergymen selected this year to participate in the inaugural service will be no less sensitive to the Americans who are not of their

[Continued on page 4]

denominations."

Recalling that at the last five inaugurations there were four clergymen of different faiths, including a Jew, Rabinowitz offered additional defense of the inaugural planners. He noted that the four clergymen's prayers made "the inaugural ceremony seem as though it were primarily a prayer service and, only incidentally, a ceremony of state" and that "an outdoor ceremony on a cold January morning is hardly a setting conducive to instilling a spiritual mood sufficient to appreciate four, sometimes lengthy, prayers."

Carter

^{M.T.} Jewish, Orthodox Leaders ¹⁻¹²⁻⁷⁷ Criticize Inaugural Plan

Two Groups Left Out

By Janis Johnson
Washington Post Staff Writer **CI**

Leaders of the Jewish and Orthodox Christian communities criticized inauguration organizers yesterday for not including a rabbi and an Orthodox priest in the religious segment of the inauguration of President-elect Jimmy Carter and Vice President-elect Walter Mondale.

The decision to have only Protestant and Roman Catholic clerics pray at the ceremony breaks with 20 years of tradition. In 1949, a rabbi joined Catholic and Protestant participants for the first time. In 1957, an Orthodox archbishop was included in order to give symbolic representation to the four major faith groups in the country.

Inauguration officials announced last week that United Methodist Bishop William R. Cannon of Atlanta, a personal friend of Carter, would give the invocation and Catholic Archbishop John R. Roach of St. Paul-Minneapolis, a friend of Mondale, would offer the benediction.

Isaac Goodfriend, a Jewish cantor from Atlanta, will appear to sing the "Star Spangled Banner" to close the ceremony.

Inaugural spokesmen said the program reflects the President-elect's wishes.

"A great deal of insensitivity has been shown by the officials," said the Rev. John Tavlarides, pastor of St. Sophia Greek Orthodox Cathedral in Washington. For several weeks he has been trying to persuade inauguration officials to place Archbishop Iakovos, head of the Greek Orthodox Archdioc-

ese of North and South America, on the program.

Archbishop Iakovos has prayed during the last four inaugurations as a representative of the 6 million Orthodox Christians (Greeks, Russians, Syrians, Serbs and others) in the nation.

Orthodox churches, which pride themselves as preserving the faith from the time of Christ's Apostles, do not consider themselves either Protestant or Catholic and have a separate representation in the National and World Councils of Churches.

"We're very unhappy about it," said Father Taylarides. "Our people were looking forward to it. To them, it was a sign that we had come of age in America, that we were no longer an immigrant group, but a major faith in this country. It is a source of pride for immigrants and their children and grandchildren to see their archbishop offer a prayer for the President of the United States."

Rabbi Marc Tanenbaum, ecumenical officer for the American Jewish Committee in New York, said that, as planned, "the emphasis will come through that this is only a Christian nation."

"It will be seen as a message that Orthodox Christians and Jews are not part of the business of America," he said.

Both men noted that having a cantor sing the national anthem mixes religion and patriotism in a way distasteful to many people. They also expressed concern that the time is ripe for a national civil religion to be imposed on the country.

Bardyl Tirana, cochairperson of the inaugural committee, said the "President-elect wanted a simple and traditional ceremony." The "history of past inaugurations" was made available to Carter and Mondale, he added.

Before the second inauguration of President Franklin D. Roosevelt in 1937, no minister took part in a swearing-in with the exception of the day George Washington entered office.

As Rabbi Tanenbaum noted, the symbolic religious representation has occasionally "gotten out of hand."

In 1961, at President John F. Kennedy's inauguration, the invocation of Richard Cardinal Cushing of Boston lasted at least five minutes.

And in 1969, President Richard M. Nixon asked five religious leaders to invoke God's blessings for his first administration.

Fund Plea Goes Out

By Megan Rosenfeld
Washington Post Staff Writer

President-elect Jimmy Carter's inaugural committee, adopting a conservative approach to spending, asked a group of business and labor leaders yesterday to donate more money to pay for the public events designed to make this a "people's inauguration."

The committee so far has received only \$70,328 in contributions of the \$350,000 necessary to pay for the five days of free concerts, activities, and transportation for the general public scheduled during inaugural week, Jan. 18 to 22.

Committee cochairperson Bardyl Tirana met yesterday with about 230 business, labor and trade association leaders at a breakfast also attended by Carter's son Chip and his budget-director designate Bert Lance. Everyone paid \$10 for their breakfast and heard Tirana make a direct plea for funds, he said.

The traditional inaugural events—the vice presidential receptions, parade, inaugural eve concert and inauguration night parties—are budgeted at \$3 million. In keeping with customary practice, the sale of tickets to the events, license plates, commemorative medals, souvenir books and royalties from the television rights to the concert are supposed to pay for the events.

The public events, Tirana hopes, will be financed completely from contributions, on which the committee has imposed a \$5,000 limit per organization.

Tirana also said yesterday that he has asked the Smithsonian Institution not to bill the committee for the \$41,

See COMMITTEE, C3, Col. 5

*Carter*

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CARTER, IN HIS INAUGURAL ADDRESS, FOCUSES ON WORLD FREEDOM, PEACE

By Joseph Polakoff

WASHINGTON, Jan. 20 (JTA) -- Jimmy Carter became the 39th President of the United States today. In his inaugural address on the Capitol steps he pledged a strong America that will demonstrate "that our democratic system is worthy of emulation." He said that "Because we are free we can never be indifferent to the fate of freedom elsewhere" and that "our moral sense dictates a clear cut preference for those societies which share with us an abiding respect for individual human rights."

President Carter observed that "The world is still engaged in a massive armaments race" and pledged "perseverance and wisdom in our efforts to limit the world's armaments to those necessary for each nation's own domestic safety. We will move this year a step toward our ultimate goal -- the elimination of all nuclear weapons from this earth."

Carter addressed the entire world in a special pre-recorded message that was beamed via satellite to 70 countries in 36 languages following his inaugural speech. In it he said, "I want to assure you that the relations of the United States with the other countries and peoples of the world will be guided during our administration by our desire to shape a world order that is more responsive to human aspirations. The United States will meet its obligations to help create a stable, just and peaceful world order," he said. "We will not seek to dominate or dictate to others."

He said the U.S. now has "a more mature perspective on the problems of the world" and recognizes "the fact that we alone do not have all the answers to the world's problems." He concluded his message abroad by saying that "As friends you can depend on the United States to be in the forefront of the search for world peace. You can depend on the United States to remain steadfast in its commitment to human freedom and liberty. And you can also depend on the United States to be sensitive to your own concerns and aspirations, to welcome your advice, to do its utmost to resolve international differences in a spirit of cooperation."

Quotes From Prophet Micah

Carter took the oath of office on a Bible given him a few years ago by his mother. In his address he opened it "to a timeless admonition from the ancient prophet, Micah: 'He hath showed thee, O man, what is good and what doth the Lord require of thee, but to do justly and to love mercy and to walk humbly with thy God.' (Micah 6:8)"

He said in the course of his inaugural speech that "To be true to ourselves, we must be true to others. We will not behave in foreign places so as to violate our rules and standards here at home, for we know that the trust which our nation earns is essential to our

strength. The world itself is now dominated by a new spirit. Peoples more numerous and more politically aware are craving and now demanding their place in the sun -- not just for the benefit of their own physical condition, but for basic human rights."

The inaugural ceremonies were opened with an invocation delivered by United Methodist Bishop William Cannon of Atlanta who called for prayer to the God "who we all call by different names." The benediction was by the Roman Catholic Archbishop John Roach of Minneapolis.

For the first time since the inauguration of President Harry S. Truman in 1949 no rabbi or priest of the Greek Orthodox Church participated in the ceremonies. The ceremony closed with the singing of The Star Spangled Banner by Cantor Isaac Goodfriend, of Congregation Ahavath Achim in Atlanta, a Holocaust survivor.

Concern Modified Over Absence Of Rabbi

Commenting in New York on the inaugural service, Rabbi Marc H. Tanenbaum, American Jewish Committee interreligious affairs director, who previously had criticized the absence of a rabbi from the service, said he felt his concern over that absence had been "somewhat modified" by the fact that Roach "had the wisdom and the sensitivity to acknowledge he was addressing the pluralistic audiences of America."

Tanenbaum added that Roach "delivered a very sensitive and universal prayer without invoking any special Christian liturgical formulae."

Tanenbaum commented that it was "an honor" to have a cantor participate but added it was nevertheless "a nationalistic act, an expression of patriotism which is worthy in itself but is not an act of the Jewish religious community expressing itself on peer terms with its Christian neighbors."

He added his "concern" that the Carter inaugural arrangement, "not be allowed to become established as a model for future public ceremonies of this importance. Such a model of excluding Jews from a peer position with their Christian neighbors could have negative consequences for the place of Jews in America's pluralistic society, which is the key-stone of our democracy."

RABIN EXPRESSES APPRECIATION OF FORD'S, KISSINGER'S CONTRIBUTIONS

By Gil Sedan

JERUSALEM, Jan. 20 (JTA) -- Premier Yitzhak Rabin was on the telephone for seven minutes yesterday with President Ford in an exchange of good wishes. The outgoing President spent his last day in the White House making calls to key world leaders. He told Rabin he would like to visit Israel in the near future. Rabin had extended an invitation in a letter to Ford in which he thanked him for his assistance and friendship for Israel. In

their conversation, Ford said, "I am acquainted with the will and leadership you have shown for the good of the region and of Israel and will continue to work to support what we have done together for the interests of our countries and people of the world." Rabin reiterated his appreciation of Ford's contribution to Israel's security and Middle East peace. "Our activities contributed much to improve the chances for a movement toward peace and increased stability in our region," Rabin said.

Earlier Rabin cabled a message to outgoing Secretary of State Henry A. Kissinger in which he expressed the hope that he and Mrs. Rabin may soon play host to Dr. and Mrs. Kissinger in Israel. "Our acquaintance is too long and significant to use a formal style," Rabin said. He described the Kissinger era in the State Department as a fateful period for the U.S. and the entire world.

"When you depart from your desk at the State Department you may derive satisfaction from knowing that you are leaving the international arena at a somewhat better stage than which you found it when you assumed office," Rabin said. "During our long sessions, both personal and official, we have not always seen eye-to-eye but I am sure that we have always understood each other." Rabin added that he was aware how much Kissinger contributed to strengthening Israel in those areas where it is now stronger than before.

THE POLITICAL POT IS BUBBLING

By Yitzhak Shargil and Gil Sedan

JERUSALEM, Jan. 20 (JTA) -- Israel's political pot is bubbling vigorously these days as the various factions and new movements prepare for the May 17th elections. Reports and rumors abound of new alignments, possible mergers, defections and reconciliations among office-seekers and the strains are already showing.

The Labor Party suffered another jolt yesterday when Dr. Yizrael Katz, former head of the National Insurance Institute, resigned and joined Prof. Yigal Yadin's new Democratic Movement for Change. Katz, who once headed a special commission set up by Premier Yitzhak Rabin to tackle the problem of children of underprivileged families, delivered a parting shot. He charged that the Labor Party lacks social leadership and said its failure to adopt his commission's recommendations was a severe disappointment.

Yadin's group, which seems to be attracting poor urban dwellers, is having internal difficulties of its own. The affiliation with it of Shmuel Tamir, of the Free Center faction, a former constituent of Likud, and Tamir's colleague, Akiva Noff, troubles some of Yadin's original supporters who view the move as a shift to the right. They want to balance Tamir by merging with the leftist Civil Rights Party but so far the CRP is ignoring all overtures.

Before joining Yadin's movement Tamir and Nof announced their resignations from the Knesset. Yadin, who attended a press conference by Tamir, termed the resignations unprecedented in the country's political life.

Shlomzion Seems Bogged Down

Meanwhile, Gen. Ariel Sharon whose new Shlomzion movement is having difficulty getting off the ground, had a meeting at his

Rehovoth home with a key figure of Likud. This gave rise to rumors that the Yom Kippur War hero may re-join Likud which he quit last year to form his own movement. But Sharon denied this and one of his supporters, Prof. Ezra Zohar, said there was little chance that Shlomzion would merge with Likud after the elections.

Stress and strain is evident in the National Religious Party where former Interior Minister Yosef Burg is trying to form an alignment with the NRP's "young guard" and religious settlement movement headed by former Welfare Minister Zevulun Hammer and Yehuda Ben Meir. If he succeeds it would isolate former Religious Affairs Minister Yitzhak Rafael. The latter has indicated that if he is given a low spot on the NRP's election list he would quit the party and run on a list of his own.

Labor, meanwhile, is trying to prevent a similar split by Rabbi Menahem Hacohen who is thinking of running for the Knesset on a separate religious workers list. Both Rabin and Defense Minister Shimon Peres have met with Hacohen to try to convince him to remain in Labor ranks. Labor's moment of truth will arrive at its convention next month when the party must decide whether to rally under the leadership of Rabin or switch to Peres.

700 TEENAGERS TALK WITH GOLDA

ST. PAUL, MINN., Jan. 20 (JTA) -- More than 700 teenagers from the St. Paul-Minneapolis area shared the unique experience of talking with former Israeli Premier Golda Meir by international telephone hook-up at the St. Paul Jewish Community Center this week. In a 25-minute conversation, Mrs. Meir answered questions asked by the young people, delivered her personal message and was saluted by the teenagers who sang three Hebrew folk songs.

The call was arranged by two St. Paul teenagers who wrote to Mrs. Meir last October. "We cannot bring you here. We cannot go to Israel this year. But if we could hear your or listen to you on the phone, we promise to do our best to reach out to every single Jewish youth in the Twin Cities, have them meet in a big room and listen to you. Can you do it? Tell us the time and day." The youngsters, Fabi Cheistwer, 16, and Tony Horwitz, 17, were answered last month and the "Day With Golda" plans were set in motion.

The call was placed to Kibbutz Revivim where Golda answered four questions and delivered her "message." Her words were piped through the Center's sound system. In response to the first question, she said Israel will never negotiate with terrorists because "their purpose is to destroy Israel." She added that her country always is ready to negotiate with legitimate governments but will not "compromise" by talking with terrorists.

Soviet Dropout Issue

Asked how she felt about Soviet Jews who go to the U.S. rather than Israel after finally getting out of the USSR, Mrs. Meir stated that the only objection is that it inhibits the chances of others leaving to come to

Religious Part of Inauguration Criticized

BY JAMES JOHNSON

The Washington Post

WASHINGTON—Leaders of the Jewish and Orthodox Christian communities criticized inauguration organizers this week for not including a rabbi and an Orthodox priest in the religious segment of the inauguration of President-elect Jimmy Carter and Vice President-elect Walter F. Mondale.

The decision to have only Protestant and Roman Catholic clerics pray at the ceremony breaks with 20 years of tradition. In 1949, a rabbi joined Catholic and Protestant participants for the time. In 1957, an Orthodox archbishop was included in order to give symbolic representation to the four major faith groups in the country.

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Isaac Goodfriend, a Jewish cantor from Atlanta, will appear to sing "The Star-Spangled Banner" to close the ceremony.

Inaugural spokesmen said the program reflects the President-elect's wishes.

"A great deal of insensitivity has

been shown by the officials," said the Rev. John Tavlarides, pastor of St. Sophia Greek Orthodox Cathedral in Washington. For several weeks he has been trying to persuade inauguration officials to place Archbishop Iakovos, head of the Greek Orthodox Archdiocese of North and South America, on the program.

"We're very unhappy about it," Tavlarides said. "Our people were looking forward to it. To them, it was a sign that we had come of age in America. That we were no longer an immigrant group, but a major faith in this country."

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gious officer for the American Jewish Committee in New York, said that, as planned, "the emphasis will come through that this is only a Christian nation. A cantor singing 'The Star-Spangled Banner' is a sop to the Jews. It will be seen by some as a joke."

Bardyl Tirana, cochairperson of the inaugural committee, said the "President-elect wanted a simple and traditional ceremony."

Before the second inauguration of President Franklin D. Roosevelt in 1937, no minister took part in a swearing-in with the exception of the day George Washington entered office.



HA
P/T
Carter

Baltimore Jewish Times

1/28/77

Editorial

WHY NO RABBI?

Why wasn't there a Rabbi at Jimmy Carter's inauguration? This is what many Jews were wondering after Carter was sworn in as President last Thursday, January 20th. For the past 28 years, since the inauguration of Harry Truman in 1949, four clergymen have delivered prayers during the inaugural ceremony, representing the four major faiths of America: Roman Catholicism, Protestantism, Judaism, and Greek Orthodoxy. But this year, Carter decided to simplify the ceremony and had only two prayers, an invocation given by a Methodist Bishop from Georgia and a benediction given by an Archbishop from Minnesota.

The Archbishop, John Roach of St. Paul and Minneapolis, spoke in universalistic, not Christian, terms. The Methodist, William Cannon of Georgia, used specific Christian references in his invocation.

A number of Jewish leaders and citizens have been quite concerned about the significance of Carter's change, among them Rabbi Marc Tanenbaum, who heads the Interreligious Affairs department of the American Jewish Committee. Rabbi Tanenbaum, in a telephone interview with the BALTIMORE JEWISH TIMES, explained the reasons for his concern. It is not the Christian reference in Cannon's prayer, he said, but the omission of a Jewish and Greek Orthodox clergyman which is disturbing. The inauguration of a president is a hallowed moment in American history. To see four clergymen of different faiths, each praying in their own religious tradition, symbolizes the religious and cultural pluralism upon which this country

was founded. For the Jewish people in particular, the presence of a Rabbi at the inauguration, praying for the welfare of the President, offers a powerful message about the equality of American Jews. The absence of a Rabbi, even if that absence is caused by a desire to streamline a lengthy ceremony, has serious consequences. Those who watched the inauguration could assume that all Americans pray as Christians. The message of equality is lost.

Some people have suggested that Carter, by asking an Atlanta Cantor, a survivor of the Holocaust, to sing the Star Spangled Banner at the inauguration's close, compensated for the elimination of the Rabbi's prayer. "This is a lovely gesture," Rabbi Tanenbaum said. "But it is an act of national patriotism, not a religious act."

Others have said that ideally, one non-denominational prayer should be delivered at inaugurations — after all, shouldn't church and state be kept separate? But here again, the symbolism of the four men praying would cease to be.

Rabbi Tanenbaum has written to President Carter, expressing his thoughts about the decision not to have a Rabbi and a Greek Orthodox Minister at the inauguration. "The keystone of American democracy is pluralism," Rabbi Tanenbaum emphasized in urging the President to reinstate the precedent of four clergymen at future public ceremonies. Hopefully, President Carter will show himself to be a man who has not forgotten his populist roots.



Carter

*The Inaugural Committee
requests the honor of your presence
and participation in the Inauguration of
Jimmy Carter
as President of the United States of America
and
Walter Mondale
as Vice President of the United States of America
on Thursday the twentieth of January
at thousand nine hundred and seventy-seven
in the City of Washington*

Invitation to the Inauguration, which went to 300,000 people. It doesn't get them in to any events.

The Inaugural Ticket Scramble

By JANE PERLEZ

Mayor Beame didn't get invited to the class event of the Inauguration: the gala concert with Elton John and Beverly Sills and the National Symphony at Kennedy Center.

"We're working on that," reports Deputy Mayor Stanley Friedman, the man at City Hall delegated to Inaugural responsibilities. But Friedman is going to find that Beame can't go to the show.

"It's a protocol list in the city of Washington," says Mack Lipscombe, from Inaugural Committee headquarters in Washington. "Members of Congress, the Supreme Court, the new Cabinet."

Things are so confusing — for both the organizers and recipients of Jimmy Carter's varied layers of Inauguration tickets — that Lipscombe isn't even sure whether the President-elect will attend the Inaugural Eve concert. It depends on the response

from the protocol list, he says.

There is worry among some about whether they'll get to the most exclusive bash: the post concert party, featuring the stars of the night. There will be about 500 at that, says the Inaugural press office.

[In addition, Jewish and Orthodox Christian leaders yesterday criticized organizers for the decision to have only Protestant and Catholic clerics in the religious segment of the Inaugural, the Washington Post reported.]

[Rabbi Marc H. Tannenbaum, ecumenical officer for the American Jewish Committee in New York, told the newspaper that the Carter planners had arranged things so that "the emphasis will come through that this is only a Christian nation."]

[Tannenbaum called a scheduled performance of the "Star Spangled Banner" by a Jewish cantor from Atlanta "a sop to the Jews. It will

be seen by some as a joke."]

Consider that 117,000 people — all VIPs — have been invited to the swearing-in, and you've got the Carter people's problem in limiting a party to 500. The list is so vague that those invitations will be by phone, says Lipscombe.

One person who doesn't care about all the brouhaha over tickets is New York's freshman Senator, Daniel Patrick Moynihan. "He's got all the tickets but he's not going to much," says his press secretary, Roma Connable.

Key figures in the local Carter campaign have been besieged with requests from people who feel they should have been invited. Howard Samuels, who headed the financial effort for Carter in the state, describes his office as one of a "dozen unofficial clearing houses" for Inaugural tickets.

Gerard Doherty, the Beacon lawyer who headed the campaign here, submitted a

list of 400 to Inaugural headquarters about five weeks ago. The Doherty list, compiled in haste in two days, didn't satisfy everyone.

So another list of 150, crafted in part by Beame's confidante Howard Rubenstein, was also sent.

The fever-pitch demand for a "real" invitation — not the souvenir that went to 300,000 people and lets you into nothing, but one of the 25,000 that allows you to buy a \$25 ticket to an Inaugural party — became so fierce that Stanley Friedman went down to Washington last week. Mrs. Robert Wagner, wife of the former Mayor, was also brought in to sort out the requests.

It is the different variety of tickets to what was billed as a People's Inaugural that has sparked resentment. There is one ticket to the swearing-in; another to the parade (if you want to watch it in the comfort of a bleacher seat); and another to one of the six parties.

מכונות לקטעי עיתונות

רח' המעלות 6, ירושלים
ת.ד. 724 טלפון 228553

1977 ינואר 13

THE JERUSALEM
POST

216

Carter

No rabbi at Inaugural, Jewish groups protest

The Washington Post
WASHINGTON. — Leaders of the Jewish and Orthodox Christian communities have criticized Carter inauguration organizers for not including a rabbi and an Orthodox priest in the religious segment of the inauguration of Carter and Vice President-elect Walter Mondale.

The decision to have only Protestant and Roman Catholic clerics pray at the ceremony breaks with 20 years of tradition. In 1949, a rabbi joined Catholic and Protestant participants for the first time. In 1957, an Orthodox archbishop was included in order to give symbolic representation to the four major faith groups in the U.S.

Inauguration officials announced last week that United Methodist Bishop William Cannon of Atlanta, a personal friend of Carter, would give the invocation and Catholic

Archbishop John Roach of St. Paul-Minneapolis, Minnesota, a friend of Mondale, would offer the benediction.

Isaac Goodfriend, a cantor from Atlanta, will sing the "Star Spangled Banner", to close the ceremony.

Inaugural spokesmen said the programme reflects Carter's wishes.

Rabbi Marc Tanenbaum, ecumenical officer for the America Jewish Committee in New York, said that, as planned, "the emphasis will come through that this is only a Christian nation."

"It will be seen as a message that Orthodox Christians and Jews are not part of the business of America," he said.

"A cantor singing the 'Star Spangled Banner' is a sop to the Jews. It will be seen by some as a joke."

Avlonch covers ski resort

Lack of Rabbi at Carter inaugural criticized

By Ben Gallob

NEW YORK (JTA) — The decision of planners of the inauguration of President Carter and Vice-President Walter Mondale not to include a rabbi and an Orthodox priest in the ceremony's religious segment was criticized by Rabbi Marc H. Tanenbaum, inter-religious affairs director of the American Jewish Committee.

Inauguration officials announced earlier that United Methodist Bishop William Cannon of Atlanta, a personal friend of Carter, would give the invocation and Catholic Archbishop John Roach of Minneapolis, a personal friend of Mondale, would offer the benediction. The plan broke with a 20-year tradition of having rabbis and Orthodox priests included, which began in 1949, when a rabbi participated for the first time.

Cantor Isaac Goodfriend of Atlanta, sang the Star Spangled Banner to close

the ceremony. Tanenbaum said a cantor singing the national anthem "is not exactly an expression of Judaism nor does it take seriously the Jewish presence in America."

Tanenbaum said that "given the fact that over the past five inaugurations it became an established American institution that the four major religious communities were part and parcel of the mainstream of American society," the decision "to exclude representatives of Judaism and Greek Orthodoxy cannot but lead to misunderstanding and in many cases even to resentment."

A similar protest was made by the Rev. John Tavlarides, pastor of the St. Sophia Greek Orthodox Cathedral in Washington, who had sought to induce inauguration officials to place Archbishop Iakovos, head of the Greek Orthodox Archdiocese of North and South America, on the program. The Archbishop has prayed during the last

four inaugurations.

SUSPICION DURING CAMPAIGN

Tanenbaum noted that there was "much suspicion" during the Presidential primary campaign that Carter's evangelical Christianity might contribute to an effort to "evangelize America," and that he felt that Carter and his advisors "had an obligation to bend over backwards not to give substance to that suspicion. I am afraid that having only two Christians praying is going to have exactly that effect."

Tanenbaum said he had discussed the issue with Hyman Bookbinder, the AJCommittee's representative in Washington and that Bookbinder had discussed the matter with Carter's representatives yesterday and this morning.

Tanenbaum noted there would be a separate Sunrise Service the day after the inauguration at the Lincoln Memorial which will be led by the Rev. Martin Luther King Sr. in which

representatives of the major religious communities, including a rabbi, would participate. While calling this "a good idea," Tanenbaum said it was "an inadequate substitute for the active involvement of the four faiths at the central moment of the inauguration during which the eyes of the nation will be focussed on the President and all persons around him."

No Rabb' At nauguration; 20-Year Tradition Broken

Handwritten: Ki
B'nai B'rith Messenger
Exclusive WNS Report

NEW YORK (WNS) — Rabbi Marc Tanenbaum, director of the American Jewish Committee's interreligious affairs department, strongly criticized the decision not to include a rabbi and a Greek Orthodox priest at the Presidential inauguration of Jimmy Carter.

UNITED METHODIST Bishop Williams Cannon of Atlanta, a personal friend of Carter, gave the invocation, and Catholic Archbishop John Roach, of Minneapolis, a personal friend of Vice President-elect Walter Mondale, gave the benediction.

THE PLAN broke with a 20-year tradition of having rabbis and Orthodox priests included. A rabbi participated for the first time in 1949.

Tanenbaum said that "given the fact that over the past five inaugurations it became an established American institution that the four major religious com-

Handwritten: Carter
munities were part and parcel of the mainstream of American society," the decision "to exclude representatives of Judaism and Greek Orthodoxy cannot but lead to misunderstanding and in many cases even resentment."

HE SAID THE separate Sunrise Service scheduled for the day after the inauguration at the Lincoln Memorial in which a rabbi will participate is good but not an adequate substitute.

CARTER HAS invited Isaac Goodfriend, cantor of Atlanta's Ahavath Achim Conservative congregation, to sing the National Anthem at the inauguration. Tanenbaum said the singing of the Star Spangled Banner "is not exactly an expression of Judaism nor does it take seriously the Jewish presence in America."

Goodfriend, who was born in Poland, and is the only member of his family to survive the Holocaust, will be singing at the inauguration on his 52nd birthday.

2 SHEVAT 5737

JANUARY 21, 1977



THE American Jewish World

WEEKLY NEWSPAPER OF THE JEWISH COMMUNITY — Since 1912

Nine No. Fourth St., Minneapolis, MN 55401

(612) 332-6318

Vol. 65, No. 22

Shabbat Shalom!

Light Sabbath Candles 4:46 p.m.

Tanenbaum Criticizes Absence Of Rabbi at Carter Inaugural

By BEN GALLOB

NEW YORK (JTA)—The decision of planners of the inauguration of President-elect Carter and Vice-President elect Walter Mondale not to include a rabbi and an Orthodox priest in the ceremony's religious segment was criticized by Rabbi Marc H. Tanenbaum, inter-religious affairs director of the American Jewish Committee.

Inauguration officials announced last week that United Methodist Bishop William Cannon of Atlanta, a personal friend of Carter, would give the invocation and Catholic Archbishop John Roach of Minneapolis, a personal friend of Mondale, would offer the benediction. The plan broke with a 20-year tradition of having rabbis and Orthodox priests included, which began in 1949, when a rabbi participated for the first time.

Cantor Will Sing

Cantor Isaac Goodfriend of Atlanta, will sing the Star Spangled Banner to close the ceremony. Tanenbaum said a cantor singing the national an-



RABBI MARC TANENBAUM

them "is not exactly an expression of Judaism nor does it take seriously the Jewish presence in America."

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communities that were part and parcel of the mainstream of American society," the decision "to exclude representatives of Judaism and Greek Orthodoxy cannot but lead to misunderstanding and in many cases even to resentment."

A similar protest was made by the Rev. John Tavlarides, pastor of the St. Sophia Greek Orthodox Cathedral in Washington, who had sought to induce inauguration officials to place Archbishop Iakovos, head of the Greek Orthodox Archdiocese of North and South America, on the program.

Substitute Sunrise Service

Tanenbaum noted there would be a separate Sunrise Service the day after the inauguration at the Lincoln Memorial which will be led by the Rev. Martin Luther King Sr. in which representatives of the major religious communities, including a rabbi, would participate. While calling this "a good idea," Tanenbaum said it was "an inadequate substitute for the active involvement of the four faiths at the central moment of the inauguration during which the eyes of the nation will be focused on the President and all persons around him."

*Carter
Pres Jimmy*

NOT FOR PUBLICATION

THE AMERICAN JEWISH COMMITTEE

date May 17, 1977
to Area Directors
from Rabbi Marc H. Tanenbaum
subject PRESIDENT CARTER'S STATEMENT ON DEICIDE AND ANTI-SEMITISM

It gives me genuine gratification to send you the full text of President Jimmy Carter's letter to Pastor John Steinbruck and to share with you some background about this interesting and quite important development.

After the AP story of April 22 appeared on the President's Bible class lesson in major dailies throughout the country, I received literally dozens of telephone calls and letters from Rabbinic Associations, JCRCs, AJC members and just plain Jews expressing concern over what this meant. Is this what President Carter really thinks about Jews? Does that have meaning for his deeper attitudes about Israel?

I called Robert Lipshutz, the President's counsel and a good friend of AJC, and asked for clarification. Bob had been away the weekend before, had not seen the story, and asked me to send him copies of the stories and letters I had received. He also asked if I would prepare a draft statement for the President for his consideration. The day after our telephone conversation, Pastor John Steinbruck, who has been active in our Jewish-Christian dialogue work in Washington, went with Hy Bookbinder and Brant Coopersmith to meet with Bob Lipshutz to express their concerns, and to explore constructive ways of clarifying this issue.

Bob, and subsequently Joyce Starr of the White House Public Liaison staff, were most sympathetic and agreed that clarification of the President's actual views were necessary. On the day after the President's return from the European summit, Bob presented our draft text to the President. He made several changes, all of which strengthened the President's formulation of his attitudes condemning the Christ-killer charge and rejecting anti-Semitism.

Pastor Steinbruck sent a letter to the President - copy of which is enclosed - following his meeting with Bob Lipshutz, Bookie and Brant. The White House decided to issue the President's statement in the form of a letter from the President to Pastor Steinbruck. John then called us to help draft his own response to the President. The President's office hand-delivered the Carter letter to John last Friday afternoon, and within an hour, John issued his response warmly welcoming the President's position as an "historic declaration."

Page Two

The exchange of correspondence was carried by the Associated Press and picked up in dailies all over the country, the New York Times, the Washington Post, Religious News Service (copy enclosed), Jewish Telegraphic Agency, among others. I did a WINS-Westinghouse Broadcasting commentary last Sunday that was carried over some 46 radio stations. (Copy enclosed).

The response thus far both from Christians and Jews has been quite positive. I would be most interested in having your own reaction to the President's statements, and any other comments or newspaper coverage that may have appeared in your community.

MHT:RPR

Enclosures

77-700-48



THE WHITE HOUSE

WASHINGTON

May 12, 1977

To Reverend John F. Steinbruck

Several weeks ago, I conducted a Bible study class during which the subject of the role of the Jewish people in the Crucifixion of Christ was discussed. A number of newspaper reports have appeared about my comments which have led to some questions about my views on this subject. I am glad to have this opportunity to set forth my personal position and to clarify any misunderstandings which may have resulted from these incomplete accounts of my convictions:

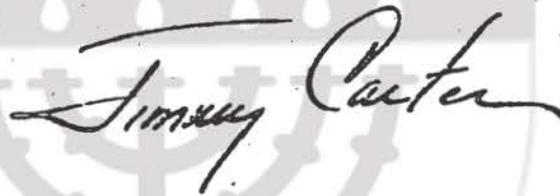
The Christian religion, according to my understanding, holds that Jesus of Nazareth, who was a Jew, gave His life to redeem the sins of humanity. The Gospels declare that His death was foreordained and without that death and the resurrection which followed it Christians would not be saved in Christ. Yet the Crucifixion required human instruments.

Among these were Judas, who was a Christian disciple, Caiaphas, who was a Jewish priest appointed by the Roman authorities, and Pilate, a gentile, who actually condemned Jesus to death.

In accordance with the Gospels, I know that Jesus forgave the human instruments of His death but I am also aware that the Jewish people were for many centuries falsely charged with collective responsibility for the death of Jesus, and were persecuted terribly for that unjust accusation which has been exploited as a basis and rationalization for anti-Semitism.

I know and am personally gratified by the fact that the highest authorities of the major Christian Churches, Protestant, Roman Catholic and Greek Orthodox, have totally and decisively rejected the charge that the Jewish people as a whole were then or are now responsible for the death of Christ. My own denomination, the Southern Baptist Convention, adopted an official resolution on June 7, 1972, declaring "anti-Semitism as un-Christian" and as being opposed to any and all forms of it. Further, the Baptist Churches have resolved that "we covenant to work positively to replace all anti-Semitic bias in the Christian attitude and practices with love for Jews, who along with all other men, are equally beloved of God."

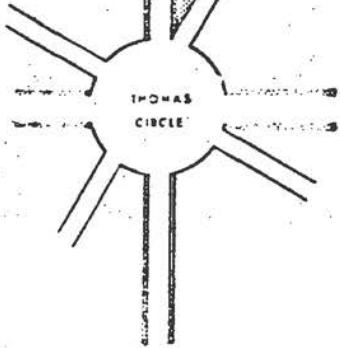
To that, I can only say "amen" with all my heart.

A handwritten signature in cursive script, reading "Jimmy Carter". The signature is written in dark ink and is positioned above the typed name of the sender.

Reverend John F. Steinbruck
Luther Place Memorial Church
Fourteenth and N Streets, N. W.
Washington, D. C. 20005

LUTHER PLACE MEMORIAL CHURCH

AT THE LUTHER STATUE
in the heart of our Nation's Capital



May 6, 1977

Thomas Circle
14th and H Sts., N.W.
Washington, D.C. 20005
Telephone (202) 667-1377

The President
The White House
1600 Pennsylvania Avenue, N. W.
Washington, D. C. 20500

Dear Mr. President:

There is an uneasy concern among many members of the Jewish and Christian communities that press accounts of remarks about the killing of Jesus, attributed to you, in the First Baptist Couples Bible Class, will undermine progress that has been made in the Christian world removing the basis of deicide charges against the Jewish people. As you may know, the highest spiritual and moral authorities of world Christianity have taken public positions explicitly repudiating the canard about deicide. These include declarations by the Vatican, the World Council of Churches, the National Council of Churches, the Southern Baptist Convention and Southern Presbyterian Churches. Typical of the consensus which has been reached by Roman Catholic, main line Protestant, Evangelical and Greek Orthodox authorities are the following cautions from a section on education in a document on ecumenical and interfaith relations, issued by the Sixth Synod of the Archdiocese of Cincinnati in October, 1971:

1. All who are responsible for instruction and education should be informed during their training about the permanent significance of the Jewish people in God's plan for mankind. The history of persecution should not be concealed and the Jewish people should not be treated as though they were non-existent.

- more -

2. The Jewish people is not collectively guilty of the passion and death of Jesus Christ, nor of the rejection of Jesus as Messiah. The Jewish people is not damned, nor bereft of its election. Their suffering, dispersion, and persecution are not punishments for the crucifixion or the rejection of Jesus.
3. Much care should be taken in instruction and homilies to right interpretations of biblical readings, especially of those texts which seem to put the Jewish people in an unfavorable light.

I am confident that as a man of good faith, you will want to reinforce this direction that the Christian world has at long last taken to end false witness against our Jewish neighbors. As a Christian act of compassionate justice, it is my prayerful hope that this will happen in the near future.

Sincerely yours,



John F. Steinbruck, Pastor
Luther Place Memorial Church

JFS:gvp

DOMESTIC SERVICE

-29-

FRIDAY, MAY 13, 1977

PRESIDENT CARTER ISSUES CLARIFICATION
ON SUNDAY SCHOOL TEACHING ABOUT JEWS

By Religious News Service (5-13-77)

WASHINGTON, D. C. (RNS) -- President Carter has issued a statement clarifying remarks he made in Sunday School on the role of Jews in the Crucifixion. His statement was immediately hailed by Jewish and Christian spokesmen.

In the Bible class at First Baptist Church here on March 20, the President said that Jesus "had directly challenged in a fatal way the existing church, and there was no possible way for the Jewish leaders to avoid the challenge. So they decided to kill Jesus."

President Carter declared in a statement released May 13 that "the Christian religion holds that Jesus of Nazareth, who was a Jew, gave his life to redeem the sins of all humanity. The Gospels declare that the death of Jesus was foreordained, and without that death and the resurrection which followed it, Christians would not be saved in Christ. Yet the Crucifixion required human interests. Among these were Judas, who was a Christian disciple, Caiaphas, who was a Jewish priest appointed by the Roman authorities, and Pilate, a gentile, who actually condemned Jesus to death."

Mr. Carter added, "In accordance with the Gospels, I know that Jesus forgave the preordained human instruments of his death, but I am also aware that the Jewish people were for many centuries falsely charged with collective responsibility for the death of Jesus, and were persecuted terribly for that unjust accusation which has been exploited as a basis and rationalization for anti-Semitism."

The President said he knew and was "personally gratified by the fact that the highest authorities of the major Christian Churches -- Protestant, Roman Catholic, and Greek Orthodox -- have totally and decisively rejected the charge that the Jewish people as a whole were then or are now responsible for the death of Christ."

Noting that his own denomination, the Southern Baptist Convention, has condemned anti-Semitism as un-Christian, and that it has pledged to work to "replace all anti-Semitic bias in the Christian attitude and practices with love for Jews," Mr. Carter commented, "To that, I can only say 'Amen,' with all my heart."

Rabbi Marc Tanenbaum, national director of interreligious affairs of the American Jewish Committee, had contacted members of the White House staff to relay concerns that had been expressed to him about the President's comments in the Bible class. At the request of the White House staff, he sent copies of positions taken on the subject by Roman Catholic, Protestant, and other Christian bodies.

The Rev. John Steinbruck, pastor of Luther Place Memorial Church in Washington, a Lutheran Church in America congregation, had written to the President that his comments in the Bible class had stirred "an uneasy concern" in the Jewish and Christian communities. Pastor Steinbruck cited as typical of the consensus of Christian opinion today a document issued in 1971 by the Roman Catholic Archdiocese of Cincinnati which had declared that the Jewish people "is not collectively guilty of the passion and death of Jesus Christ, nor of the rejection of Jesus as Messiah."

R E L I G I O U S N E W S S E R V I C E

DOMESTIC SERVICE

-30-

FRIDAY, MAY 13, 1977

In his letter, the Lutheran clergyman expressed confidence "that as a man of good faith, you will want to reinforce this direction that the Christian world has at long last taken to end false witness against our Jewish neighbors."

After learning of President Carter's statement of clarification, Pastor Steinbruck wrote a second letter commending him for his stand.

Pastor Steinbruck, after seeing the President's statement, wrote to him that he and leaders of the American Jewish Committee "share with me the profound appreciation of this moment in which you have made a compassionate, just and constructive contribution to destroy the poisonous roots of anti-Semitism and prejudice. Both my Jewish and Christian friends perceive the sensitive-healing action you have taken."

He told the President his statement was "a uniquely constructive action toward purging Christian civilization of unhistoric teachings of contempt for the Jewish people and at the same time a giant stride toward the advancement of the cause of universal human rights to which you have given sincere and inspiring leadership."

Pastor Steinbruck concluded that "your receptivity to the questioning of your constituency and your willingness to reflect and evaluate your position constitutes a humility that can only make for greatness as our President and as a world leader."

-0-



May 15, 1977

"PRESIDENT CARTER REJECTS DEICIDE CHARGE"

WINS-WESTINGHOUSE BROADCASTING COMMENTARY

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

Several weeks ago, President Jimmy Carter conducted a Bible class at the First Baptist Church in Washington during which he commented on the role of the Jewish people in the Crucifixion of Jesus. According to an Associated Press report, the President seemed to have revived the ancient Christ-killer charge. That led to a reaction of widespread dismay and concern, not only among many Jews but among Christian leaders as well. In response to literally dozens of calls from rabbis and Jewish communities around the country asking for clarification, I contacted members of the White House staff to relay these concerns. The White House staff was most sympathetic and asked that I send copies of positions taken on the subject by Catholic, Protestant, and Evangelical bodies, which I did. At the same time, Rev. John Steinbruck, pastor of the Luther Place Memorial Church in Washington, wrote President Carter requesting that the President clarify his views. Last Friday, President Carter wrote to Pastor Steinbruck a letter whose contents can only be described as historic. The President declared that he regarded the charge of collective Jewish responsibility for the death of Jesus as false, and that he joins with Christian leaders in rejecting that charge totally and decisively. He also quoted a resolution of his church, the Southern Baptist Convention, which condemned "anti-Semitism as un-Christian." To that, President Carter concluded, "I can only say 'Amen' with all my heart."

MHT:RPR

77-700-47

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GORDON S. GILMAN, CHIEF MINORITY COUNSEL

President Carter
Handwritten
United States Senate

COMMITTEE ON FINANCE

WASHINGTON, D.C. 20510

April 7, 1977

Reverend Robert H. Betts
Ecumenical Officer
Episcopal Diocese of Missouri
1210 Locust
St. Louis, Missouri 63103

Dear Reverend Betts:

Thank you for the telegram sent on behalf of yourself and 21 members of the St. Louis Interreligious Task Force supporting President Carter's stand on human rights.

As you requested, I brought the message of support to the President's attention.

Sincerely,

James Earl Carter

APR 11 1977

NATIONAL JEWISH



COMMUNITY RELATIONS ADVISORY COUNCIL

55 WEST 42 STREET, NEW YORK, NEW YORK 10036 • LC 4-3450

Carter Bible Class

memo

May 3, 1977

TO: Rabbi ~~Saul~~ Bernards, Rabbi Balfour Brickner, Richard Cohen,
Rabbi Marc Tannenbaum

FROM: Joel Ollander

RE: Recent Article on President Carter's "bible teaching."

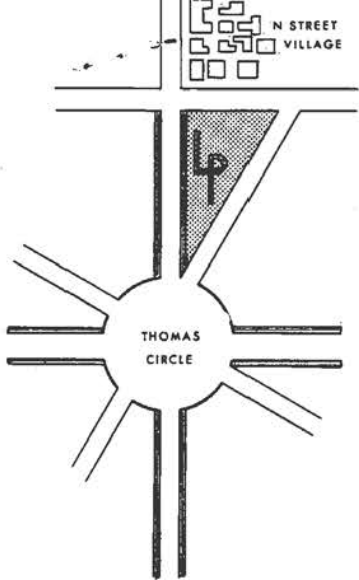
An Associated Press article which described some of the comments that President Carter made while teaching a bible class at the First Baptist Church of Washington has appeared in several newspapers. The article, copy of which is enclosed, appears to indicate that the President agrees with the early interpretation of the New Testament which places a significant amount of blame for Christ's crucifixion on the Jews.

Several communities have called the article to my attention. They recognize the sensitivity involved in the issue and asked what steps, if any, we should take in this regard. None of the inquiries favor a public reaction toward the President's comments but several suggest the possibility of some private discussion with him -- perhaps through an appropriate intermediary -- to explain our concern with his comments.

I would greatly appreciate your reactions to the article and any suggestions you might have for an approach to the situation.

Thanks and regards.

JO/gl
enclosure



LUTHER PLACE MEMORIAL CHURCH

AT THE LUTHER STATUE
in the heart of our Nation's Capital

outpost

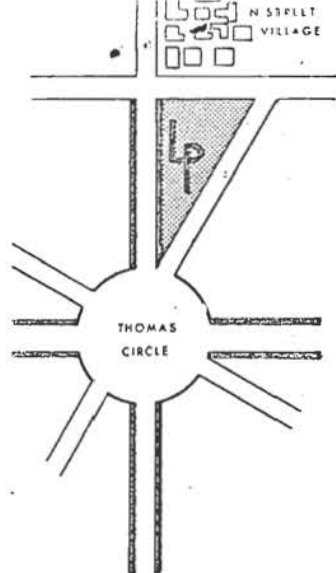
Rebbi M. Tannenbaum
A.J.C. - N.Y.C.

Thomas Circle
14th and N Sts., N.W.
Washington, D.C. 20005
Telephone (202) 667-1377

Dear Marc,

Enclosed is a copy of my letter to Pres. J.C. I hope it meets the need & your approval. God willing, it will not only clear the air but an appropriate presidential response will be of historical significance in repudiating the evil legend of deicide by the Jewish people. Let's hope.

Shalom,
John



LUTHER PLACE MEMORIAL CHURCH

AT THE LUTHER STATUE
in the heart of our Nation's Capital

May 6, 1977

Thomas Circle
14th and N Sts., N.W.
Washington, D.C. 20005
Telephone (202) 667-1377

Mr. Robert Lipshutz
The White House
1600 Pennsylvania Ave., N.W.
Washington, D.C. 20500

Dear Mr. Lipshutz:

Enclosed is the letter to President Carter which I indicated I would make available.

A sensitive clarifying statement setting forth his personal convictions would contribute to an affirmation of the Jewish people and the integrity of their Jewish faith and prevent any misuse of those press accounts which concern us.

It was a pleasure meeting you on May 4 and I want to thank you for your time and hospitality.

Sincerely yours,

John F. Steinbruck, Pastor
Luther Place Memorial Church

JFS:gvp

encl.

Carter

Moved
State
Fri
May 12

With Carter-Jews

NEW YORK (AP)-A large gathering of Jewish leaders burst into spontaneous ~~and~~ and prolonged applause here Friday night when they heard of President Jimmy Carter's letter rejecting the old anti-Semitic ~~charge~~ "Christ-killer" charge against Jews.

The incident occurred at the 71st annual ^{convention} ~~meeting~~ of the American Jewish Committee at the Waldorf Astoria hotel.

Rabbi Marc H. Tanenbaum, the committee's director of inter-religious affairs, read Carter's statement to several hundred Jewish leaders present there, evoking the ~~wave~~ sustained wave of ~~a~~ applause.

"~~That warm response, I believe, typifies how the Jewish people everywhere will undoubtedly feel about his honesty, his candor and his humanity as expressed through his action,~~" Rabbi Tanenbaum said.

He said President Carter "is not only on his way to becoming one of our great presidents, but has already become our most prominent lay theologian with obvious spiritual and moral influence ~~for~~ throughout our nation and the world.

"His pronouncement today, in which he made clear his rejection of the 'Christ-killer' charge, repudiated anti-Semitism and called for ~~love for the~~ the love of the Jewish people, is an action of fundamental importance in building bridges of friendship between the christian and Jewish peoples throughout the world."

gwc—telphones

^{M.T.} Jewish, Orthodox Leaders ¹⁻¹²⁻⁷⁷ Criticize Inaugural Plan

Two Groups Left Out

By Janis Johnson
Washington Post Staff Writer

Leaders of the Jewish and Orthodox Christian communities criticized inauguration organizers yesterday for not including a rabbi and an Orthodox priest in the religious segment of the inauguration of President-elect Jimmy Carter and Vice President-elect Walter Mondale.

The decision to have only Protestant and Roman Catholic clerics pray at the ceremony breaks with 20 years of tradition. In 1949, a rabbi joined Catholic and Protestant participants for the first time. In 1957, an Orthodox archbishop was included in order to give symbolic representation to the four major faith groups in the country.

Inauguration officials announced last week that United Methodist Bishop William R. Cannon of Atlanta, a personal friend of Carter, would give the invocation and Catholic Archbishop John R. Roach of St. Paul-Minneapolis, a friend of Mondale, would offer the benediction.

Isaac Goodfriend, a Jewish cantor from Atlanta, will appear to sing the "Star Spangled Banner" to close the ceremony.

Inaugural spokesmen said the program reflects the President-elect's wishes.

"A great deal of insensitivity has been shown by the officials," said the Rev. John Tavlarides, pastor of St. Sophia Greek Orthodox Cathedral in Washington. For several weeks he has been trying to persuade inauguration officials to place Archbishop Iakovos, head of the Greek Orthodox Archdioc-

ese of North and South America, on the program.

Archbishop Iakovos has prayed during the last four inaugurations as a representative of the 6 million Orthodox Christians (Greeks, Russians, Syrians, Serbs and others) in the nation.

Orthodox churches, which pride themselves as preserving the faith from the time of Christ's Apostles, do not consider themselves either Protestant or Catholic and have a separate representation in the National and World Councils of Churches.

"We're very unhappy about it," said Father Tavlarides. "Our people were looking forward to it. To them, it was a sign that we had come of age in America, that we were no longer an immigrant group, but a major faith in this country. It is a source of pride for immigrants and their children and grandchildren to see their archbishop offer a prayer for the President of the United States."

Rabbi Marc Tanenbaum, ecumenical officer for the American Jewish Committee in New York, said that, as planned, "the emphasis will come through that this is only a Christian nation."

"It will be seen as a message that Orthodox Christians and Jews are not part of the business of America," he said.

Both men noted that having a cantor sing the national anthem mixes religion and patriotism in a way distasteful to many people. They also expressed concern that the time is ripe for a national civil religion to be imposed on the country.

Bardyl Tirana, cochairperson of the inaugural committee, said the "President-elect wanted a simple and traditional ceremony." The "history of past inaugurations" was made available to Carter and Mondale, he added.

Before the second inauguration of President Franklin D. Roosevelt in 1937, no minister took part in a swearing-in with the exception of the day George Washington entered office.

As Rabbi Tanenbaum noted, the symbolic religious representation has occasionally "gotten out of hand."

In 1961, at President John F. Kennedy's inauguration, the invocation of Richard Cardinal Cushing of Boston lasted at least five minutes.

And in 1969, President Richard M. Nixon asked five religious leaders to invoke God's blessings for his first administration.

President Praised By Rabbi

By ALICE MURRAY
Constitution Religion Editor

President Jimmy Carter will be "a great, if not the greatest" President in history if he does not back away from his strong stand on human rights, a national Jewish leader predicted in Atlanta Wednesday.

Rabbi Marc Tanenbaum, national director of interreligious affairs for the American Jewish Committee, said that the "epidemic of violence and terrorism in the world" will not end unless leaders like Carter mount increasing pressure for human rights.

"Carter must not be intimidated or threatened away from this important direction for the country and the world," Tanenbaum said, calling on "millions of Christians and Jews" to give the President their "prayers and active support."

"There is not a continent on the earth today where human beings are not being systematically tortured. What Carter is saying out of the depths of his Christian, Baptist soul is that enough is enough," he said.

The nationally-known authority on Jewish-Christian relations added that Carter's stand on human rights comes out of his deep roots in Judeo-Christian ethics.

"Both Christians and Jews who know their traditions deeply know that they base their values on the dignity of human life," Tanenbaum said.

"We both believe that every human being is of infinite worth and of infinite preciousness, and that no human being can be sacrificed for anybody's ideology, revolution or political pogrom," he said.

Tanenbaum is currently writing a book about Carter, the South and the evangelical tradition, which he said has revealed a lot about the way the President reasons.

"The whole point in studying very carefully the life of Carter and the unfolding of Baptist and Methodist traditions is that one gets an insight into everything Carter is doing that one wouldn't get without it," he maintained.

Tanenbaum added that the whole concept of human dignity came out of the exodus of the Jewish people from Egypt when the "revolutionary idea" evolved that "those slaves had worth in God's eyes."

He said that, for Christians, that belief in human dignity was "intensified" by the death of Christ at Calvary.

"Calvary said that human life is possessed of a divine spark. Carter is now saying that in political terms.

"That is the most important message he has for the world today, and I back him one thousand per cent," Tanenbaum said.

The rabbi was in Atlanta to take part in a day-long regional conference on "Faith without Prejudice" co-sponsored by the Archdiocese of Atlanta and the American Jewish Committee.

Religion goes to the inauguration



BY JIM CASTELLI

WASHINGTON (NC) — President Gerald Ford, reminding Americans that he had asked for their prayers when he became president, ended his final State of the Union address by offering his own prayer for the American people.

The Ford Administration ended on a religious note and the Carter Administration began on one; inauguration week was marked by a series of prayer services, including an unprecedented inauguration morning service at the Lincoln Memorial, an interfaith service and an Inauguration Day Mass at the National Shrine of the Immaculate Conception, a reception for clergy and a prayer service on the East steps of the Capital building.

There were also prayers at the actual swearing-in ceremony.

All of these things raise questions about the role of religion in America and in symbolic events such as inaugurations.

portant time in our national life. This adds a religious dimension to the inauguration, he said.

On another level, Rabbi Marc Tanenbaum, Director of Interreligious Affairs for the American Jewish Committee, said religious participation in events such as inaugurations is important because it "ratifies" the unique nature of American religious pluralism.

If any of the four major faiths are not represented at an inauguration, he said, people become uneasy about whether commitment to that pluralism will continue.

In addition to affirming religious pluralism in general, inclusion at an inauguration also gives stature to the specific groups included, according to Rabbi Tanenbaum.

He suggested that religious leaders find a way to come together in order to, in effect, institutionalize their participation in major symbolic national events in order to protect a commitment to religious pluralism.

It is also possible to understand just how in his original plans Carter left out Jews and Orthodox. He wanted to cut down on the pomp and circumstance surrounding the White House and the inaugural, by keeping things simple as possible.

The omission of Jews and Orthodox was not intentional but illustrated that Carter still has a lot to learn about the politics of religious pluralism and that he must be more careful than other presidents on the issue because of the remaining distrust of his evangelical back-

ground.

This doesn't mean that Carter hasn't learned a lot already. He dealt effectively with Jews and ethnics during the campaign, receiving solid majorities among Catholics, Jews and Orthodox. Many of his staff people also received a solid education in the politics of pluralism; but as new people were added to the transition and inauguration staffs, more and more decisions were made by people who had not yet been "educated."

Carter spoke of his campaign in both the primaries and the general election as a "learning experience" and he has said he sees the presidency itself in the same way.

The inauguration, too, has become a learning experience for both Carter and the churches.

PRAYER GATHERINGS GREET INAUGURATION

**Blacks Lead a Series of Services
to Bless the Carter Presidency
and to Remind Him of Pledges**

By KENNETH A. BRIGGS

Special to The New York Times

WASHINGTON, Jan. 19—Ruth Carter Stapleton, sister of the incoming President, stood quietly today among 50 worshipers from various faiths on the west steps of the Capitol for a service of prayer that was indicative of the deep religious aspects of this inauguration.

There has been a series of such prayer meetings and interfaith gatherings this week, culminating in tomorrow's massive religious assembly at the Lincoln Memorial, and their tone and message reflect a turn from the ways of the past.

For the first time in the history of an inaugural, black clergy and laity have been the major organizers and participants in these services. Black churchmen feel they contributed greatly to Mr. Carter's victory, and their prayers and sermons are delivering a twofold theme.

On the one hand, they are giving him their blessing. On the other, they are cautious about the promises they believe he has made to blacks and vow to protest vigorously if he does not fulfill them to their satisfaction.

Plea for 'Sensitive Heart'

These dual emphases were expressed by Dr. Arelia Downey, a black Baptist educator from Washington, in today's service under sunny, blustery skies. After praying for "God's blessing" on the new President, she added an entreaty "for sensitive ears and heart" to enable him to mount a more adequate attack on such problems as hunger, poverty and injustice.

Last Sunday night, in an interfaith service attended by 2,000 people in the Shrine of the Immaculate Conception, the litany included an appeal for "a new spirit of good will" and for a drive against "racism, sexism and exploitation."

Similar voices were raised tonight in the most pointedly black gathering, a service at the John Wesley African Methodist Episcopal Zion Church on the theme, "The Inauguration: a Minority Perspective." The Rev. Benjamin Hooks, newly elected head of the National Association for the Advancement of Colored People, was the preacher.

For the most part, the services have resulted from the welling up of interest from the grass roots. The exception is tomorrow's Lincoln Memorial service, which Mr. Carter encouraged.

Further, there has been a strong desire among the planners to avoid what they consider the uncritical, wholly ceremonial religious practices of previous inaugurations.

"The clarion call to Mr. Carter," said the Rev. E. E. Smith, pastor of Florida Avenue Baptist Church in Washington, "is that we're with you and we want to see you live up to what you told us you would do."

The reaction among many black clergy toward Mr. Carter's performance so far ranges from cautious enthusiasm to cynicism. They place confidence in his professions of faith as an evangelical Southern Baptist but disagree on whether his actions, including his Cabinet appointments, bode well for black people.

"There are great expectations," said the Rev. W. Franklin Richardson, minister of the Grace Baptist Church in Mount Vernon, N.Y. "Many of us feel the black church is responsible and accountable for what happens in the Carter administration, because the black church got involved in the election as never before."

A Reminder of Pledges

The clear aim of the present religious meetings, as many organizers see it, is to remind Mr. Carter of this concern and to press him for assurances that pledges will be kept.

"We've yet to get a response," said one Washington black clergy leader, the Rev. John Martin. "We all feel we need to know what America is going to do for its people."

Mr. Carter's behavior during these preparations and the transition period have left religious observers with two clear impressions. One is that he shows no desire to make civic functions more overtly religious. On the contrary, in a move that infuriated some religious leaders, he reduced the number of prayers at the inaugural ceremony from the traditional four to two.

Left out of the ceremony were representatives of the Jewish and Eastern Orthodox faiths. Protests have been filed by Rabbi Marc Tanenbaum of the American Jewish Committee and the Rev. John Tavlarides, pastor of St. Sophia Greek Orthodox Cathedral in New York.

Mr. Carter and Vice-President Mondale each chose a cleric. A United Methodist minister, William Cannon of Atlanta, Mr. Carter's choice, will offer the invocation, and Catholic Archbishop John R. Roach of St. Paul-Minneapolis will give the benediction.

The other impression is that Mr. Carter continues to espouse what some call "civil religion," defined as a collected set of beliefs in the national blessings and ideals. It was his success in communicating that kind of "faith," say many black leaders, that convinced blacks Mr. Carter could provide a new moral and spiritual tone to the country.

So the present series of services also contains a more political agenda. "Our purpose," said the Rev. Ernest R. Gibson, executive director of the Washington Council of Churches, "is to try to come down to earth from the inaugural clouds of glory. With all the cheering and applauding we're doing, we still must work things out in a concrete manner."



ANTHEM SINGER: Cantor Issac Goodfriend of Atlanta was scheduled to sing national anthem at Carter Inauguration.

Rabbi's absence in Carter rites arouses protest

WASHINGTON — Inauguration of President Jimmy Carter was scheduled to have taken place on Thursday with a cantor — a survivor of the Holocaust — singing the national anthem but, breaking a 20-year-old tradition, without any rabbi officiating.

Cantor Isaac Goodfriend of Congregation Ahavath Achim in Atlanta — who campaigned for Carter in Cleveland, where he previously lived — is the only member of his family to have survived the Holocaust. A native of Lodz, Poland, he was interned in a Nazi camp at the age of 16. He came to Montreal in 1952, moved to Cleveland and later to Atlanta where he had been for more than a decade.

Goodfriend, who had said that he was profoundly honored and moved to be asked to sing the national anthem, has known Carter for a number of years. He said he had tried to teach the President some Yiddish songs but was successful only in getting Carter to master some tunes but no words. He did not spell out the names of the songs.

The absence of a rabbi at the inaugural ceremonies was criticized by Rabbi Marc H. Tanenbaum, director of inter-religious affairs of the American Jewish Committee. Noting that both a Catholic and a Protestant religious leader would offer the traditional benedictions, but no rabbi and no representative of the Greek Orthodox Church, Rabbi Tanenbaum said:

"Given the fact that over the past five inaugurations it became an established American institution that the four major religious communities were part and parcel of the mainstream of American society," the decision "to exclude representatives of Judaism and Greek Orthodoxy cannot but lead to misunderstanding and in many cases even to resentment."

He added that a cantor singing the national anthem "is not exactly an expression of Judaism nor does it take seriously the Jewish presence in America."

Taking a different tack, the leader of the Conservative Rabbinical Assembly, Rabbi Stanley Rabinowitz, of Washington, D.C., said that there really was no need for multiple clergymen to pray for the success and well-being of Carter and his administration. Rabbi Rabinowitz said:

"We are one nation under God. There is really no need for more than one clergyman to reflect the sentiments of all Americans. For this one clergyman to represent all faiths, his prayer must be broad enough to enable all Americans of all faiths to identify with it — it must be offered in the name of the Deity who is the God of all humanity."

Thursday, Jan. 20, 1977

Inaugural Planners Defended For Omitting Rabbi In Ceremony

NEW YORK (JTA) — Rabbi Stanley Rabinowitz, president of the Rabbinical Assembly, differed this week with Rabbi Marc H. Tanenbaum, interreligious affairs director of the American Jewish Committee, for criticizing the decision not to include a rabbi in the religious segment of the ceremony inaugurating President Jimmy Carter and Vice President Walter Mondale. Rabinowitz said it would be

appropriate to have only one clergyman, representing all faiths, deliver an "appropriate prayer."

It was announced last week that United Methodist Bishop William Cannon of Atlanta would give the invocation and Catholic Archbishop John Roach of Minneapolis would offer the benediction. Tanenbaum said that "given the fact that over the

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Inaugural

(Continued from Page 1)

past five inaugurations it became an established American institution that the four major religious communities were part and parcel of the mainstream of American society," the decision to exclude representatives of Judaism and Greek Orthodoxy "cannot but lead to misunderstanding and in many cases even to resentment."

Rabinowitz, referring to what he termed the "clerical numbers game" said: "All the prayers are addressed to the One God. Why not one prayer in behalf of all America proclaiming our common gratitude for the blessings and bounties of freedom and invoking our prayerful hopes for the fulfillment of American ideals?" Continuing, the Washington rabbi stated:

"There is really no need for more than one clergyman to reflect the sentiments of all Americans. We are one nation under God. For this one clergyman to represent all faiths, the phraseology of his prayer must be broad enough to enable all Americans of all faiths to identify with it. The prayer must be offered in the name of the Deity who is the God of all humanity, and must be free of any doxology or formula that may flow from the ritual of any single faith."

It is to be hoped that the two clergymen selected this year to participate in the Inaugural Service will be no less sensitive to the Americans who are not of their denominations."

Recalling that at the last five inaugurations there were four clergymen of different faiths, including a Jew, Rabinowitz offered additional defense of the inaugural planners. He noted that the four clergymen's prayers made "the inaugural ceremony seem as though it were primarily a prayer service and only incidentally a ceremony of state" and that "an outdoor ceremony on a cold January morning is hardly a setting conducive to instilling a spiritual mood sufficient to appreciate four sometimes lengthy prayers."

Fund Plea Goes Out

By Megan Rosenfeld
Washington Post Staff Writer

President-elect Jimmy Carter's inaugural committee, adopting a conservative approach to spending, asked a group of business and labor leaders yesterday to donate more money to pay for the public events designed to make this a "people's inauguration."

The committee so far has received only \$70,828 in contributions of the \$350,000 necessary to pay for the five days of free concerts, activities, and transportation for the general public scheduled during inaugural week, Jan. 18 to 22.

Committee cochairperson Bardyl Tirana met yesterday with about 230 business, labor and trade association leaders at a breakfast also attended by Carter's son Chip and his budget-director designate Bert Lance. Everyone paid \$10 for their breakfast and heard Tirana make a direct plea for funds, he said.

The traditional inaugural events—the vice presidential receptions, parade, inaugural eve concert and inauguration night parties—are budgeted at \$3 million. In keeping with customary practice, the sale of tickets to the events, license plates, commemorative medals, souvenir books and royalties from the television rights to the concert are supposed to pay for the events.

The public events, Tirana hopes, will be financed completely from contributions, on which the committee has imposed a \$5,000 limit per organization.

Tirana also said yesterday that he has asked the Smithsonian Institution not to bill the committee for the \$41-

See COMMITTEE, C3, Col. 5

Should organized religion be involved in events such as inaugurations and conventions at all? Can such involvement be nonpartisan? Does such involvement amount to a state establishment of religion?

Some of these questions have answers and some don't. It's helpful to look at the situation first, from the point of view of the churches and, second, from the point of view of the incoming president.

Msgr. John Murphy, director of the National Shrine, said the Shrine's Inauguration Day Mass is a tradition to call on God for blessings for the country. The Shrine participated in the inauguration week interfaith prayer services, he said, out of a feeling of brotherhood and love of country.

The services are in no way partisan, he said, arguing, in effect, that the Shrine serves people who want to pray at an im-



Catholic textbook more positive to it Judaism, but negative references persist

Joseph W. H. (Wash.)
NEW YORK, (JTA) — Significant improvements have been made since Vatican Council II in the way Catholic textbooks describe Jews and Judaism but many of the old negative references still persist, a leading Roman Catholic educator declared today.

Dr. Eugene Fisher, in his first public appearance as the newly appointed Director of the Secretariat for Catholic-Jewish Relations

of the National Conference of Catholic Bishops, stated that although Catholic school texts now contain "numerous positive and corrective statements (about Jews) ... which would have been impossible or highly improbable just a few short years ago," they retain many statements indicative of ambivalent attitudes on the part of publishers and textbook writers.

This ambivalence, he added, also exists in the attitudes of classroom teachers, with the result that young Catholics today "are not given adequate background for dialogue with American Jews." Fisher, who was formerly Consultant for Teacher Training in the Catholic Archdiocese of Detroit, made his remarks at a meeting of AJC's Interreligious Affairs Commission.

"The negative stereotypes concerning Jews and Judaism have become so deeply embedded in our catechesis that, like anti-Black racism, they are difficult to spot from the inside," Fisher said.

Responding to Fisher's comments, Rabbi Marc H. Tanenbaum, AJC's National Director of Interreligious Affairs, declared that "one of the most significant developments of the past decade in interreligious relations is the fact that Christian and Jewish scholars, clergy, educators and lay people are collaborating in multiple ways to overcome the destructive heritage of anti-Semitism and bigotry, and are laying foundations of a new culture of Jewish-Christian relations, whose hallmarks are mutual respect and friendship."

Fisher based his comments on his study of 15 major religion series currently in use in Catholic elementary and high schools as well as in adult education. The series covered the entire spectrum of major Roman Catholic textbook publishers in the United States, and included 153 student texts and 105 teacher manuals published between 1967 and 1975.

Among the improvements that Fisher noted in his study was the fact that such negative phrases as

"Christ-killers" and "blood-thirsty Jews" have been "fairly effectively expunged" from the texts, which now use such expressions as "the enemies of Christ" and "some of the Jewish leaders" in describing the people who were involved in the crucifixion. But this is not a satisfactory solution to the problem, he maintained.

"It remains historically questionable," Fisher declared, "whether one can even blame 'some Jews' for the death of Jesus, when the deed was clearly done in a Roman manner — crucifixion — under the orders of the Roman governor — Pilate — and when the only Jews that the New

Testament implicates as involved — the high priest and the Temple officials — were in fact Roman appointees susceptible of recall from Rome and not indigenous 'Jewish leaders' at all."

Another subject area in which Fisher found the beginnings of progress, especially in high school texts, was the Nazi Holocaust. "I found no less than 50 references to the Holocausts," he said. "While most used it simply as an example of human moral evil, some texts rather courageously sought to grapple with the fact of Christian involvement in and responsibility for this horror of horrors."

Inability of rabbis cited as aiding 'Jews for Jesus'

Houston Chronicle 5/21/77, Sec 1 p. 23

BY KENNETH A. BRIGGS

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New York — An official of the American Jewish Committee attributes the apparent growth and success of "Jews for Jesus" groups to the "inability" of many rabbis "to talk to young people about spiritual values of Judaism."

The official, Rabbi James Rudin, assistant director for interreligious affairs, told a session of the committee's annual meeting at the Waldorf-Astoria Hotel that "the Jewish attraction to the cults is a stunning indictment of our inability to relate to our youngsters on a spiritual level."

The growth of such movements and their proselytizing have raised considerable anxieties in the Jewish community. Many Jews associate evangelistic campaigns with anti-Semitism and forced conversions. On the other hand, Hebrew Christians assert that their activities are not only valid in a pluralistic society but required by their New Testament faith.

Rudin said, "Every student in Jewish schools must be given a 'terrain map' of the cults to better prepare them for the

world of 'new-time religion.' " Such a program should be part of an intensified campaign to educate Jewish youth about their heritage, he added.

During the afternoon symposium on the effect of cults on Jewish life, other speakers defended the right of all groups to practice persuasion as an exercise of basic religious liberty. But they also warned that conversion strategies used toward Jews often contain serious distortions of traditional Judaism.

Malcolm Hoenlein, director of the Jewish Community Relations Council, identified the activities of the "Jews for Jesus" groups as the single greatest threat to Jewish life in the New York area.

Charging that these groups misrepresent "biblical scripture," Hoenlein said: "Unlike former missionary tactics, they no longer ask a Jew to 'convert' to Christianity. Rather, they ask him to become a 'better' Jew by accepting Jesus."

By appropriating Jewish symbols, such as the Star of David, and by adopting such practices as the wearing of the yamulke, the Hebrew Christians are distorting the

original purposes of these elements, Hoenlein said.

Solid figures on the number of Jews in Hebrew Christian movements are unavailable from the committee or other sources. One estimate placed the total in the New York area at somewhere between 1,000 for 3,000, but even rough estimate is not substantiated in any concrete manner.

But from outward appearances, the movements are gaining in size and momentum. Dozens of independent groups are scattered around the country, unified in their basic mission toward converting Jews.

One project is called Schechinah '77 and will bring an estimated 1,000 Hebrew Christian missionaries to the Stony Brook, N.Y., center of B'nai Yeshua, a group that recently moved its operations to Long Island from Texas. "Messiah '77" is another campaign set for eight weeks, beginning in July, led by 30 "Jews for Jesus" evangelists. The American Board of missions to the Jews reportedly will also send 100 to 150 workers to Long Island.

A religious rewrite

Carter tries hand at history

Israel Times (New Orleans)

P. 1. By Joseph Polakoff 5/19/77

WASHINGTON, (JTA) — The White House had under advisement the text of a widely distributed news report about President Carter's remarks regarding Jesus and the Jews that have aroused incredulity and astonishment in many Jewish communities. The Jewish Telegraphic Agency obtained a copy of the original report of about 800 words and provided it to the White House yesterday.

The report was obtained from the writer, Casper Nannes who worked for the Washington Star for 25 years and now assists the First Baptist Church in Washington where the President made his remarks to the "Couples Bible Class" a month ago. The report under Nannes' byline was circulated by the Associated Press.

According to the Nannes report, the President during his remarks to the class, asked for a reading of "the passage in John where Caiaphas, the high priest told the Pharisees 'You do not realize that it is to your interest

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Carter tries hand at rewriting history

From Page One

that one man should die for the people, instead of the whole nation being destroyed.' " The report says that "the President then pointed out there was a double meaning in the passage that Caiaphas himself did not understand," the article continued.

"That was the turning point in Christ's life," he explained. "He had directly challenged in a fatal way the existing church, and there was no possible way for the Jewish leaders to avoid the challenge. So they decided to kill Jesus."

According to the Nannes report, the President later asked what one word would describe the trial and he was told "illegal." The Nannes report added, "That's right," Carter agreed. "The Jews had a rule that a trial had to be held in the daytime and in the open. Christ's trial was held at night in a home and no witnesses were called for the defense except one. Also, the Jewish rule was that you had to have two witnesses to agree. Caiaphas sent out to get false witnesses but could not get three witnesses to agree."

"Further, Caiaphas as the judge started to question the witness thereby serving as prosecuting attorney, which a judge was not supposed to be. In addition, only if Christ was not guilty could the trial be held in one day,"

Throughout the lesson," Nannes further reported, "Carter frequently related the persons and ideas studied to our present day."

He quoted Carter as saying: "Caiaphas represents an attitude that is part of all of us. There is a danger of the Church of Christ becoming anti-Christ because if we start to worship ourselves there is a great temptation for us to set up our own standards. There is a danger that we may become proud and consider ourselves exceptions in God's eyes."

The President also said, Nannes reported, "I would like every one of us to feel challenged by a recognition of our shortcomings and to serve as Christ did. We have a great blessing and a great love for God, that we can precipitate even more than the message of Caiaphas through John and Mark and Matthew. Do not be like Caiaphas."

In New York, Rabbi Marc H. Tanenbaum, director of inter-religious affairs for the American Jewish Committee, said that leaders of a number of Jewish communities around the country had called his office to express concern about the report. He said he had called the White House and offered to send Carter material dealing with Judaism and early Christianity so that the President would have unbiased sources for use in future Bible study classes. Tanenbaum said the White House reaction was positive.