



THE JACOB RADER MARCUS CENTER OF THE
AMERICAN JEWISH ARCHIVES

Preserving American Jewish History

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

Series C: Interreligious Activities. 1952-1992

Box 17, Folder 5, Evangelicals, 1977-1981.



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

DOMESTIC SERVICE

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FRIDAY, APRIL 29, 1977

RABBI CITES POSITIVE, NEGATIVE ASPECTS
IN GROWTH OF EVANGELICAL CHRISTIANITY

By Religious News Service (4-29-77)

MINNEAPOLIS (RNS) -- A prominent rabbi says the United States should be prepared for "a whole series of Jimmy Carters" in the future because of population shifts to the Sun Belt and the booming growth of evangelical Christianity.

These future leaders would come from a "new breed" of southern politicians, "all committed evangelical Christians," according to Rabbi Marc Tanenbaum of New York, director of interreligious affairs for the American Jewish Committee.

In a luncheon address here, the rabbi mentioned as possible future leaders such men as Rep. James Wright of Texas, Sen. Sam Nunn of Georgia, Gov. Reubin Askew of Florida and Sen. Dale Bumpers of Arkansas.

Rabbi Tanenbaum said northerners generally have failed to comprehend the cultural transformation that has taken place in the South in recent years.

The "brain drain" from the South has been reversed and the South is becoming a center for intellectual achievement, he told religious leaders at the luncheon sponsored by St. John's University, the Jay Phillips Chair of Jewish Studies and United Theological Seminary.

The rabbi said polls indicate there are now 40 to 50 million Americans who are evangelical Christians, with the 12 million-member Southern Baptist Convention forming the largest single segment.

He cited a report that there are 8,000 new Southern Baptist converts every Sunday morning.

The growth of the evangelical Christian movement represents an "ambivalent phenomenon," Dr. Tanenbaum said.

On the one hand, he noted that Baptists and other evangelicals were responsible for the strong tradition of religious liberty in this country.

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

DOMESTIC SERVICE

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FRIDAY, APRIL 29, 1977

President Carter's Baptist background is one reason for his strong commitment to human rights around the world, the rabbi explained.

He said evangelical communities provided an early impetus for social welfare and reform and for the campaign against alcoholism on the American frontier.

Methodists and Baptists were also responsible for "democratizing" higher education in the United States, the rabbi said.

But there is also a "negative side" to the growing evangelical movement, Rabbi Tanenbaum warned. He cited efforts made in 54 Congressional races last Fall to elect only "born-again evangelical Christians" as a step for a "Christian America." The efforts were successful in 21 of the races, he said.

Another "regressive" development so far as American pluralism is concerned, the rabbi said, has been the publication of "Christian Yellow Pages" in many cities.

Such publications threaten to "Balkanize" America, he said.

Religious pluralism, he added, is "the greatest contribution America has yet to give the world."

Later, Dr. Tanenbaum lectured at St. John's University, Collegeville, on the threat and challenge of religious cults. He said the biggest problem comes from the Rev. Sun Moon's Unification Church because the movement is deeply ideological and political as well as religious.

The activities of the Moon Church are supported by a Korean munitions business as well as some \$15 million a year collected on the streets by the "Moonies" -- the young followers of Moon, the rabbi said.

Young people are attracted to the Unification Church because of the love and caring they find there, the rabbi said. The Rev. Moon's movement meets a need which many youths fail to find in their own churches and synagogues, he added. The Rev. Moon, he said, has a political program that calls for takeover of the White House, Congress and the United Nations by his followers.

Appeals For Religious Liberty In The USSRINTERRELIGIOUS TASK FORCE SUGGESTS
3 OBJECTIVES FOR U.S. AT BELGRADE

By Religious News Service (4-29-77)

WASHINGTON, D.C. (RNS) -- The National Interreligious Task Force on Soviet Jewry has urged that the United States delegation to the follow-up meeting to the Helsinki Accords Conference in Belgrade seek the inclusion of "three important objectives" in the agenda.

Three co-leaders and the executive director of the task force appeared before the Commission on Security and Cooperation in Europe (composed of six senators, six representatives, and six persons from the executive branch), during two days of public hearings here focusing on religious liberty and minority rights in the Soviet Union.

In their statement, they told the commission that it is the "consensus of our task force that these three important objectives should be part of the agenda for that (Belgrade) meeting:

--"Freedom of movement, including the right to leave an intolerable situation as well as the right to travel--to confer with a friend or visit family members, attend a conference, etc, as is done elsewhere.

--"Relaxation of the restrictions on the registry of houses of worship. What good is the constitutional guarantee otherwise? This would benefit all faiths as would the right to travel.

--"Relaxation of the restriction regarding religious education. Presently, it is illegal for anyone to give religious education to any person under the age of 13, surely a sweeping denial of the parent's right as educator in the family as well as a repression of religious groups".

These objectives, the statement continued, are "reasonable and moderate, but they would be seen as tremendous blessings to believers in the USSR. If we succeed in this endeavor, it will truly be a 'victory of justice', such as the Prophet Isaiah described in Chapter 42, 'To open the eyes of the blind, to bring prisoners out from confinement, and from the dungeon, those who live in darkness.'"

"Those words remind us of the many known and unknown persons still serving unjust sentences in the USSR because they struggled to retain or regain religious liberty," the task force statement said. "It is our hope that this commission, by its dedicated leaders and determined initiatives will achieve the victory for all who call to us for help."

During the questioning which followed the reading of their statement, the commission chairman Rep. Dante B. Fascell (D-Fla.) asked the task force representatives if the concern their statement expresses for persons persecuted for their faith in the Soviet Union would continue after the Belgrade meeting, which very likely will convene in early Fall.

Sister Margaret Ellen Traxler, one of three task force co-leaders and executive director of The Institute on Women Today, replied that there is a "deep commitment" within the American religious community to "help our co-religionists in the Soviet Union."

"We have great hopes for the Belgrade meeting," she said, "but we will continue to work for the relaxation of the harassment and persecution of Soviet citizens because of their religious beliefs."

Rabbi Marc Tanenbaum, another task force co-leader and national interreligious affairs director for the American Jewish Committee, told Mr. Fascell that not only will the interest and concern of American continue, it will increase.

Pointing out that both Jews and Christians believe that "every human being was created in the image of God," and that "for us is the central issue of our existence", Rabbi Tanenbaum predicted a "massive groundswell in support of religious freedom throughout the world as the issue of the next decade".

"Mr. Fascell replied, "I hope this commitment will be universal, and not just confined to this country."

The other co-leader appearing before the commission was Prof. Andre Lacocque of the Chicago Theological Seminary. Sister Ann Gillen, the taskforce executive director, also appeared.

The interreligious task force on Soviet Jewry was founded in 1972 and "endeavors to carry out the hope for freedom of every person", Sister Traxler said. It is based in Chicago.

The task force held one day of public hearings in New York in March, and received testimony from six persons concerning religious repression in the Soviet Union. That testimony was presented to the commission at the hearing here and will become a part of the commission's report.

Also appearing at the commission hearing here was Rabbi Israel Miller, vice president and dean of students, Yeshiva University, and former chairman of the Conference of Presidents of Major American Jewish Organizations. He spoke on behalf of the National Conference on Soviet Jewry.

"It is clear that the Soviets are striving to achieve a double objective", he said in his statement. "One is to come to the Belgrade meeting with even a token record of concessions to which they can point; the other is to cut off or diminish outside contact by Soviet Jews so as to maintain better control..."

"Soviet Jews", he emphasized, "remain unable to pass on the historic, religious and cultural traditions and values which have given so much to our world, and helped them to survive as a part of a Jewish people. The Soviet Union has not yet surrendered the hope of plunging its Jewish community into the memory-hole of history, despite the solemn promises of the Helsinki Accords."

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

DOMESTIC SERVICE

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FRIDAY, APRIL 20, 1977

Rabbi Miller said Soviet authorities have also not made "real changes concerning the right of Jews to recreate their lives in the Jewish state or elsewhere, whether through family reunification or more liberalized emigration. This has been documented for the commission by the chairman of The National Conference on Soviet Jewry, Eugene Gold."

"At this time, the outlook for the spiritual and cultural survival of the Jewish minority in the Soviet Union looks bleak. It is this grim picture which we have placed before this commission", the rabbi said, "in the hope that the forthcoming conference in Belgrade to review implementation of the Helsinki Accords will be able to address itself to this grave human rights problem, together with the other issues our government will press."

He said the U.S. delegation to Belgrade "should recommend that the Soviet Union immediately remove all obstacles in the way of free religious and cultural expression for those Soviet Jews who have been denied their fundamental rights, in accordance with the provisions cited in the Helsinki final act and other international agreements.

"I would also ask the members to protest these violations so that the rich historical traditions of judaism may be free to flourish and to be passed on to a new generation."

TO: MORRIS B. ABRAM
FROM: MARC TANENBAUM
DATE: MAY 3, 1977
RE: AJC AND EVANGELICALS

*Return &
M. Tanenbaum*

This has been called the Year of the Evangelicals. Time Magazine and Newsweek have devoted cover stories describing the upsurge of evangelicals in America. There have been TV documentaries. There are now literally several dozen books published during the past two years alone. And the President of the United States is a born-again evangelical Christian, the first U. S. President from the Deep South in 100 years.

What all this concentration on evangelicals has been trying to help us understand, I believe, is that America is witnessing what amounts to a seismic ~~revolution~~ ^{change} in our society, a fundamental change that holds the deepest moral, social, economic, political consequences for our nation - and especially for Israel and for American Jewry.

What are some of the facts about this change? First, the South is the fastest growing region of our country. The largest demographic growth in America has taken place in the South. During the past 10 years or so, more than eight million Americans have moved to the 11 sun-belt states, while population growth has steadily declined in the major Northern and mid-Western urban centers.

The South has also become, since the end of World War II, the fastest growing region economically. Houston today, for example, with its development of oil and aerospace industries has the highest growth in gross national product of any city in America - and Atlanta, Phoenix, Miami, Dallas, San Diego are not far behind.

Formerly seen through the stereotypes of ignorant rednecks

and dirt farmers, The South today witnesses an educational revival. The brain drain used to be toward the ivy league colleges. Today, major universities and colleges in the South have become "think tanks" and policy making centers that attracts the best minds of America's intellectual elite - Walt Rostow at the Foreign Policy Center in Austin, Texas; Duke University, the University of North Carolina, Emory in Atlanta; Vanderbilt.

Accompanying this extraordinary growth has been a religious revival - which is implicit with meaning for our country and for Jews. Evangelical Christians are the fastest growing religious body in America. Today they number about 40 to 50 million, with the Southern Baptists alone accounting for more than 12 million people. On an average Sunday morning, an estimated 8,000 people are converted to the Southern Baptist faith. No wonder that a byword in the South is that "there are more Baptists than people."

Politically, too, we know that no future President of the United States can be elected unless he obtains the majority of the 60-some electoral votes of the South and its neighboring ^{border} states. All of this suggests the need for a radical shift in our conventional understanding - President Carter did not drag a backward, ignorant, impoverished South into the mainstream of our nation. The contrary is far truer to reality - namely, that this emergence of the South as a major force in economic, political, social, and cultural terms are the forces which coalesced to make possible the election of Jimmy Carter.

Behind these developments are people, and the vast majority of the people who constitute this new force in American life are "the evangelical Christians." If you want to know the power structure of the South, go to the First Baptist Church of Dallas or the First Presbyterian

Church of Atlanta on a Sunday morning. There you will find invariably the President of the local bank, the mayor, the heads of the industries, the key people of major universities. A survey in Georgia last year disclosed that 70 percent of the people who attend church are white collar workers, most of them skilled professionals who help run the life of the community in which they live.

What I am suggesting is that Jimmy Carter was not a miracle, nor a one-time occurrence. We need to look forward to the rise of Jimmy Carters on every level of our national life in the years ahead - Congressmen James Wright, majority leader of the House; Sen. Sam Munn, who heads our NATO Congressional commission; Gov. Reuben Askew of Florida; Dale Bumpers of Arkansas - all of them evangelical Christians, and all in key positions of government and politics.

What do these people believe and think about matters that concern us as Americans and as Jews - about pluralism and respect for difference; about Israel; about Soviet Jewry; about anti-Semitism; about the right of Jews to be Jews and to be respected in our own terms.

The AJC has been concerned about this development, and literally pioneered in opening up channels of communication with the evangelical world. Long before many Americans paid any attention to this new reality, and before any Jewish organization even thought evangelicals were worth the time of day for Jewish programming, the AJC arranged the first national consultation ever held with evangelicals in 1968. AJC's Interreligious Affairs Department organized with the Southern Baptist Convention a conference on the campus of Louisville Baptist Seminary, in Louisville, Kentucky, that brought together

some of the best minds and most prestigious personalities in the Southern Baptist and Jewish academic, religious and institutional communities. That was literally a landmark meeting that led to the beginning of dismantling of stereotypes and caricatures on both sides.

In 1973, Dr. Billy Graham invited AJC's Rabbi Marc Tanenbaum to visit with him at his home in Montreat, North Carolina. After a three-and-a-half hour wide-ranging conversation, Dr. Graham issued a statement to the entire evangelical world in which he strongly condemned anti-Semitism, and repudiated the invidious proselytizing campaigns aimed at the Jewish community, especially Jewish young people in high schools and college campuses. Graham, not incidentally, also invested a half million dollars in producing a full-length film, called His Land, one of the most beautiful and loving films about Israel and her people. He did that in cooperation with AJC. That film helped millions of evangelicals to reinforce their positive feelings about Israel and the Jewish people, and the need for continued American support for that beleaguered and courageous ~~xxxx~~ Jewish state.

And more recently, in December 1975, AJC co-sponsored a National Conference of Evangelicals and Jews held at our national headquarters that was a "Who's Who" of evangelical scholars and leaders, as well as of Jewish representatives. In addition to clearing the air on major theological and social issues, that conference has led to the publication of a book, entitled, "Evangelicals and Jews in Conversation." It will be issued this fall by a major evangelical publication house, Baker Book Co., and authorities tell me that it will become the basic text for all future relationships between the 50 millions evangelicals and Jews in this country.

Despite all this creative and imaginative ~~xxx~~ activity, of

which I am justly proud as I think all of us ought to be - the plain fact of the matter is that we have only skimmed the surface of opportunity. Given the tremendous possibilities that are opening before us to build allies for Israel, and Soviet Jewry, ~~xx~~ in many ways we are trifling ~~kk~~ with this historic challenge, and may be frittering away pieces of our future.

I mean by that simply this: three years ago, we had a fulltime desk on Evangelical-Jewish relations, headed by an expert with a secretary and an administrative apparatus that enabled to do all the solid foundation work that we have been able to do thus far. But we fell upon some hard times - inflation, retrenchment. We have long-standing commitments working with 49 million Catholics, 65 million mainline Protestants, with ethnics, with women - all the coalitions that AJC has had the genius to develop as support systems for Jewish causes.

As a ~~short~~ result of shortage of funds, we were forced - contrary to our best intuitions and judgments - to close down that desk, to let our evangelical/^{expert}go. And we have been improvising. Improvising with one of the great historic movements in our nation's history, a movement not unlike/ⁱⁿits potential for the future that Vatican Council became in the struggle against anti-Semitism in the U. S., Latin, America, Europe, the Third World and elsewhere.

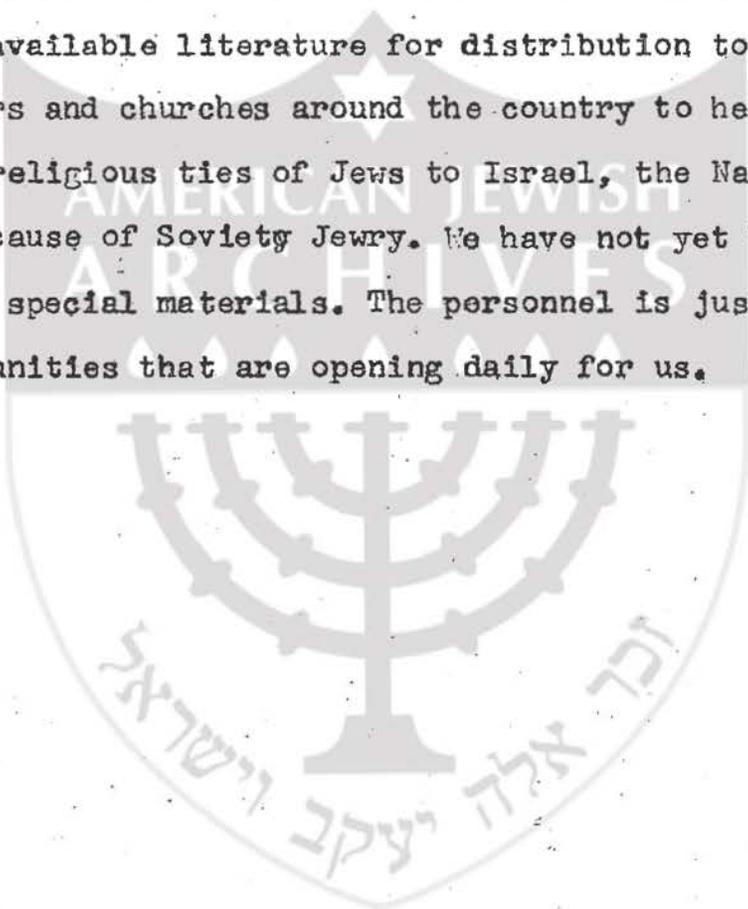
The challenge is clear. Do we have the vision to understand that while we must continue to strengthen our coalitions with Catholics, Protestants, ethnics, and others, that we cannot afford to say that we do not have the financial resources to make allies and supporters of 40 to ~~xxx~~ 50 million people who could become in the age of President Carter one of our most stalwart advocates in many of the causes on

which the security of Israel, the freedom of Soviet Jewry, and the strength of American Jewry could depend. → insert 6A

Every time we have left a vacuum with a Christian church group or university or media program the 2 million Arab Christians and Moslems who are growing at a rapid pace in this country fill it. If we leave the Evangelical world alone by sheer neglect, I can assure you that you will read one day soon in your New York Times of an Evangelical-Arab dialogue that has a resolution before calling upon Evangelicals to support the PLO or to force Israel to give up the unity of Jerusalem. That may not happen tomorrow, but it could well happen the day after tomorrow. If we do not have the vision, if we fail to give AJC the tools to complete the work that it has so brilliantly begun in this field.

"With vision a people perishes," the Book of Proverbs instructs us. I am confident that there is such vision in this room tonight, not only to avoid perishing, but to help us prevail.

As a result of the conferences already held and the personal relationships that have established uniquely with Evangelical leaders and institutions, the AJC has received requests from evangelical colleges and seminaries to help organize conferences and institutes based on our national models in major evangelical centers around the country. We have not been able to respond to those invitations, simply because the funds and the manpower have not been available. We have numerous requests to make available literature for distribution to Baptist and evangelical pastors and churches around the country to help them understand the historic and religious ties of Jews to Israel, the Nazi holocaust, the human rights cause of Soviet Jewry. We have not yet been able to prepare those special materials. The personnel is just not there to ~~utilize~~ the opportunities that are opening daily for us.



August 10, 1978

Mr. Wes Michaelson
Sojourners Magazine
1020 Vermont Avenue, N. W.
Washington, D. C. 20005

Dear Wes:

This is a personal note, not a letter to the editor. I remember past conversations and, for this reason, I wanted to place before you another opinion for your consideration. Therefore, the personal note rather than the formal "letter to the editor."

The opening editorial of the August issue entitled, "The Plank in Our Eye," makes it impossible for anyone, anywhere, to raise prophetic questions of the worthiness of human life, or to protest the denial of freedom. If we are all sinners, you seem to argue, what right do we have to question sin elsewhere?

What is totally forgotten is the fact that in Russia there are entire peoples denied fundamental rights. There are mock trials, mock convictions, exiles to Siberia, and the disruption of a system of human values as we understand it in Biblical terms.

To try to draw an analogy from that to one trial in America is to suggest that Judaism should perish in the Soviet Union without protest because America has not yet confronted its responsibilities in Vietnam. The consequences of this "leap of analogy" are monumental. Clearly, families that wish reunification in Latvia and the Ukraine, Christians who seek freedom to be themselves within the Soviet system, and Jews who wish to participate in the epoch of their people, are to be prayed for, if I understand you correctly, but then we must beat our breasts and repent of our own sins.

Self-flagellation in the name of piety is not a substitute for brotherly concern. I must keep my eye on pain. To constantly worry about my own stain would be the height of religious narcissism and a rejection of the prophetic vision that commands me to hear the cry of those who want no more than the freedom of their own soul.

I am pained by the evil in an American courtroom. To equate this with the planned and calculated destruction of a people is a form of moral blindness, not a sign of heightened religious sensitivity.

(over)

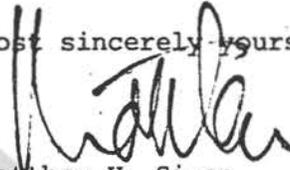
Mr. Wes Michaelson

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August 10, 1978

I ask the editors and staff of Sojourners to prayerfully consider the value of a people's soul, not at the expense of an individual's freedom, but as a human resource and concern we cannot casually dismiss by false equation.

Most sincerely yours,



Matthew H. Simon
Rabbi

MHS/lh





**CHRISTIAN
LEGAL
SOCIETY**

p.o. box 2069,
Oak Park, Illinois 60303
(312) 848-6335

September 25, 1978

Mr. David Ware
3225 Fall Creekway East
Indianapolis, Indiana 46205

Dear Mr. Ware:

We are delighted to introduce you to the Christian Legal Society, founded seventeen years ago, which has a potent ministry to its members, to the church at large, and to society.

Our ministry to students is unique, with conferences and counsel for them across the country. More than 500 law students are members.

The Society itself has just completed one of the most significant conferences ever in Washington, D.C., and holds annual events at locales such as Colorado Springs, Palm Springs, Williamsburg, and at the national sessions of the ABA.

One of the most important ministries is "The Center for Law & Religious Freedom", founded in 1975 and experiencing really amazing growth and influence.

We not only would like you to know CLS, we invite you to discover more about what it is and does. We also invite you to seriously consider membership in the Society.

Please read the enclosed brochure and other materials. If you have any questions, call us--collect, if you wish--and we will help in any way we can.

We certainly hope to hear from you soon.

Yours in the Spirit of the Law,


Lynn Robert Buzzard
Executive Director

LRB:ceg

Enclosures

MS. SHEILA SUESS
7504 MORNINGSIDE DR., INDIANAPOLIS, IN 46240

October 6, 1978

Dear Marc:

I enclose some materials encouraging membership in the "Christian Legal Society." Two of the lawyers on my staff have joined, and thus far I have seen no evidence that this is a "Christian Yellow Pages" type of operation. I must admit, however, that I am vaguely uncomfortable. Do you know anything about the Society? (The lawyers on my staff would be appalled should this prove to be anti-semitic organization).



Sheila

P.S. I am looking forward to our dinner in Boston!

Temple B'nai Israel

3700 Rodney Parham Road
LITTLE ROCK, ARKANSAS 72212

January 5, 1981

Office of the Rabbi
Elijah E. Palnick, Th.D., M.A.H.L.

Rabbi Marc Tanenbaum
American Jewish Committee
165 East 56th St.
New York, New York 10022

Dear Marc:

Only the first paragraph is pertinent but I thought you might be interested in what some of Bailey Smith's fellow alumni of O.B.U. included in their Christmas letters.

Happy new year.

Fondly,



Dr. Elijah E. Palnick
Rabbi

EEP:jg

Ouachita, we sing thy praises,
Thy beauty, thy power, thy fame!
And within the First Amendment,
The alumni besmirch thy name. . .
O-U-A-C-H-I-T-A!
We were 'way ahead of time
When all the skies were gay!
So it now seems twice as odd to
Badmouth Jews that way!
O-U-A-C-H-I-T-A!

Ouachita, thy sons and daughters
Have scattered throughout the world,
And we don't need racist statements
To see that our hair is curled. . .
O-U-A-C-H-I-T-A!
Even this, our alma tune
Is sung in dirge today.
But if God has censorship
It may be best this way. . .
O-U-A-C-H-I-T-A!



For those of you who may still be unaware, that celebrated crack about the prayers of Jews was made by a fellow Ouachita graduate. Personally, I'm treating it like a criminal record; making sure everyone knows so they can't accuse me of hiding something from them!

Life here in Chapel Hill continues happy. Several years have passed since I got one of these letters in the mail. I write one every year, have it printed, then turn my back for an instant and Christmas has come and gone.

Family news: Since last you heard from me, Mother has had a slight stroke, a Master's degree, a potassium crisis, spinal surgery, and a badly burned chest and neck, in that order. She is fine. She will arrive here December 19, ready for some fun. Virginia has had a hysterectomy and three years in the Orval Faubus Law Academy. She is doing fine without the offending organs, and will finish law school in May. She will arrive on the 24th. Me? Wa'al, I am as healthy and ignorant as ever. All this family ambition leaves me very tired. I have assumed my rightful place as bumpkin. This is my eleventh year of school teaching, and I plan, by the end of the twelfth year, to have decided what I want to be when I grow up. Since I really don't know, serious suggestions will be entertained. In truth, I never expected to grow up. Imagine my surprise.

Now, for your holiday entertainment, I am a deacon in my church. Believe me, I have been totally myself. I think they elected me under a minority quota system; certain slots for obvious sinners. Also, I am president of the local Association of Classroom Teachers, but it has been so dissatisfying as to turn me completely away from professional office holding. I have, in two words, had it.

I was in Arkansas all summer because of Mother's surgery. The heat was hideous and social life suffered from it, too. I did get to see Nancy Milbourn, Carolyn Yeldell Staley, Sandy Wisner, and my crazy cousin Philip Earl. Much as I love Chapel Hill, the academia can be stifling. It was reassuring to find folks still grabbing life with both hands and shaking it 'till the goodies fall out. Nancy is working desperately hard with the Little Rock Youth Homes, Carolyn is singing wherever they will let her, Sandy was headed for a limited stint in Africa, and Philip is still posing a minor threat to whatever Alaskan wildlife he can set his sights on.

Me, I'm just sitting here at Calvander, quietly content, waiting for everyone to get here (Royce also comes on the 25th. .). Hoping, too, that you have a good holiday and will come to see me sometime!

Love,

Gertrude Carol Cantrell

Chapel Hill, N. C.
December, 1980

(Contact Doug Shearer (916) 443-7735)

TAV

EVANGELICAL MINISTRIES

P.O. BOX 281, ELVERTA, CALIFORNIA, 95626

(1) (916) 991-0136

(Address Correspondence to:
Doug Krieger/Inter-Fellow-
ship Director - TAV
4156 Wildwood Dr.
North Bend, OR 97459)

NEWS
RELEASE

On June 12, 1981 members of Portland, Oregon's Jewish and evangelical communities gathered at Congregation Shaarie Torah. The meeting took on special significance in the already two-year dialogue taking place between the two communities in the Portland area.

On hand for the occasion was Rabbi Marc Tanenbaum, Interreligious Affairs Director of the American Jewish Committee, who spoke to the somewhat informal gathering of 30 participants.

Dr. Joe Aldrich, President of Multnomah School of the Bible spoke on behalf of the evangelical community and was reinforced by Dr. Ron Allen of Western Baptist Seminary. Dr. Aldrich shared both the biblical and moral position that most evangelicals have taken towards the Jewish people and the State of Israel. His address was punctuated by deep emotion - clearly an expression of the intense commitment that many evangelicals have for what they consider is "the apple of God's eye" (the Jewish people).

Rabbi Tanenbaum, somewhat alarmed at recent pronouncements made by liberal church leaders* was reassured that evangelical support for the Jewish people and for the State of Israel is deeply rooted in evangelical theology - theology that is decidedly pro-Zionist. The normally apolitical evangelicals were generally supportive of recent Israeli attempts at self-preservation. Lately, Portland's evangelicals have been privileged to hear from the Rev. Jerry Falwell (Moral Majority), Dr. Billy Melvin (National Association of Evangelicals), and Ed McAteer (Director, Religious Round Table) - all of whom have voiced support of both the American Jewish community and the State of Israel.

Laurie Rogoway, American Jewish Committee Portland Director, assisted in gathering local Jewish leadership for the event. Evangelical representation was substantial: Western Evangelical Seminary, Western Baptist Seminary, Multnomah School of the Bible, Multnomah Press, Concordia Lutheran, Beth Sar Shalom Good Shepherd Community Church, The Salt Shakers, Downtown Foursquare Church, The Friends (Quakers) and TAV Evangelical Ministries (co-sponsors with the AJC of the event).

Evangelical theology is viewed with both suspicion and delight by many American Jews. To allay misunderstandings and enhance current compatibilities, Jewish and evangelicals scholars will

HABAKKUK 3:17-18 gather in Portland later this year for intensive dialogue.

Although the fig tree shall not blossom, neither shall fruit be in the vines; though the labour of the olive shall fail and the fields shall yield no meat; though the flock shall be cut off from the fold and there shall be no herd in the stalls: yet I will rejoice in the Lord, I will joy in the God of my salvation.

*Rev. William Thompson, President of The United Presbyterian Church, USA called for US cut-off of economic and military aid to Israel 12 June.

**NOTE: Rabbi Tanenbaum and Dr. Aldrich closed the gathering in prayer.

- CALIFORNIA
- NORTH
- RICHARD PARADISE
- CENTRAL
- DOUG SHEARER
- FRED PALMQUIST
- STEVE SHEARER
- DANNY WEBSTER
- BRENT HARRIS
- JONATHAN PRINCE
- SOUTH
- MAX RAPOPORT
- DENNY TURZAK
- NORTHWEST
- DOUG KRIEGER
- DAVE SMITH
- NORTHEAST
- SAL BENOIT
- JOHN FUGATE
- MIDWEST/ROCKY MOUNTAINS
- JOHN LEONARD
- MICKIE BUICE
- RICK RODRIGUEZ
- SOUTHEAST
- CHARLIE TUCK
- SOUTH CENTRAL
- TERRIE RISENHOOVER
- SOUTHWEST
- JOE LOPEZ

- MINISTRIES
- ANTIPAS PROJECT
- EVANGELIZATION
- HOME BIBLE STUDIES
- CHRISTIAN-JEWISH RELATIONS
- MISSIONS
- LITERATURE-MEDIA
- ASSOCIATED WITH
- SADDLEBACK FAMILY FELLOWSHIP
- RUSSIAN RIVER
- CHRISTIAN CENTER
- GOSPEL MINISTRIES, INC.
- JOS MINISTRIES
- "THE GENERATION"

NEWS
RELEASE



CONSULATE GENERAL OF ISRAEL

100 MONTGOMERY STREET
SUITE 1000
SAN FRANCISCO, CALIFORNIA 94104
881-2785

קונסוליה כללית של ישראל
סן פרנסיסקו

July 23, 1981
21 Tammuz, 5741

Very Helpful

ISRAEL'S POSITION ON LEBANON

AMERICAN JEWISH ARCHIVES

The attached material is sent to you in order to explain Israel's position on the terrorist operations from Lebanon and her counter-measures.

The recent escalation stems directly from the fact that the terrorists had amassed huge quantities of Soviet weapons and were planning a major assault on the civilian population in northern Israel. Therefore, in accordance with its policy of pre-emptive defence, Israel struck at the terrorist headquarters and bases in Beirut and other parts of Lebanon.

Civilian casualties were the direct result of the fact that the terrorists had set up their headquarters in the midst of the civilian population.

It is necessary to understand the background, to have the facts and perspective which, we hope, these documents will provide.

We stress that Israel has no quarrel with the people of Lebanon, but with those terrorists who have violated Lebanese territory by using it as the launching pad for their murder campaign against Israel. If the Lebanese Government is able to assert its sovereignty and reestablish its authority in order to stop the terrorists operating from their country - as Jordan and Syria have done before them - Israel will gladly cooperate with Lebanon to establish peaceful relations and tranquility on the border.

Consulate General of Israel

23 July 1981

Information Background

PLO AGGRESSION AGAINST ISRAEL AND LEBANON

In recent weeks the citizens of Israel have been the victims of an escalating wave of PLO violence from across the northern border. Faced with mounting difficulty in penetrating Israeli territory from their bases in southern Lebanon, the PLO terrorists have resorted to massive artillery and rocket attacks against the civilian population of the Galilee panhandle (mainly the town of Qiryat Shemona) and the western Galilee (mainly the city of Nahariya).

Between 15 and 20 July, these attacks have claimed numerous victims: five civilians have been killed (among them a 14-year-old boy) and 44 wounded. Altogether, the terrorists have attacked some 19 Israeli towns and villages, extending across the entire northern frontier, and have inflicted heavy damage.

Until 1970, the principal base of PLO activity against Israel was Jordan and the Lebanese border was quiet. But when in the summer of 1970, it became clear that the PLO was attempting to subvert the Jordanian regime as well, King Hussein took military action in September against the terrorists, and finally drove them from Jordanian soil. During the fighting, some 5,000 Palestinian Arabs were killed and another 8,000 wounded, according to the representatives of the International Committee of the Red Cross in Amman.

PLO SUBVERSION OF LEBANON

The terrorists sought and found new bases in Lebanon. Taking advantage of the weakness of the Lebanese system of government and with the help and complicity of the other Arab governments, they gradually forced their control on the Palestinian Arab refugee camps and established a comprehensive network of organizational training and logistical facilities. Terrorist attacks against Israel became more frequent and grew in intensity. To list but a few -- the attack on the school bus near Kibbutz Baram in May 1970, in which 9 pupils and 3 teachers were killed and other 19 pupils wounded, the attack on a school on Ma'alot in May 1974 in which 24 civilians were killed and 62 wounded, and the attack on the nursery of Kibbutz Misgav Am in April 1980 in which a two-and-a-half-year-old child and one kibbutz member were killed, and another adult and 4 children wounded.

As the PLO presence in Lebanon became more oppressive to the Lebanese people and regime, civil war erupted in 1975. On 1 June 1976, regular Syrian forces took advantage of this pretext to invade the country, thus fulfilling the long-standing ambition of Damascus to impose its hegemony over what it has always considered to be a part of "greater Syria".

Today, complete anarchy reigns in Lebanon. The country is in fact occupied and divided into different areas of control, while the central government is completely ineffective and, in fact, controls no territory. Syria's military forces have been occupying the country since 1976 under the guise of an "Arab deterrent force", which today numbers some 27,000 troops.

The PLO, which established a large area of control extending from the Tyre bulge to South Beirut, has profited from this anarchy. In effect, this area has become a state within a state, in which the PLO has de facto extra-territorial rights. There are today some 15,000 PLO terrorists in Lebanon, deployed in three main areas: some 6,000 are stationed in the "Syrian zone", including Beirut, some 8,000 are located within the PLO-dominated area, and some 700 have managed to infiltrate the UNIFIL zone, where they maintain 40 fixed positions.

As terrorist attacks from across the Lebanese border mounted, the Israeli Government found itself obliged to mount a military expedition into the south of Lebanon in March 1978, in order to wipe out the PLO bases from which these attacks were being launched. In the wake of this operation, the UN Security Council decided in March of 1979 to establish the United Nations Interim Force in Lebanon (UNIFIL).

But, notwithstanding the presence of UN soldiers in Southern Lebanon the PLO returned to the area. The terrorists adopted an aggressive posture toward UNIFIL -- which often ensued in armed clashes, in which 25 UNIFIL officers have lost their lives to date -- and managed to continue to infiltrate through UNIFIL lines into Israel territory.

Today, Lebanon is the only country in the world which provides a "legitimate" territorial base to terrorist organizations. Its capital, Beirut, serves as the military and political center of the various splinter groups which constitute the PLO, with more than 20 headquarters operating there. In the south, as mentioned, is a vast network of training and operational facilities, as well as operating bases.

THE DELIBERATE USE OF CIVILIANS AS SHIELDS

Since the beginning of its operations against Israel, the PLO has cynically used heavily-populated areas -- such as refugee camps or inhabited areas in Beirut and other towns in Lebanon -- as bases of operation. Aware of the Israeli reluctance to harm innocent civilians, it has thus often used the latter as human shields. And indeed, Israel reacted with restraint. It elected not to attack targets in the midst of the refugee camps or the towns, but on their peripheries, in order to spare innocent human lives and cause as few casualties as possible.

This same principle applied to Beirut. The terrorists chose to locate their headquarters in 7 to 8 storey buildings, using the intermediate floors for their offices, whilst those beneath and above were inhabited by civilians -- who shielded them.

Israel was thus faced with the difficult dilemma of having to choose between the security of its own citizens -- whose protection would have necessitated more extensive attacks on the PLO facilities -- and that of those who wielded the PLO terrorists. At great risk and cost to its own citizens, Israel, until recently, painstakingly adhered to the latter option. But recent developments, however, forced Israel to re-evaluate this policy.

ESCALATION DANGER

For some time now, the PLO has been seeking to organize itself into larger and larger terrorist frameworks with enhanced fire power. This transformation has been spurred by a massive influx of heavy arms -- including long-range 130 mm artillery, some 70-80 T-54 T-55 tanks, mobile BM 21 rocket launchers capable of firing rapid salvos of up to 40 katyusha rockets at targets over 13 miles distance, and SAM-9 anti-aircraft missiles -- supplied primarily by Libya, Syria and the USSR.

On 15 May, the PLO launched a massive shelling of Israel villages and towns -- extending all along Israel's northern frontier, which caused large numbers of casualties and unprecedented damage. This left Israel with little choice but to take urgent measures to counter this PLO escalation.

Thus, Israel decided to strike at the PLO logistic and organizational infrastructure in Lebanon. The PLO is fully responsible for any civilian casualties caused by this action, because of its deliberate policy of placing its installations in the midst of civilian concentration.

The Israeli action does not represent any policy of harming civilians, despite their deliberate use by the PLO as human shields. On the contrary, every possible precaution was adopted to minimize civilian casualties and damage, and Israel will continue to do so in the future.

SYRIAN PROVOCATION

There is no doubt as to the Syrian role in this latest round of escalation. Historically, Syria has considered Lebanon to be an integral part of its territory, and it has proven its readiness to go to great lengths to further its goal of annexing Lebanon as part of its plan to create a "greater Syria". Thus, the destabilizing PLO presence in Lebanon serves its purposes admirably, and hostile PLO activity against the "common enemy" is constantly encouraged by Syria. Moreover, having reached a stalemate in the missile crisis, it is likely that Syria has encouraged the PLO to draw as much Israeli fire as possible to divert Israel's attention away from the Syrian missiles.

Along with Libya and the USSR, Syria has provided the PLO with much of the sophisticated armaments in its possession, and has taken the unusual step of allowing the terrorists to launch rockets from its territory. Moreover, it is clear that the logistic mobility and operational freedom required by the terrorists for their recent attacks could only have been made possible by Syrian acquiescence, and active encouragement, in view of its strategic control over large areas of Lebanon.

CONCLUSION

The PLO terrorists maintain bases in Southern Lebanon with one basic purpose -- to wreak havoc and destruction on Israel's civilian population.

Israel supports the independence of Lebanon and its territorial integrity, and desires neighborly and peaceful relations with it. Israel does not have -- and never has had -- any territorial claims against Lebanon.

Israel has a definite security interest in the existence of a state of peace, quiet and tranquility in all Lebanon. It has no interest in a military flare-up, escalation or deterioration of the situation.

It is the duty of the Government of Israel to protect the lives and security of its citizens, wherever they may be. The measures which the Israeli army was forced to adopt had one aim only -- to ensure that the citizens of Galilee, in cities, towns and villages, can lead normal and secure lives, free of danger, tension, and apprehension: that those citizens be allowed to live as free human beings, and that their children be allowed to grow up in open daylight rather than in shelters.

For understandable reasons, Israel highly values human life. The Jewish people is particularly sensitive to human suffering. However, Israel has no choice but to act, and will continue to take action, in self-defense, as long as acts of terrorism against its citizens continue.

Faced with similar circumstances, no other Government would have acted differently. One-sided condemnation of Israel and the cries of indignation have rarely included the Israeli victims, who have been living in a state of siege for over 33 years, nor for that matter the Christian population of Zahle and Beirut massacred by the PLO and by the Syrians.

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An Amazing list of old friends

ZIAD

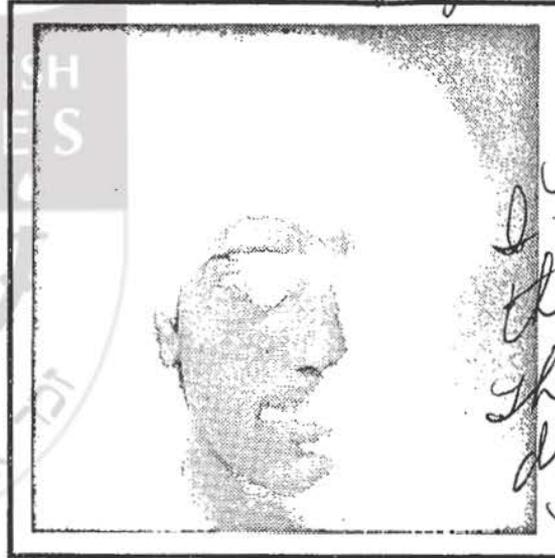
Marc - Beware of left-leaning groups like young life Sojourners -

Ziad Abu Eain is a 21-year-old Palestinian who has been in prison for 2 years. He is being held without bail while his attorneys fight efforts to extradite him to Israel.

Ziad's case is currently before the Supreme Court. The final determination in extradition cases, however, rests with the Secretary of State. Therefore the undersigned, and tens of thousands of other Americans, have endorsed the following appeal to Secretary Alexander Haig.

Secretary Haig,

We the undersigned are concerned about the fate of Ziad Abu Eain, a young Palestinian who has been imprisoned in Chicago since August 21, 1979, awaiting extradition to Israel. We are especially concerned that rights guaranteed to Ziad by U.S. law have not been respected by the courts and the Department of State. Since the only evidence against Ziad Abu Eain was a third party confession (which has since been recanted), we believe his extradition is unwarranted.



I know many of them personally - the son of the director of a young life is a close friend of mine sorry about Ziad my friends -

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TAV
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August 27, 1981

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MICKIE BUICE

RICK RODRIGUEZ

SOUTHEAST

CHARLIE TUCK

SOUTH CENTRAL

TERRIE RISENHOOVER

SOUTHWEST

JOE LOPEZ

Rabbi Marc Tanenbaum
165 E. 56th St.
New York, N.Y. 10022

RE: Pertinent Items of Interest

Dear Marc,

Got your note on the Blewetts - we're communicating - looks good on the line up of the Committee of Evangelicals ready to form some type of coalition.

Rottenberg is moving ahead - we are encouraging his efforts (from a slight distance). The efforts of the International Christian Embassy are making quite an impact among the evangelicals in this country - we are in touch with Dr. Israel Carmona.

Carmona wanted to stage demonstrations and/or press conferences, ads, etc. on behalf of suffering Jews/Evangelicals in the Soviet Union. However, after discussing with local Jewish leaders out here on West Coast we might change the issue at hand.

Just talked with Dr. Art Abramson - great guy. We're moving ahead with first evangelical/Jewish dialogue in Seattle - Art's doing some fast work to help put something together wherein we can at least begin some type of relationship with the people who want to get involved from both sides. Now . . . Doug Shearer got 100 evangelical leaders jazzed to participate in a joint rally with Northern California Jews. Turns out that the issue was (like Carmona had thought) Soviet heat on Jews/Evangelicals (see enclosed material on evangelicals in Soviet Union). But, the press is into the AWAC thing.

Art shared with me what's happening on the AWACS. Begin could opt for the sale if US eases up on its bill to Israel. Well, what do we do then. Evangelicals are simply itching to do something with the Jews - no matter what it is - but we can't be stupid (it's like having a rally protesting the Viet Nam War after it's over) - we've got to target the right issue because things take time to plan. Now, Carmona wants to pull something off for Soviet Jews/Evangelicals during October - but now he's thinking about the AWAC issue - which might not be an issue by October - so, we're ready to hit the newspapers; hold press conferences; rallies, etc. but what's the issue?

HABAKKUK 3:17-18

Although the fig tree shall not blossom, neither shall fruit be in the vines; though the labour of the olive shall fail and the fields shall yield no meat; though the flock shall be cut off from the fold and there shall be no herd in the stalls: yet I will rejoice in the Lord, I will joy in the God of my salvation.

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Here's the tentative schedule -

- (1) Meet with Art in Seattle for set-up of dialogue with local evangelical/Jewish leadership for September 24 meeting on Sept. 2 or 3
- (2) Meet with Carmona on 8 September to determine what to do with rallies in October (try to coordinate around or after High Holy Days of Jewish Calendar)
- (3) National Christian Leadership Conference for Israel meets in D.C. in October around the 12-14
- (4) Feast of Tabernacles is held in Jerusalem - Oct. 14 -
- (5) S.F. Evangelical/Jewish Dialogue - September 22 (Hope Weiner can keep his appointments)
- (6) Sacramento evangelical/Jewish Dialogue - September 20 at Reform Synagogue.

So . . . let us know any of your impressions - especially how they pertain to handling of the AWAC issue.

P.S. Thought this article would interest you - note: Young Life and Sojourners signed this thing. Hatfield's involved closely with Sojourners - he slightly needs a little "fellowship."

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Aug 29, '81

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[Tannenbaum] [gold]
Dear Marc and Bertram -

Sorry to keep firing off little notes like this; however, looks like we're getting a good number of the pieces of this puzzle together.

I wouldn't call it a major breakthrough but I believe it is something of that nature. Turns out that the charismatic-style evangelicals (those who say they can go to the mount and get direct signals from the Almighty) have had an apparent "misunderstanding" (inhouse term for a break in fellowship) with the non-or neo-charismatics at the International Christian Embassy in Jerusalem. This is significant in that its repercussions are legion. I can't go into detail but this will, in the long run, greatly strengthen our efforts State-side.

This week we're meeting with Dr. Jerry Mitchell of Crossroads Baptist Church in Seattle area - turns out he's got some Israeli General running around with him too. What's the deal on Israeli military personnel running around with these evangelicals. Mitchell is Joe Aldrich's friend and is definitely a sane and sincere man with a large congregation - also, he's tied into John MacArthur's church in the San Fernando Valley of L.A. with some 25,000 members - MacArthur is a key in all of this business. Mitchell is anxious to meet with Dr. Abramson - looks great.

Now, we're meeting with Father Jacoby Hurst of the Glad Tidings Temple in Vancouver, B.C. Hurst is Episcopalian and realizes that most of his denomination has a very poor Israel policy. Hurst wants to meet with Father Jerry Brown (also Epis.) from Sacramento (large church) - we will tie these two together and encourage them to move into the charismatic Episcopalian arena which is very large - also, they could begin moving into the large charismatic Catholic segment of Rome. Hurst, Mitchell, Dart (he's got his own organization called the International Association of Christians for Israel) we'll all get together by the time you get this letter.

Also, who's this Rev. John Peyton of Reconciliation Fellowship out of New York? He's got an Israeli by the name of Pinney Dror who's got a bunch of evangelicals giving money for drilling for oil in Israel and of late on Mt. Carmel. Just trying to keep a lid on this thing is bad enough!

Dr. Israel & Naomi Carmona (both Gentile Christians but what names!) will

HABAKKUK 3:17-18

Although the fig tree shall not blossom, neither shall fruit be in the vines; though the labour of the olive shall fail and the fields shall yield no meat; though the flock shall be cut off from the fold and there shall be no herd in the stalls: yet I will rejoice in the Lord, I will joy in the God of my salvation.

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meet with us in S.F. the first week of September. This man is very influential and also in total agreement in putting together the evangelical coalition. The likelihood that a super coalition in the form of all of us with the NCLCI begins to loom as a greater possibility - we will have to see. Anyway, things are moving quite well.

Also, some incredible theological breakthroughs are taking place among some of us that will definitely have a profound impact upon our future relationship with the Jewish community - further discourse on these theological issues must be taken up by the "brains" and then "sold" to the evangelicals by guys like us.

Now, I've enclosed some of CT's article on Falwell. Pretty heavy comments by Dr. Jerry. I don't know why but I get a little question mark in my thinking about his statements. Maybe it's because he says he has 3,000 Rabbis backing him and I know that's not possible and/or maybe it's The Late Great Planet Earth's rendition of the coming anti-Christ who will profess that he has been raised up to protect the Jews only to turn on them and all who stand with them. Anyway, I can just imagine how his statements set with many or most Jews - "America exists for only two reasons: World evangelization and protect the Jews." Man, that's a little narrow, wouldn't you say?

Well, don't worry about this team playing some kind of big daddy - if that projection ever happens, just blast away to let us know.

God bless -


Krieger





God has raised up America for the cause of world evangelization and for the protection of his people, the Jews. I don't think America has any other right or reason for existence other than those two purposes.

Yes, they would. Many of them don't have political action committees, but they are allowed to. They don't come in and campaign with them.

Does it bother you at all that they do that?

My preference would be that they didn't, but many of them have very strong convictions about it. They feel it's their obligation to do precinct work. I can't find Scripture to oppose that, and so I don't get involved.

Who really controls Moral Majority and who decides what the platform is going to be, the four points around which you can build a pluralistic consensus?

We spent about five years chipping out that platform after meeting with Mormons, Catholics, Jews, Protestants, fundamentalists. I and three or four others here

liberal leaders of our nation don't have on their agenda. We look on abortion as murder. That's a strong statement and I realize it runs counter to the grain of liberal sociologists and educators. In our reaction against the social gospel, we have ignored the social implications of the gospel in conservative Christianity. In the past five years we became aware of that, and we acknowledged our wrong attitude. We must now make it a priority in the 1980s.

Apparently there is a distinction in your mind, which doesn't come across in your advertising and in your lectures, that you don't endorse candidates but you support them. What is the difference?

Someone asked me during the last campaign if I was endorsing candidate Reagan. I said, "No, I'm not. I am voting for him because the platform on which he is campaigning is very near the platform that I believe in." I did not endorse or publicly promote his candidacy because I want to be able, while he is in office, to criticize him when I think he is wrong. I don't want any position in the White House. I don't ever want to be a chaplain or spiritual counselor. I always want to be an outsider. I want to be able to support the president when I think he's right and oppose him when I think he's wrong. If he does exactly the opposite of what he campaigned for, I want to be able to say that I voted for him but I was wrong, and that I am now going to work to get him out of office.

However, I do think that Mr. Reagan is the greatest thing that has happened to our country in my lifetime. We have Congressional elections coming up in 1982. Many of the state chapters have political action committees that want to support and endorse candidates, and we allow that.

So your state committees would decide, in fact, who they are going to try to get into office.

and there worked on it. We realized we had to create a nonreligious organization where we could address the issues as private citizens and without violating the separation of church and state or the tax-exempt status of our ministries. All the real volatile moral issues had become volatile political issues by the late seventies. We finally arrived at a consensus where everybody said, "Leave it there. If you leave it there we can come in. If you bring in gun control, domestic policy, the Panama Canal, if you bring in this or that segment, it will never proliferate."

Moral Majority's position was clearly established in June of 1979 and it has not changed one iota since. And it cannot. We are prolife, protraditional family promoral, under which we have opposed the illegal drug traffic and pornography, and we are pro-American, which means strong national defense, and the State of Israel. If we wanted to add anything we would have to get all four million people and 72,000 ministers to agree, because we made a moral commitment to them that this is where we are.

Television comes under pornography. That's a little fuzzy.

We need to take a position on the violence—sex and violence. We are very careful about the violence thing. We do fudge there, because I happen to think that violence is detrimental, but there are some in our group who do not. Some Moral Majority people see the problem of the sex influence in television but they do not see the influence of the violence. We have to be very careful that what we say is Moral Majority position is Moral Majority position.

I was asked on "Face the Nation" about gun control. I had to make it very clear that this was Jerry Falwell speaking, that I am against gun control, why. I said that very clearly. But I could not say it was a Moral Majority position, because it was

note

his life. My mother was a very religious woman. Dad would not allow her to force us to go to church, so we were home on Sunday mornings. My mother would leave the radio on when she left for church, and that is how I heard Charles E. Fuller and became a Christian. I was an 18-year-old college sophomore studying mechanical engineering at the time I was converted. Two months later, in 1952, I felt the call of God to full-time Christian service.

When I was a boy in Virginia, in a redneck society, patriotism was just a part of life. Whatever was for America was right, whether it was right or not. I had an overdose of patriotism as a boy. I also grew up in a segregated society. I was a segregationist, and Thomas Road church was five years old before God flushed that out of my system. I thought segregation and spirituality were the same. I would have fought you over saying that I was prejudiced; I would say it was scriptural. When I first baptized a black man in this church, it caused quite a ripple.

A number of years after that, Thomas Road Baptist Church, which had always been patriotic in a redneck way, really became patriotic in the Christian way. It was through an osmosis by which the Spirit of God, through the Word of God, taught me that I was wrong and made me willing to say it publicly. It cost me a lot of friends for a while. That's not an issue any more, but it was a big issue in this town 20 years ago. We still have that to overcome with the older black people in this community who remember Jerry Falwell in that context.

But patriotism was just a way of life as a boy. I realized later that one could be committed to his country and still be an internationalist in world missions without compromising either.

God has raised up America in these last days for the cause of world evangelization and for the protection of his people, the Jews. I don't think America has any other right or reason for existence other than those two purposes.

Speaking of your outspoken support for the Jews, and particularly the Zionists, do you not see a parallel between your former redneck segregationist views and your rather uncritical, enthusiastic support now of the Zionists?

I don't think so. I have personally examined that possibility in my own heart. I support the Jews, first, for biblical reasons; I take the Abrahamic covenant literally. God has blessed America because we have blessed the Jews. God has also blessed America because we have done more for the cause of world evangelization than any other nation. I also support the Jews because I think, historically, the evidence is on their side that Palestine belongs to them. Legally, they have had the right to be in the land since 1948. I also support the Jews because from the humanitarian perspective, they have the right to exist; and there are a hundred million neighbors who are committed to their extinction. I also support the Jews because they are the only true friends America has in the Middle East.

Could you, through your open support of the Zionists in the Jewish state, help that state to be

more democratic in terms of allowing freedom of witness and preaching in Israel?

I talked with the leaders there about that subject. I talked with respect. They have many concerns. Some are valid, some are not valid. They are fighting for survival right now. The Jews look on conservative Christianity as the right wing that has been their enemy in years past. It is only a modern phenomenon that conservative Christianity is pro-Jewish. So-called Christians wiped them out during World War II, and all of them were right-wingers. It has just been in this generation that mature, Bible-believing Christians have stood up and said, "Hey, we are for the Jews because God is for the Jews." The leadership in conservative Christianity today is solidly behind the state of Israel; there is no question about that. However, the Israelis need more time to be assured of the fact that we don't have any ulterior motives.

I have no problem preaching in Israel. We have missionaries there. There is no question there are cases and instances where the Arabs are not treated fairly, and I am against that. But I have to look at the overall picture and say that, at this moment, the issue is Israel's survival. Israel has got to come through this period and have survived, with everybody accepting that. Then, there has to be time for freedom to mature there, as it did in our country. That didn't happen in revolutionary days. We Baptists had a terrible time in this country 200 years ago. The country has to be safe first before it can talk about internal freedoms.

You seem to be very much together, upbeat and positive. You're always looking for new worlds to conquer. What are you afraid of? Are you confused?

I have the constant fear of any minister about getting his priorities confused. I must always remember that my first priority is to my wife and children, under God, of course. When I fail there, I fail everywhere. I have a son in college, and a daughter and a son in high school who need me very much. I have to be there to deal with their needs and problems so they can grow up well adjusted and normal. And I do that. I don't let anybody confuse my priorities.

Second to that, I decided years ago that I am pastor of Thomas Road Baptist Church. Although I have 62 associates who help me minister to the people, I'm their pastor, and I stay committed to meeting their needs. Beyond that, there are the schools, the television, the radio, Moral Majority, and a multiplicity of other things. But I never let the bottom become the top.

Some political leaders are fearful of right-wing "hit lists." They say these are unfair to our traditional political process. Does Moral Majority have a hit list of congressmen or senators you are trying to defeat?

We have no hit lists. We are not attacking candidates; we are not endorsing or supporting candidates. We did not put Ronald Reagan in office; the perception of that is much greater than the reality. We are committed to issues and principles that the

Please read.

We would lose a large segment of Moral Majority if we took a gun control position.

If you say you are profamily, or promoral, where do you stop?

We just define it. We define it as illegal drug traffic and pornography.

Do you put alcohol and tobacco under drugs?

Yes, we do with alcohol, but not tobacco. We have lots of Moral Majority members who smoke. People say, Why don't you guys get more involved in this? Or someone will say, What about the poor? We could never bring the issue of the poor into Moral Majority because the argument would be, Who is going to decide what we teach those people? Mormons, Catholics? No, we won't get into that. As private persons and ministers, we make a commitment if we feel convicted. But for Moral Majority, no! If we go in there, create jobs, raise funds, and get involved with the local pastors, the problem is, which pastors? If we say the Mormon pastors, the fundamentalists are gone. If we say the Catholic pastors, the Jews are gone, and so forth. We just have to stay away from helping the poor.

Could Moral Majority ever have a convention and add other moral issues?

We could, if something occurs. We really try to zero in on the vital things.

Are you ever going to have a national convention?

Someday we may.

Do you see yourself dropping out of the leadership at some time.

I see myself spending less time, hoping to develop new leadership if some of the outstanding men in this movement rise to the top, but probably not dropping out. It is happening already.

Is it more important for you to speak to the people, or to the leaders?

I can do both. I have the opportunity of speaking weekly to the leaders in private meetings and to the people on television. I spoke to the Chicago Civic Club last spring and I am speaking this fall to the Executive Club. While I was in Chicago I spoke to a small group of Jewish leaders. The night before and the next morning I spoke to 35 leaders of the largest industries in America. Their board chairmen and presidents were there privately, with no publicity and no fanfare, for obvious reasons for both of us.

Do you speak for Moral Majority, or as a preacher?

Whatever they want. Because I am there as a private citizen I discuss anything. And I can share the gospel there.

Carl Henry and some other evangelical leaders and theologians feel you are extreme and they would like to meet with you, have dialogue with you, to get you to moderate your views. What do they want you to moderate?

I have no idea. Dr. Henry is a great man and I would never, under any circumstances, criticize him. My only unhappiness was that his comments were made without any discussion with me to see

where I am coming from. It is not his nature to do that, and it is unusual that he did it.

You haven't had any private conversations with evangelical leaders, theologians, or scholars saying, Do this or that to make yourself more acceptable to us and to our people?

There is no way I can be effective in trying to develop a real spiritual revolution against the trend of the times and be popular with everybody at the same time. I've got to be willing to wait a few years before a lot of good people understand what we are trying to do.

From where we sit, we get this constant pounding from Christians who are not "followers of Falwell." We are trying to figure out what it is.

Frankly, I am raising a lot of money and some of their people give to our ministry. That is a valid concern they would have. If I were sitting where they are, in all fairness I would be feeling a little edgy about that. The ones who don't know me don't know where I'm going; they don't know if I am honest.

Suppose I was sitting where that pastor is; would I not be feeling a little uneasy about this guy, too? Is he trying to put together a political party? Is he trying to be president? Is he planning on taking over this country some day? Is he personally getting rich off all this?

Those are questions they don't have the answers to. I have to be willing to keep saying the same things everyplace, everywhere, long enough. It is going to take a number of years before I can expect to be accepted by many of the people.

Are you too much of a showman? Do you spend too much time on TV raising money?

I am fully expecting between now and the coming of the Lord that this world is going to experience a spiritual awakening unlike anything in the past. There is going to be an invasion of God on this planet, and changing of lives: real biblical evangelism. There is going to be a terrific harvest of souls somewhere between here and the Rapture. I believe that God's role for America is as catalyst, that he wants to set the spiritual time bomb off right here. If that is the case, America must stay free. And for America to stay free we must come back to the only principles that God can honor: the dignity of life, the traditional family, decency, morality, and so on. I just see myself as one to stand in the gap and, under God, with the help of millions of others, to bring the nation back to a moral standard so we can stay free in order that we can evangelize the world. And protect the Jews.

If you have to go on TV and be a showman, a money raiser, a promoter, it is because everything feeds into that overriding purpose.

It does indeed.

Taking the slam-bangs from the liberals, the evangelicals, and the fundamentalists?

I've never had those things in mind. I don't read all of it. I've learned that nobody can hurt you but you.

Please Note

From the desk of

ROBERT S. JACOBS

Man-

FYI.





THE AMERICAN JEWISH COMMITTEE

CLEVELAND CHAPTER • 1220 Huron Road, Suite 703 • Cleveland, Ohio 44115 • (216) 781-6035

September 1, 1981

Mr. Robert Jacobs
Friedman and Koven
1208 So. LaSalle St.
Chicago, Illinois 60604

Dear Bob:

I was very pleased to have had a chance to attend the Fly-In meeting yesterday. The discussions and reports gave me a great deal to think about, particularly since I am in the process of putting together an essay on the subject. I'll send it to you as soon as it is completed. More relevant to the AJC however, I was pleased by the kinds of discussions that took place regarding how Jews can respond. Jim Dery and I talked at length about what each of us thought might come out of the meeting in terms of Chapter activity. I believe that the meeting could prove to be the basis of a discussion at National about The New Right which could become a major programmatic thrust.

Enclosed is a copy of the Baron Report. This one deals with The New Right, so I think you'll find it of interest.

Enjoy your trip to Germany.

Sincerely,

Martin J. Plax

MJP:lc
Enclosure

THE BARON REPORT

1730 M Street, N.W. • Suite 1100 • Washington, D.C. 20036 • 202 859-9470

TO: Our subscribers

July 20, 1981

FROM: Alan Baron

No. 129

Inside: The Weicker Filibuster, Special Elections
Kennedy, King, Kemp, Stennis, Glenn

Reagan, Republicans and the Religious New Right

"The emperor has no clothes," a senior Republican strategist told a friend last week, in the wake of the appointment of Sandra Day O'Connor to the Supreme Court and the protests from the Religious New Right which followed. The "emperor" referred to was not, of course, President Reagan. It was, rather, Jerry Falwell, the Moral Majority and his other allies in the Religious New Right.

Falwell's friends and other New Right ideologues have never been popular with Republican politicians - even many of those who publicly support their causes. But that is normal in American politics; ideologues are never very popular with pragmatists, on either side of the political spectrum. (In the early 70's, Democratic Senators who opposed the Vietnam War were highly uncomfortable with antiwar movement leaders.)

But, since the 1980 elections, most Republican politicians have been reluctant to challenge the Moral Majoritarians. Falwell's friends appeared to have real clout in the electorate and the potential power to defeat elected officials - particularly Republicans - who stood in their way.

The hard evidence supportive of this premise was limited. True, Moral Majority forces managed to defeat moderate Rep. John Buchanan (R-Ala) and nominated Sen. Jeremiah Denton (R-Ala), in 1980, but most of their other primary campaigns in the South were lost. It is also true that Reagan scored his greatest electoral gains among blue-collar, Catholic Democrats in the North and among middle-income, Protestant Democrats in the South - and that both these groups are perceived to be more conservative than the general public on social and cultural issues. But both Reagan's pollster, Richard Wirthlin, and Carter's pollster, Patrick Caddell, are convinced that the switch to Reagan among voters in these groups was caused by dissatisfaction with the Democrats' record on economic issues. Furthermore, both Wirthlin and Caddell have indicated that the decisive segment of the electorate in the years to come is likely to be non-voters in their 30's and 40's, a group generally more liberal, on social issues, than the electorate.

Nevertheless, the Religious New Right took credit for the defeats of the McGoverns and Churches; the press reported their claims; and, in politics, it is virtually impossible to scientifically isolate the factors causing victories and defeats. So perception becomes reality.

Since November, Republican officeholders and Reagan strategists have been trying to walk a fine line; providing lip service to New Right positions - Reagan has endorsed the Human Life bill, defining life from the moment of conception and outlawing such methods of birth control as the IUD - but he has sought to make economic issues the high priority ones and delay consideration of social and cultural questions.

The reason for the Reagan policy is not philosophical; intimates are convinced the President really does want to return the country to "traditional family values," although he appears not to be very judgmental personally. (Indeed, Reagan is the first divorced President - and one of his first acts was to restore hard liquor to the White House.) Basically, Reagan's own values appear to be a mixture of memories of a simple, Midwestern past and life in Hollywood and high society.

The reason for putting social issues on the back burner has been political. Reaganites are convinced that future elections will be won and lost on economic issues and that, in the words of one, "if we don't handle the economy, abortion isn't going to mean a thing." Also, Reagan advisors are concerned that social issues dangerously divide their electoral coalition - with upper middle income suburbanites holding more moderate views than middle income Catholics and Southerners. Finally, the public is not with the Religious New Right on key social issues like the abortion ban. And as the Religious New Right gains self-confidence, it appears to be moving even further from the majority of the public; as in the case of local groups seeking to ban books (such as "Grapes of Wrath" and "1984") from school libraries and repeal some child-abuse laws, which restrict the "Bible-given" right of husbands to beat their children and wives.

The appointment of Ms. O'Connor to the Supreme Court forced the social issues to the top of the agenda far more quickly than Reagan and his advisors desired. The appointment took place, primarily, because of Reagan's attempt - during last fall's campaign - to strike a more moderate pose on social/cultural issues by pledging to name a woman to the Court.

At the time the promise was made, it was ridiculed by both liberals and conservatives. Liberals saw it as tokenism and an attempt to undo damage caused by RR's opposition to the ERA. Conservatives saw it as yielding to the feminists and moderates in the GOP. Pragmatists and the press thought the promise would be perceived to be so blatantly political that it would not help, even with women. If the promise did help with women, it didn't do so much. Reagan did more poorly with women than men in November, and continues to do so in the polls.

The appointment of a woman to the Court was advocated by Reagan strategists as a means to boost Reagan's image among women - and moderate, suburban, college-educated Ford Republicans. It was expected that a woman could be found who would not alienate the New Right, either. The Administration sought a woman with virtually no record at all on "hot" issues like abortion and the ERA. They could find none, but settled for one who seemed to come close, O'Connor.

The Reagan Administration did not expect the fury and stridency of the opposition to O'Connor until the decision to appoint her had been made. When Sen. Orrin Hatch (R-Ut) and other New Right-allied politicians called the White House to protest, a decision was made to move quickly and announce the appointment - to stop the opposition from building a stronger protest movement and locking in the votes of Senators like Hatch.

But the early announcement of the O'Connor appointment did not quiet the opposition. Also unsuccessful were Reaganite attempts to obscure O'Connor's record on the abortion issue and to relay White House conversations in which she professed to personally find abortion abhorrent. (Virtually all of the pro-choice politicians in Congress, such as Democratic Senators Kennedy and Moynihan, personally oppose abortion.)

With the New Right unappeased, Reagan strategists decided to emphasize the positives of the criticism from Falwell and his friends. They argued that the attacks would (1) isolate the New Right from traditional conservatives, such as Barry Goldwater; (2) discredit New Right purists in the GOP; (3) bolster Reagan among women and moderates; (4) convey the impression of Reagan as a strong, independent President - willing to stand up to even those pressure groups which supported him, and determined to keep his promises.

All of these pluses are valid, as are some additional ones. The Reagan/New Right flap will make it easier for moderate Republicans (such as Reps. Green of New York, Rinaldo of New Jersey, Dougherty of Pennsylvania, etc.) to sell their support of Reagan (on budget/tax votes) to their moderate constituencies. Second, the controversy will allow pragmatic GOP Congressional leaders (particularly Howard Baker) to oppose Moral Majoritarian positions without appearing disloyal to the White House. Third, a weakened Falwell and Moral Majority could make it tougher for Democratic liberals to win contributions through appeals highlighting the danger of these forces.

There are, to be sure, some potential minuses. The New Right is unlikely to accept reassurances from Reaganites that they'll be with them on social issues later, after economic priorities are set. New Right activists can still rely on their intense base for work and money in campaigns. And they could still command an independent "swing" minority at GOP conventions. Four years ago, when George McGovern spoke at an Americans for Democratic Action convention in Washington and launched the first public attack on Jimmy Carter from within his own party, the White House was jubilant; Carter aides were convinced that disidentification from the Democratic Party's left would win them crucial support from the nation's center. Four years later, Carter and his advisors blamed their defeat on McGovernite liberals in the Democratic Party who deserted them.

THE WEICKER FILIBUSTER

"Senate Again Rejects Cloture in Debate on Busing" read a New York Times headline last week. Similar headlines appeared in other papers; similar statements on national newscasts.

The headlines referred to Sen. Lowell Weicker's filibuster against legislation introduced by Sen. Bennett Johnston (D-La) to curb the power of federal courts to order busing in integration cases.

But the real issue involved was not busing; there is virtually no support for busing in Congress anymore. The real issue, generally ignored by the press, was the attempt by conservatives to end federal court jurisdiction in the area.

The Johnston amendment is one of 16 Congressional proposals to limit court jurisdiction. Subjects covered include busing, prayer and abortion. Some measures remove jurisdiction from lower courts; others include the Supreme Court.

Each measure is an attempt to avoid the Constitutional amendment process, which requires 2/3 majority support in Congress and ratification by 3/4 of the states.

But most of the nation's legal establishment - including key appointees in the Reagan Justice Department - consider them unconstitutional. Even some strong conservatives are skeptical of the approach, among them Sen. Orrin Hatch and Yale Law Professor Robert Bork. And Catholic Bishops, on advice of their lawyers, have privately encouraged "pro-life" leaders to stick to the Constitutional Amendment strategy, on the assumption that legislation would not be upheld.

If the focus of the national debate can be turned to the far-reaching effects of the measures, they are likely to be in real trouble. Under one busing measure, for example, the 1954 Supreme Court decision ending desegregation could be voided. Under one prayer measure, the state of Utah could require Mormon readings in all classrooms; and the constitutionality of such a move would be determined by the Utah Supreme Court, with no right of appeal beyond it.

The New Right's only hope for the measures is that votes on them will be perceived as votes on the subjects (abortion, prayer, busing) involved, rather than on limiting the courts. So far, at least, the media is cooperating.

But odds of Congressional passage are less than even, as are the odds that the Supreme Court would uphold the measures. That's probably why Sen. Jesse Helms - normally to the right of Bennett Johnston - has introduced a more "moderate" anti-busing measure, aimed at halting Justice Department suits seeking busing remedies. The Helms' measure is backed by the Justice Department - which says it has, in effect, already implemented the policies it incorporates.

SPECIAL ELECTIONS

Two House special elections have infused Democrats in Washington with more confidence than they've displayed in months.

The first was in Ohio's Fourth CD, where Democrat Dale Locker lost to Republican Michael Oxley by 374 votes.

The district has not elected a Democrat to the House since FDR's 1936 landslide



THE AMERICAN JEWISH COMMITTEE

SAN FRANCISCO BAY AREA CHAPTER • 703 Market Street, Suite 1500 • San Francisco, California 94103 • (415) 392-1892

F41 - M.T.

September 4, 1981

TO:

FROM: Rabbi Martin S. Weiner, Interreligious Affairs Chairman

I would like to invite you to share in a most unusual interreligious dialogue on Tuesday, September 22, 7:30 p.m. in the home of Rabbi Malcolm Sparer, 1059 Clement Street, San Francisco (corner of 12th Avenue and Clement). We will be meeting with TAV Evangelicals and their guests, a group of Evangelical Christian ministers active in Northern California. TAV Evangelicals was organized during this past year by two dynamic evangelical lay leaders, Doug Krieger and Doug Shearer. Both are successful young businessmen who, as devout believing Christians, are deeply concerned about growing manifestations of anti-Semitism and anti-Zionism.

The AJC takes TAV Evangelicals seriously, based on both the personal friendships developed with both men and their colleagues, as well as on the record of their demonstrated effectiveness. For example, recently when Rabbi Marc Tanenbaum spoke in Portland, he was picketed by a small group of Nazis who called themselves "Christian White Citizens League." Both Shearer and Krieger were so outraged by the Nazis' abuse of the title "Christian," they prepared a full-page ad condemning the Nazis and repudiating their anti-Semitism as anti-Christian. They managed to obtain several hundred names of Catholic, Protestant, as well as Evangelical ministers as signators to their ad. Thereafter they mounted a well-attended press conference at which they declared their solidarity with American Jews and Israel.

TAV Evangelicals now plan to organize a network of like-minded Evangelicals throughout the country to coordinate their pro-Israel activities and combat anti-Semitism, using some of the model ads and press materials for replication around the country. They propose a serious plan for organizing a national coordinating body of Evangelical Christians of diverse theological and political convictions for the purpose of taking activist stands in opposing anti-Semitism and in supporting Israel. Enclosed please find a copy of a memorandum they have sent to "A Committee of Ten" evangelical leaders inviting them to form the core of such an evangelical network.

I feel that this is a very important meeting and urge you to attend. A reply card is enclosed, requiring 12¢ postage.

GEORGE FOOS, Chairman • JOSEPH B. DURRA, RICHARD J. SIDEMAN, STEVEN L. SWIG, Vice Chairmen • RUTH KAY DEBS, Secretary • RICHARD L. JAEGER, Treasurer • ERNEST H. WEINER, Bay Area Director • LINDA S. BIRNBAUM, Assistant Area Director.

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TO: The Committee of Ten

We greet you in the Name of our Savior:

The events of the past months have clearly emphasized the necessity to galvanize responsible evangelical expression of support on behalf of opposition to anti-Semitism and evangelical expression of concern and identification with the State of Israel. The ever-tenacious forces of anti-Semitism in their traditional or contemporary forms (anti-Zionism) are beginning to insinuate their poisons into the American arena on an increasingly alarming level.

American Jews and Israelis have heard that Bible-believing evangelicals are some of their best friends; however, when a crucial test of evangelical support is needed during an Israeli crisis (and, consequently, American Jewish crisis) - where are the evangelicals? The answer: Here & there.

In the past, liberal church leaders have manifested a united voice on issues that were considered relevant for the occasion. Today, evangelicals are becoming more aware of the need for joint-effort in combating the social ills that confront our nation. There is a rising tide of cooperation among the divergent segments of American evangelicalism. Liberal cooperation has been achieved, on occasion, by sacrificing principle and theology in order to arrive at a semblance of unity. We as evangelicals cannot afford such sacrifice (e.g., backing off on such essential elements of the faith: the divinity of Christ; the atoning work of Christ on the cross; the virgin birth; the resurrection of Christ; the return of our Lord Jesus Christ; and the Bible as the inspired Word of God).

No, we are the people of the Book - we will not succumb to so-called higher biblical criticism by "enlightened" Christians who would compromise the major tenants of the faith in order to achieve a superficial unity which is void of spiritual reality. Cooperation among evangelicals, however, has been difficult to achieve. Obviously, not all that "smacks" of ecumenicism denotes compromise. As people of the Book, we have in the past and even to date, rallied to the "front" in joint-evangelistic efforts, and of late, moral activism.

Today, under Biblical injunction, we ask ourselves - how can we best manifest our support on behalf of Israel and "demonstrate" His unconditional love for His Ancient People: The Jews? As Israel finds herself under growing world isolation and criticism and as Jerusalem becomes a "cup of trembling unto all the people round about" - what shall our posture be?

Brethren, we all plead together that in humility and Christian conscience we would, in the unity afforded by the Spirit, lay our differences aside that would prohibit the Body of Christ from deliberately responding with impact on behalf of the State of Israel and for His Ancient People, the Jews.

"I will bless him that blesses thee, and curse him that curseth thee."
May we continue to stand upon His Word during these days of turbulence. The events transpiring in the Middle East need not only objective analysis for the short run but demand spiritual insight that can only be understood in the context of their overall long-run implications. To criticize "the apple of God's eye" may have short-range justification; however, to circumvent the long-run designs which our God has arranged on Israel's

behalf cannot be overlooked by true evangelicals who realize that the Lord is at work on behalf of Israel. Quite frankly, American Jewish leaders and Israeli government officials (though appreciative) find it somewhat frustrating and disappointing that we evangelicals have such a variety of responses on their behalf - from tacit approval/support to vocal/visible manifestations that range from dialogue to marches.

With regard to a joint response that will maximize its impact on behalf of Israel and assure the American Jewish community of our unconditional love and support - we simply must "get our act together." Efforts have been made in the past and attempts at joint-response are being made today with fragmented impact and, at best, minimal results.

On the one hand, we applaud the efforts of the National Christian Leadership Conference For Israel insofar as its agenda on behalf of Israel is concerned; however, on the other hand, many evangelical leaders and organizations find it very difficult to fully mix in with organizations comprised of many who espouse a liberal theology fraught with compromise regarding major elements of the Christian faith (i.e., the divinity of Christ, the virgin birth, etc.). However, some evangelicals are at liberty to support the efforts of the NCLCI - other evangelicals are at liberty to criticize such cooperation. The bottom line for major segments of American evangelicalism is not evaluation of such involvement (right or wrong) but what are we doing among ourselves?

To the Israelis and the American Jewish community it at least appears that the NCLCI is attempting a noble cause on behalf of Israel. It is far too easy to criticize the efforts of the liberal community on behalf of Israel, than to rise to the occasion ourselves - it is to our shame that evangelical support at this time is so badly fragmented.

"The Committee of Evangelicals In Support of Israel and American Jews" (for lack of any other descriptive title) is designed to facilitate cooperation among evangelicals on behalf of Israel and American Jews. We have discussed with most of you the intentions and goals of such a committee (we will contact all of you shortly on a face-to-face basis). There is no organizational legal structure at this time. The concept of "The Evangelical Committee" developed through conversations with most of the 10 individuals and organizations listed on the enclosed sheet (all of whom share fundamental evangelical theology concerning the Person and Work of Jesus Christ).

Specifically, we are talking about a limited agenda: Opposition to anti-Semitism and anti-Zionism and conversely: Evangelical support for Israel and reassurance of our love for the Jews of the Diaspora. It is our joint-aim to formulate a general (yet concise) position paper with which we can concur. This document would be circulated among us all - each of us participating in the draft. Hopefully, within several months representatives from each group (or individual) would assemble in a central location (e.g., Kansas City) and finalize the document. From this point the "how's, when's, wherewithal's" could be determined.

Several goals for evangelical cooperation along these lines would be:
(1) To exchange information and fellowship among the wide variety of evangelical ministries and churches which are attempting to befriend and support both the Jews of the Diaspora and the State of Israel;

(2) To establish a communications network between American Jews, Israelis and evangelicals; (3) To expand contact and coordination with other evangelical organizations, churches, and individuals with regard to the objectives on behalf of Diasporic Jews and the State of Israel; and (4) To establish what might be termed an "alarm network" whereby during a recognized rise in anti-Semitism or a threat to the security of the State of Israel we might alert the American public and government to the concerns of the evangelicals cooperating together in these matters.

The "Jewish & Israeli Assistance With The Evangelical Effort to Coordinate Support For Israel & American Jews" (see enclosed) has assured us of their cooperation in these efforts (They too are not a formal legal body.) They concur with us that unless and until we Bible-believing evangelicals can respond in a coordinated fashion with vocal and visible impact, that they (the Israelis and the American Jews) will continue to be confused and ignorant (for the most part) of our heart-felt concerns as their "best friends." Consequently, we appeal to all of you and to those with whom you are in Christian fellowship, to join hands and hearts at this time on behalf of the Jewish community and the State of Israel.

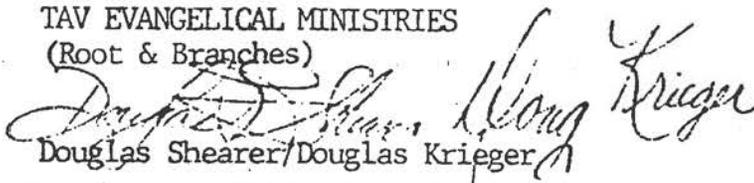
Dr. Marvin Wilson, Rev. Frank Eiklor, Douglas Shearer, and Douglas Krieger have agreed to begin the process of drafting the document. Their copy will be sent to you very shortly. Please add to, delete, etc. Again, all concerns should be expressed and, Lord willing, a general consensus of opinion and spiritual concerns can be achieved relative to the subject at hand.

Today is a day of historical magnitude. The atrocities permitted by the ominous silence by the vast majority of the Christian church upon the Jewish people (The Holocaust) demand spiritual reparations by all who claim to be branches (the church) borne by the root of God's Ancient People, the Jews. May God grant us mercy that the olive tree shall flourish as the wisdom of God performs the mysterious engrafting of His two covenanted people (Rom. 11); That the church would indeed rid herself of any spite for the root that bore her. The unconditional love of our Lord Jesus for the Jewish people; the promised blessing to all who will bless Israel; and the prophetic engrafting of Israel through the mercy of the Gentiles, provide overwhelming scriptural injunction to pursue these matters sincerely before the Lord.

We will keep in touch. Also, you will also be hearing from our friends within the Jewish community and the State of Israel.

Sincerely in the Savior's love,

TAV EVANGELICAL MINISTRIES
(Root & Branches)


Douglas Shearer/Douglas Krieger

THE AMERICAN JEWISH COMMITTEE

date FO-SFB
September 11, 1981

to Rabbi Marc Tanenbaum

from Ernest Weiner

subject TAV

The enclosed letter from Doug Shearer makes a few points which need clarification. As you know, we have arranged a meeting with TAV ministers and leaders in San Francisco on September 22 with some of our key leaders, Earl Raab and a few other Jewish community people.

At no time has anyone from TAV indicated to us that they plan demonstrations against the AWACS. Did they discuss this with you?

I have some serious questions about our developing the content of any ads they take. Do you?

His statement in the final paragraph on page one of his letter is also a new element. Have either Krieger or Shearer told you before this letter that AJC was their primary Jewish connection? Do we want this to get around?

Please give me a call next week before our meeting with them so that at least we are synchronized on our approach.

Best regards.



cc: Harold Applebaum
Seymour Samet
Abraham Karlikow

Encls.

SEP 11 1981



SEPTEMBER 10, 1981

American Jewish Committee
Mr. Ernie Weiner
703 Market Street
San Francisco, CA 94102

Dear Mr. Weiner:

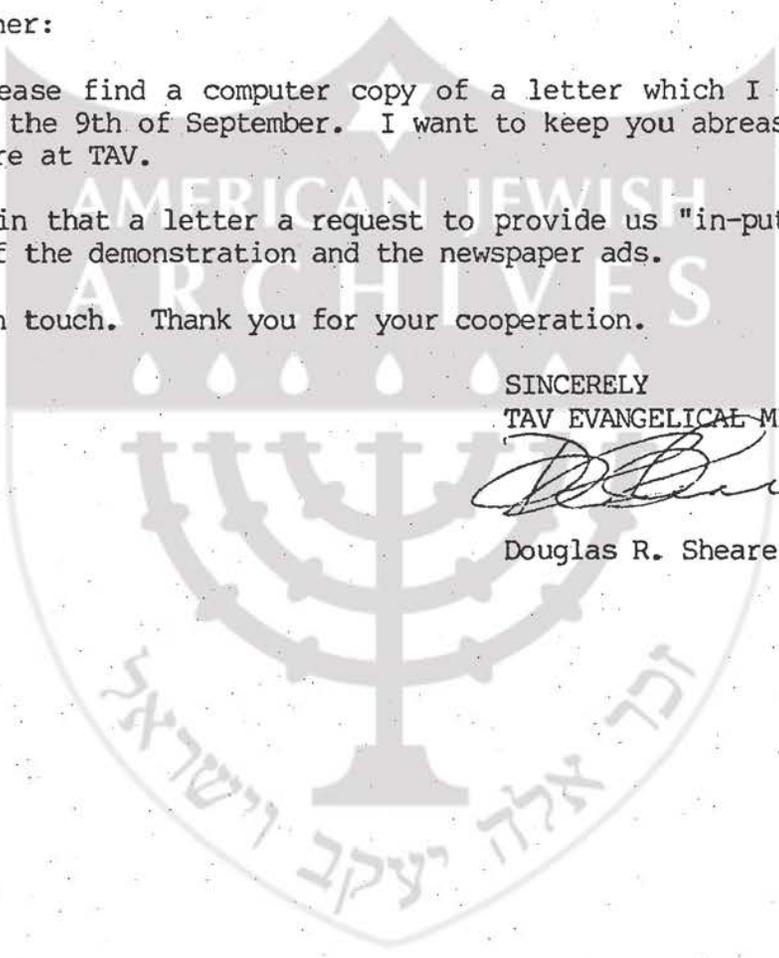
Enclosed, please find a computer copy of a letter which I sent to Marc Tanenbaum on the 9th of September. I want to keep you abreast of what is happening here at TAV.

Please note in that a letter a request to provide us "in-put" concerning the nature of the demonstration and the newspaper ads.

Let's stay in touch. Thank you for your cooperation.

SINCERELY
TAV EVANGELICAL MINISTRIES

Douglas R. Shearer



wbi

Warring Bros. Painting

443-7077

P.O. Box 160711
Sacramento, CA 95816

SEPTEMBER 9, 1981

Rabbi Marc Tanenbaum
American Jewish Committee
165 E. 56th Street
New York, N.Y. 10022

Dear Mark:

Just a quick note indicating that we have made some extraordinary progress in compiling a list of Evangelical Christians who will constitute an "alarm circuit" designed to react vigorously against any manifestation of anti-semitism or anti-zionism. We hope to have a major portion of that circuit on our computer in time to render assistance in stopping the sale of AWACs to Saudi Arabia. So much needs to be done; yet we are unfortunately limited by time. We are doing our best.

We are currently planning a major demonstration against the AWACs at the end of October. In addition, of course, we are drafting newspaper ads protesting the sale - ads which will be placed in several of the nation's most "visible" newspapers. However, events are overtaking us. I am afraid that we need to plan both the demonstration and the placement of the ads for much earlier than the end of October. I hope that we can be ready in time.

Please provide us with "in-put" from the Jewish community - particularly "in-put" concerning the nature of the ads and the demonstrations. We need to stay in touch regularly.

Again, our concern here at TAV is that we move support for Jews and Israel from the level of "leadership discussion" and "theological concensus" to the "streets," to the "rank and file." I certainly do not mean to disparage the need for continued liason at the leadership level; but it seems to us that too little attention has been given to this second level.

We wish to reemphasize our intention to work primarily with the AJC - relying on you in a very personal way to get our message of love and concern to the Jewish community. Thank you for your continued support.

SINCERELY,
TAV EVANGELICAL MINISTRIES

Douglas R. Shearer

P.S. Doug Krieger and I may be in Washington D.C. during the middle of October. Perhaps we can get together then and bring you up to date.





September 11, 1981

Rabbi Marc Tanenbaum
165 E. 56th Street
New York, N.Y. 10022

Dear Marc:

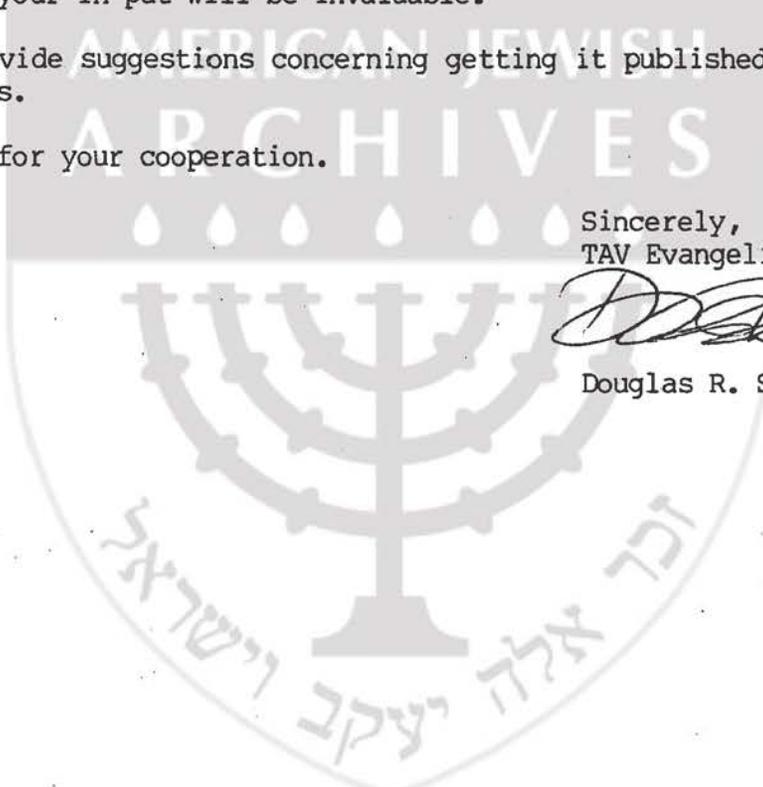
Enclosed, please find a copy of a brief presentation of an Evangelical's perspective of Jewish/Christian relations. I believe that it would serve well as an introduction to the Jewish community of evangelical thinking. Please look it over and get back to me with any in-put you might have. I know that your in-put will be invaluable.

Please provide suggestions concerning getting it published in some Jewish periodicals.

Thank you for your cooperation.

Sincerely,
TAV Evangelical Ministries

Douglas R. Shearer



AN EVANGELICAL'S PERSPECTIVE OF
JEWISH/CHRISTIAN RELATIONS

by
Douglas R. Shearer
T A V

The Christian community is, unfortunately, a perplexing phenomenon for most Jews. The community is not monolithic. It is fragmented into a great many theological, socio-economic, and political segments. The fragmentation is severe and very often insurmountable. Included within that community are the "Evangelicals." The Evangelicals themselves are an incredibly diverse group. However, all Evangelicals bear three important characteristics - characteristics which meaningfully distinguish them from other Christians within the larger Christian community.

1. A total experiential commitment to Jesus Christ and an acknowledgment that He alone constitutes the means of securing eternal salvation.
2. A belief that the Old and New Testaments comprise the primary source of spiritual authority and are the totally inspired Word of God.
3. A conviction that the Christian faith must be actively and persistently shared with non-Christians.

It is obvious that Evangelicals are a vigorous and assertive breed. Their doctrinal stands are apt to be pointedly emphatic and their witness is often suspiciously militant. That vigor is not likely to be confined within the religious sphere alone. Inevitably, it spills over into the political and socio-economic spheres as well.

The Jewish community has not maintained close ties with Evangelicals. Traditionally, the Jewish community has chosen to pursue Christian friendship and understanding via the agency of the National Council of Churches - an organization which purports to act as spokesman for the main-line Christian denominations; e.g., the Lutheran Church in America, American Baptist Churches in the United States, the United Presbyterian Church in the United States, the Episcopal Church, the United Methodist Church, the Congregationalists, and the Disciples of Christ. The National Council of Churches, however, has never truly acted in behalf of evangelical Christians. The Evangelicals have always been extremely wary of its theology. Evangelical Christians are apt to cast the National Council of Churches and its associated members into an effete, compromising, and very "trendy" mold. The National Association of Evangelicals, not the National Council of Churches, best represents and reflects the interests and theology of evangelical Christians. Membership in the National Association of Evangelicals includes: the Assemblies of God, the Baptist General Conference, the Christian and Missionary Alliance, the Conservative Congregational Christian Conference, the Evangelical Free Church of America, and the Free Methodist Church. Also included in its membership are many non-aligned, independent churches. Indeed, the National Association of Evangelicals includes in excess of

35,000 congregations. Finally, it should be noted that numerous individual congregations within main-line WCC and NCC affiliated denominations have officially joined the NAE.

Exclusive reliance upon information disseminated by the NCC can lead to a very distorted understanding of contemporary American Christianity. The heartbeat of American Christianity is currently driven by the Evangelicals, not by the older, main-line denominations - denominations which in many instances are suffering grievous losses of membership and are seriously threatened by atrophy. Christian activism is today flourishing under the aegis of the National Association of Evangelicals and other theologically sympathetic evangelical groupings; e.g., the Southern Baptist Convention, the Lutheran Church Missouri Synod.

The NCC has generated several critical misunderstandings within the Jewish community. Certainly, the most damaging misunderstanding: waning support for the State of Israel. Support of Israel among Evangelicals is potent and largely unqualified. Evangelicals are "People of the Book." Their support for the State of Israel is rooted in an uncompromising adherence to scriptural passages which promise that land to the Jews. The theology of Evangelicals is "dispensational." The "Church" has not replaced "Israel," nor has God "redirected" the promises of the Law and the Prophets away from the Jews and made them applicable exclusively to Christians. Evangelical Christians, unlike many other Christians, do not "allegorize" the Torah.

Evangelicals are not completely unsympathetic to the plight of other middle eastern peoples; nevertheless, sympathy for that plight does not shake them from their theological underpinnings. Unlike more traditional main-line Christians, Evangelicals are not at all likely to shift their support for the State of Israel because of a changing political or economic climate. The theological undergirding of evangelical Christians is far too unbending to permit much modification. The thrust of their theology is not the rational humanism of the National Council of Churches. It is scripturally based and scripturally motivated.

Furthermore, the scriptural literalism of Evangelical theology requires that an additional step be taken; specifically, that Jews - both Israeli and diasporic - be accorded the special status of the "Chosen People of God" - not chosen in the sense of being superior to Gentiles, but chosen rather in the sense of bearing an obligation to witness to mankind of God's unflinching love and mercy. In short, the logic of evangelical literalism mandates a repudiation of both anti-zionism and anti-semitism.

The theology of NCC affiliated churches ascribes little, if any, significance to the State of Israel. Its existence is a simple "fluke" of history; perhaps the result of intense sympathy and guilt stemming from the Holocaust, but certainly not the fulfillment of divine prophecy. The liberalism of NCC theology can not tolerate a literal interpretation of Ezekiel, Jeremiah, etc. Israel is simply one more state among the family of nations - perhaps the fulfillment of JEWISH hopes and expectations, but clearly not the hope of MANKIND. Likewise, Jews are simply one more "tribe" within the "Family of Man" - no more special or "annointed" than any other "tribe." NCC theology is, in short, "Enlightenment" theology - a theology which bears a closer kinship to a Rousseau or a Kant than to a

Paul or a Peter.

The Governing Board of the National Council of Churches recently published a panel report recommending the initiation of dialogue between the United States and the PLO. The panel report further urges creation of an independent Palestinian state. The Policy Review Committee of the NCC is reviewing a resolution calling upon the United States to sever all economic and military aid to Israel. That same resolution accuses Israel of violation of international law, terms her an apartheid state, and condemns her for "Judaizing" the city of Jerusalem. The resolution charges that Israel implements repression and employs torture. An amazing testimony to the NCC's failure to root its ethics in the Bible!

The Roman Catholic Church bears many of the same traits which characterize NCC churches. The Roman Church has always insisted that She is the "New Israel of God;" that at the time of the Cross, She inherited the promises of the Law and the Prophets; that, therefore, modern Israel bears no special theological or political significance. Interestingly, the Roman Catholic Church has never embraced formal recognition of the State of Israel. At best, Catholic leaders may regard Israel as an amusing anachronism; at worst, they may confess - during their darker moments - that her "rebirth" is a threat; that it poses a grave challenge to the Roman Church's spurious claim to the mantle of God's Ancient People.

Jewish leaders must undertake a reappraisal of their relationship with evangelical Christianity. The activism and, yes, the militancy of Evangelicals have very often offended Jews. Evangelicals have been largely "written off" in favor of other Christian groupings less offensive to Jewish sentiments. Unfortunatley, however, Jews have allowed their affronted sensitivities to dictate decisions which should rightfully be the result of cold, hard thinking. Jewish leaders must realize that increasingly they will find their most stalwart friends among Christians motivated less by rational, humanistic impulses and more by simple scriptural and doctrinal stands. The rational humanism of the National Council of Churches is far more susceptible to fickle intellectual trends than is an appeal to rigidly interpreted scriptural doctrine. The Jewish community must understand that Evangelical militancy is not a cause of alarm. Indeed, that militancy is a reflection of vigorous convictions which, in the long run, produce a Christian who is likely to be a "friend in the lurch," not just a "friend of fancy" or a "friend of convenience." However, the Jew must not expect the Evangelical to set aside his frank and sometimes abrasive mannerisms. The Jew is not likely to ever succeed in "civilizing" him. Evangelicals are not rational humanists: Jesus Christ is alone the means of securing salvation. He is the promised Messiah of Israel and the Redeemer of all mankind. The Evangelical is simply not going to "back down." A strange bedfellow indeed! Nevertheless, a friend!

The reappraisal which we are recommending will not be an easy one for the Jewish community. It will require that Jews look beyond the effrontery which Evangelical militancy generates to the unflinching support of evangelicals for both the State of Israel and the "personhood" of Jews. Jewish liaison with the Evangelicals is not likely to be a "natural phenomenon." The Jew is not apt to forge that liaison motivated by a simple desire to become "better acquainted." He is being pressed by a

gathering storm of events far beyond his power to control. The rapport will be hammered out on the anvil of ever increasing international tensions. It will not be "quietly and reasonably" negotiated at wine and cheese parties.



TAV
EVANGELICAL MINISTRIES
P.O. BOX 281, ELVERTA, CALIFORNIA, 95626
(1) (916) 991-0136

September 13, 1981

CALIFORNIA

NORTH
RICHARD PARADISE
CENTRAL
DOUG SHEARER
FRÉD PALMQUIST
STEVE SHEARER
DANNY WEBSTER
BRENT HARRIS
JONATHON PRINCE

SOUTH
MAX RAPOPORT
DENNY TURZAK

NORTHWEST
DOUG KRIEGER
DAVE SMITH

NORTHEAST
SAL BENOIT
JOHN FUGATE

MIDWEST/ROCKY MOUNTAINS
JOHN LEONARD
MICKIE BUICE
RICK RODRIGUEZ

SOUTHEAST
CHARLIE TUCK
SOUTH CENTRAL
TERRIE RISENHOOVER

SOUTHWEST
JOE LOPEZ

Rabbi Marc Tanenbaum
National Director for Interreligious Affairs
The American Jewish Committee
165 E. 56th St.
New York, N.Y. 10022

Dear Marc,

Another update is necessary. I've included a list of the evangelicals agreed to participate in the dialogue in Seattle - Art's doing a fine job on the Jewish front - so all looks very good - we'll see.

S.F. area dialogue now appears in stable shape. By the time you receive this correspondence we will have either had the gatherings or will just about have them (Seattle - Sept. 24, S.F. Sept. 22 / Sacramento, Sept. 20).

Sooooo - we talked with Father Hurst/Dr. Carmona and crew. Here's the latest impressions we're getting. The National Christian Congress for Israel spearheaded by Rev. Isaac Rottenberg (himself of Jewish background) will take place on Oct. 14-15. We've been invited (repeatedly); however, with the Blewetts and others from the evangelical side of things it will be somewhat unnecessary for us to attend.

Here's how we feel: Begin arrives and meets with Falwell and Rottenberg. Most of the other evangelicals are in (1) confusion; (2) ignorance; (3) obscurity; (4) indifference; or (5) all of the above. Our original thesis that evangelicals will constitute the largest and most stable support base for both the Jews of the Diaspora and for the State of Israel has not changed. To neglect the Jews of the Diaspora and their concerns is in violation of the overall thrust of the Scriptures. Having Congresses for Israel is great but there needs to be a solid biblical basis, as well as a sound and compassionate tone in that support.

We will (1) Continue to galvanize evangelical support for both American Jews and for the State of Israel; (2) Continue to speak out on anti-Semitism (see enclosed info.) when it occurs. The possibility that the evangelical witness will be frustrated and diluted by the Congress is very possible. Quite possibly, the evangelicals participating in the Congress may have to reappraise their priorities insofar as alignment

HABAKKUK 3:17-18

Although the fig tree shall not blossom, neither shall fruit be in the vines; though the labour of the olive shall fail and the fields shall yield no meat; though the flock shall be cut off from the fold and there shall be no herd in the stalls: yet I will rejoice in the Lord, I will joy in the God of my salvation.

MINISTRIES

ANTIPAS PROJECT
EVANGELIZATION
HOME BIBLE STUDIES
CHRISTIAN-JEWISH
RELATIONS
MISSIONS
LITERATURE/MEDIA

ASSOCIATED WITH

SADDLEBACK FAMILY
FELLOWSHIP
RUSSIAN RIVER
CHRISTIAN CENTER
GOSPEL MINISTRIES,
INC.
SOS MINISTRIES
"THE GENERATION"

of expression of support for Israel is concerned. In other words, the forum of the Congress may not facilitate the type of expression that evangelicals will feel the most comfortable with nor will it's impact achieve evangelical aspirations on behalf of befriending the Jews of the Diaspora and supporting the State of Israel. I hate to sound pessimistic - but knowing the nature of most evangelicals - I fail to see how they will "freely" collaborate with the NCLCI leadership which is primarily a more liberal phenomenon - more akin to the "theology" of your erstwhile friends within the ranks of the NCC.

It is our conviction that the wave of the future is with the evangelicals insofar as standing with Israel and assuring the Jews of the Diaspora of unconditional friendship and love. There is no question in our thinking that the fresh relationships that have developed between us (evangelicals and Jews) are genuine and have a healthy spiritual quality to them. Somehow in honoring each other and respecting one another and establishing continuity we will see maximum results. Frankly speaking, we feel deeply honored to involve ourselves with efforts which superceeded our own both in content and in breadth. Not to build on a foundation that has already been laid would be absurd and arrogant on our part. The temptations along the way seem to be legion in getting off the target - so, pray for us that the Lord will be merciful that little time is wasted by our meager efforts.

We have observed that a great deal of the ministries which have taken place among us evangelicals on behalf of Israel have overlooked the immediate concerns of the American Jews - this is a great tactical mistake. Various power struggles have developed among us and among the liberal Christians as well which have caused a diluted impact of our efforts. Without a solid theological understanding and thoughtful discourse between both evangelicals and Jews, lasting relationships simply cannot emerge. Thus, our approach remains the same - count us in.

We feel that with Dr. Wilson's emphasis and our activism (along with the Lord's assistance) and with the splendid encouragement of the AJC and of our Jewish friends here and there that a stable alliance will be built to stand the test of adversity.

Again, we appreciate all your encouragement and prayers.

God Bless,

Doug 

cc: Gold & Jacobs

P.S. Heard that Bertram may retire

TAV
EVANGELICAL MINISTRIES
P.O. BOX 281, ELVERTA, CALIFORNIA, 95626
(1) (916) 991-0136

TAV NW
4156 Wildwood Dr.
North Bend, OR 97459
(503) 756-7700

September 12, 1981

CALIFORNIA
NORTH
RICHARD PARADISE
CENTRAL
DOUG SHEARER
FRED PALMQUIST
STEVE SHEARER
DANNY WEBSTER
BRENT HARRIS
JONATHON PRINCE
SOUTH
MAX RAPOPORT
DENNY TURZAK
NORTHWEST
DOUG KRIEGER
DAVE SMITH
NORTHEAST
SAL BENOIT
JOHN FUGATE
MIDWEST/ROCKY MOUNTAINS
JOHN LEONARD
MICKIE BUICE
RICK RODRIGUEZ
SOUTHEAST
CHARLIE TUCK
SOUTH CENTRAL
TERRIE RISENHOOVER
SOUTHWEST
JOE LOPEZ

MINISTRIES
ANTIPAS PROJECT
EVANGELIZATION
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CHRISTIAN CENTER
GOSPEL MINISTRIES,
INC.
SOS MINISTRIES
"THE GENERATION"

Congregation Ahavath Achim
3225 S. W. Barbur Blvd.
Portland, Oregon 97201

Dear Members of Congregation Ahavath Achim:

The recent vandalism that has occurred at both Kesser Israel and Ahavath Achim Synagogues has deeply alarmed many concerned citizens here in the Northwest.

In particular, we as an evangelical Christian ministry involved in creating goodwill and understanding between evangelicals and members of the American Jewish community find these manifestations of vandalism deplorable. We are alarmed at the repetition of these obscene acts, and view the calculated psychological affect of their intent as especially revolting.

We at TAV, along with our affiliates and many of our evangelical friends here in the Northwest, want to reassure you that we view any attack against Jews as an attack against evangelicals. We have determined during the past year to amass a national coalition of responsible evangelical leadership to confront overt and subtle manifestations of anti-Semitism - as well as other insidious forms of racism. "America's most livable city" has been victimized by a detestible bigotry that has given us urgent impetus to pursue our efforts with greater fervency.

As the Hebrew Scriptures caution us not to accuse or pass judgment without witnesses and evidence, we will not succumb to this temptation; however, we as evangelical Christians are morally and spiritually obligated in light of Scripture and history to caution society and the Church that anti-Semitism and increasingly within the world community, anti-Zionism, are becoming all too frequent in their traditional and insidious diseased forms.

May our Lord be of great comfort to all of you at this trying, and perhaps, perplexing time. The First National Christian Congress for Israel will convene next month in Washington, D.C. Over 400 delegates will attend - the TAV delegates fully intend to include in the Congress's final declaration strong and outspoken opposition to anti-Semitism. Evangelical/Jewish dialogues between responsible leadership in both communities has started and/or is continuing in Portland/Seattle/Eugene/

HABAKKUK 3:17-18

Although the fig tree shall not blossom, neither shall fruit be in the vines; though the labour of the olive shall fail and the fields shall yield no meat; though the flock shall be cut off from the fold and there shall be no herd in the stalls: yet I will rejoice in the Lord, I will joy in the God of my salvation.

Page 2 -

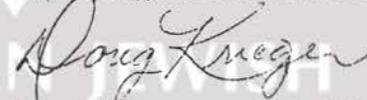
Sacramento/San Francisco/Vancouver, B.C.

It is our hope that as evangelical and Jewish leadership meet on a face-to-face basis and discuss our mutual concerns that, in particular, the evangelical and overall Christian community will become more aware of its responsibility to clearly resist the evils of racism in the Northwest and, because of the historical ramifications of anti-Semitism endemic within wide segments of Christendom, will quickly renounce this insane hatred as anti-Christian and immoral.

Our prayers are with all of you.

Shalom -

TAV Evangelical Ministries



Doug Krieger on behalf of the TAV Staff
TAV NW/Rep



EVANGELICAL PARTICIPANTS

Evangelical/Jewish Dialogue in Seattle on September 24, 1981

Dr. & Mrs. William F. Kerr
Northwestern Baptist Seminary
4301 N. Stevens
Tacoma, Washington 98407
(206) 759-6104

Dr. & Mrs. Richard Patterson
Northwestern Baptist Seminary
4301 N. Stevens
Tacoma, Washington 98407
(206) 759-6104

Rev. & Mrs. Richard Meyers
Church of Christian Fellowship
31515 E. Pacific Highway South
Federal Way, Washington 98003
(206) 941-2010 or (206) 922-7210

John R. Kohlenberger III
Professor of Hebrew
Multnomah School of the Bible
3435 N. E. Glisan
Portland, Oregon 97220 (503) 255-0332

Dr. & Mrs. Neal Beasley
Northgate Hospital Building
Seattle, Washington
(206) 363-3313 or (206) 363-6520

Rev. & Mrs. Jeff Buchan
Kings Temple
21701 58th Avenue W.
Mountain Lake Terrace, Washington 98043
(206) 771-8343 or (206) 771-1105

Mr. Donald Ulstrom
Full Gospel Businessmen's Fellowship
Box 5040
Kent, Washington 98031
(206) 222-5811 or (206) 631-6723

Mr. & Mrs. Harold & Jean Dart
The International Association of Christians for Israel
3011 Cowgill Avenue
Bellingham, Washington 98225
(206) 676-8903

Father Jacoba Hurst and/or Pastor Maureen Gaglardi
Christian Bridges to Israel/Glad Tidings Temple
3456 Fraser St.
Vancouver, B.C.
V5V 4C4, CANADA
(604) 873-3621

Dr. & Mrs. Sherburne Heath
9603 Evergreen Dr.
Bellevue, Washington 98007
(206) 454-2208 or (206) 682-4787

Pastor & Mrs. Jerry Mitchel
Crossroads Baptist Church
14434 N. E. 8th. St.
Bellevue, Washington 98007
(206) 747-6750 or (206) 641-9376

Mrs. Bea Watson
Beth Sar Shalom
422 S. E. 69th.
Portland, OR 97215
(503) 253-1562

TAV Staff Members
Douglas Krieger
Harry Ahlers
Jan Ahlers

OREGONIAN 9/31

FBI might investigate synagogues vandalism

By RICHARD READ
of The Oregonian staff

The FBI has begun a preliminary investigation into four incidents of vandalism at two Portland synagogues in the last week, a spokesman for the agency's Portland office said Friday.

The Portland Police Bureau said it had no suspects in the cases.

"We're conducting sufficient investigation to determine whether any federal statutes have been violated," said FBI agent Bill Williams.

"If it appears to be the result of actions of some organized group, then it would be our responsibility. We have been making inquiries and we are in close contact with the police department and representatives of the synagogues."

Vandals broke into Kesser Israel Synagogue, 136 S.W. Meade St., for the second time Wednesday night, and the resulting damage to Torah scrolls, drapes, banisters and a library behind the sanctuary was more extensive than that discovered after a break-in last week.

Congregation Ahavath Achim, 3225 S.W. Barbur Blvd., also has been vandalized on two occasions in the last week. Notes were found in both synagogues, but they were in different handwriting, police said.

"There are both similarities and differences in the types of vandalism and the notes that have been involved," said detective Gary Fantz. "I feel there is a good chance that it is not an organized group, but on the other hand it could be. We just don't have a whole lot to go

on."

Apparently the vandals were not simply children engaged in malicious activity, Fantz said. He added that he has been unable so far to determine whether the same person or persons were involved in more than one of the four incidents.

"It's gotten so much publicity that the risk is every time an incident occurs, it's going to bring some other weirdo out of the woodwork," he said. "Places of worship have been defiled on a fairly regular basis in Portland, but it's been sporadic. This is the first time I can recall a couple of places being vandalized close to each other at around the same time."

Fantz declined to discuss what added security measures might be taken at the synagogues, but he said, "Any place that's used by a group of people is hard to secure. If anybody has any information about this thing, we want to know about it."

Police officials have assigned the investigation "a high priority," said police spokesman David Butzer.

"We are concerned and making every effort to determine whether these actions are directed against the Jewish community or whether they are isolated incidents," he said. "We're trying to close the cases as quickly as possible."

City Commissioner Margaret Strachan said Friday she was "outraged" by the acts of vandalism.

"I think it is an outrageous situation that we live in the 'most livable city' and religious and racial groups live in fear because of bigotry," she said.

memorandum

THE AMERICAN JEWISH COMMITTEE

date September 15, 1981
to Area Directors
from Sonya F. Kaufer
subject Op-ed

Now that the 97th Congress has reconvened, one of the issues that is sure to cause heated debate in the coming weeks is the demand to curb the power of the Federal courts.

Please try to distribute the attached op-ed as widely as possible -- and be sure to send copies of printed letters or features.

Regards.

Sonya/fe

fe/dr
ERC
81-965-14

A THREATENING PROPOSAL

Under the Constitution, Americans are free to debate public issues, to express unpopular opinions, to press for changes in the society and the law, even in the Constitution; it is a primary function of the Federal courts, at all levels, to protect that freedom. But now Congress is seriously considering legislation which, if passed, would curtail the jurisdiction of these courts -- in plain words, nullify Supreme Court decisions -- in cases involving abortion, public school prayer and school desegregation. Advocates of such bills claim they would apply only to these three issues, but the fact is that to chip away at the Federal courts' authority to discharge their traditional duty is to threaten the foundations of American freedom.

If the Supreme Court is rendered powerless to interpret the law on three controversial issues, why not on others? With such a precedent, it is at least possible that in the hurly-burly of electoral politics, members of Congress could be persuaded to strip the Federal courts of jurisdiction in First Amendment cases involving freedom of speech and assembly, for example. Then, each of the 50 states could interpret the law in its own way. The result would be confusion. But worse, the guarantee of equal protection under the law, inherent in the due process clause of the Fifth Amendment, would be violated. Without the power of a Federal court to redress the violation, due process itself might be meaningless.

Indeed, if any of these bills is passed, no guarantee in the Bill of Rights will be secure. No American wants to let that happen.

cc: Eugene DuBow
Harold Applebaum
Susie Schub
Ernest Weiner
Laurie Rogoway

memorandum

THE AMERICAN JEWISH COMMITTEE

date September, 25th, 1981
to Rabbi Marc Tanenbaum
from Art Abramson
subject Evangelical-Jewish Dialogue: Seattle, WA
September 24, 1981

Last night, seventeen members of the Seattle Jewish community met with a group of Evangelicals from the Seattle, Bellingham, (WA) and Vancouver, British Columbia area. Organized by Doug Krieger of TAV Evangelicals and Seattle AJC, the meeting largely focused on a delineation of why the Evangelicals "love" the Jews and Israel, with a response from those Jews present.

Following a brief introduction by Jon Bridge, a member of our Executive Board (he was substituting for his wife and our chapter chair, who was sick), Rabbi James Mirel, from Seattle's largest reform congregation, offered an opening prayer. Doug Krieger then discussed TAV, its origins and the Evangelical-Jewish relationship that had grown out of the AJC's initial meetings with Evangelicals in the 1960's. (At this point, and really throughout the evening, Krieger praised AJC, and you personally, for promoting this kind of dialogue and continued cooperative relationships between Jews and Evangelicals).

Bea Watson, the founder of Beth Sar Shalom of Portland, a group of Evangelicals who come together once a month to sing Jewish songs, read the Bible, etc., then talked about her involvement in support of Jews and Israel. She gave effusive praise to Doug Krieger, AJC, etc.

Following Ms. Watson, Reverend Maureen Gaglardi, Pastor of Glad Tidings Temple, President of Glad Tidings Missionary society, and President of the Israel Ministry (all centered in Vancouver, British Columbia) described herself as having been a pro-Israel Zionist for more than thirty-five years. She said that for thirty of those years her attempts at working with the Jewish community in B.C. in support of Israel and Jews had failed, largely due to Jewish distrust of her motives. Not until she went to Israel and began working with Israelis through the Jewish National Fund, did she feel that

she was able to work with "trusting" Jews on common concerns. Eventually, she founded "Christian Bridges to Israel" an organization with four aims: 1) to communicate Christian support for Israel by singing songs in Hebrew on various Israeli military installations, Kibbutzim, etc; 2) to demonstrate Christian support "materially" by way of pledging \$1 million to the Jewish state over a five year period. (She added that she recently handed over a check to Prime Minister Begin for \$322,000); 3) to demonstrate repentance for the silence of Christians at the time of the Holocaust, and 4) to influence other Churches--through books, films, etc.--to support Israel. Pastor Gaglardi, as she continued discussing her "love" for the Jews and Israel, broke down, crying. She then stated: "We owe a great debt to modern Israel because out of ancient Israel our religion emerged. Thus, we're seeking to repay that".

On AWACS, the Pastor observed: "As long as the U.S. supports Israel, God looks with favor on this country, for God favors those who help the Jews". Her final comment: "Real Christians love Jews".

Art Dunham, from Missoula, Montana, who was involved with the International Christian Ministry, Harold Dart, the organizer of the International Association of Christians for Israel, Pastor Jerry Mitchell, of the Crossroads Baptist Church in Bellevue, WA, and the Reverend Jeff Buchan, of the Kings Temple in Seattle, continued the discussion, expressing views similar to Doug Krieger and Pastor Gaglardi.

The Jewish response throughout the meeting was generally two-fold: a) an expression of thanks for support on matters having to do with Israel and anti-Semitism, and b) a skepticism about a possible Evangelical "hidden agenda" whose basis was a desire to convert the Jews.

To the latter, the Evangelicals responded that they themselves are not out to convert, although, as Doug Krieger noted, all Evangelicals do not feel this way and, in fact, some are even anti-Semitic and anti-Israeli. This group, Doug observed, is a problem that the Evangelicals themselves must deal with, and he agreed that it was a serious concern.

Two Rabbis were present; one, from the Orthodox community, did not say anything. Rabbi Mirel, on the other hand, expressed his thanks for the Evangelicals support, but also questioned how long-lasting and secure their relationship with the Jewish community could be, so long as they were in such total disagreement on domestic issues. This latter point, the Evangelicals ignored, again talking about their devotion to Israel and the Jews.

At the close of the meeting, Krieger asked for support from the Seattle area Jewish and Evangelical communities for a Northwest dialogue between Evangelicals and Jews, to occur in Portland this spring. He also sought support for a joint Israel Independence Day celebration in Seattle sometime in April. The meeting ended with a prayer by Pastor Mitchell for which everyone was asked to hold hands.

In sum, the meeting was a good beginning, but we have only touched the surface. Most of the Jews present feel as I do, that this kind of dialogue is a positive approach which needs nurturing and an in-depth discussion of the many issues that Jews and Evangelicals care deeply about.

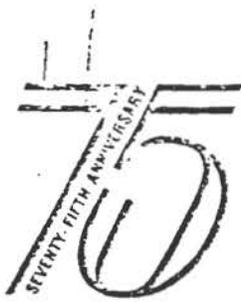
Best regards,

Art

AA/dw

AMERICAN JEWISH
ARCHIVES





The American Jewish Committee

GREATER MIAMI CHAPTER • 3000 Biscayne Boulevard • Miami, Florida 33137 • (305) 576-4240

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October 2, 1981

Rev. Doug Kreiger
4956 Wildwood Drive
North Bend, OR. 97459

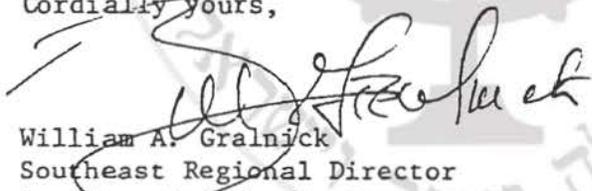
Dear Reverend Kreiger:

I have followed with great interest the activities of TAV. The Region I supervise has at least its two major chapters interested in a variety of Evangelical-Jewish contacts.

Please advise me of whom I might contact in Miami, and Atlanta. Other contacts anywhere in N.C., S.C., Ga., Miss., Tenn., Ala., and Fla. would also be welcome.

Thank you in advance for your help.

Cordially yours,


William A. Gralnick
Southeast Regional Director
American Jewish Committee

WAG:fh

cc: Rabbi Marc H. Tanenbaum ✓
H. Applebaum
Rabbi Sol Landau

encls.

TAV
EVANGELICAL MINISTRIES
P.O. BOX 281, ELVERTA, CALIFORNIA, 95626
(1) (916) 991-0136

N. ALTER
S. Landau

Aug. 17, 1981

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NORTH
RICHARD PARADISE
CENTRAL
DOUG SHEARER
FRED PALMOUIST
STEVE SHEARER
DANNY WEBSTER
BRENT HARRIS
JONATHON PRINCE
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CHARLIE TUCK
SOUTH CENTRAL
TERRIE RISENHOOVER
SOUTHWEST
JOE LOPEZ

The Editor
Commentary
165 E. 56th Street
New York, N.Y. 10022

RE: Response to Daniel Pipes' Article

Dear Editor:

It's hardly fitting for an evangelical hot tub salesman to critique, for the most part, the outstanding analysis of the rise of contemporary Muslim anti-Semitism done by Daniel Pipes of the University of Chicago. However, in light of the amazing progress that evangelical Christians (the Bible-believing type who adhere to the doctrine of the Second Coming) are making in dialogue with Israelis and American Jews, I find that to remain silent would be somewhat of a setback for both evangelicals and Jews.

Pipes has unwittingly aligned evangelicals with some of the most virulent strains of modern anti-Semitism - anti-Semitism ala Muslim style imported from degenerate forms of Western Christianity. Pipes, however, confirmed my own thesis that contemporary Muslim anti-Semitism is rooted in and nourished by the soils found in the West.

Given the rather shabby relationship that most of Christendom has had during the last 1900 years with Judaism, there is obvious ground to suspect the motives of the evangelicals who espouse a strong pro-Israel position and assure American Jews that all will pan out for both of us when the Messiah returns - surely, there must be a hidden agenda among these religionists; and, sooner or later, someone's going to stuff Jesus down our throats or else!

To complicate matters, the more visible expositors of evangelical thought (visible because of media coverage) are now leading a righteous "crusade" to bring America back to God and decency. Sort of an Abbott and Costello act appears almost daily in the news: Some say God does not and some say He does hear the prayer of the Jew; some advocate a Christian America and then back off and say "a Judeo-Christian" America. Since evangelical and Jew have hardly spoken to each other with much seriousness and respect for centuries, there's bound to be a hesitation and a feeling "Am I on foot or horseback?"

It is, nevertheless, an historical fact that evangelicals and Jews are talking to each other more today than perhaps the last 1900 years.

HABAKKUK 3:17-18

Although the fig tree shall not blossom, neither shall fruit be in the vines; though the labour of the olive shall fail and the fields shall yield no meat; though the flock shall be cut off from the fold and there shall be no herd in the stalls: yet I will rejoice in the Lord, I will joy in the God of my salvation.

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"THE GENERATION"

ok Sol Handaw
N. Altell

Dear Editor:

Here we were in the Big Apple; privileged to view on the tube Secretary of State Haig relaying to the American public Administration policy: Suspension of F-16's to Israel due to current round of hostilities (i.e., Begin's blast at PLO HQ in Lebanon). Alexander's "sensible" deductive conclusions for this "even-handed" maneuver: Since the USA is not supplying arms to Israel's foe (the PLO), such a suspension would demonstrate a balanced restraint on our part.

Did I hear right? Maybe I'm credulous? So I asked my business associate who also hears; he replied, "Yah, the best way to demo friendship to your buddy is cut off the juice (F-16's) while your buddy's enemies are richly supplied with weaponry (via Lybia/Syria/Soviets) - real even-handed."

The diplomatic symbolism embodied in the "now you see them - now you don't F-16's" has won the prize for the finest hypocritical ploy perpetrated on our "old" friend Israel.

"Old friend?" How old? Newsweek, Aug 3, 1981 states: "For more than 30 years Americans have staunchly supported Israel!" In fact, we've been emphasizing Israel's survival and security "consistently" for about a decade. The financially strapped Czechs, prodded by Soviet ambitions to eliminate British influence in the Middle East, supplied Israel arms in 1948 for self-defense. Truman was first to accord recognition of Israel's statehood and pre-empt Dewey's shot at New York's Jewish vote. Strange that Truman would slap a Mideast arms embargo knowing that well-armed Arabs faced a desperate Israel - Hoover did allow souvenir hand guns to be smuggled in as we "staunchly" held our breath for Israel!

Our "unqualified" support for our ally reached its zenith in the '57 War. Lured by France and England, Israel's participation captured the Sinai. Ike & Dulles told our friend to get out ASAP, implying tacit American approval of Russian intervention on Egypt's behalf (of course, nothing was said of the fact that Egyptian terrorist raids on Israeli farming communities initiated the action by Israel).

Israel's smashing victory vis-a-vis French Mirages in '67 opened our eyes to see Israel's essential military worth. Obvious, the way to block a Soviet-backed Nasser from moving into Saudi oil would be to use Israel. So, by '73, the US, though somewhat wary of our ally, pumped arms in the guise of "strategic charity" that a struggling nation could scarcely afford. Israel sacrificed; won the war; Henry saved Egypt's face; and Sadat became our ally - amazing!

"A poor relation of doubtful merit" was White House policy prior to Reagan's repudiation of his predecessor's criticism of Israel - now, at long last, she would be our valued ally.

Consider: If America's six million Jews had not played a major and/or passive role, she today might very well be Russia's ally. Truman beat the Soviets by three days in recognizing Israel; after one month five Communist nations and only three of the Americas, while not a single Euro-ally acknowledged Israel's existence. Mutual hatred of rightwing dictatorships were common to both Jews and Communists.

Israel is stuck with America - the Jews of the Diaspora in the USA have assured her of Uncle's "abiding" support - even at the risk of a periodic foreign policy that might appear favorable to her sworn enemies.

No wonder Israelis are determined to expand their circle of friends into grassroots Americana (e.g., oddly enough, evangelical Christians) - her record with most US administrations has been a trendy and fickle experience - Sam's hardly been the epitome of selfless and humane consistency when it comes to Israel.

2
Witness the First and Second National Gathering of Evangelicals and Jews. Numerous evangelical/Jewish dialogues are now held throughout the USA. Huge "Israel Awareness Day" and/or "Israel Independence Day" celebrations are held throughout the country in evangelical churches and/or in concert with local Jewish leaders and Israelis in attendance. Last year the International Christian Embassy in Jerusalem was opened by evangelicals. This year's evangelical "Feast of The Tabernacles" in Jerusalem is expected to draw some 3,000 to 4,000 evangelicals. Israelis have invited the evangelicals to join in the annual Israeli Jerusalem March during Sukkot. Imagine the sight within Jerusalem of Christians and Jews marching together - the Christians will occupy the second contingent in that march.

Internationally, evangelicals at the Christian Embassy in Jerusalem have launched I.P. 80 (Israel Promotion 80). Evangelicals in every country will be encouraged to buy products made in Israel to enhance the Israeli economy - Norwegian evangelicals alone, according to Karel van Oordt of the Embassy, purchased \$25 million since I.P. 80's inception. The August 15, '81 issue of the Sacramento Bee ran a large article on Second Coming-style evangelicals. Oddly enough, the "dispensationally-oriented" evangelicals were looked upon by the Rabbi of the oldest synagogue in Western America as far better allies of the State of Israel and of Jews in general than the fickle and trendy leadership of the NCC (The National Council of Churches).

I have enclosed a photo of a group of evangelicals holding a prayer vigil in support of Israel in front of the San Francisco Israeli Consulate. The 60 evangelicals passed out pro-Israeli literature explaining Israel's position in the recent Lebanese/Northern Israel crisis. The group had a "striking resemblance" to the anti-Israeli protestors who demonstrated in front of the consulate the day before. For one thing, the first group was very loud and threatening - the second group was orderly and prayerful. The first group was carrying Palestinian flags - the second group was carrying Israeli flags borrowed from local synagogues. Yes, the obvious comparison was startling!

All this hardly bespeaks or has "an uncanny resemblance" to the current rise of Muslim anti-Semitism. Pipes is speaking from another era when he alleges that Second Coming-style Christianity (primarily the evangelical brand) and Muslim anti-Semitism (eliminate Israel in the Middle East and solve the oil crisis) are both "reflecting and inviting anti-Semitism."

Currently, evangelicals (conservative activists like Jerry Falwell, moderates like Dr. Marvin Wilson of Gordon College; and progressives like Rev. Isaac Rottenberg of the National Christian Leadership Conference for Israel) are preparing a variety of responses wherein evangelicals and Jews will continue to draw closer together. With Israel's isolation by the world community, now is no time to be throwing stones at friends. Embracing evangelical friendship by responsible Jews in this country is not sacrificing the uniqueness of Judaism. Both Jews and evangelical Christians must enter into each other's self-consciousness. Much still needs to be accomplished - thank God for evangelical pioneers like the late Dr. Douglas Young and the sustaining efforts of American Jews like Rabbi Marc Tanenbaum that continue to press the "current engagement" between two peoples that share a common heritage and who are finding that, although enormous differences still exist, in depth agreement in a variety of areas has been persistently reached - may God grant us wisdom to pursue these efforts to bring His two covenanted peoples together.

Sincerely, *Douglas Krieger*
TAV EVANGELICAL MINISTRIES/Doug Krieger (NW Rep.)

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If lines are to be drawn

Day by day newspapers routinely carry accounts of injustice, violence and perversions of the truth that individual Christians find abhorrent.

But the March 29, Sunday Oregonian published an account of some individuals who so flagrantly abuse the name of Christ and demonstrate such an utter contempt for the truths of Scripture that many of us in the Portland Christian community feel compelled to rise up and repudiate such a position.

We speak—with revulsion—of the views of the so-called "Christian Socialist White People's Liberation Army": The neo-Nazis, if you will. The use of the term "Christian" by this group in their campaign of hatred against Jews and racial and ethnic minorities is not only slanderous, it is patently absurd.

To be a true follower of Jesus Christ is to affirm God's love for all men and women—but with a particular reverence for the Jew. How could it be otherwise? Jesus Christ was Jewish. The apostles were Jewish. The first several thousand Christians were Jewish. Many leaders of the early church were Jewish. Most of the writers of the New Testament were Jewish.

If these neo-Nazis knew anything about Scripture at all, they would realize that the first ethnic non-Jew to become a Christian was not only a proselyte to Judaism, he was a black.

Although we are loath to lend any further credibility to this group through additional public exposure, we are even more loath to remain silent. God said of the Jews, "I will bless those who bless you and curse those who curse you."

We would be among those who bless.

We would stand among those who affirm God's eternal love for those whom He chose and honored above all peoples and nations of the earth: Jews. We wish all who oppose the Jewish people under a "Christian" label could come to a full understanding of both Christianity, and its Jewish founder, Jesus of Nazareth.

If lines are to be drawn, let them be drawn around both Christian and Jew—not between. That's what God's love does, and God's love for all people is what Christianity is all about.

Let them be drawn around, not between.

- Carson C. Abbott
- Rev. C. Gene Anderson
- Dr. Joseph C. Aldrich
- Jim Allen
- Dr. Raymond E. Anderson
- Rev. Paul B. Bartholomew
- Byron Baroff
- Gary Beaman
- Steve Varvackos Ann Barter
- Rev. R. Thomas Beck
- The Right Rev. Winthrop P. Beckwith
- Douglas Becht
- Ronald Boyer
- Rev. Patricia Campbell-Schmitt
- Rev. Thomas Campbell-Schmitt
- Dr. Glenn C. Canipe
- Rev. Frank C. Conrad
- Dorothy S. Cox
- Yvonne G. Dallas
- Jim Dwyer
- Rev. Chester W. Eats
- Rev. Kenneth G. Eaton
- Thomas E. Ekins
- Vern Elliott
- Tom Eloit
- Rev. Herman B. Epstein
- Rev. Stuart K. Frame
- Rev. Bud French
- Rev. Ted G. Frost
- Rev. Michel Gagnier
- Gary Garsell
- Rev. Scott H. Gaskin
- Rev. Bertram F. Griffin
- Tanya and Meredith Hall
- Susan Christine Harmsell
- Byrd Hanson
- Dr. Phil Harter
- Rev. R. Scott Hartrick
- Rev. John R. Harwood
- Howard Hanson
- Rev. Richard B. Hartman
- Rev. Robert D. Harvey
- Rev. Jackson R. Hazzard
- Susan Anna Herold
- Paul Heber
- Douglas Heiderich
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- John Johnson
- Rev. Richard Johnson
- Geneva Jensen
- Rev. Dennis R. Jensen
- Rev. Donald King
- Walter King
- Rev. Eric D. Larkin
- Joseph Larson
- Rev. W. Earl R. Lindsay
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- Dorcas Lyman
- Mary Manly
- Reverend Samuel C. Maran
- Rev. Jack L. Mathews
- Rev. Michael McGill
- Rev. Bruce L. McGinnis
- Rev. Joseph S. McManis
- Sylvia Anne Paula Merritt
- Paul Meenan
- Rev. Roy Meenan
- Rev. Rodney J. Page
- Daniel Parrish
- Rev. James C. Peterson
- Dr. Leonard T. Reed
- Rev. Randolph T. Repp
- Rev. Charles W. Rice
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- Chris Schick
- Frederick Schwab
- Stephen Schwab
- Rev. Donald R. Shaw
- Rev. Frank W. Shields
- Rev. Peter W. Sipple
- Rev. Richard B. Skelton
- Rev. Lewis Skelton-Hicks
- Edie Sorenberg
- Jeff Stevens
- Rev. Thomas L. Strickland
- Mark Tamm
- Rev. Robert L. Thomas
- Rev. Tom Tucker
- Rev. Richard Stone
- John Van Driel
- Rev. Tarnal V. 1988
- Rev. Joe W. Walker
- Rev. William G. Walker
- Bob Wulsh
- St. White
- William C. Woods
- Nicholas Wood
- Dorcas White
- Allen Taylor C.W. Church
- American Baptist Churches of Oregon
- American Inquiring Fellowship
- Association of Portland and Oregon
- Atkins Mission, Inc.
- Anderson Catholic Church
- St. Andrew's Episcopal Church
- Beverly Chapel United Methodist Church
- Beth Sal Station
- Bethlehem Church, Little Clatsop
- Blessed Sacrament Catholic Church
- Caritas Family Life Office
- Catholic Family Services
- Central Bible Church
- Christen & Missionary Alliance Church
- Clatskanie Park Baptist Church
- Clatskanie Park First Church
- Clatsop Heights Presbyterian Church
- Community Church of Gresham, U.C.C.
- Coventry Presbyterian Church
- Europa Bible Chapel
- Evangelical Ministries of Oregon
- Evangelical Baptist Church
- Evangelical United Presbyterian Church
- Eastern Episcopal Church, Lake Oswego
- Episcopal Diocese of Oregon
- Epworth United Methodist Church
- First Baptist Church
- First Baptist Church of Oregon City
- First Baptist Church of Portland
- First Baptist Church of Woodland, WA
- First Presbyterian Church of Portland
- First Presbyterian Church of Portland
- First United Methodist Church of Portland
- Gardner Episcopal Church
- Good Shepherd Community Church
- Grace Baptist Church
- Grace Brethren Church
- Grassman Community Baptist Church
- Grassman United Methodist Council on Ministries
- Haven of All Nations
- James Willet
- Wayne Williams
- Allen Klein
- Rev. William E. Woodworth
- Rev. Al Zimmerman
- Haven Bible Church
- High Creek Lutheran Church
- High Trinity United Methodist Church
- High Trinity Lutheran Church
- Kaiser United Presbyterian Church
- Kenn Park Presbyterian Church
- Lake Forest Church
- Lake Forest United Presbyterian Church
- Lake Oswego United Methodist Church
- Lake Oswego United Presbyterian Church
- Lewis Baptist Church
- McPherson College for Learning, Learning
- Methodist United Church of Christ, Woodview
- Methodist Community Church
- Methodist Baptist Church
- Montana United Methodist Church
- Mount Zion Park Presbyterian Church
- Northwest Senior of the Bible
- Northwest United Presbyterian Church
- Northwest Evangelical of Portland State University
- Northwest Presbyterian Church
- Northwest United Methodist Church
- Northwest United Presbyterian Church
- Oregon Center for Peace and Justice
- Oregon Episcopal Senior
- Our Lady of Good Counsel Church
- Overlook Community - First Grace United Church of Christ
- Overlook Missionary Fellowship
- Pacific Northwest Synod
- Parkside Community United Church of Christ
- Presbyterian Church of LaGrangeville
- Portland State University Campus Ministry
- St. Andrew Catholic Church
- St. Herman's Parish - Our Cross
- St. James Episcopal Church, Tigard
- St. Mark's Episcopal Church
- St. Stephen's Episcopal Church
- St. Thomas
- Seaman Army - Cascade Division
- Seaman United Methodist Church
- Sermons of the Holy Spirit of Jesus and Mary (Oregon)
- Sermons of St. Francis of Philadelphia
- Southwest United Methodist Church
- Troby United Methodist Church
- Tussock Bible Church
- Vernon Hills United Methodist Church
- Village Baptist Church
- Western Conservative Baptist Seminary
- William Taylor House
- Woodview Baptist Church
- Young Adult Ministry
- Zion Lutheran Church

Christian ad:

Thursday, May 28, 1981, a three-quarter ad, reprinted on this page, appeared in the Oregonian and Oregon Journal. Why? What happened after?

By Diane Lund and La Nita Anderson

News reports in March that a neo-Nazi group, calling itself Christian, was forming in the Portland area created alarm and concern in the Christian community.

Evangelical and mainline Protestant-Catholic members began each saying to their own people that something had to be done to counter it.

Bea Watson of Beth Shalom, a Hebrew-Christian fellowship group, said "I knew that something needed to be done to refute what was in that article before it crystallized and cemented. These people were misrepresenting Christianity."

Mrs. Watson went to Dr. Joe Aldrich, president of Multnomah School of the Bible, to share her concern.

Dr. Aldrich said "We knew there needed to be a reaction to the negative type of things happening in the Portland area. We needed to do something and do it now. Nazi Germany allowed this type of thing to go on until it was too late."

"Newspapers report what happens. People react to it and often draw false conclusions."

"Nazi Germany allowed this type of thing to go on until it was too late."

Aldrich continued, "There needed to be a voice in the community to stand up and give an alternative offering. This was our purpose in conceiving the idea of advertisements in the Oregonian and Oregon Journal."

Dr. Aldrich and Mrs. Watson talked with several others in the evangelical movement and Dr. Aldrich contacted the Ecumenical Ministries of Oregon. "We wanted as broad a base as possible so we went out beyond the evangelical because people needed to see the names of their ministers, their fathers, their priests and their churches opposing anti-Semitism and racism."

Dr. Phil Harder, Methodist minister with Koimonia House, Portland State Campus Ministries, said the same concern over the neo-Nazi reports were being expressed at weekly breakfast meetings held under the auspices of EMO.

"I felt scared when I saw the article about the Nazis, angry and scared. The whole thing seemed to be revived, sort of a re-birth of an attitude I couldn't believe would regenerate, but evidently has."

Rev. Harder said Dr. Aldrich's idea of an advertisement blended completely with the concerns of liberal churches, and donations were collected from both groups to pay for the three-quarter page ad in the Oregonian and Oregon Journal.

The joint effort between evangelical and liberal churches in itself was unique. The two groups are usually separate from one another on most issues. "We come from different methods of biblical interpretation," Rev. Harder explained. "They're more private, we're

more social action. But this time we came together because we realized we were both opposed to bigotry and persecution."

Rev. Laurence Rouillard, St. Stephens Episcopal Church, said he was amazed to see the number of religious communities and individuals who responded in the ad. "Christians tend to be reluctant about taking stands and publicizing them."

Rev. Stuart Weber of the Good Shepherd Church in Boring, and a member of the Saltshakers, an evangelical forum group, said that speaking out in public to make clear where Christians stand on anti-Semitism is vital. "It takes a strong public statement early on to alert the public where we stand."

Dr. Ron Allen of the Western Conservative Baptist Seminary said the school was very happy to sign the ad. "It's absurd to have anti-Semitism. It's an attack on our faith as well, and I think that area, in fact, surfaced in the ad."

Responses

Many of the evangelical and mainline Christians contacted by the Jewish Review said there has been no negative response to the ad.

One who did receive letters in opposition to the ad, Rev. Elias Stephanopoulos of the Holy Trinity Greek Orthodox Church, said none of them were from his congregation. "I put those letters where they belong," he stated.

Rev. Stephanopoulos said his congregation was not too happy with the way the ad was structured. "Our understanding of Christ is different. But we let our participation in the ad override any of our theological concerns because we felt it was important to bring attention to the problem."

Rev. Charles Ross, Parkrose Community United Church of Christ, said there were no repercussions from the ad.

"I thought it would have evoked more discussion or conversation, make people more aware of various radical groups using the gospel against other people."

"I really expected this might be an issue. If there would have been more discussion in the community, it would have brought more people to sensitivity," Ross continued. "I don't recall reading anything in the letters to the editor about the ad, I thought there'd be a follow-up. It would have been a good idea."

Rev. Rouillard said he heard nothing negative about the ad, even from the most conservative people. "They felt it was a right and proper position for the church to take." He said he thought there would be more discussion about the ad in his parish. "But everyone seemed to accept it."

Rev. Rodney Page, Ecumenical Ministries of Oregon, said they received two letters from people thanking them who were supportive of the ad, and they received no negative responses.

Dr. Aldrich said the response they received was all positive. He, however, believes had the stand continued it would have brought the fringe elements out.

Following the Israel bombing of the Iraq nuclear installation, Dr. Ron Allen wrote a letter to the editor of the Oregonian. This time he received the ugly hate mail.

Continued on Page 11

reasons for, reactions, follow-up

"I know that anti-Semitism exists out there but this is the first time I've experienced it on a personal basis," Dr. Allen said. "One of the letters was so strange that our psychology teacher asked me if he could use it in class to show a disturbed mind."

Allen says he has a moral dilemma. He received order blanks for anti-Semitic publications and material, and out of curiosity he would like to send for it. But he doesn't want them to have his money.

"I talked with my students about the mail but until they actually read the material they didn't believe this kind of thing really exists here today. They were incredulous."

Dr. Bertram Griffin of the St. Andrews Catholic Church said people from his church didn't mention the ad. "Most mainline churches understand you can go to hell for believing in anti-Semitism."

Follow-up
Although the advertisement

called for no action or follow-up by the individuals and churches who sponsored it and signed it, some groups have followed up and others hope there will be dialogues and programs.

Doug Krieger, Bend, is a member of TAV, an organization set up to disturb evangelical-Jewish discussions. He just returned from a several cities trip around the country where he met with rabbis and other Jewish leaders in meetings set up by Rabbi Marc Tannenbaum and Bertram Gold of the American Jewish Committee.

"There are things happening nationally in relation to Israel and Jewish affairs," Krieger said. "We're going to try to galvanize the moderate evangelicals with the goal of wherever there is any perceived rise in anti-Semitism, or a security threat to Israel, we will create a national alarm circuit, start holding dialogues, print full-page ads to counter it."

"The extreme groups deny

Beth Sar Shalom

By Diane Lund

The need for dialogue between Christians and Jews led to the formation of a Beth Sar Shalom chapter in Portland eight years ago.

"Jews and Christians need to come together and share their common interests," said Bea Watson, who founded the group which holds monthly meetings from September through May, at Multnomah School of the Bible in northeast Portland.

Singing Jewish songs, celebrating holidays, reading Biblical scriptures and discussing historical events are among the group's activities. Bible studies are also held in Mrs. Watson's home, led by Dr. Joe Aldrich, president of Multnomah School of the Bible, which deal with topics such as creationism vs. evolution and differences between good and evil.

"Jews need to understand that evangelical Christians are their best friend in the world, because we believe what the Bible says about the significance of the Jews, their plan, their destiny, their importance to God. As Bible-believing Christians, we're indebted to the Jewish people, and we want to tell them what we have and who we are."

That concern led Mrs. Watson to contact other Christians after reading a news report during March about a neo-Nazi group forming in the Portland area which was calling itself Christian.

"Christians need to be sensitive to anti-Semitism and realize how devastating it is to be harassed because you are Jewish," said Mrs. Watson. "I hope to be continually involved

in the Jewish community in whatever way I can, working with people, caring about them."

The organizer of a Beth Sar Shalom chapter in Portland in 1973, Mrs. Watson said the group reaches out to Jews in its ministry of friendship, not confrontation, telling them what God has done in their lives and that they have a mandate from God to love them.

"All that we have, all that we are, we received from the Jewish people," she said. "They gave us the scriptures, a guide for life came from the Jewish writers. We are the converts, we aren't trying to take some foreign belief to the Jewish people. We want them to come to know God."

Beth Sar Shalom doesn't use arm-twisting techniques, she added, and it has absolutely no relationship with the Jews for Jesus movement. They also don't stand on street corners passing out leaflets or go door to door.

"We want Jewish people to maintain their heritage, their traditions and appreciate what they have," she said. "Jews can be enriched by their own scripture when they come to know God."

As a volunteer, Mrs. Watson realizes that her attempts to foster Christian-Jewish dialogue are limited, however she still has one dream yet to be fulfilled.

"I'd like Beth Sar Shalom to have a Portland house, a place that could be open daily where Jews and Christians could study together and enjoy such subjects as Hebrew," she added. "It's good for people to come together."

our roots, deny that each individual was created by God and is individual and precious," Krieger said. "The churches far too long have not paid spiritual reparations for what has happened to Jews — the discrimination, the ugliness that denies Christ and Christianity with its persecution of Jews."

Krieger participated in an Israel solidarity vigil in front of the Israel Embassy in San Francisco, July 23, which countered a pro-Palestinian demonstration there two days earlier. It is planned, he said, to have a Feast of the Tabernacles day in Jerusalem with an Evangelical Israel solidarity day set at the same time in Sacramento.

Dr. Allen is using the advertisement as a teaching tool at the Western Conservative Baptist Seminary.

Jim Patzen, associate pastor of the First Presbyterian Church, said his church has planned no special programs. "We've had a warm and open relationship with the Jewish community, this has been healthy. There should be general openness between us."

Rev. Bertram Griffin said St. Andrews Catholic Church has had long experience in Jewish-Christian relations. "We have a letter-writing campaign to Russian refuseniks with Temple

Beth Israel, and a religious education program that deals with Jewish festivals that is an ongoing program."

Griffin said St. Andrews celebrates the seder during Passover, and for Purim we're composing a dance and drama based on the book of Esther for the coming year. We also teach about Jewish events during our Sunday School program.

"I think a lot more needs to be done to build relationships between Christians and Jews to help people understand because of anti-Semitism."

Rev. Ross said that Parkrose Community United Church of Christ ran a copy of the ad in its weekly newsletter, to 240 families, and put it on the bulletin board. "At least we raised the sensitivity of people to the problem."

Rev. Rouillard replied to the question of follow-up that St. Stephens Episcopal Church has no dialogues with Jews currently on the drawing board. "But we are looking to form an education commission to become engaged in conversations with other Christians and those of other faiths."

John Van Diest, of Multnomah Press, a wholly owned printing and publishing subsidiary of the Multnomah School of the Bible, responded that there will be a low profile

follow-up by each movement.

Rev. Page announced that the Ecumenical Ministries of Oregon has formed an ad hoc committee of Jews and Christians, including some of the evangelicals, as a result of the ad, to deal with racial harassment issues.

"We want to broaden our involvement and celebrate our ethnic and cultural diversity," Page said. "We call ourselves Project Affirmation and we plan to stand together and not let the forces of bigotry, hatred and racism fragment our common community."

Project Affirmation was formed in June and is holding monthly meetings. A community-wide celebration of affirmation is planned for early fall, according to Page.

Understanding each other, coming together on common goals among the various Christian movements, and the various Jewish branches, may be the most effective way to not only silence anti-Semitism but to challenge all types of bigotry and evil in the world.

Perhaps most important is that it will mean that there will not be another time of silence from those whose values and ideals are such an integral part of Western civilization.

RIICA The Christian world

By La Nita Anderson

Many Jews do not understand the divergent movements and complexity of attitudes within Christianity. To discuss the subject in-depth would require a book, but a brief explanation should be given.

The two major groups mentioned in the article on the advertisement are one major theological split within Christianity. The split came in the 1920s with one group, the fundamentalists, taking the Bible literally and in detail as the final authority, and the other group of Protestants and Catholics, called mainline or liberal, accepting more liberal interpretations of the scriptures.

Within each of the two groups there are attitudes and practices among the churches that are as pronounced in differences as those ranging from the ultra-Orthodox to Reconstructionist in Judaism.

Another major split in Christianity is between the Protestant and Catholic faiths.

The Catholic faith has the Western Church — the Roman Catholic, and the Eastern Church, which includes the Greek Orthodox, Russian Orthodox and many smaller churches. The Roman Catholics, and some Eastern Catholics accept the Pope as spiritual leader and supreme authority on interpretation. In all cases, the Church is the final interpreter of faith. But even within the Catholic churches there are ultra-conservative, conservative, moderate and liberal approaches and attitudes.

The Protestant faith, which began with the split from the Catholic church under Martin Luther, encompasses a wide range of philosophies and ideologies. After the 1920s, the mainline churches, which in many cases were identified with social action, became what people thought of as Protestant Christian.

There are 10 Protestant churches and the Roman Catholic Church which are considered to be in the mainline Christian group. Their total U.S. membership is more than 65 million persons. Within the different denominations there are also the differing attitudes and approaches ranging from conser-

ervative to liberal.

During the 1940s, there began the rise of evangelicals, a progressive movement of fundamentalist Christianity, and a resurgence of traditional fundamentalist movements on the American scene. Today, there are an estimated 30 to 60 million Americans over 18 who consider themselves evangelicals and fundamentalists, and still others who do who are members of mainline churches.

Evangelicals and fundamentalists agree on theology, for the most part, but differ in attitudes about that theology. Roughly they fall into three groups — conservatives, moderates and progressives. One of the fundamentalist groups within the conservative is the so-called Moral Majority.

Many evangelicals, particularly the moderates, say they can agree with the Moral Majority on most moral issues, but they disagree on attitudes and on some goals. These evangelicals say that they do not want to Christianize the government, nor to control the country. They also disagree on many political issues which suddenly have become religious issues.

What all evangelicals have in common, among other beliefs, is a belief in scriptures, an acceptance of the Bible as God's inspirational message to man, and of Christ as the incarnate son of God.

Evangelicals, world-wide, strongly support Israel and Jews as being the people of God. They consider that support to be both a biblical and a moral mandate. They are knowledgeable about the Old Testament and most seminaries teach Hebrew.

Just as Judaism has a common core of belief within its different branches, so does Christianity among its far more complex community. In the last few years there has been an attempt to open lines of communication among several Christian movements.

One Jewish group that has worked closely with both the mainline churches and the

evangelical groups is the American Jewish Committee. The AJC has had a long time relationship with the liberal churches and in the past several years has established a relationship with the evangelicals.

Three years ago, the AJC here began to open up dialogues with local evangelical Christians. Art Levinson and Laurie Rogaway met with Rev. Joseph Coleson of the West Evangelical Seminary to discuss the direction they should approach to set up a dialogue.

"The evangelicals are a very important segment of society that had no contact with the Jewish community," Rogaway said. "Yet it offered to be one of the strongest support groups for Israeli and American Jewry in the Christian world."

Nationally, the AJC held the first Evangelical-Jewish Conference which proved to be very successful. Rogaway said they were aware here of the number of evangelicals who came, and the overall success, and decided this was an area that should involve AJC here.

The small group of Jews and evangelicals that has been meeting nearly monthly for discussions has found the meetings to be informative for both groups.

Rogaway and many of the evangelicals interviewed said that the important point is to discuss the areas of agreement.

"We have areas of disagreement on issues, so the best thing is to agree to disagree on those and agree to agree on others of mutual concern," Rogaway, Doug Krieger, and Dr. Joe Aldrich emphasized.

Using the book *Evangelicals and Jews in Conversation* as a guide, the group has had some very positive discussions on issues of mutual concern that have led to increased sensitivity within both groups. Leading the list of mutual concerns is Israel and the awareness has grown that by working together the groups can more effectively combat the growing negative influences in America and the world.

The Jewish Review will continue to follow the progress of the dialogues with both mainline and evangelical groups.



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WHO IS THE # 1 ENEMY OF THE AMERICAN FAMILY IN OUR GENERATION ?

October 1, 1981

Dear Friend,

I'm about to name the man that some people believe to be the greatest threat to the American family in our generation.

This man has been slandering and discrediting me and the Moral Majority for several months now. And if he has his way, I will tell you what will happen...

...everything you and I have fought so hard for -- will go right down the drain!

Here's the man's name: NORMAN LEAR!

But why do some people consider him to be so dangerous?

Because many, many people believe he is the man who has successfully brought filth and sexual perversion into our living rooms and led the way to today's gutter programming.

Please let me explain:

Do you remember the program, "Mary Hartman, Mary Hartman"? Well, Norman Lear was the man responsible for this filth.

In fact, he's responsible for the series "Maude", "All in the Family", and many, many others.

Here are some of the program plots on the "Mary Hartman, Mary Hartman" show:

- ① Mary's grandfather was found exposing himself to little girls.
- ② Mary's sister was so promiscuous that she didn't know which of her many boyfriends had fathered her baby.
- ③ Meryl and Wanda, friends of Mary's, on

their wedding night went their separate ways -- he went to visit a prostitute -- and she went to visit another woman with the idea of a possible lesbian attachment.

- ④. A teenager who massacred a family of five also wound up killing two goats and eight chickens to give the show a "comic touch".
- ⑤. A male human with a "sexual problem" is taken to a veterinarian who offers him a testicle from a Great Dane.

Incest, adultery, homosexuality, were only a few of the major themes that took Lear to fame!

It is no wonder that after viewing many of his programs -- anyone could say that Mr. Lear has perhaps contributed more than any other single person to the decline of moral values in our nation!

It has been estimated that as many as 150 million man-hours a week have been spent watching Lear-produced programs. So I ask you, do you want your family exposed to this type of programming?

Would feel comfortable leaving home with your children watching some of these Lear-produced television programs?

I think decent Americans like you would answer this question with an emphatic "NO!"

But Norman Lear says you feel differently and now he's accusing us of trying to control the airwaves!

And if he succeeds in his slanderous attempts to discredit me and the Moral Majority -- there is no telling what the future for television will hold for the American family.

I am not afraid to stand up against Norman Lear because I know we are standing for what is right!

But there are some people who are believing his distortions and it is hurting our organization. And now, Mr. Lear is accusing us of "censorship" and of denying Americans their First Amendment rights.

Well, we aren't trying to "censor" anything or anyone -- nor are we denying the public their First Amendment rights.

All we are doing is exercising our First Amend-

ment rights to speak out against the smut, homosexuality and pornography with which Lear and his associates are so irresponsibly filling our airwaves.

After all, Lear had First Amendment rights to spew out his anti-moral values in his programs. So, don't we have the right to object to this filth if we do not want it brought into our homes?

Many impressionable children and young people believe what they see on television. It influences their moral values!

But do these programs reflect the morals of Americans as a whole?

Or do they reflect the views and life-styles of a minority of individuals who are convinced that these are the type of programs the people really want?

So what is Norman Lear so upset about? And what is he really up to?

Is Mr. Lear upset because he had possibly hoped to help bring R-rated movies and shows to national television?

Earlier this year, Moral Majority and the Coalition for Better Television succeeded in getting the major advertisers in America to refuse spending any further money on television programs with gratuitous sex and violence.

Is Mr. Lear upset because he is afraid to learn the truth -- to learn that the public doesn't really want his type of programming?

He has mentioned that he is afraid that groups like the Moral Majority will keep his daughters from living out their fantasies -- but he never states what those fantasies are!

So what is Norman Lear's true purpose for launching an all out war on me and the Moral Majority?

What is his purpose for slandering our good name?

I think I know the answers -- and I'd like to share them with you by sending you a "Confidential Report on Norman Lear" so you can decide for yourself what his motives might really be.

I want to send you this "Confidential Report" in return for your financial support to the Moral Majority.

Here's why I need your help.

As I mentioned earlier, Norman Lear has formed an organization to fight against us. It is called "People for the American Way". And he has already raised thousands and thousands of dollars and has produced nationwide television spots aimed against us.

This is why I urgently need your financial support...

...because in order for the Moral Majority to survive this slanderous assault we must run television spots immediately to correct the damage that is being done by Norman Lear and his organization.

And at the same time, we need to continue our efforts to clean up television.

And -- we need to continue publishing the Moral Majority Report newspaper and producing the Moral Majority Report radio program -- advising the American public of the moral crises facing us.

But my hands are tied without your help.

Your gift of \$15, \$25, or even \$100 could make the crucial difference whether or not we can "set the record straight" and stop the lies that are being spread about us once and for all.

We plan to do this by: (1) filming and distributing television spots to combat Norman Lear's (2) printing the truth in our Moral Majority Report newspaper which is distributed to nearly 1 million homes, and (3) continuing our radio program on over 400 stations.

So don't delay, please rush your gift of \$15, \$25, or even \$100 back to me immediately in the envelope I've enclosed.

And in return for your special contribution, I will send you a copy of our highly "Confidential Report on Norman Lear".

I will be anxiously awaiting your reply.

Working to Save America,

Jeffery Falwell
Jeffery Falwell

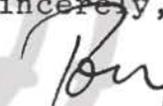
People For The American Way

TO: BOARD OF ADVISORS
FROM: TONY PODESTA

DATE: OCTOBER 6, 1981

Enclosed is a copy of this week's Moral Majority direct mail letter. In it, Rev. Falwell attacks People for the American Way and names Norman Lear as the "#1 Enemy of the American Family." In a recent television sermon, Rev. Falwell suggested that all who disagree with him are "possessed by Satan." I am personally deeply concerned by his tone of incitement communicated to people who are looking to combat Satan. Please share with me your thoughts as soon as possible.

Sincerely,


Anthony T. Podesta
Executive Director

ATP/cw
enc.

*Sorry we missed -
Any thoughts on this*

Israel is losing the liberals

By JOSEPH SOBRAN

ISRAEL, long a favorite liberal cause, is no longer so. Liberal newspapers like the New York Times and the Washington Post chide Israel weekly; even Jewish columnists — Anthony Lewis, Joseph Kraft, and Richard Cohen — are taking a harsh line.

Cohen, the youngest of these, is most comprehensive in his indictment. Israel has incurred his disapproval by getting too religious, its Biblical territorial claims far exceeding the mandate of secular Zionism. Menachem Begin is moreover phoning Jerry Falwell, whom Cohen accuses of a sort of hereditary antisemitism; Southern evangelical Christians, he contends, have always hated Jews, wherefore Begin should avoid Falwell, apparently on the principle that old enmities should be cherished forever.

Worse yet, Cohen notes that Israel does business with pariah nations like Argentina and South Africa. He concludes with the dark warning that Israel, unless it mends its ways, risks forfeiting liberal support.

What Cohen doesn't explain is why, on the record, anyone

should want, let alone rely on, liberal support. Liberals have made a habit of renouncing our allies, while finding unsuspected virtues in our enemies.

And in point of fact Israel may be next to go. Israel has been losing liberal support, such as it is, for several years, ever since the United Nations declared that Zionism is racism. They squawked indignantly at the time, but liberals have been cool to Israel ever since.

Could the reason be that they really believe, in their heart of hearts, that the "global community" — whose moral voices have included Idi Amin, Leonid Brezhnev, and Moammar Kadafy — was fundamentally right? A nation devoted unabashedly to a single religious and ethnic group, extending full citizenship to arriving Brooklynites while withholding it from native Palestinians, is not a product of the liberal laboratory. The Jewish tongue can find words to reply to the General Assembly; but there are no such words in the liberal vo-

cabulary. Liberalism has been casting its lot with the global Left increasingly since Vietnam; a rift with Jewry can't be far off.

Given the measure of the UN vote, Israel is in no position to be choosy about its allies. A beleaguered nation would have to be insane to forswear the cooperation of South Africa to retain the approval of Richard Cohen.

It is terribly easy to moralize about Israel, and South Africa, and for that matter the United States; only our power spares us the censure of those crocodile moralists on the East River. This country has not found it easy to assimilate a black populace making up 11 per cent of the whole. How is Israel to achieve integration with a much larger body of bitter Palestinians, with whom Jews have much less in common than American whites have with American blacks? How on earth is South Africa supposed to assimilate a population nearly 85 per cent black and colored, most of them fragmented in pre-modern tribes? Anyone with a ready

solution, in 25 words or less, is invited to send it on a postcard, care of Richard Cohen, who will forward it to the relevant government.

Cohen and his peers exemplify what might be called the alchemical fallacy: the delusion that you can transmute a leaden society into a golden one, without regard to the properties of the molecules. The social molecule is human nature, as shaped by culture and history.

Edmund Burke expressed a central conservative insight when he said that we are always forced to build society out of existing materials. The utopian alchemist had no patience with those materials, no comprehension of their stubborn structure. When the conservative points out that the materials aren't about to change, the alchemist accuses him of gloomy pessimism.

But to one who understands this old world, realism isn't pessimism. It means knowing real limitations and real possibilities. There is no reason to spare Israel such criticism as it deserves, but no valid criticism can issue from a position of moral fantasy.

TO: Marc Tanenbaum
Bertram Gold
Robert Jacobs

Gentlemen:

We are moving ahead in accordance with our previous fellowship. How fortunate we were to have made our acquaintance with all of you - the Lord was gracious.

Here is what is happening:

I have enclosed our letter to what has become the Committee of 10. We have met face to face or by conversation with all these individuals or groups of evangelicals. It is a most interesting mix. It is absolutely essential that you read our letter to these individuals and organizations to grasp what we are attempting to do.

Developing within American evangelicalism (and this has been going on for some time) are essentially four approaches in expressing evangelical support for both Diasporic Jews and the Jewish national homeland, Israel:

- (1) Those evangelicals (both charismatic and strict fundamentalists) who along with the more liberal Christians (Father Flannery, Dr. Roy Eckardt, etc.) have joined forces under the National Christian Leadership Conference for Israel. The agenda of this grouping is encouraging and represents a major breakthrough in evangelical and liberal Christian participation. Rev. Isaac C. Rottenberg is a sensible and compassionate man; humble enough and intelligent enough to realize the importance to include all elements of the Christian church within this organization. I would have to say that the evangelicals are somewhat influential within this group with the inclusion of such individuals as Dr. Israel Carmona; Robert & Lois Blewett (formerly editor of Decision Magazine); Dr. David Lewis; and, among others, Rev. Bob Hooley of Faith Bible Chapel. We are confident that liberal humanitarian emphasis will be balanced by biblical mandate and both emphases will mutually strengthen the overall impact of the organization.
- (2) Dr. Jerry Falwell and those within the Christian Activist movement. Difficult to define but if one were to classify this grouping it would be decidedly on the right of things - uncompromisingly Zionist. The JDL, we are convinced, appreciate the style of these people and so do many within the orthodox branch of Judaism. We have discussed the style of this grouping. You are aware of their intense political involvement within the American, as well as Israeli, infrastructures. The cooperation with various so-called "messianic" Jews is there. It is essential that this grouping not be alienated from the other evangelicals in their support for Israel. The tendency within this rather aggressive and well-financed grouping to overlook American Jewish concerns (especially within the more secular/Conservative/Reform circles of American Jewry) is a real issue that demands continual care. It is mandatory that some type of liaison be established with this grouping to guard against polarization and to enhance a more balanced style.

- (3) The third group is composed of evangelicals from both groups (1) and (2) and could perhaps form the largest and more traditional segment of evangelical expression on behalf of American Jews and Israel. The Committee of 10 is an attempt at such a grouping. A number of those evangelicals who currently chair the executive committee of the NCLCI with Isaac Rottenberg have joined his organization not only because of its agenda but for lack of any other alternative. They expressed some misgivings regarding some of the theology and lack of biblical foundation among a number of the participants in the NCLCI; however, it is good that their influence be felt in the group and that they also participate with what could possibly be a greater expression of traditional American evangelicalism. It is far too simplistic, however, one might look at these three groups as:

- a. Liberals - NCLCI
- b. Conservatives - Falwell
- c. Moderates - (3) above

- (4) Group 4, unfortunately, are a large number of uncommitted evangelicals whose theology is very favorable towards the Jew (insofar that the Jew plays a special role and the State of Israel is seen as fulfillment of biblical prophecy). However, this group, for various reasons, is of little practical service (aside for perhaps the importance of prayer and education provided for their own flocks) during a "crunch" when both Jews and Israel need vocal and visible support in order to provide our government with the message to continue to support Israel, and / or speak out publically against anti-Semitism. A tremendous crisis or persistent attempts to involve this group by the above three groupings will be needed to move them from tacit supporters to active supporters; however, the potential is there.

Within the group of 10:

- (1) Ed McAteer - It is our "hope" that Ed's interest in the committee will enable a functional liaison to take place between the more conservative evangelicals (Falwell) and the other groupings. Ed's contacts with conservative Southern Bap. is good.
- (2) Rev. Bob Hooley - Bob is also on the ex. board of the NCLCI. He is Charismatic and a great friend of Israel. He is financially committed to the State of Israel and is uncompromising in his love for the Jewish people. What he is doing in Denver and throughout the USA is a great bridge-building effort between both Jews and Evangelicals. Father Hurst (also with NCLCI) and other charismatic-type evangelicals will be able to rally their "types" in support.
- (3) Dr. Marvin Wilson - Marvin's connection within the progressive and new evangelical wings of Am. evangelicalism are very important. His theological credentials will help galvanize men whose academic credentials and exposure to the evangelical community will add respectability and breadth to this grouping.
- (4) Rev. Frank Eiklor - Frank's approach is refreshing. A personal friend of Marvin Wilson. Frank's media connections and location in the Northeast will be a real + for both Jewish and evangelical communities. Frank has connections within the entire spectrum of evangelicalism from rabid pentecostals to conservative Baptists.

- (5) Dr. Joe Aldrich - Marc, you've met the man. Joe is the classical dispensationalist. It is our hope that Joe could galvanize elements within the non-Charismatic evangelical world who are from the Bible Institute Movement - Moody, Columbia, etc. Also, Joe's connections with the evangelical missionary movement (foreign and domestic) are immense. These evangelicals are solid people - biblically uncompromising but with tender hearts. An amazing combination of theological ideologues who are deeply compassionate people.
- (6) TAV or Root & Branches - It's good to have evangelical lay people around all the theologians to keep things a bit earthy. Our background will also be helpful insofar as organizing things. In one 36 hr period ending today we held a dialogue with the leadership of the Sacramento Jewish community; spoke at a local Conservative Jewish congregation (Friday evening); and held a pro-Israel rally with 60 young people in front of the Israeli consulate in San Francisco. Our desire is that the committee will function as a forum wherein information and educational materials can be exchanged by churches and groups concerning support for both Jews and the state of Israel. Also, a very specific goal will be to target 10 metropolitan areas of the country for media exposure when a recognized rise in anti-Semitism occurs in this nation or elsewhere and when Israel needs our help. Also, we fully intend to work in consort with other groups to set up a national alarm network among evangelicals who will be encouraged to respond publically (in letters to newspapers) and politically (letters and telegrams and delegations) to government officials on behalf of American Jews (primarily on matters of anti-Semitism) and on behalf of Israel (especially when her security is threatened). Our computers will amass individuals and organizations throughout the country who will be contacted when an "emergency alert" takes place - funds at this time will be needed for large ads and mass mailings, etc. until the crisis subsides.
- (7) The International Christian Embassy - Pastor Jan Willem van der Hoeven - It is imperative that this liaison be maintained. The visible expression of this "embassy" constitutes a rallying point for the entire pro-Israel Christian community and it must not be underestimated insofar as its political/religious implications are concerned. Van der Hoeven and his associates (Jay Rawlings, Lance Lambert - Dutch, Canadian, British) are men of great love and conviction. Their spiritual insight and inclusiveness of all Christian friends of Israel bespeaks of a spirituality that is most unusual. In addition they add a "romance" and mystique into the relationship of the Jew and the true Christian. Their media exposure is excellent within the evangelical community. The "Feast of Tabernacles" yearly event will draw upwards of 5,000 Christians (mostly evangelical) to Jerusalem in October and a much larger number of Israelis will also participate. The plight of the Lebanese Christian and the suffering of both Soviet Jews and Christians will be increasingly exposed by the International Christian Embassy - they need our support.
- (8) Pastor Jim Durkin - Jim's input is greatly needed. His experience with the "Jesus People" and his network of fellowships throughout the country and even the world enable both the Jewish community and other evangelicals to see people deeply committed when

(8) Pastor Jim Durkin

"bodies are needed at the barricades." The evangelicals among the remnants of the "Jesus Movement" are not ashamed to meet you "in the trenches." When you need them - they will be there. Refreshingly charismatic and prophetically romantic. Zionists all!

(9) Robert & Lois Blewett - Progressive, intelligent, and very good friends of Billy Graham. As former editor of Decision Magazine, Bob has some amazing contacts and deep respect among many evangelicals throughout the country. Also involved with the NCLCI, Bob realizes the problems within American evangelicalism and will help to direct a more moderate course among us. Criticized for being too liberal by some and too conservative by others, he, nevertheless, is an evangelical of great depth and intellect who is able to "give and take" from both ends of the evangelical spectrum.

(10) Dr. Israel Carmona - Formerly with Biola College (Graduate from USC). Dr. Carmona is the US Rep. for the International Christian Embassy. Close friends with Pastor Chuck Smith of Calvary Chapel and intimately familiar with the Southern California evangelical community. Dr. Carmona's input is invaluable. The Carmonas are activists. "Tours of the Way" is their business. Both will make certain that support for American Jews and the State of Israel become a practical reality within the American evangelical community. Their association with evangelical dispensationalists and the charismatic movement is unique in many ways - they are people who know how to work with others.

So . . . there they are. It's taken 6 months to identify where the bodies lie!

Hopefully, within two months the "position paper" will be completed. It may be impossible to regroup in Denver at the end of August - however, we shall try for the 28th of August when you, Marc, will be in Denver - we will keep in touch.

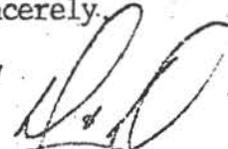
Incidentally, the Israelis at the Washington, D.C. Embassy were very happy with our relationship with you at the AJC. They intimated to us that other evangelicals, unfortunately, have overlooked local American Jews in attempting to amass support for the State of Israel; however, Zvi Hurwitz, Gideon Shonron, and Dr. Fisch are pragmatists - I would say one might be somewhat practical after surviving 5 wars and perhaps what almost appears as a sixth (the current crisis).

Our best to you and yours in the weeks ahead. We will be in touch as the agenda develops. Please send all of these gentlemen the AJC letter that we requested encouraging such a coordination among us - of course, be tactful.

Our prayers are with you all.

Sincerely,

TAV


Doug Krieger/Doug Shearer

Encls: Letter to Committee of 10
THE REST OF THE STORY
Ad Hoc Committee Quotes
List of 10 & 6

Your letter of introduction to the AJC offices is deeply appreciated. We believe that your encouragement to the "Committee of 10" will be very helpful. Since we simply do not have the organizational name to what we are attempting to put together at this time, you may simply refer to us as those evangelicals who see the need for evangelicals to cooperate with American Jews on behalf of Israel and who sincerely and unconditionally look forward to better relationship with both American Jews and the State of Israel. As time goes on, Lord willing, there will be an organizational framework. Also, you might say that it is our intention to maintain evangelical theological content that is biblically based (in order to attract more evangelicals into the organization) while being balanced with a "relational theology" emphasis. "Relational theologians" are a bit more than dogmatic ideologues - they relate to people as people.

The need for a wider-based evangelical response on behalf of American Jews and the State of Israel is necessary because (1) the more conservative fundamentalist-type evangelicals (Falwell and others) seemingly are somewhat overlooking the concerns of large segments of the American Jewish community and (2) most principled evangelicals would find it a bit awkward to work along side of liberal theologians within the ranks of the NCLCI - however, some evangelicals have the freedom to do so. Sincerely, we feel it altogether a far more healthy arrangement that the evangelical response is not bogged down in a monolithic form that could pose a problem in the future to both Israel and the American Jewish community.

There are certain built-in safeguards to this arrangement: (1) If the liberals and evangelical alliance in the NCLCI is assaulted for some reason (e.g., Israel makes some foolish mistake in foreign policy, etc.) and liberals (which more than likely could be the case) would be far more willing to argue against Israel on a short-sighted basis - the other 2 groupings of evangelicals could counter this or (2) If the more conservative elements are unreasonable in their approach to a certain political issue in Israel (e.g., the law of entry) then both liberal and moderates could speak out to counter the extreme policy - in the long run it would be much healthier for evangelicals (all three elements) to stay out of Israeli politics - but we must prepare for this not to happen.

The only member of "The Committee of 10" that we have not contacted is Rev. Jim Durkin - we will be doing this shortly.

Again, many thanks for bearing with us.

*Marc
We did not
send this to
Israeli
consulate*

TO Com. of '0

We greet you in the Name of our Savior:

The events of the past months have clearly emphasized the necessity to galvanize responsible evangelical expression of support on behalf of opposition to anti-Semitism and evangelical expression of concern and identification with the State of Israel. The ever-tenacious forces of anti-Semitism in their traditional or contemporary forms (anti-Zionism) are beginning to insinuate their poisons into the American arena on an increasingly alarming level.

American Jews and Israelis have heard that Bible-believing evangelicals are some of their best friends; however, when a crucial test of evangelical support is needed during an Israeli crisis (and, consequently, American Jewish crisis) - where are the evangelicals? The answer: Here & there.

In the past, liberal church leaders have manifested a united voice on issues that were considered relevant for the occasion. Today, evangelicals are becoming more aware of the need for joint-effort in combating the social ills that confront our nation. There is a rising tide of cooperation among the divergent segments of American evangelicalism. Liberal cooperation has been achieved, on occasion, by sacrificing principle and theology in order to arrive at a semblance of unity. We as evangelicals cannot afford such sacrifice (e.g., backing off on such essential elements of the faith: the divinity of Christ; the atoning work of Christ on the cross; the virgin birth; the resurrection of Christ; the return of our Lord Jesus Christ; and the Bible as the inspired Word of God).

No, we are the people of the Book - we will not succumb to so-called higher biblical criticism by "enlightened" Christians who would compromise the major tenants of the faith in order to achieve a superficial unity which is void of spiritual reality. Cooperation among evangelicals, however, has been difficult to achieve. Obviously, not all that "smacks" of ecumenicism denotes compromise. As people of the Book, we have in the past and even to date, rallied to the "front" in joint-evangelistic efforts, and of late, moral activism.

Today, under Biblical injunction, we ask ourselves - how can we best manifest our support on behalf of Israel and "demonstrate" His unconditional love for His Ancient People: The Jews? As Israel finds herself under growing world isolation and criticism and as Jerusalem becomes a "cup of trembling unto all the people round about" - what shall our posture be?

Brethren, we all plead together that in humility and Christian conscience we would, in the unity afforded by the Spirit, lay our differences aside that would prohibit the Body of Christ from deliberately responding with impact on behalf of the State of Israel and for His Ancient People, the Jews.

"I will bless him that blesses thee, and curse him that curseth thee." May we continue to stand upon His Word during these days of turbulence. The events transpiring in the Middle East need not only objective analysis for the short run but demand spiritual insight that can only be understood in the context of their overall long-run implications. To criticize "the apple of God's eye" may have short-range justification; however, to circumvent the long-run designs which our God has arranged on Israel's

behalf cannot be overlooked by true evangelicals who realize that the Lord is at work on behalf of Israel. Quite frankly, American Jewish leaders and Israeli government officials (though appreciative) find it somewhat frustrating and disappointing that we evangelicals have such a variety of responses on their behalf - from tacit approval/support to vocal/visible manifestations that range from dialogue to marches.

With regard to a joint response that will maximize its impact on behalf of Israel and assure the American Jewish community of our unconditional love and support - we simply must "get our act together." Efforts have been made in the past and attempts at joint-response are being made today with fragmented impact and, at best, minimal results.

On the one hand, we applaud the efforts of the National Christian Leadership Conference For Israel insofar as its agenda on behalf of Israel is concerned; however, on the other hand, many evangelical leaders and organizations find it very difficult to fully mix in with organizations comprised of many who espouse a liberal theology fraught with compromise regarding major elements of the Christian faith (i.e., the divinity of Christ, the virgin birth, etc.). However, some evangelicals are at liberty to support the efforts of the NCLCI - other evangelicals are at liberty to criticize such cooperation. The bottom line for major segments of American evangelicalism is not evaluation of such involvement (right or wrong) but what are we doing among ourselves?

To the Israelis and the American Jewish community it at least appears that the NCLCI is attempting a noble cause on behalf of Israel. It is far too easy to criticize the efforts of the liberal community on behalf of Israel, than to rise to the occasion ourselves - it is to our shame that evangelical support at this time is so badly fragmented.

"The Committee of Evangelicals In Support of Israel and American Jews" (for lack of any other descriptive title) is designed to facilitate cooperation among evangelicals on behalf of Israel and American Jews. We have discussed with most of you the intentions and goals of such a committee (we will contact all of you shortly on a face-to-face basis). There is no organizational legal structure at this time. The concept of "The Evangelical Committee" developed through conversations with most of the 10 individuals and organizations listed on the enclosed sheet (all of whom share fundamental evangelical theology concerning the Person and Work of Jesus Christ).

Specifically, we are talking about a limited agenda: Opposition to anti-Semitism and anti-Zionism and conversely: Evangelical support for Israel and reassurance of our love for the Jews of the Diaspora. It is our joint-aim to formulate a general (yet concise) position paper with which we can concur. This document would be circulated among us all - each of us participating in the draft. Hopefully, within several months representatives from each group (or individual) would assemble in a central location (e.g., Kansas City) and finalize the document. From this point the "how's, when's, wherewithal's" could be determined.

Several goals for evangelical cooperation along these lines would be:
(1) To exchange information and fellowship among the wide variety of evangelical ministries and churches which are attempting to befriend and support both the Jews of the Diaspora and the State of Israel;

(2) To establish a communications network between American Jews, Israelis and evangelicals; (3) To expand contact and coordination with other evangelical organizations, churches, and individuals with regard to the objectives on behalf of Diasporic Jews and the State of Israel; and (4) To establish what might be termed an "alarm network" whereby during a recognized rise in anti-Semitism or a threat to the security of the State of Israel we might alert the American public and government to the concerns of the evangelicals cooperating together in these matters.

The "Jewish & Israeli Assistance With The Evangelical Effort to Coordinate Support For Israel & American Jews" (see enclosed) has assured us of their cooperation in these efforts (They too are not a formal legal body.) They concur with us that unless and until we Bible-believing evangelicals can respond in a coordinated fashion with vocal and visible impact, that they (the Israelis and the American Jews) will continue to be confused and ignorant (for the most part) of our heart-felt concerns as their "best friends." Consequently, we appeal to all of you and to those with whom you are in Christian fellowship, to join hands and hearts at this time on behalf of the Jewish community and the State of Israel.

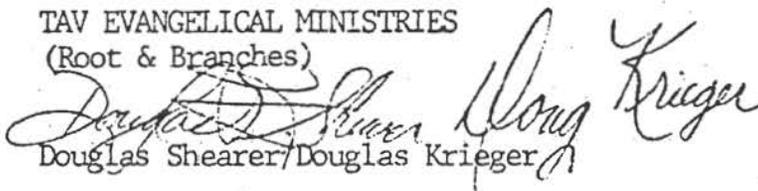
Dr. Marvin Wilson, Rev. Frank Eiklor, Douglas Shearer, and Douglas Krieger have agreed to begin the process of drafting the document. Their copy will be sent to you very shortly. Please add to, delete, etc. Again, all concerns should be expressed and, Lord willing, a general consensus of opinion and spiritual concerns can be achieved relative to the subject at hand.

Today is a day of historical magnitude. The atrocities permitted by the ominous silence by the vast majority of the Christian church upon the Jewish people (The Holocaust) demand spiritual reparations by all who claim to be branches (the church) borne by the root of God's Ancient People, the Jews. May God grant us mercy that the olive tree shall flourish as the wisdom of God performs the mysterious engrafting of His two covenanted people (Rom. 11); That the church would indeed rid herself of any spite for the root that bore her. The unconditional love of our Lord Jesus for the Jewish people; the promised blessing to all who will bless Israel; and the prophetic engrafting of Israel through the mercy of the Gentiles, provide overwhelming scriptural injunction to pursue these matters sincerely before the Lord.

We will keep in touch. Also, you will also be hearing from our friends within the Jewish community and the State of Israel.

Sincerely in the Savior's love,

TAV EVANGELICAL MINISTRIES
(Root & Branches)


Douglas Shearer/Douglas Krieger

encl: List of 10
List of 6

Israeli Explanation of Current Crisis in N. Israel/Lebanon
Ad Hoc Committee "Evangelical/Israeli Solidarity Committee"

(Note: On July 25, 1981 60 evangelicals from the Ad Hoc Committee held a prayer vigil and pro-Israeli rally in front of the Israeli Embassy

THE REST OF THE STORY

Evangelical Christians are grieved to see the loss of innocent lives taking place in the current round of hostilities taking place within Israel and Lebanon. Decades of war and unrest cannot be explained by simplistic rhetoric. The recent struggle in that region of the world has now widened and criticism continues to mount against Israel's response to PLO terrorist activity.

Doubtless to say, if for some unimaginable reason the Canadians in Vancouver, B.C. decided to transform southern British Columbia into a launching pad firing katyusha rockets into Washington State, that this government would do everything in its power to counter such an attack.

For some time now, the PLO has been seeking to organize itself into larger and larger terrorist frameworks with enhanced fire power. This transformation has been spurred by a massive influx of heavy arms -- including long-range 130 mm artillery, some 70-80 T-54 T-55 tanks, mobile BM 21 rocket launchers capable of firing rapid salvos of up to 40 katyusha rockets at targets over 13 miles distance, and SAM-9 anti-aircraft missiles -- supplied primarily by Libya, Syria and the USSR.

On 15 May, the PLO launched a massive shelling of Israeli villages and towns -- extending all along Israel's northern frontier, which caused large numbers of casualties and unprecedented damage. This left Israel with little choice but to take urgent measures to counter this PLO escalation.

Thus, Israel decided to strike at the PLO logistic and organizational infrastructure in Lebanon. The PLO's policy of placing its installations in the midst of civilian concentration means that they are, in fact, responsible for the "human shields" designed to insulate them from Israeli response to PLO attacks on Israeli villages.

The Israeli action does not represent any policy which deliberately is intended to harm civilians - despite the PLO's use of civilians as human shields. Israel has been faced with the difficult dilemma of having to choose between the security of its own citizens -- whose protection would have necessitated more extensive attacks on the PLO facilities -- and that of those who shielded the PLO terrorists. At great risk and cost of its own citizens, Israel, until recently, painstakingly adhered to the latter option. But how can American public opinion blame the democratic State of Israel the right to defend herself?

From July 15 through July 20 over 40 separate attacks have been staged against Israeli villages by the PLO. Five civilians have been killed and 44 wounded - 19 Israeli towns and villages have been hit across the entire northern frontier.

Along with Libya and the USSR, Syria has provided the PLO with much of the sophisticated armaments in its possession, and has taken the unusual step of allowing the terrorists to launch rockets from its territory. Moreover, it is clear that the logistic mobility and operational freedom required by the terrorists for their recent attacks could only have been made possible by Syrian acquiescence, and active encouragement, in view of its strategic control over large areas of Lebanon.

It is our perception that it is the duty of the Government of Israel to protect the lives and security of its citizens, wherever they may be. As the facts are made known, it is clear that the Israeli army was forced to adopt what might appear to some as a "severe" response to the continued rocketing of its villages by the PLO. Israel has the right to insure that the citizens of Galilee, in cities, towns and villages, can lead normal and secure lives, free of danger, tension, and apprehension: that those citizens be allowed to live as free human beings, and that their children be allowed to grow up in open daylight rather than in shelters.

Israeli citizens, many of whom live with the horrible memories of The Holocaust, value human life to the extreme. To say that the Jewish people are insensitive to human suffering one would have to be in gross deception or ignorance.

We believe that Israel has every right to continue to take action, in self-defense, as long as acts of terrorism against its citizens continue.

Faced with similar circumstances, no other Government would have acted differently. One-sided condemnation of Israel and the cries of indignation have rarely included the Israeli victims, who have been living in a state of siege for over 33 years, nor for that matter the Christian population of Zahle and Beirut massacred by the PLO and by the Syrians.

Before Americans - both Gentile and Jew - pass judgment upon Israel's actions, they better have all the facts. The entire political and social situation in the Middle East is far too complicated for simple analyses.

No, no human with conscience can righteously justify the loss of the lives of innocent victims in a conflict of this nature. War is ugly and must be condemned by all those who respect the dignity of human life. However, the price of freedom, liberty and human dignity is costly. May God grant the American people wisdom and insight into the current round of conflict and gather all the facts before judgment is passed upon one of our most faithful allies in the Middle East - Israel.

THE EVANGELICAL/ISRAELI SOLIDARITY COMMITTEE

AD Hoc
AMERICANS STAND FIRM WITH OUR FRIEND: ISRAEL

AMERICAN EVANGELICALS SPEAK OUT:

The Salt Shakers (Group of Portland, Oregon Leading Evangelicals):

"God Himself said of the Jews, "I will bless those who bless you and curse those who curse you." We would be among those who bless. We would stand among those who affirm God's eternal love for those whom He chose and honoured above all peoples and nations of the earth: Jews. If lines are to be drawn, let them be drawn around both Christian and Jew -- not between. That's what God's love does, and God's love is what Christianity is all about."

Women's Aglow, Jan '81:

"We must stand up and be counted if we love Israel -- it will cost us something, but we're way behind in our debts to Israel. We need to align ourselves with them."

Kenneth Kantzer, editor of Christianity Today (April '81)

"We evangelicals need to make our identification with Jews so plain that--let us repeat--when anyone attacks Jews as Jews, or displays any form of anti-Semitism, he must know that he is also attacking evangelicals and violating their basic convictions. And he will then need to do battle against both Jews and evangelicals."

Dr. Earl Radmacher (Baptist) and Dr. Carl McIntyre (Presbyterian) along with 13 other evangelical leaders:

"We view with grave concern any attempt to carve out of the historic Jewish homeland another nation or political entity, particularly one which would be governed by terrorists whose stated goal is the destruction of the Jewish state . . . while we are sympathetic to the human needs of all peoples of the Middle East, we affirm as evangelicals our belief in the promise of the land to the Jewish people, a promise made to Abraham and repeated throughout Scripture, a promise which has never been abrogated."

The International Christian Embassy (Jaw Rawlings) - Oct. 1980 (Jerusalem)

"We are not political . . . we are here to promote good will toward Israel . . . This will be an embassy in the Biblical sense of the word, in that we will be ambassadors for Israel and for the principles of God that Israel represents. We want to remind Christians to 'pray for the peace of Jerusalem.' I believe the Lord wants to love the Jewish people . . . this embassy will give Christians all over the world a focal point they can relate to in Israel."

Dr. Jerry Falwell (Moral Majority Report): 1981

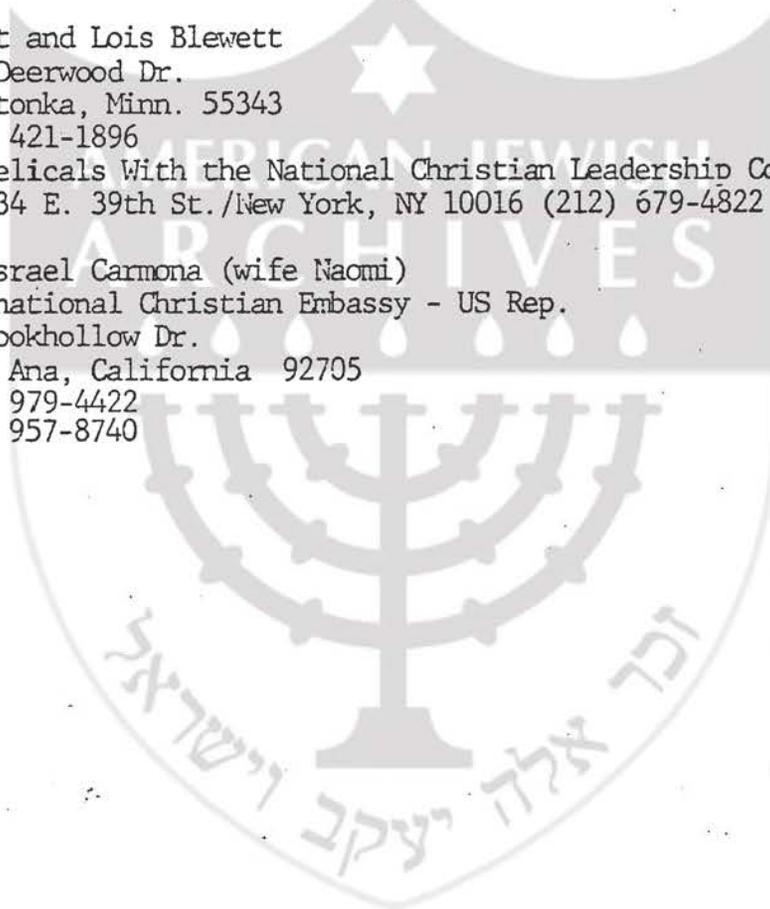
"The Jewish nation has been assured of the unswerving support of Moral Majority President Dr. Jerry Falwell, in standing against the efforts of the PLO and others to drive the Jews "into the sea." Our President and his advisors need the support and encouragement of all Americans to take a stand for the State of Israel!"

THE COMMITTEE OF EVANGELICALS IN SUPPORT OF ISRAEL AND AMERICAN JEWS

1. Mr. E. E. McAteer
The National Round Table
1500 Wilson Blvd.
Suite #502
Rosslyn, Sta. Arlington, VA. 22209
TELE. (703) 525-3795
or (Private only)
5911 Brierdale Avenue
Memphis, TN 38119
(901) 685-6542
2. Pastor Robert (Bob) Hooley
Faith Bible Chapel
also: Jerusalem Conference
& Israel Awareness Rallies
6210 Ward Road
Arvada, Colorado 80004
(303) 424-2121 church
(303) 421-1986 hm
3. Dr. Marvin Wilson
Ockenga Professor of Biblical Studies
Gordon College
255 Grapeview Road
Wenham, Mass. 01984
(617) 927-2300 Wk.
(617) 468-3884 Hm.
Coordinator of the 1st. & 2nd.
National Gathering of Evangelicals
& Jews
4. Frank Eiklor
Shalom Fellowship
Box 582
Keene, NH 03431
(603) 352-0938
Radio & TV Ministry - Building Bridges
of Love Between Jews & Christians
5. Dr. Joe Aldrich
President, Multnomah School of the Bible
8435 N. E. Glisan
Portland, Oregon 97220
(503) 255-0332 or John Kohlenberger III (503) 761-2308
6. TAV Evangelical Ministries
Mr. Douglas Krieger & Mr. Douglas Shearer
P.O. Box 160711
Sacramento, CA 95816 or
4156 Wildwood Dr.
North Bend, Oregon
(503) 756-7700 or (916) 443-7735

PAGE 2 - THE COMMITTEE

7. The International Christian Embassy
P.O. Box 1192
Jerusalem, Israel
Tele: 02-636-620
Director: Pastor Jan Willem van der Hoeven
(In America: (804) 877-6604 - Mr. & Mrs. Beamer)
8. Pastor Jim Durkin
Radiance Magazine/Gospel Outreach
P.O. Box Z
Eureka, California 95501
Tele: (707) 443-9491 or (707) 443-6315
9. Robert and Lois Blewett
4611 Deerwood Dr.
Minnetonka, Minn. 55343
(612) 421-1896
Evangelicals With the National Christian Leadership Conference for Israel
c/o 134 E. 39th St./New York, NY 10016 (212) 679-4822
10. Dr. Israel Carmona (wife Naomi)
International Christian Embassy - US Rep.
38 Brookhollow Dr.
Santa Ana, California 92705
(714) 979-4422
(714) 957-8740



JEWISH & ISRAELI ASSISTANCE WITH THE EVANGELICAL EFFORT TO COORDINATE SUPPORT
FOR ISRAEL & AMERICAN JEWS

1. Rabbi Marc Tanenbaum
National Director For Interreligious Affairs
The American Jewish Committee
165 E. 56th St.
New York, N.Y. 10022
Tele: (212) 751-4000 or (Private only) - 459-6656 (212)
or Rabbi James Rudin (212) 249-5795 - Assistant Director
2. Bertram Gold
Executive Vice President
The American Jewish Committee
Institute of Human Relations (Bldg.)
165 E. 56th St.
New York, N.Y. 10022
Tele: (212) 751-4000
3. Robert S. Jacobs
Lay-Coordinator For Interreligious Affairs
The American Jewish Committee
208 South La Salle Street
Chicago, Illinois 60604
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4. Zvi Harry Hurwitz
Minister of Information
Embassy of Israel
3514 International Drive, NW
Washington, D.C. 20008
(202) 364-5550 or Emergency (202) 364-5516
5. Gideon Showron
Minister Counselor Advisor on Relations with the Churches
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Washington, D. C. 20008
(202) 364-5550 or Emergency (202) 364-5516
6. Dr. Harold Fisch
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Ramat-Gan
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Tele: 3-71-81-11
or Home: 4 Shmaryahu Levine St.
Jerusalem, Israel
Tele: 1-53-13-51

Marc - 4 or 5 Key groups of evangelicals in USSR

- (1) Baptists
- (2) Mennonites
- (3) Pentecostals
- (4) Seventh-Day Adventists

PRAYING FOR PASTOR MINIAKOV

(5) Some evangelicals learning Russian
(6) Orthodox + Armenian Evangelical/Other

A church leader from Siberia suffers in a Soviet prison — and we can help him

by Anita and Peter Deyneka Jr.

The last we heard, Russian Baptist pastor Dmitrii Miniakov was dying. He was languishing in a prison cell in Tallin, Estonia, awaiting trial. The outcome could very well amount to a death sentence. He has managed to send a farewell message to his five children, in case he never sees them again.

Miniakov has already been imprisoned three times for his uncompromising stand for the Gospel. The Russian Baptist

leader symbolizes for countless Russian Christians the struggle for religious freedom under Communist oppression in their country.

Although we have never met Dmitrii Miniakov, we feel we know him well. Our acquaintance with him began in 1973. After traveling during that year in the Soviet Union we visited West Germany, where we met several hundred Russian Baptists who had recently emigrated

from the Soviet Union. Many of these Christians had come from a Baptist church in Barnaul, Siberia, a city of nearly half a million near Novosibirsk, the largest city in Siberia.

From documents sent to the West by Russian Christians, we had learned much about the church in Barnaul (Bar-na-ool). We knew that in May 1972 — shortly before President Nixon's visit to Moscow — 19 Christians from Barnaul attempted



Dmitrii Miniakov with his wife Antonina and their two youngest sons, after the pastor was released from the Barnaul prison in August 1970

to enter the American Embassy, hazarding their freedom to publicize their plight as oppressed Christians in the Soviet Union. Their willingness to confront the authorities openly has accounted for the continuing pressures the government has brought on them.

In 1961, the Barnaul Baptist church was padlocked by the Soviet government. In 1966 a house where they met to worship was bulldozed to the ground by authorities. During these years, the KGB (Soviet secret police) interrogated, harassed, and sometimes beat church members. One associate of the church, Nikolai Khmara, was martyred. Several of the members served prison sentences for their Christian activities, yet the believers persisted in their witness.

As the Barnaul Baptists in West Germany described to us the religious persecutions in Siberia which had driven them to emigrate, one name recurred in their conversations — that of Dmitrii Vasilevich Miniakov, their beloved presbyter (chief pastor) who remained in the Soviet Union.

Miniakov, a soft-spoken, kindly man with Christian character as solid as Siberian ice, was converted to Christ in prison. Like many Russian citizens who lived in Russian territories occupied by the Nazis during World War II, he had been imprisoned from 1944-1952 under false charges of collaborating with the Germans. In prison, Miniakov first came in contact with Christians. While there, he was converted and baptized.

Soon after his release from prison, Miniakov married Antonina Kondrashova, a Christian from Novosibirsk. In 1958, the Miniakovs moved to Barnaul where Dmitrii became presbyter of the church.

Two days after Christmas of 1962, Soviet authorities in Barnaul arrested and jailed Presbyter Miniakov and charged him with "organizing harmful religious meetings" under Article 227 of the penal code. Miniakov and four other men from the Barnaul Church who had been arrested at the same time were held in prison and finally tried in May 1963.

"The trial was a nightmare," Miniakov recalls. "The campaign mounted against the faithful had inflamed public opinion against 'Baptist fanatics' to such a degree that the crowd seemed ready to tear us to pieces."

In 1963, Miniakov was sentenced to five years' imprisonment. During the next year, he was jostled from prison camp to prison camp — 12 in all. Anto-

leader

d C. Wants to start Jr. yr. at ~~Dartmouth~~ College Superb leader, wants to work with handicapp

ica A. Attending ~~Dartmouth~~ College Active in church, asst. nurse



Will they graduate from this "street university" ...

Darryl S. Needs aid to contin. at ~~Penn State~~ U. hardwork- ing, dedi- cated Chris- tian

Isabel R. Hopes to go into 2nd yr. at ~~Rebecca~~ Fine coun- seler exceptional Christian

Samuel C. Needs aid in 3rd yr. at ~~Madison~~ College "Most dedi- cated young man at ML." -AH

Miguel C. Wishes to begin 3rd yr. at ~~Madison~~ College Responsible personal attrib., good leader

Robin S. Needs aid to start 2nd yr. at ~~Madison~~ Talented, bright, responsible Christian

Shawn D. Hopes to start 4th yr. at ~~Madison~~ 9 yrs. as camper, aid at Mont Lawn

...or from college or professional school?

IT MIGHT BE UP TO YOU!

The list at left contains the names of 14 highly deserving young Christians. They have been served by — and have helped serve in — a Christian Herald ministry for several years. Each has worked his or her way up from a disadvantaged home environment. They have proven themselves to be dedicated Christians and fine future citizens.

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nina and other prisoners' relatives described these places in a document sent to the West: "The condition of those in prisons and camps is horrible. For praying at bedside and for witnessing in prison about Christ, prisoners face solitary confinement and are deprived of food parcels and family visits. They may not send letters (with religious verses) back and forth to relatives. Prisoners can neither possess nor read the Bible. They are subject to all kinds of repression and constant interrogations, but they may go free if they renounce their faith."

Without renouncing his faith, Dmitrii Miniakov and the four other Barnaul prisoners were released from jail in 1965 and welcomed with jubilation by the Barnaul congregation. But the church's relief was short-lived.

Miniakov rapidly resumed his role as presbyter and on August 25, 1967, he

For praying and for witnessing, prisoners face solitary confinement

was arrested a second time. This time Miniakov was sentenced to three years' strict regime prison.

Miniakov's wife, Antonina, earnestly asked local prison officials for permission to take her husband a Bible. When they refused, she wrote to the Presidium of the Supreme Soviet of the U.S.S.R. requesting them to forward a Bible to her imprisoned husband. She reminded the officials of a U.N. resolution which they had signed that "protects the prisoner's right to have Bibles, prayer books, and to take the Lord's Supper." Her plea was denied.

For the next three years Miniakov suffered in prison with severe asthma. Antonina Miniakov agonized at word of her husband's declining health in prison. At home she worried for her five children who had become objects of KGB harassment. In a protest letter to Leonid Brezhnev, General Secretary of the Communist Party, she wrote: "As the mother of five children, I am disturbed by the illegal actions of organs of the government with regard to our children... my children, who are attending School Number 54 in Barnaul, were called into separate offices by agents of the KGB and the procurator and interrogated for hours. One can

imagine the state children are in when they are away from their parents and surrounded by investigators. If such interrogations have an impact on adults, they affect the health of our children even more."

On August 25, 1970, Miniakov's prison term ended. This time his freedom lasted only 14 months. On November 14, 1971, he was arrested again. Though still seriously ill, he began a protest fast at the prison. "First I will fast and pray one week for our church," he told prison officials, "then one week for my family, then..."

"But you have a wife and five children, Dmitrii Vasilevich," the warden argued. "You must think of your family. You cannot afford to starve yourself to death."

Ten days passed with Miniakov refusing food. Soldiers were ordered to try to force-feed him. Under the supervision of a prison doctor, one soldier pinioned Miniakov's arms and another bent his head backwards while food was forced down his throat — but throat spasms made these efforts futile.

While Miniakov fasted in prison, the Christians in Barnaul organized another form of protest. Many of the congregation turned back their passports to the Supreme Soviet in Moscow, the highest legislative body of the Soviet Union. In a letter to the Soviet authorities, the Christians declared that they had decided to relinquish this sign of citizenship "since long ago we had already been deprived of our civil rights. Our condition has been worse than that of Negroes or any other oppressed people... Spiritual oppression is more agonizing than physical and we are suffering both."

Besides the passport protest, Antonina and the Barnaul Christians conducted a prayer vigil for Dmitrii — praying for a miracle. They considered it a miracle when Miniakov was released from prison on December 1, 1971 — less than one month after his arrest. However, the pastor was so weak he had to be carried from prison on a stretcher.

Despite his recurrent imprisonments and impaired health, Dmitrii Miniakov did not retire after his release. In addition to carrying on his pastoral duties at the Barnaul church, he became increasingly involved as a member of the executive committee of the Council of Churches of Evangelical Christians-Baptists, an organization of Reformed Baptists to which the Barnaul church belonged.

In 1975, the Miniakovs moved from Siberia to the Baltic States, settling first

in Latvia and then in Estonia, where Miniakov pursued his work with the Reformed Baptists, an organization known in the West through the leadership of Pastor Georgi Vins.

But in the Baltic States, the Miniakovs found no more religious freedom than they had experienced in Siberia. The pattern of KGB interrogation, harassment, and intimidation resumed. After evading several attempts of arrest by the KGB, Miniakov was forced into hiding. His wife, Antonina, died in 1980. As a fugitive, Dmitrii dared not attend her funeral. He could only visit her grave — secretly. His one daughter Elena, 25, and four younger sons continue steadfast in their Christian life and testimony.

After Antonina's death, Miniakov managed to elude the KGB for another year, pursuing his Christian ministry with the Reformed Baptists. But in January of this year, Dmitrii Miniakov, — now 59 years old — was arrested once again.

He now faces another imprisonment — virtual capital punishment for a sick and dying man.

In 1977, we wrote *A Song in Siberia*, a book about the Barnaul church and Dmitrii Miniakov. We hoped that this book might help publicize the injustice of Soviet treatment of Russian Christians.

We recently spoke with friends of Dmitrii Miniakov in West Germany. "Is there anything we can do now to help?" we asked.

"Pray," they said, "and ask Americans to write to Dmitrii Vasilevich in prison and to his family and tell him that they are praying. Ask them to write to Soviet authorities and request Dmitrii Miniakov's release."

Dmitrii Miniakov once wrote "...in all these years of persecution and hiding I have never doubted that I chose the right path. I pray that I will joyfully accept all that is permitted by God. I ask him to strengthen me that I will remain true to him to my dying day and will continue to labor on behalf of my brethren and the holy work of our Lord in this country. It is easy to make pretty speeches about truth and justice, and at the same time turn a blind eye to those who are actually suffering for carrying out God's work."

Dmitrii Miniakov's imprisonment offers Christians in the West an opportunity openly to express solidarity with Christians in the Soviet Union. As Christians in the West, we cannot visit Dmitrii Miniakov in prison. But we can pray. And we can write. Letters to Dmitrii Miniakov should be sent by registered mail to:

Dmitrii Miniakov
ul. Siugize
g. Valga
Estonia SSR
Tallin obl.
U.S.S.R.

Letters to the Soviet government protesting Dmitrii Miniakov's imprisonment should be sent to:

His Excellency Leonid I. Brezhnev
President of the Presidium of the
Supreme Soviet of the U.S.S.R.
The Kremlin
Moscow, U.S.S.R.

Hon. Anatoly Dobrynin
Ambassador of the U.S.S.R.
1125 Sixteenth Street, N.W.
Washington, DC 20056

Letters to Dmitrii Miniakov's children should be sent to:

Zhenya Miniakov
ul. Ykhtu, 4
g. Valga
Estonia SSR
U.S.S.R.

Anita and Peter Deyneka Jr. are missionaries of the Slavic Gospel Association, Wheaton, Ill., and authors of *A Song in Siberia*. Mr. Deyneka is executive director of the Slavic Gospel Association, which sponsors 170 missionaries in 22 countries.

VIEWS OF EXPERTS

What's ahead for Christians in the Soviet Union?

'Believers all over the country are sowing the seeds of the Gospel'

Georgi Vins, exiled Russian Baptist pastor and secretary abroad for the Council of Evangelical Baptist Churches of the Soviet Union

PERSECUTION OF CHRISTIANS in the Soviet Union may continue for some time, but in the future it will decrease. We anticipate a great spiritual awakening in the Soviet Union:

1. There is a great spiritual hunger. People are tired of godlessness and atheism. Even the authorities are aware that only Christianity and a

vital dynamic faith can heal the moral disease of our country.

2. The persecution is artificial and superficial. Those people who are forced to participate in actions of repression and persecution do it by taking orders. The militia are aware of this great injustice and do not want to be involved in actions against believers.

3. The courage of believers and the firm defense of the truth in conditions of ongoing persecution give us hope for a great revival. The blood of martyrs and the prayers of thousands of active Christians who have died defending the Gospel won't go unanswered. Believers all over the country

are sowing the seeds of the Gospel, paying a great price as they suffer persecution. Why? Because we know one day there will be a great harvest, and "those who sow in tears will reap with joy."

4. One hundred twenty nationalities live in the Soviet Union. Eighty of these ethnic groups, some as large as 1.5 million, do not have even one verse of the Bible in their own language. The Gospel will be preached to every creature. For that to happen in my homeland, we anticipate a great revival. We are praying for that and laboring.

Will you join us?

continued on page 20

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The "Siberian Seven," two families of Soviet Pentecostals, on June 27 completed their third year as refugees in the U.S. Embassy in Moscow, where they have lived in a single overcrowded basement room. For the Vaschenkos and Chmykhalovs, the situation endangers their mental and physical health. Senator Carl Levin of Michigan has twice introduced bills in the U.S. Senate to grant the Seven permanent residence status: his bill, S. 312, is co-sponsored by 57 senators. It would protect the refugees from eviction by the Embassy, entitle them to work and to use U.S. mail facilities.

'The Soviet government is trying to break the Reformed Baptists'

Walter Sawatsky, representative in Europe of the Mennonite Central Committee, and author of *Soviet Evangelicals Since World War II* (Herald Press, 1981)

WE HAVE SEEN an improvement of a gradual sort for evangelicals in the U.S.S.R. since 1975, particularly for the registered Baptist churches and others including Adventists and Pentecostals. They now engage openly in

church activity. In 1979 evangelists were appointed, and revival has spread among the churches, especially in Central Asia. At the same time there was pressure on the unregistered Reformed Baptist group.

The total of known imprisonments was down to 33 in August 1980. But now the Soviet government is trying to break the Reformed Baptists, and arrests now total 94. I would say that 1980 and 1981 were very negative for the Reformed Baptists. For others they have been good years, with large baptismal classes, revivals and growth. I don't anticipate much improvement for Reformed Baptists.

'We are seeing the first signs of a great harvest'

W. Elwyn Davies, general director, Bible Christian Union, Lebanon, Pa.

THERE IS little likelihood of a change in the attitude of the government of the Soviet Union, whose official philosophy is opposed to all forms of religion. I believe there is greater repression against evangelicals than against other groups, because of the apostolic nature of their teaching. I've also noticed that when international relations with the West take a dip, then come hard times for believers in

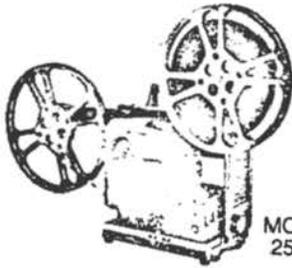
the U.S.S.R. This has been quite evident in the past 18 months, since the Soviet invasion of Afghanistan. In spite of fearful suffering, the church is growing. In 1979 we were in Siberia and visited a congregation of about 1100. My companion was speaking. He was interrupted in his sermon and was unable to finish it. There was an outcry, as men and women came under conviction of sin, and they cast themselves on the floor and cried out to God. Tears came down my cheeks as I prayed on the platform, and I thought, "Why do I have to come to the Soviet Union to see this? Why don't I see this in my homeland, Canada?"

Comparing my visits to the Soviet

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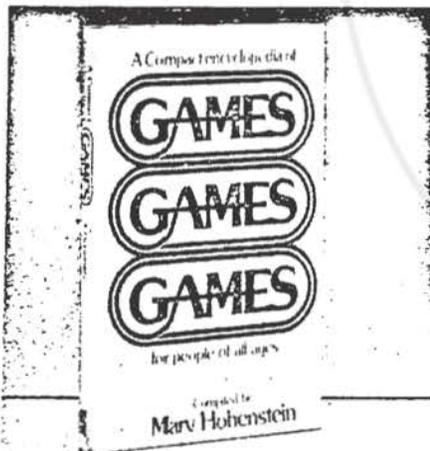
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Union in 1975 and in 1979, the biggest difference I saw was the great increase in the number of young people, ages 18 to 25, attending church. After the services they would come back and spend up to two hours with us, asking questions about the Bible and the work of God in all the world.

Another encouragement is a great

increase in Christian radio listening. We conduct the Russian Radio Bible Institute with 12 broadcast lectures each week. What God is doing now in Siberia says to me that we are seeing the first signs of a great harvest. The third and fourth generations under communism are now ripe for the Gospel.

'The Soviet government is worried and threatened by the amazing strength of religious belief'

Mrs. Blahoslav Hrubý, deputy executive director, Research Center for Religion and Human Rights in Closed Societies, New York

IN 1979 and again in June 1981 the Soviet government announced in every republic an ideological campaign, which means that the people will receive heavy doses of atheistic propaganda, and that pressures on churches will increase. The government can use police and other organizations to suppress religion. They particularly concentrate on unregis-

tered Christian groups, although other churches are also affected.

Arrests are very frequent now, and unregistered churches are the targets of harassment, house searches and intimidation. Believers are forced to open their homes to atheists, who come in and deliver harangues on atheism.

The Soviet government is worried and threatened by the amazing strength of religious belief, after more than 60 years of intensive atheist propaganda. The Christian churches offer the people the only alternative to Marxism, and the only solution to the growing moral problems of the Soviet Union. Therefore the churches are growing rapidly, because they are attractive to the people. Christians in the United States should use every opportunity to show solidarity with believers in the Soviet Union.

'I see an intensification of conflict between atheists and the church'

Paul Steeves, associate professor of history and director of Russian Studies, Stetson University, Deland, Fla.

MY ATTITUDE is one of gloomy optimism regarding Christian believers in the Soviet Union. Optimism, because I believe the vigorous revival among young people there is going to continue. Many of them are coming to Christ out of atheism, because of the emptiness they have felt. This will expand, and the church will continue to grow.

At the same time I sense gloom, because I see an intensification of the conflict between atheists and the church, particularly due to the current confrontation between the superpow-

ers on the international scene. I see religion becoming more politicized, both in this country and in the U.S.S.R. and used as a tool by both sides. In the U.S.S.R. this politicizing plays into the hands of those who want to destroy the church. Our Secretary of State has indicated that a belief in God makes the difference between a repressive society that is acceptable to us and one that is not. All this makes for an intensification of the ideological conflict. As long as the United States continues to act belligerently against the Soviet Union, the situation will be rough for anyone the Soviet government perceives as sympathetic toward the West — especially Christian believers, who are the people the West pays most attention to. Perhaps in the long run the persecution will encourage the revival, instead of ending it. I don't for a minute believe that the church in the Soviet Union can be stamped out.

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Dear AJC Area Offices:

TAV Evangelical Ministries has been participating in various evangelical/Jewish dialogues during the past year primarily along the West Coast. We have attempted to coordinate our efforts with Rabbi Marc Tanenbaum. The dialogues have been of an informal nature comprising not more than 30 individuals and have been primarily designed to introduce both sides to each other so that friendly relationship could develop.

Obviously, there are areas of acute difference but areas of amazing compatibility - in many cases we make strange bedfellows indeed! Evangelicals are people of the Book. It is important for members of the Jewish community to realize that the evangelical community is by no means monolithic. A great deal of negative stereotyping and imagery exists on both sides (e.g., please note our attempt to enlighten Daniel Pipes in his article on the rise of Muslim anti-Semitism in the latest Commentary).

It is commendable that evangelical/Jewish scholars have, through the AJC/Christianity Today/Institute for Holy Land Studies (Jerusalem), broken down through their 1st. and 2nd National Gathering of Evangelicals and Jews some of those barriers which separate the two. A new stage in the progress of evangelical/Jewish relations is being reached through more in-depth dialogues (e.g., on a regional and local basis) and through common interests which tend to galvanize both Jews and evangelicals (e.g., the common plight of both Soviet Jews and Evangelicals; our common interest in Israel's healthy progress; our mutual appreciation of each other's support as Israelis assist Lebanese Christians and as evangelicals more visibly and vocally make their position known on behalf of Israel).

To facilitate closer cooperation between evangelicals and Jews, evangelicals have become far more socially sensitive and responsive to the plight of the poor, refugee, elderly, prisoners, etc. On the other hand, the obvious shift among many American Jews to what has become known as "neo-conservatism" and a greater desire to understand

HABAKKUK 3:17-18

Although the fig tree shall not blossom, neither shall fruit be in the vines; though the labour of the olive shall fail and the fields shall yield no meat; though the flock shall be cut off from the fold and there shall be no herd in the stalls: yet I will rejoice in the Lord, I will joy in the God of my salvation.

and enter into the evangelical self-consciousness (e.g., evangelical theological orientation) has enabled a much more serious dialogue to take place between both elements of our society.

The variety of responses among evangelicals on behalf of support for Israel and for greater and expanded relationship between evangelicals and Jews of the Diaspora is growing daily. To classify these responses is impossible; however, there is no harm in trying:

- (1) The NCLCI - The National Christian Leadership Conference for Israel (Executive Director - Rev. Isaac Rottenberg, N.Y.) - This organization is composed of both evangelical and liberal church leaders. A number of the liberal churchmen no longer find themselves in the good graces of some of the main-line organizations from which they once had close association (e.g., the National Council of Churches). A general congress will be held in Washington, D.C. this October in the Israel Room of the Kennedy Center - over 300 leaders are expected to attend.
- (2) The ICEJ (The International Christian Embassy - Jerusalem) - The Embassy officially opened up with a staff of 18 in Sep-Oct of 1980. Its opening coincided with what has become an annual event: The Feast of Tabernacles (mostly evangelicals). The Embassy has become a focal point to rally Christians in support of Israel - this year on Oct. 14 the Feast of Tabernacles is expected to draw some 3 to 4,000 Christians (mostly evangelicals) who will directly participate with local Israelis in the annual "Jerusalem March." The Embassy is not political but seeks to "comfort Zion" and to spread goodwill among the nations on behalf of Israel. One of its programs, I.P. 80 (Israel Promotion 80) is designed to encourage Christians to buy Israeli-made products - over \$25 million worth of Israeli made products were purchased by Norwegian Christians alone since the inception of the program.
- (3) A variety of Charismatic Evangelical responses:
 - (a) Father Hurst (Episcopalian) - "Bridges of Love" (Vancouver, B.C.)
 - (b) Pastor Bob Hooley - "Israel Awareness Day" and "Jerusalem Conferences"
(NOTE: Both of the above have musical touring groups which support goodwill and encouragement in Israel and the USA)
 - (c) Pat Robertson - Pat and many TV Evangelists continue to present a very strong pro-Israel style broadcasting which seeks to amass evangelical support for Israel and love toward American Jews
- (4) A variety of more traditional evangelical responses:
 - (a) Dr. Marvin Wilson of Gordon College and Dr. David Rausch of Ashland, Ohio - these and many other evangelical academicians have directly cooperated with the AJC and other local Jewish organizations in building lasting friendships with American Jews.
 - (b) Mr. & Mrs. Bob & Lois Blewett of Minneapolis - Their attempts at amassing strong evangelical and liberal Christian support on behalf of American Jews and the State of Israel on a regional level is outstanding
- (5) The Christian Activist Movement (e.g., Dr. Jerry Falwell, Rev. Michael Evans, and Mr. Ed McAteer of the Religious Round Table)

(5) Christian Activist Movement Continued -

"Israel Independence Day Celebrations" involving political figures and Israeli representatives have been conducted by these evangelicals. Though sharp differences in style separate some of these evangelicals from the more traditionally liberal elements within the Jewish community, there is, nevertheless, a growing awareness that Israel regards many of these evangelical figures as uncompromising friends.

(6) A variety of more recent evangelical responses -

- (a) TAV - its "ministry" expanded to embrace Jewish/Evangelical dialogue and more visible support of Israel as a result of local Northern California manifestations of anti-Semitism among evangelicals themselves and the continued and growing isolation of Israel within the world community.
- (b) Shalom Fellowship - Frank Eiklor (Gentile-Christian) - Frank represents a regional experience (New England) of evangelical support for American Jews and the State of Israel. The support is based on unconditional love and is welcomed by most members of the Jewish community.

(7) Tacit and non-activistic evangelical support which is theological in nature only - unfortunately, this is the most numerous group.

It must also be mentioned that evangelicals have attempted in the past to galvanize some type of evangelical coalition on behalf of Israel and in support of Diasporic Jews (e.g, Evangelicals United for Israel) but these efforts have come and gone.

A new attempt is currently taking place from among all of the above 6 categories with the intent to stir up elements within category #7.

Simultaneous to the above, though hardly welcomed by most American Jews, is the rise of evangelical Messianic believers. It is difficult to say how many so-called "Messianic Jewish Christians" exist today (estimates range up to 150,000 in this country alone). This rather prickly issue is compounded by the fact that some evangelicals and "border-line Christians" are embracing Judaism.

Evangelical theology may give the appearance as being rigid and its theologians may vehemently express opposition to "progressive revelation"; however, since the dawn of the Reformation evangelical theology, style, and emphases has hardly been the epitome of stability. Evangelicals without exception hold to three major tenets: (1) A total experiential commitment to Jesus Christ and an acknowledgment that He alone constitutes the means of securing eternal salvation; (2) The Hebrew Scriptures and the New Testament comprise the primary source of spiritual authority and are affirmed to be the totally inspired Word of God; (3) The Christian faith must be actively and persistently shared with non-Christians.

The above three points embrace many within Christendom - including Protestant, Catholic, and Eastern Orthodox Christians. Within Christendom (including the major branches just stated and within evangelicalism and so-called liberalism) there are, insofar as Jews are concerned, two primary theologies: (1) Covenant and (2) Dispensational (for lack of better terminology). Simply put, the

covenant theologian or those who adhere either by belief or in practice to this concept, believe that the Church has inherited all the promises made by God in the Scriptures - consequently, the Jew has been disinherited and there is no relevance which pertains to the Jew or the State of Israel; in fact, God has rejected the Jew as His covenant people and replaced them by the Church.

The dispensational theologian and/or those who adhere either by belief or in practice to this doctrinal scheme believe that the Church's inheritance is of a spiritual nature and that the Church was never promised a land; in fact, God's promises to Israel have never been abrogated and the Jew has not been rejected by God. Today, more than ever before, the materiality of Israel is a direct sign of God's intervention upon the world scene. Both today's Jew and the State of Israel participate in God's plan of redemption for mankind.

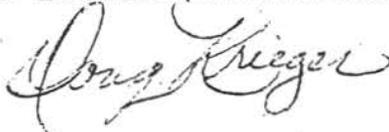
The "progressive nature" of evangelical theology continues to plunge many evangelicals into a rather "incompatible" theological position - somehow true Christianity is the only salvific religion but Jews are uniquely bound up in God's great plan of redemption for mankind and without them the Christian's faith is bankrupt. To compare current evangelical attempts to befriend the Jews of the earth to that of Luther's 20-year attempt to win the confidence of Jews (only to turn against them with a vengeance) overlooks the fact that evangelicals, in the main (particularly in America), have persistently since the early 1800's advocated a strong posture on behalf of God's Ancient People: The Jews.

We would encourage members of the AJC and other responsible members of the Jewish community to continue to search out those elements within American evangelicalism whose theology and practice will enhance a growing relationship between both communities.

In the mean time, we at TAV would appreciate your input in all these matters. Do not hesitate to send us any information regarding various issues - be they social or political in nature. And, of course, any information that is of a religious nature that might shed more light on our current "engagement" - please send it our way.

Sincerely,

TAV EVANGELICAL MINISTRIES



Doug Krieger
TAV NW/Inter-Fellowship Coordinator

Tanenbaum Seeks Dialogue Between Faiths

Rabbi Sees Hope, Danger In Moral Majority



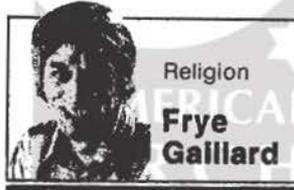
Rabbi Marc Tanenbaum
... admires Graham

Rabbi Marc Tanenbaum believes in talking.

As national director of interreligious affairs for the American Jewish Committee, he has served as a kind of liaison figure between Jews and other religious groups.

He has pursued understanding with a variety of Christian leaders — including, most recently, evangelist Jerry Falwell. Tanenbaum says the relationship is friendly, and that might come as something of a surprise.

The rabbi is regarded by many as a liberal. He is nationally known for his stands on social justice issues, including poverty,



Religion
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human rights and the desperate plight of the world's refugees.

Falwell, meanwhile, is intensely conservative. He is the driving force behind the Moral Majority movement, with its crusades in support of anti-abortion amend-

ments, prayer in the schools and the election to office of born-again Christians.

Tanenbaum was in Charlotte Sunday night for a B'nai B'rith lecture at Temple Beth El. Between hurried bites of dinner before his lecture began, he talked about Falwell's Moral Majority and its implications for the country.

He said he sees both dangers and hope.

"Falwell and other evangelical preachers have demonstrated perfect pitch in their anxiety of the moral state of America," Tanenbaum said.

"They read Americans correctly. They understand the country's feelings over pornography, violence and drugs, but sometimes the proposed remedy is worse than the disease.

"I think Falwell was preaching to the country from his home base in Lynchburg, Va., which is a very homogeneous place.

"He knew little about the pluralism of America, and his answer was to save America from moral decline by restoring an evangelical Christian republic."

Tanenbaum was concerned about that — sensing, he said, serious potential for zealotry and

extremism. So he joined several national Christian leaders last fall in issuing a public warning to Falwell — a statement in defense of religious diversity.

That same week, he said, Falwell came to New York and paid a visit to Tanenbaum's office.

The rabbi said Falwell affirmed the desirability of religious diversity and repudiated the views of Southern Baptist president Bailey Smith, who had recently contended God doesn't hear the prayers of Jews.

Tanenbaum said he believes both Falwell and his movement have the possibility to mature — to hear and absorb other points of view, as their own philosophy becomes more subtle.

He said there is still the danger of intolerance.

"But it's also important," he said, "to acknowledge a great diversity and pluralism in the evangelical community itself. It ranges from ultraconservative to very moderate and centrist.

"When Bailey Smith made his statements, the stupid things he said were not as important as the marvelous response of Southern Baptist pastors and laymen."

Tanenbaum said he believes deeply in the possibilities of dialogue between Jews and evangelical Christians. He said the dialogue, in fact, has been underway at least since the mid-60s when he and other Jewish leaders began meeting regularly with evangelist Billy Graham.

"I developed great admiration for Billy Graham," said Tanenbaum. "Look at him today and the way that he's grown. He has become one of the foremost advocates of universal disarmament."