Preserving American Jewish History

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

Series C: Interreligious Activities. 1952-1992

Box 16, Folder 15, Electronic church, 1980-1981.

Mort Yarmon

William A. Gralnick

ec: H. Applebaum

M. Tanenbaum

J. Rudin

re: Cable Television

Over the last several months I have been involved with a broad coalition of individuals who have been trying to obtain on the local cable network, a channel for local religious programming. I have been doing this in my capacity as a Board member of Atlanta Interfaith Broadcasters. The Atlanta Federation and the Atlanta Rabbinical Association are also involved. While virtually everyone is represented, the groups that have shown the most interest are the Roman Catholic Church, the United Methodist Church, and the larger Pentecostal Churches. In fact, one of the foremost Evangelical ministers in the community, Reverend Jimmy Swilley, has been attending all of the meetings.

The issue first argsed when an announcement was made that two of the local channels would be given to the PTL organization and the Trinity Church, and that there would be no local religious access. This was of great concern to me, and I broached to the AIB Board the fact that, that would be a heavy dose of outside Evangelical input into the community, especially since PTL is already carried on another UHF station. Could we not, I suggested, develop a coalition to give us local access? To make a long story short, it seemed all topeasy, Cable Atlanta immediately said we could have Trinity's channel. However, they apparently had no intention of keeping that promise, and several weeks thereafter gave us a whole song and dance about how they had made a mistake, etc., etc. At that point, the Director of AIB asked me for my advice on what to do next. Having had some experience in the politics of Cable Networks in two other communities, I advised him to cultivate the local city council and take an adversary position to the Cable Network. That worked like a charm, and now we have in fact been granted the local access channel. A halfway measure was offered-which we rejected. That would be time sharing on another, non-religious, channel. It has been a very gratifying and I feel worthwhile struggle.

You can see from the minutes and notes enclosed that great care and concern has been taken by all parties in structuring the organization. The Jews and Catholics have worked separately but with one mind, in making sure that the Evangelical mind set and format of doing things on the air would not hold sway. In addition, we are going to use a standard reference text to define, "Religion" and therefore keep out cult access to the channel.

Because the Jewish Community institutionally is growing so rapidly, and there is such a paucity of audio visual material, the Rabbinical Association and several other organizations are extremely interested in new development. I suspect, especially in the early going, there is going to be a real frantic rush to put things on the air. Thus, I would like your help in thinking through, things that the American Jewish Committee can put on the air, either in a strict audio visual sense or in a staged i.e. talk format sense. We have some very professional media talents in Atlanta who could certainly create a professional interviewing format and image.

I look forward to hearing from you at your earliest convenience.

Best regards.

Enclosures

AMERICAN JEWISH ARCHIVES water hemes



GIC AUG 1 1 1980

Atlanta Interfaith Broadcasters, Inc.

August 6, 1980

Memo to:

All Interested in local religious cable channel

From:

John Allen

Re:

Progress Report

Success!! Atlanta Interfaith Broadcasters has been granted a channel on Cable Atlanta. We will know the channel number by our next CABLE COMMITTEE MEETING, Wednesday, August 27.

Now the ball is in our court. Can we come up with enough quality programming to warrant this trust? We must exhaust every possibility for programming and we must do it now. Cable Atlanta wants us to start in September if at all possible.

Concurrent with the search for programming, AIB is out seeking foundation money for the equipment needed to put the programming on the cable. You can help by suggesting possible leads. Any foundation, corporation, agency or individual you know that might want to help undergird this cable channel ought to be on our list. We will make the contacts. Just point us in the right direction. We are looking for \$60,000 to fully equip the programming center.

Now is the time for every religious body desiring membership on the AIB Cable Committee to join up. \$1,000 immediately with the expectation of starting the annual contribution of \$2,000 on January 1 are required to undergird operations.

Be sure to attend the next meeting of the Cable Committee. You do not have to be a member to attend this meeting.

Wednesday, August 27, 9 am to 11 am.

Also plan to stay for the video workshop to be held by Dale Schonmeyer of Visual Systems Co., ll am to l pm. This is a rare opportunity to participate <u>free</u> to a first class video workshop that would cost \$50 to \$100 any other time.



Cable Atlanta, Inc.

July 30, 1980

The Honorable Maynard Jackson Mayor Second Floor, City Hall 68 Mitchell Street Atlanta, Georgia 30303

Ms. Rita Bloom, Chairperson
The Citizens CATV Advisory Board
c/o Clerk of Council
First Floor, City Hall
68 Mitchell Street
Atlanta, Georgia 30303

VES

RE: Change of Programming

Dear Mayor Jackson and Ms. Bloom:

Pursuant to section 21.1.7 of the contract between the City of Atlanta and Cable Atlanta, dated February 6, 1980, we wish to inform you and the Citizens CATV Advisory Board that we intend to substitute programming provided by Atlanta Interfaith Broadcasters, Inc. (AIB) for that provided by Trinity Broadcasting. (Section 21.1.3, d, ii).

Cable Atlanta has had many discussions with members of AIB and are persuaded that this change in programming will lead to better service to the citizens of Atlanta.

Atlanta Interfaith Broadcasters have assured us that they have and will produce sufficient quality programming to fully utilize the channel.

Cable Atlanta will work with AIB to help ensure the highest quality programming on this channel.

Yours truly,

Noel R. Bambrough

President

NRB: dmj

cc: John Allen, Atlanta Interfaith Broadcasting

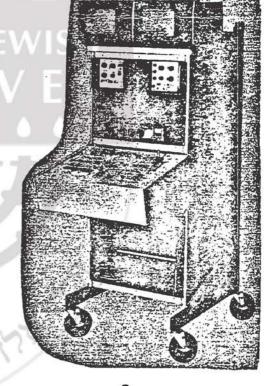
1035 W Peachtree Street NW Aracia Georg 9 30300 (4)41 874-6000

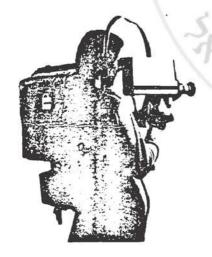
Atlanta Interfaith Broadcasters, Inc.

VIDEO WORKSHOP FREE 00

(To church related interests)

Immediately following the Cable Committee Meeting, Dale Schonmeyer of Visual Systems Company will conduct a video workshop. Participants will experience hands on production and editing. A short video production will be done from start through completion.





WEONESDAY Aueust 27

MINUTES OF MEETING

AIB CABLE TV COMMITTEE - July 23, 1980

9 am - 11 am at AIB offices 1580 Peachtree St.

Present: Don Newby, Chairman; Ike Newkirk, AIB President; Marvin Schpeisser; Jim Pennington; Jim Price; Bill Scott; Sam Coker; Eddie Gilstrap; Jackie Lewis; Bill Gralnick; Jimmy Swilley; Jeannie Hollingfield; Gordon Reinertsen; Mark Hopkins; Rabbi Don Peterman & John Allen, AIB Exec. & Tom Money

The Meeting was opened at 9:20 with prayer by Tom Money.

AIB President, Ike Newkirk, spoke to the group about the current status of negotiations with Cable Atlanta and the City of Atlanta towards securing a cable channel dedicated to local religious programming. He reported on a meeting he and AIB Exec., John Allen, had had with the CATV Advisory Board of the Atlanta City Council. The CATV Board voted to support AIB's efforts to secure a channel on Cable Atlanta and stated they would make their views known to Cable Atlanta.

To further facilitate securing a channel, the Committee voted unanimously on the following statement to be delivered to the City and to Cable Atlanta:

"The Cable TV Committee of AIB requests a channel in the Econoline Package of Cable Itlanta be dedicated to local religious programming to be administered through the suspices of Atlanta Interfaith Broadcasters."

Budget & l'inance Sub-Committee Chairman, Jimmey Swilley made the Budget Report. He went over the proposed budgets for 1980 and 1981 line by line. Tom Money suggested when the Sub-Committee draws up the 1981 Budget in November that they consider adding an item to cover conferences and training for staff. Bill Gralnick suggested the Sub-Committee look at a sliding scale for membership fees, but Chairman Swilley responded that the Sub-Committee had considered this method and rejected it because of possible complexity. Gralnick also suggested the Sub-Committee look at the need for two Secretaries. Gralnick also asked for clarification of the Executive Director's salary item.

Further discussion made it clear that the AIB Executive Director is employed by Atlanta Interfaith Broadcasters; that the Cable TV Committee is an organic part of AIB; and that the

AIB Executive Director's time is accounted for at the AIB Board of Directors. The line item in the Cable TV Committee budget for Executive Director is to account for time the AIB Executive Director anticipates spending on the cable project. It in no way implies a raise in pay for the AIB Executive.

Msgr. Noel Burtenshaw raised a question about services included in the \$25/hour service charge to members for time on the cable. Exec. Allen explained that the \$25/hour service charge is to cover costs in operating the channel. It assumes a finished videotape will be provided that requires no editing or other changes. Editing or other changes fall under the category of Production Services and additional charges will be made. Any group wishing to come to AIB for orginal production will be charged according to the AIB rate schedule, copies of which were distributed. Further discussion raised the point that when AIB receives additional TV equipment as a result of the cable channel, that special rates should be developed for members of the Cable TV Committee.

Eddie Gilstrap expressed his desire that the Committee allow freedom within line items in the budget because this is a new operation and no one knows what exact needs will crop up.

Motion was made to accept the report of the Budget & Finance Sub-Committee. Passed unanimously.

Bill Gralnick moved the Committee express thanks to Jimmy Swilley and his Sub-Committee for a fine job well done. Motion passed by aclamation.

Sub-Committee Chairman Swilley added that even though we had passed July 1 and it was apparent that the channel would not be available immediately, the "front money" was still badly needed. Committee Chairman added his agreement stating that money has been spent without remuneration and the AIB Exec has put in many hours without AIB being compensated. Many present indicated their processes were in the works and the funding would be forthcoming soon.

Program Sub-Committee Chairperson, Jackie Lewis, introduced their report. Rabbi Peterman reported two fundamental policies to be adopted:

- I. All participants on the AIB channel must respect the integrity of all other faith groups.
- II. We shall promote understanding & acceptance of all other faith groups.

Continuing the report, Msgr. Burtenshaw presented three statements developed by the Sub-Committee:

- a. We understand that many participants will want viewers; to participate with them in religious life and invitations of this nature are permitted.
- b. No fund raising or selling of any kind will be permitted nor will any follow-up materials that solicit funds.
- c. We affirm the need for interfaith dialogue on religious and secular issues of all kinds.

The Sub-Committee report continued with Rev. Edward Gilstrap commenting on possible subject matter under consideration for programming on the AIB channel:

- 1. Holiday programs
 - a. actual services
 - b. educational programs explaining various holidays.
- 2. Musical programs
- 3. Children's programs
- 4. Educational programs
 - a. religious precepts
 - b. social doctrines
- 5. Drama
- 6. Central office communications
- 7. Intra and inter-faith dialogues
- 8. Religious news
- 9. Social action programs
- 10. worship services

IFWISH

Marvin Schpeisser asked the Sub-Committee to establish a policy whereby an appeal process is established. In a case when a program is rejected by staff, the Sub-Committee will be the first line of appeal, the full Committee the next line of appeal and the AIB Board the last line of appeal prior to carrying the appeal to Cable Atlanta or the City Council.

Jimmy Swilley expressed the need for a manual explaining the basic policies to interested religious bodies.

Bill Scott suggested that every programmer must bear responsibility for open dialogue if they want to place their program on the AIB channel.

Jimmy Sw. lley moved acceptance of the Program Sub-Committee report. Report accepted by acclamation.

Exec. Allen introduced Dale Schonmeyer, President of the Visual Systems (o. who had been videotaping the meeting. Dale spoke briefly about the equipment he had brought with him to do the taping with two cameras, switcher, lights & recorder.

Plans for the next meeting are 9 am Wednesday, August 27 at the Peachtree Christian Church. If enough are interested, Dale Schonmeyer will hold a two-hour production workshop immediately following the meeting.

Meeting adjourned at 11:25 am.

John Allen, Acting Secy.

PROGRAM SUB · COMMITTEE

Minutes of meeting held July 29, 9:30 am at AIB facilities.

Present: Jackie Lewis, Chairperson; Rabbi Donald Peterman; Rev. Mark Watkins & Ms. Bettye Sue Wright and John Allen

Absent: Msgr Noel Burtenshaw (conflicting meeting) and Rev. Edward Gilstrap (out of the city)

Meeting opened by Chairperson Lewis.

The following recommendations are to passed on the the full Committee:

MEMBERSHIP

Regarding membership fees, AIB could care less where the money comes from, one congregation, an individual, a grant or whatever. As far as we are concerned membership is limited to the denomination or religious body and not to any sub groups.

The Atlanta Jewish community has expressed interest in having one joint membership.

The Pan Lutheran group in Atlanta wants to join under one joint membership.

Requests from religious bodies to become a member should receive a 3/4 endorsement from the total membership of the AIB Cable Committee prior to being placed before the AIB President for appointment to the Committee.

The Sub-Committee recommends a procedure for removing any member that exhibits just cause for removal. Recommendation is when just cause arises the Committee recommend removal to the AIB President. Causes are listed as follows:

- a. Overt and consistent violation of the basic rules. (There should be a warning given and opportunity for improved performance)
- b. Consistant absence from meetings. 3 consecutive unexcused absences are grounds for recommending removal.
- c. Non payment of charges. 60 day warning. 90 day recommend removal from Committee.

PROGRAM POLICY

All program requests coming from membership constituents must be routed through the designated Committee member prior to approval and placement in a time period on the channel.

PROGRAM POLICY, cont.

Programmers must be informed that no solicitation of funds will be permitted. Should a programmer submit a tape including a solicitation the program can be approved for use on the AIB channel if the programmer has the solicitation removed. The programmer may request AIB remove the solicitation and AIB can do this at an additional charge of \$40 per half hour tape or \$70 per hour tape. The process AIB will use will be to make a copy of the program and make the necessary deletions on the copy, thereby preserving the original condition of the master tape.

The question of legal responsibility was raised. Any programmer using copywritten materials must present a letter of permission to use such materials prior to being granted time on the channel. The Exec. was directed to seek legal counsel to advise on other matters of legal responsibility pertinent.

A standard agreement form or contract should be designed for use in granting time to programmers and stipulating responsibility.

The Sub-Committee on Programming reserves the right to reject any program deemed to be out of accord with the basic policies of the channel. Some specific subject matter not to be allowed on the AIB channel are:

- a. Overt sexual acts
- b. Any glorification of violence
- c. Overt attacks against any other religious persuasion
- d.Any demeaning presentation
 - e. Vulgarity

A question raised for discussion; "Is all Biblical content acceptable on this channel?"

The AIB Exec. was asked to check into the FCC broadca ting regulations to see if there might be other specific I mitations we should impose. It was stated that cable TV does not fall under FCC regulation. The City of Atlanta through Cable Atlanta will exersize regulatory controls.

The AIB Exec. was asked to check into other church TV studios located in this area to see if they would allow use for video productions by outside groups for use on the AIB channel and what their charges might be.

Rabbi Peterman agreed to work with Dale Schonmeyer in preparing a format to be produced in a 2 hour workshop immediately following the next meeting, August 27.

Meeting was closed. No further meeting planned prior to the 27th.

THE JEWISH THEOLOGICAL SEMINARY OF AMERICA 3080 BROADWAY . NEW YORK, NEW YORK 10027

212 RIVERSIDE 9-8000

DEPARTMENT OF RADIO AND TELEVISION

May 1, 1980

Dear Rabbi:

At the upcoming Rabbinical Assembly Convention the ETERNAL LIGHT will be offering a session entitled "The Electronic Crisis in the Pulpit - A review of the emergency facing network religious broadcasting." It is scheduled for Monday, May 12, 1980 at 2:15 p.m. We hope you will attend since the issues to be discussed are, we believe, of considerable importance to you and your congregants.

Participants at our broadcasting session will include as chairman, Rabbi Max Routtenberg, program editor of the ETERNAL LIGHT, Father Donald Matthews, S.J., Professor of Communications at Fordham University in New York City, an outstanding specialist in community religious programming with The United Church department of Communications and myself, the executive producer of the ETERNAL LIGHT show since its inception.

We have received over 70 awards since the beginning of the ETERNAL LIGHT over 36 years ago. More importantly, however, has been the response from our viewers and listeners around the country for whom programs of specifically Jewish content might not be available were it not for the ETERNAL LIGHT. Ours is the media voice of Conservative Judaism and over and over again we have heard from people that our programs were a fundamental aspect of their Jewish homelife, sometimes even a spur to greater involvement in Jewish living.

In today's tight media market, however, air time for public affairs programming is becoming more and more scarce. We must compete, for instance, with certain fundamentalist evangelical groups who pay considerable amounts of money in order to get, and keep, their programs on the air. As rabbis, leaders in your community, you are in a favorable position to influence your local affiliate networks into airing our programs. Public affairs programming depends upon support from the community and its leaders. Interest groups must make their needs known to the stations.

April 30, 1980 page 2

We will be distributing our "Blueprint for Action" at the convention. This is a step by step checklist designed to help you secure air time in your community for our programs. In the mean time we would like you to think about these issues in advance. We need your help to keep Jewish content programs on the air. Your suggestions for new programs and new means of generating interest will be greatly appreciated.

Looking forward to seeing you at the convention.

Cordially,

Milton E. Krents
Executive Producer
THE ETERNAL LIGHT

MEK:1n

memorandum

THE AMERICAN JEWISH COMMITTEE

date Aug. 28, 1980

to Marc Tanenbaum

from Mort Yarmon

subject

You'll note, from the marked-off piece in the attached, that the U.S. Catholic Conference and the United Methodist Church are joining to strike back at the electric church. Do you know anything about this effort? Is there any role in this for us?

Pls note also, on p. 12, the editorial about the CBN's activities in the political areax.



Newsday's Magazine for Long Island Long Island, N.Y. 11747 Telephone: (516) 454-2308

> Stanley Green Managing Editor

AMERICAN JEWISH A R C H Feb. 4, 1981S

Dear Rabbi Tanenbaum,

It was nice talking to you. Here's copy of that sermon I mentioned. Killinger, author of a number of books, has been in Lynchburg only about six months.

Sincerely,

Leo Seligsohn



First Presbyterian Church 1215 Dirginia Spiscopal School Road Lynchburg, Virginia 24503

WOULD JESUS HAVE APPEARED ON "THE OLD-TIME GOSPEL HOUR"?

by John Killinger

latthew 23:13-15, 23-28 January 11, 1981

Would Jesus have appeared on "The Old-Time Gospel Hour"? The question of course is facetious, and can be answered with only a fair degree of probability. Suffice it to say that Jesus, during his ministry in Galilee and Judea, appeared in some unlikely situations and interviews. He ate, for example, in the home of Simon the Pharisee, and entertained a member of the Sanhedrin, Nicodemus, at night. In an age when men were not seen speaking to women in public, even if the women were their wives, he visited the woman at the well. Another time. he scandalized everyone by going to eat in the house of Zacchaeus, a despised tax-collector. And he constantly engaged in discourse with all kinds of people, both friends and enemies. So it is unlikely that he would have refused a request to appear on "The Old-Time Gospel Hour." regardless of what he thought about the program or the format of the show.

With a greater degree of probability, we can predict what Jesus' behavior would have been had he appeared on "The Old-Time Gospel Hour." He was an iconoclast. Always, without exception, when he was in the presence of socalled religious authorities, he flouted their traditions and expectations. "You have heard it said," he frequently responded to interviewers, "but I say . . . " His thinking was original, pungent, incisive. He had a way of putting a spade under a question and turning it over so that it smote the questioner. "Who made me a judge over you?" he asked a man seeking his aid in a poorly distributed inheritance. cleanse the outside of the cup," he said to the Pharisees, "until it sparkles; but inside you are filthy and diseased."

We can imagine what he might have said to his hosts on "The Old-Time Gospel Hour."

"You appear to be very religious, before your television audience. But, inside, you are rapacious, unconverted wolves, seeking only a greater share of the evangelical TV market, without really caring for the sheep you devour."

"You take money from widows and children, promising the blessings of God; it is the blessings of God you take from them, only to build an empire."

"You have a college where you pretend to free young men and women from the bondage of ignorance. What you really do is indenture them to platitudes and prejudices darker than their ignorance ever was. You make them twice the sons and daughters of hell they were when they came to you."

"You speak glowingly of the great numbers of people in your Sunday School, your services, and your extended programs. It is better to be right with ten persons than it is to be wrong with tens of thousands."

"You talk of legislating morality as if the Father had given you the franchise on morality and you knew precisely what it is. You hypocrites! Have you not heard that it is immoral to decide for others what they shall read and not read?"

of course we cannot expect that Jesus would be popular for such statements. He was not popular for them in his own day. The embarrassed hosts would attempt to shush him, the engineers would cut off the power to the mike; the Thomas Road audience would, boo and Jeer, and a million TV viewers would write in, condemning the Savior of the world for being so outspoken. Most of these would misquote him, some would misunderstand, and not a few would insist that he was possessed by the devil. Johnny Carson and Merv Griffin would gleefully invite him to their shows, but only as a ratings grabber, not out of any genuine spiritual interest. That's the way the game is played.

I wonder if the true prophet is ever popular. Jesus didn't seem to think so. He talked about "hirelings," who lack the shepherd's heart and do not stay to defend the sheep when the wolf is upon them. He told the disciples that they would be hated as he was hated. He didn't think of his own ministry in terms of mega-ratings.

The nearest thing I have known to a real prophet in my own time is a man named Bill Gray. Bill is a retired Presbyterian minister in Nashville. His church retired him early because he had such a way of singeing them when he preached. It was all right with them for Amos to call the painted socialites of his time "cows of Bashan." but it was a horse of another color when Bill got onto the Swan Ball and other pet projects of the social elite in Nashville. My favorite of all Bill's sermons was one that began, "The country is overevangelized. There is too much Jesus around." "We have oversold the gospel," said Bill. "But not really the gospel. Our business has not been the gospel. Our business has been selling any phase or aspect of the biblical religion, featuring Jesus always of course, in order to get customers for our churches." Talk about blistering a congregation! I would like to see Bill on "The Old-Time Gospel Hour" sometime. He does get on a Nashville program once in a while -- a program run by a Jewish M.C. -- and do the feathers fly! There is almost invariably a lot of negative reaction to Bill's appearances. The real prophet will not sell much shaving cream. He makes people too uncomfortable.

This may in fact be one of the abiding features of Jesus' encounters with just about anyone, and we have overlooked it in our wish to make him presentable and appealing to audiences. While he was usually gentle with children and a few underprivileged adults, he was invariably firm with others, and often harsh and demanding. Again and again he berated his own disciples, and thought nothing of taking the hide off noted persons and public officials. His pastoral method was neither nondirective nor conciliatory. In fact, the overwhelming evidence of the gospels is that he was customarily abrasive. He went straight to the heart of every matter, and left people wheezing for breath. If we have cosmeticized and romanticized him into the smiling shepherd of the soul, the man whose breath was kissing-fresh all day long and after five, we have forgotten that shepherding is often rough work, living in jagged territory and fighting with wild beasts.

And the real shepherd, the one who lays down his life for the sheep, is one who knows the true nature of evil, not a Pollyanna Christ who thinks he can arm-wrestle the devil the best two out of three for control of the world and outer space, without mussing his Sunday frock. The real shepherd has nailprints in his hands and a spear wound in his side. Not neat, pretty wounds closed by a plastic surgeon, but ugly, gaping wounds that will never heal as long as one of his little ones is getting shafted in the world.

So we ourselves could not expect polite talk from Jesus if he were here in our midst this morning. We would be no more exempt from his smarting wrath or stinging comments than the cherubic-faced performers of "The Old-Time Gospel Hour."

"You take great pride in your elegant sanctuary and beautiful windows," he might say. "Will they save you from the judgment to come?"

"You scour heaven and earth for the best preacher and organist and Christian educator," I can imagine his saying; "but you do not pray daily for your own salvation."

"You spend hours preparing your faces and bodies to come to the sanctuary of God; you would do well to spend half the time preparing your souls, that you come not as strangers but as true children of the heavenly Father."

"You delight in your hymns and creeds and sacraments. But the poor of the world shall rise up and condemn you, because you have not given yourselves to compassion and justice. You are whited sepulchres, glistening on the outside but putrid and stinking with old carcasses on the inside."

We cannot, you see, thank God that we are not as "The Old-Time Gospel Hour" is, In the face of God and the presence of Christ, we are all miserable offenders. It is not for us to preen ourselves on our superior biblical understanding or more elegant aesthetic, but to beat

upon our breasts and cry, "Lord, have mercy upon us, sinners that we are." The distance between human beings and God is, as Karl Barth once remarked, an "infinite qualitative difference," and, over such distances, it is rather difficult to tell us from "The Old-Time Gospel Hour." There is wretchedness in all of us.

For this reason, without becoming sentimental about it, we remember two tempering pictures of Christ. One was when he wept over the city of Jerusalem, crying, "O Jerusalem, Jerusalem, thou that stonest the prophets, how often would I have gathered you to myself, even as a mother hen gathers her chicks, and you would not." The other is from the cross, when he looked down on all his tormentors and said, "Father, forgive them, for they know not what they do." The human comedy. That is what he was seeing. The proud and the humble, the great and the small, the rich and the poor, the beautiful and the grotesque. The unfully human comedy. And he was ready to bless it, if it would only receive the blessing.

That is where we come in. We can receive the blessing. Not as despisers of "The Old-Time Gospel Hour." Not as patrons of sophisticated, big steeple Christianity. Not as those who have a right to anything. But as individuals who cover their faces before an angel, and cry, "Lord, have mercy on me, a sinner." And in the starstruck mystery of the moment, in the pride-shattering sense of a presence both primordial and future, we fall on our knees and know what the blessing is -- it is to love, the way God loves, with a consuming, uniting love.

And then as the great French mathematician and philosopher Pascal once sat at his desk and wrote the single word FIRE across the page of his diary, we write a single word too. Not FIRE, but LOVE. For that is what it all c down to.

PRAYER. Forgive us, Christ, for pride of place or person, and help us to rise now to the love of the world, even as you have loved it and died for it. Amen.



THE AMERICAN JEWISH COMMITTEE

SOUTHWEST REGIONAL COUNCIL • 1809 Tower Building • Dallas, Texas 75201 • (214) 747-3531

DATE:

August 1, 1980

cc: Marc Tannenbaum

Mort Yarmon

TO:

Harold Applebaum

FROM:

Milton Tobian

Another notice of religio-political activity in Dallas.

We are now gearing up to give gavel-to-gavel coverage of the August 21-22 National Affairs Briefing.

Will keep you posted.

MT:1g

encl.

President: JACK LAPIN Handrary Presidents: REUBEN W. ASKANASE, DR. JACK H. KAMHOLZ, IRVING A. MATHEWS, RAYMOND D. NASHER, DR. ARNOLD H. UNGERMAN, I. WEINER Vice Presidents: DAVID GL.CKMAN, NOEL GRAUBART, STEPHEN M. KAUFMAN, HARRIS KEMPNER, JR., MICHAEL LOWENBERG, DR. HUGH L. WOLFF, FRANCES ZIMET Secretary: MIRIAM MENDELL Teasurer: DR. AUGUST GOLDSTEIN, JR. M. Executive Board: JOSEPH BERNSTEIN, MOISE DENNERY, ALBIRT EGER, LOUIS FENSTER, STUART FERER, MILTON FISCHER, MURIEL FOLLODER, EVERETT GINSBERG, REUBEN M. GINSBERG, ELLENE GLASSMAN ARTHUR GOLDBLUM, DR. JANICE D. GOLDSTEIN, BARBARA GORELICK, PAULA CRINNELL, MARC GROSSBERG, LOUIS KARIEL, JR., ANN KAUFMAN, MICHAEL KENTOR, HANNE KLEIN, I. J. LAPPIN, CARL LEE, THOMAS LEMANN, DR. HERBERT LESSER, RABBI EUGENE LEVY, BEN MARKS, LINDA MAY, ARNOLD MAYERSOHN. SAM PERL, IDELLE RABIN, LEON RABIN, STANLEY A. RABIN, BARBARA RAKOOVER, VICTOR RAVEL, MORRIS RISKIND, DR. WILLIAM RODDY, ENID ROSENFELD, GARY SACHNOWITZ, JACK SATIN, RABBI ROBERT SCHUR, DR. JOSEPH SELMAN, CAROLE R. SHLIPAK, JAY SILVERBERG, JOE B. SINGER, ALBERT SKLAR, BEN SOLNICK, SAM STRAUSS, JR., ROBERT WASSERMAN.

Warm-up rally offers prayers for GOP trio

By HELEN PARMLEY Religion Editor of The News

The religious New Right gave its blessing - if not its official endorsement - to three Republican congressional candidates Wednesday at a highly charged pep rally for the National Affairs Briefing next month.

Baptist evangelist James Robison gave an emotional appeal to more than 600 Dallas-area pastors and a multimillionaire industrialist to support Bible-believing, God-professing candidates who, Robison says, will change the course of American history.

Among the crowd at the breakfast group. at the Ramada Inn in Irving were born-again Fort Worth industrialist

Cullen Davis and three Republican tion formed to enlist ministers to decandidates for congress: Tom Pauken and Clay Smothers of Dallas and Jim Bradshaw of Fort Worth.

The candidates were introduced by master of ceremonies Dennis Baw. pastor of Glenview Baptist Church in North Richland Hills, who neatly skirted an outright endorsement by offering, instead, a tax-exempt bless-

"We must pray for these men." Baw said.

The cangidates stood for enthusiastic applause but did not address the

Robison is vice president of Religious Roundtable, a national organiza-

feat liberal members of congress this fall. The organization is sponsoring the National Affairs Briefing Aug. 21-22 at Reunion Arena and boasts GOP presidential nominee Ronald Reagan as its keynote speaker.

Robison urged pastors to organize delegations from their congregations to attend the conference, which will feature speeches by national leaders on issues facing the country. Speakers also will tell pastors how to mobilize their churches and communities in a "non-partisan" effort to get people to vote.

"Ninety to 95 percent of the labor unions vote." the evangelist said. "The feminists vote. Ninety-eight percent of the liquor industry interests vote. The radicals vote. The gays vote.

"But only 30 percent of the Godprofessing people who believe in Jesus, who know Him personally, vote."

He said his own pastor, Dr. Jimmy Draper of First Baptist Church of Euless, in the past few weeks has registered 800 people to vote, and he challenged the others to get involved in the political process, "not for personal rights but for right for all."

"The passive people from a liberal theological perspective want you to lay down and let everyone run over you," Robinson warned.

He pointed his attentive audience to the Biblical story of David and lic.

Goliath and declared, "David did not kiss Goliath. He killed Goliath. If a man walks up and slaps me, I'll turn the other cheek. But if he slaps my wife, I'll knock him down."

Robison said speakers at the August conference will develop three themes: inspiration, with such speakers as Dr. W.A. Criswell of Dallas and Jerry Falwell of Lynchburg, Va.; information, featuring military, business and political figures, including Texas Gov. Bill Clements. Dallas businesswoman Mary Crowley and ERA opponent Phyllis Schlafly; and involvement, including Reagan and Ed McAteer, founder-president of Religious Roundtable.

The conference is open to the pub-