



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 20, Folder 2, Falwell, Jerry, 1980-1985.

May 3, 1985

Rev. Jerry Falwell
Liberty Baptist Church

Dear Rev. Falwell

I would like to take this time to ask you a question that has been bothering me lately. I recently saw you on television telling the viewers in a press interview that President Reagan is wrong and his advisors are just as wrong in allowing the President to visit the Bitburg Cemetery in Germany. You did not give a reason for this and I would certainly like to know your reason.

Chancellor Kohl has recently said this meeting and visit will do more to heal wounds and the German people will respect our President in his spirit of forgiveness.

Tell me, Rev. Falwell, why you can't show the same. Certainly if anyone can our Christian Leaders can lead the way that Christ has shown to be the prime example.

Sincerely /

April 26th. 1985

Rev. Jerry Falwell
Liberty Baptist College
Lynchburg, Va.

Dear Rev. Falwell:

I am shocked and dismayed that you would choose to criticize President Reagan for his visit to Bitburg Cemetery in Germany.

In the past I have been a strong supporter of yours and in fact have donated considerable money to your organization. This is thus not a letter from one of your adversaries but from a friend.

I could go into a lengthy argument as to why it is good for the wounds of a war ended over 40 years ago should be healed - but you surely are aware of that. Germany was taken over by the Hitler gangsters and the German people were victimized by the war as much or more than others. I sympathize with the bitter feelings of the Jews -however they seem intent on maintaining the hatred of Germany forever and that is a grave mistake.

Of course I am aware of your close ties with the state of Israel and frankly I cannot help but wonder if your statement came at the urging of the Israeli friends.

It is ironic to think that I was preparing to send you another contribution when your statement fell on me like a ton of bricks.

My money will in the future go to Jimmy Swaggart since he does not seem to be the captive of any particular group.

Your criticism of the President has reflected very poorly on him and given aid to his enemies - the Presidents enemies are also your enemies - a fact you seem to have forgotten.

Sincerely

April 25, 1985

Dr. Jerry Falwell
Thomas Road Baptist Church
Lynchburg, VA 24514

Att: Mrs. Jeanette Hogan

Dear Dr. Falwell:

When viewing you on TV every Sunday morning, I often get this burden for your safety.

I would say within the decade that the Zionists will have openly displayed their hatred for Christ and their evil as revealed in their behaviour. Their evil behaviour has been going on for years but the average American is not yet aware of it.

When this and their anti-Christianity is openly and commonly known throughout America, your Christian standard will demand you take a stand against this evil, which is so contrary to all you have preached over the years in your defense of Zionism. If ever there will be a man who will be between a rock and a hard place, it will be Jerry Falwell.

BUT, the Zionists will not allow, will not tolerate someone as yourself (who has so openly and strongly supported them in the past) to criticize--in the least--Zionism, their efforts and their goals.

It is at this time of your awakening to their evil and their schemes that your life will be in great danger. They simply CANNOT AFFORD to have someone as yourself who has such a following, now come out and openly say, "I'm sorry folks, but we were wrong in our defense of Zionism." That statement alone could get you killed by those who are part of the Zionist movement.

The accomplishments of their goals (world domination, humanism and preventing the Great Commission) is much more important to them than any single individual life, regardless of who he is and how much he has supported and promoted them in the past. It is a repeated historical fact that they assassinate those who take a stand for the truth when that truth comes in conflict with their program. That's the dilemma you are heading for as you continue to support and promote anti-Christianity Zionism.

In Christ,

Israel's War Against Foreign Journalists

On March 11 Israeli tanks suddenly rolled into the south Lebanese village of Zrariyah in a punitive raid that left 35 men, women and children dead. Reporters entering the village a few hours later came upon a scene of carnage that included a family in their car, which was squashed flat by a tank as they attempted to escape. The shattered survivors told these reporters that they had been told by Israeli soldiers that if foreign journalists or TV crews were admitted to survey the wreckage, the soldiers would return and raze every house in the village.

Israel's distaste for news coverage of its activities in southern Lebanon had al-

It is hard to see why Mr. Lelser and hence CBS were so easily mollified by the rapidly shifting explanations of the Israeli army. What appears to have happened is this: On the morning of March 21 two TV news teams, from CBS and from UPITN, drove down from Beirut to cover Israeli raids in south Lebanon. The cars, both Mercedeses, respectively red and light brown and clearly marked "press," were not in an area currently under Israeli occupation and thus were not defying an Israeli ban. Both cars drove into the village of Kfar Melki. The CBS team got out and began to film another village across the valley. As the UPITN team drove up and began to get out, an Israeli tank shell landed about 100 meters away; 20 seconds later another tank shell landed 10 meters behind their brown Mercedes, and a further 20 seconds later a third shell landed 10 meters in front of it. John Connor, editor of UPITN, who was in Beirut at the time, tells me that his men are absolutely convinced that the Israeli tank was trying to hit the car.

Both teams abandoned their cars and ran to the home of the village doctor. Two villagers retrieved the cars and the CBS team filmed the UPITN car, which had been damaged by shrapnel. About 15 unarmed villagers watched this scene. At this point one of the villagers came up to announce that someone had been wounded. As the CBS cameraman filmed villagers running off to investigate, a shell landed six feet away, killing him instantly. Two more shells killed his partner, wounded his driver and destroyed the car. The UPITN crew, a hundred meters away, say there were no gunmen in the street.

Later that day Israeli army officers told the ABC News chief correspondent in Tel Aviv that the tank firing these shells had been somewhere between 1,000 and 1,500 meters from the CBS car. Meanwhile initial Israeli explanations of the shelling contained graphic descriptions, later admitted

to be false, of the CBS team standing among armed men and of the tank commander being able "to see a group of armed men going from a car to a home, taking firing positions."

The modified Israeli explanation was that at a distance of a thousand meters or so it is hard to tell the difference between a man carrying a TV camera and a man carrying a grenade launcher. This is unacceptable. The tank in question, a U.S.-made M-60, is equipped with 8X magnification in separate periscopes for both commander and gunner. Thus a target 1,000 meters away would appear equivalent in size to a target seen at 125 meters by the naked eye. The profiles of a solitary man with grenade launcher and a solitary cameraman might appear briefly similar if viewed directly from the front. From any other angle they are entirely different. The CBS cameraman was linked by cable to his blue-shirted soundman and was filming the villagers, not pointing his camera at a tank he was unaware of. The suggestion of a jumpy tank commander believing himself to be menaced by grenade launcher is further discredited by the fact, conceded by Israeli officials, that the absolute outside range for a rocket-propelled grenade is 500 meters and the tank was at least 1,000 meters away.

While CBS was beating a hasty retreat from confrontation with the Israeli government (who wants Jesse Helms and the American-Israeli lobby on their backs?) some journalists abroad were being more forthright. For example, Jacques Amalric of Le Monde wrote that "the two men are in fact dead because they happened to be newsmen. They are the first casualties of a campaign aimed at preventing the press from reporting what is happening in south Lebanon."

What was happening that same day in Humin Tahta, the next village along from where the CBS men were killed, was an Israeli onslaught that left 14 dead, includ-

ing—according to an eyewitness account by Julie Flint, printed in the Manchester Guardian Weekly—a deaf 67-year-old man shot outside his farm, a 70-year-old shot while tending his sheep and a youth in his late teens who was not only shot but mutilated by an ax slashed across his face. Reporters watching the attack on Humin Tahta also came under fire.

Press coverage of their region has always been a high-stakes affair for successive Israeli governments. And since the invasion of Lebanon in June 1982 they have been desperate to recoup, most urgently in the U.S., from the ill effects of honest reporting that was long overdue. Such reporting, of the kind under assault in south Lebanon, might help the U.S. government to distance itself from unqualified endorsement of all Israeli objectives and instead begin honest broker in negotiations to meet Palestinian demands for justice.

The public support for a courageous U.S. move is there. A survey conducted in February by the entirely reputable Institute for Social Research at the University of Michigan, on behalf of a group of Arab-Americans, found that 70% of the American people think the U.S. should be evenhanded in its policy in the Middle East, and 56% think peace in the region will come only when the Palestinians have a state of their own on the West Bank. Only 27% think such a state would be a threat to the security of Israel.

Justice stems from a just appreciation of reality. The memory of the CBS men who died in Kfar Melki will be burnished best by honest reporting of the Middle East of a sort that at least until 1982 was rare indeed in this country.

Mr. Cockburn is a columnist for the Nation magazine.

This is not by chance but by the Devil. To suggest promote evidence by... does not have credit a man to the

Dr. Fulwell - Can you really defend this?

P.S. This is as bad as Hitler

GOP Bible draws Jewish protest

DALLAS (AP)—A national Jewish leader's protest to the White House has ended plans to include a New Testament of the Bible in the 5,000 welcome

kits for delegates to the Republican National Convention.

Hyman Bookbinder, a spokesman for the American Jewish Committee in Washington, said Friday that he was so troubled at the plans to include the Bible that he asked an assistant to President Reagan to investigate.

"All this is part of a general effort to formally Christianize America, and that's not what our Founding Fathers wanted this country to be," Bookbinder said. "I expect they (Republicans) will realize the possible political consequences."

Bookbinder said the American Jewish Committee opposes the mixing of religion and politics. He said the Reagan Administration's record on that issue has not been good, especially in the areas of school prayer and the policy of "equal access," in which religious organizations can meet on public campuses.

Republican Host Committee Chairman Fred Meyer said late Friday that the Bibles would not be put in the welcome packets, being assembled for free distribution to delegates to the Aug. 20-23 convention.

The kits contain more than 40 items, ranging from a can of chili to red-white-and-blue pompons.

"I was not aware of it" until Friday, Meyer said. "We are an ecumenical operation."

Meyer said the people in charge of finding gifts for the packets "just hadn't checked with the boss yet—the head of the Republican Host Committee."

However, in an earlier interview before the announcement that the delegates wouldn't be given Bibles, Meyer had said he didn't understand the Jewish leaders' criticism, the Dallas Times Herald reported yesterday.

"I'm a little surprised at that," Meyer had said. "We're including (in the packets) the information we sent out on our calendar of events about the 'Jewish Life in America' exhibit at the Dallas Public Library."

Liberty One—a non-denominational Christian group in Dallas—had offered to donate the New Testaments, said Dorothy Herkimer, the Host Committee member in charge of the welcome packets.

"That's what we need more of," she said of the Bibles.

8/5/84
STAR Ledger
Asbury, NJ
S
UGUST
dreams.**

Are we again slapping Christ
in the face? He died for you & me -
and all the Jews. Are we ashamed of
him & his New Testament?

7/86

Dr. Falwell,

I came across this since I mailed
you the other packet. To defend the "Jews" and
Zionism is to defend the above anti-Christianity.
And you know you cannot serve two masters.
If the Jews controlled America, you would
not have religious freedom.

JOHN LOFTON'S JOURNAL



Nazis saw religion as enemy of state

"Every sensible man, every honorable man must hold the Christian sect in horror." — Voltaire.

"Schools are and will remain lay institutions." — Polish government spokesman Jerzy Urban defending the order to remove all crucifixes from state-run schools.

"By the year 2000 we will, I hope, raise our children to believe in human potential, not God." — Gloria Steinem.

As those who share the faith prepare to celebrate the real meaning of Christmas — the birth of Jesus Christ, King of Kings and Lord of Lords — let us all, Christian and non-Christian alike, ponder the consequences of a no-God education as they are detailed in an excellent new book, "Children's Literature in Hitler's Germany: The Cultural Policy of National Socialism" (Ohio University Press).

Written by Christa Kamenetsky, who spent four years of her primary education under the Nazis and who now teaches English at Central Michigan University, this book is a chilling tale of how the Nazis did everything they could to bring about "a clear separation of state and church" by ordering the teaching of pagan Germanic myths in the state-run schools as a substitute for the teachings of the Christian faith. She writes:

"In children's literature the Nazis perceived one of their most important tools for re-educating children in the spirit of National Socialism. They were not satisfied with controlling their behavior merely by drill and discipline but aimed through children's books at promoting such values that would induce them to internalize the National Socialist ideology and to defend it enthusiastically.

"With the rise of Nazism a didacticism was imposed upon children's literature for which there was no equivalent in the past. The didactic trends of earlier times had at least the moral and religious instruction of the individual child, but now literature and the child were both placed at the service of the State."

For example, the Nazi brainwashers attacked Christianity as "passive," "cowardly," and "folk-alien." They ordered the deletion of specific references in "Heidi" to the Bible, sermons and other pious conversations. Citing one Nazi-approved book list, Ms. Kamenetsky asks: "What then is missing? We observe first of all there are no books pertaining to prayers or religious themes."

Under the Nazis, blueprints for "Nordic Germanic folk celebrations" were forced on teachers to explain to their students why schools now celebrated the solstice instead of Christmas. Traditional Christian festivals such as Christmas, Easter and Pentecost "were considered useful only to the degree they could be transformed into 'German pagan customs'." Essentially, the Nazis translated the Christian "advent" season into a celebration of the coming of the *Fuhrer* and the rise of the Third Reich.

One Hitler Youth handbook advised youth leaders to omit all references to Christianity from any stage decorations at Christmas time (sound familiar?) and to use instead images from Nordic Germanic folklore such as Little Red Riding Hood, Snow White and Sleeping Beauty. Nazi Propaganda Minister Goebbels is said to have agreed with Reich leader of the dreaded SS, Heinrich Himmler, that the solstice celebrations of all the folk festivals should be given especially close attention.

Noting that religious instruction had been on the decline in the public schools since 1935, when it was reduced to one hour per week, the author says: "On the surface, it could still appear as if National Socialism was not opposed to religion, yet in reality it corroded religious education from within. The reformed religious studies had little left to remind children of the universal message of Christ." In 1939, the Reich education minister ordered that all religious books be removed from school library shelves and donated to the scrap paper collection.

The Nazis, who from Hitler on down were dogmatic adherents to the philosophy of social Darwinism, even went after the traditional puppet plays for children: They ordered the following "adjustment": the omission of any characters associated with Christianity, such as the guardian angel or the devil. And they were to be replaced with plots based on pagan Germanic "folktales, myths, legends, sagas, etc."

So, Ms. Steinem, we have seen your future and, to put it mildly, it doesn't work. We have seen what happens when our children are denied a knowledge of God in their education. Am I saying Hitler can happen again and here? You bet I am. That's exactly what I'm saying.

→ Fairfax County schools now call Christmas & Easter vacations, "Winter & Spring Holidays" respectively - so as not to offend the Jew.

The American Jew is now doing what Hitler once did.

Apologetic Falwell woos Jews here, draws cheers for pro-Israel stance

MARVA YORK

Miami News Reporter

The Rev. Jerry Falwell, apologizing for once advocating that America become a Christian state, told 1,800 Conservative Jews at a convention in Miami Beach, "I love you."

The leader of the Moral Majority said last night that he is now working to improve Jewish-Christian relations by participating in events similar to the 85th annual convention of The Rabbinical Assembly at the Eden Roc Hotel.

"I'm honored and I sincerely love you," Falwell said, telling the audience of mostly rabbis and their families that he tours Israel regularly and accepts many invitations to speak to Jewish congregations. He said he hopes increased dialogue will help bridge the differences between Christians and Jews — differences that have become more pronounced in recent years over the hotly debated issue of separation of church and state.

Some years ago, Falwell was quoted as saying: "The idea that religion and politics don't mix was invented by the devil to keep Christians from running their own country."

Last night, reminded of that in a question-and-answer period, Falwell apologized.

"We were wrong. We are sorry," he said. "That's all I know how to say."

The 51-year-old preacher told the audience that Jews and Christians need each other and should build a relationship on the principles of "honesty," "faith" and "patience."

He drew cheers when he voiced his support of Israel as a Jewish state, with Jerusalem, not Tel Aviv, as its rightful capital. "Israel is perhaps the best, if not the only, friend America has in that part of the world," he said.

Most of Falwell's remarks came in a two-hour, debate-like forum, with opposing views provided by Rabbi Marc Tanenbaum.

Falwell's comments were met a couple of times by hissing from the audience, but the biggest interruption came with his opening remarks, when two hecklers tried to shout him down. The two were taken out of the hotel by police. Neither was arrested.

About 25 picketers who paraded in front of the hotel before Falwell spoke conducted an "orderly protest," said Miami Beach police Lt. Arthur Ganz.

The picketers claimed to represent three different organizations: the Oral Majority, Concerned Jewish Youth and the Jewish Defense League.

Bob Kunst, the chief of the Oral Majority, handed out fliers that called Falwell a "Nazi." Kunst criticized the rabbis for giving Falwell "a credible forum."

Steven Weinstein, a representative of the youth group, said the rabbis should have been using their time to discuss more pertinent issues like "the educating of Jewish youth and the inter-marriage of Jews and Gentiles."

In debating Falwell, Tanenbaum warned both Jews and Christians against those who say that America needs to be "restored to being a Christian nation" to reverse its "moral decline."

"You're being victimized by a very great lie," said Tanenbaum.

Tanenbaum said Jews "need people like the Revs. Jerry Falwell and Billy Graham and others to engage us in this dialogue."



Miami News
3/14/85

A STATEMENT BY JERRY FALWELL

The Jewish people in America, Israel and all over the world have no dearer friend on earth than Jerry Falwell. I think I have proved that fact repeatedly during the past 25 years. It grieves me that I have been misquoted as saying that God does not hear the prayer of a Jew. God is no respecter of persons. He loves everyone alike. He hears the heart cry of any sincere person who calls on Him.

A very healthy relationship has been developing between Bible-believing Christians in America and the Jewish community, during the past two decades. I have worked long and hard to enhance this alignment. I shall continue to do so.

This relationship between Bible-believing Christians and Jews transcends any political campaign. This alignment of evangelical Christians and Jews will withstand the slurs and political exploitation of these days, because of our common love for the Bible and our solidarity as fellow American citizens.

This is a time for Catholics, Protestants, Jews, Mormons and all Americans to rise above every effort to polarize or isolate us in our efforts to return this nation to a commitment to the moral principles on which America was built. America is a pluralistic republic. We cannot survive if we allow it to become anything less. We may have differing theological positions, but we must never allow this to separate us as Americans who love and respect each other as a united people.

Transcription of Tape

Dear Colleagues and Friends of the Rabbinical Assembly, we welcome all of you here today. I want to tell you that we have at this convention broken important and good ground of outreach. We ought to feel happy and gratified about that. We have dealt with some major issues that face the American Jewish community, and especially on its agenda of social concern, and I am particularly gratified to see and to hear about issues such as nuclear disarmament, Jewish poverty, attitudes toward the handicapped, the problem of cults, Ethiopian Jewry and Syrian Jewry, alcoholism. We even had a session on domestic violence. Had I time I would want to tell you as the chairman of the Social Action Committee that the work of our colleagues in Israel in that arena has been of great consequence and of vast importance to us. A few weeks ago I was privileged to join with them in Israel in the Knesset to help defeat the so-called "Mi who Yehudi" amendment to the "Chug Teshvut," to the Law of the Return. And I know that they are doing yeoman work on behalf of our movement. As is the Committee of the Rabbinical Assembly for Soviet Jewry, for I know, having attended the remarkable session that they held yesterday which unfortunately was very sparsely attended. But there will be occasions when we will call upon you, and expect it very soon, to show your support for our brothers and sisters of the Soviet Union, and we certainly hope that you will respond at that time and that you will communicate that, as you have been doing, to the people of our communities and congregations.

Tonight we deal with a crucial concern. The future of Jewish-Christian relations in America. Touching on the issues of Church and State, as it is called. Touching on evangelical missionizing and on the relation to the State of Israel. I think you will want to know that the other evening I heard at the

CCAR, our Reform brethren will also be meeting with Mr. Falwell at a future convocation that they are now planning. In a time when, fortunately and thankfully, we can bring to our podiums our Orthodox brethren and the Reform to meet with us, we do so to know our sameness as well as our separateness. For at this convention we have had dialogue with many segments of the American community. We want to continue to talk with them and indeed to influence them. We have had Mayor Andrew Young of Atlanta because the South is a very important part of America. Yesterday we welcomed Roy Innis, the head of CORE, because the North is a very important part of America. And tonight we welcome Jerry Falwell, who speaks for Middle America and in many ways for all Americans who adhere to his views. We will want to clarify central concerns. We have many questions. We seek solid answers. We want to hear what he has to say and what Marc Tanenbaum has to say and we hope to be heard. We are here therefore to explore our commonality, while admitting our disagreements. But we are here to do so in the most agreeable way that we can. For not to discuss the future of Christian-Jewish relations in America would be a disservice to our people and a tragedy for America. For the Jewish and the Christian contributions to the American way of life is an absolutely indispensable one. America needs, and I am sure you believe as I do, both of our traditions working at their best, nourishing and sustaining the fabric and the stream of American life. We have no intention of avoiding the real issues or of making believe that they do not exist. Let us walk together when we can and when we depart from each other let us do so with knowledge and with decency. This is not only the American way, I would submit to you that this is the Jewish way. And this is certainly the way in which we hope to conduct this session this evening.

Our first speaker will be Reverend Jerry Falwell, one of the outstanding of our Evangelical preachers and teachers of America whose thought over these last years has affected millions of people in this country. He is a graduate of the Lynchburg College in Virginia and of Baptist Bible College in Springfield, Missouri, and I read here that he is one of the twenty-five most influential people in American according to U.S. News and World Report, and the second most influential man in the United States, according to Good Housekeeping 1983 Annual Poll. Mr. Falwell has been the recipient of the Jabotinsky Centennial Award in 1980 presented to him by Menachem Begin. He is the founder of the Thomas Rhode Baptist Church in 1956 which then had thirty-five members and which today has a membership, I read here, of 21,000. A founder as well of the Moral Majority in June, 1979, a political organization that is pro-life, pro-family, pro-moral, pro-strong national defense -- its membership today speaks of six and a half million American families.

He will be our first speaker and then we will hear from our dear friend, Rabbi Marc Tanenbaum, who is an honored colleague and a close friend, a graduate of the Jewish Theological Seminary and a member of the Rabbinical Assembly. It is a particular pleasure for me to present him to you since at one time he was a member of a congregation that I personally served, and we go back together to college days at Yeshiva University where my respect for his sincerity and knowledge first began. Already at that time, in college days he was deeply concerned with the future of American Jewry, and that respect has subsequently blossomed into admiration for the devoted service that he has brought to the Jewish people in more than 25 years effort with the American Jewish Committee. I must add that when reading recently of Marc's meeting with Pope John Paul the

Second in Rome, I felt a surge of pride that the Jewish position would be presented by such a devoted and informed member of the Rabbinical Assembly. And so after Reverend Falwell, Rabbi Tanenbaum will immediately speak.

One last word about the format. I have asked each of our two speakers to make an opening statement which we hope will not exceed twenty minutes. Then there will be time for comment of each upon the other for five or six minutes and this should leave time for questions.

And so, dear friends, our program will begin. We shall now proceed and I ask you to receive Reverend Jerry Falwell.

Thank you Rabbi. I have been reading about your Assembly and having read about your Assembly (shouting heard here..) we havewho also who misbehave, so don't be embarrassed. (We are going to get rid of him...) That's fine. And we are glad to have him, but you are not. All right. I repeat. I have been reading about your Assembly in the national media, and I was amazed, and as I listen tonight, very much amazed at the kinship of what happens in Baptist meetings, namely the congregational spirit that goes on. (there is a babble of voices here about the heckler here....) I understand...no problem.

Third time. The amazing likeness of this Rabbinical Assembly and an out-of-order Baptist Convention is very obvious and I feel right at home about five minutes into the railroaded motions that went through with no opposition allowed. I want to say that it is a great honor for me to be here. I mean

that, that is not a trite statement, but sincerely from my heart as one who was raised up in Virginia, and if you have had time to read Merrill Simon's book that we asked Merrill to help us, we paid the bill, to send to you for the purpose of your knowing where we came from and where we are and hopefully where we are headed and why. Having grown up in Virginia and having grown up in a very provincial attitude and life style and relationship, to be here speaking before hundreds of rabbis who, in my estimate, are such a vital part of the American fabric. Considering where I come from, and I won't go into that beyond this statement. I am honored, and I want to thank you, each of you for allowing me to come. We may not agree on every issue. I want you to know that I sincerely love you and it's my great honor and privilege to be here in your midst and I hope that tonight I can share a few things, as well Marc, that will help us perhaps to better understand who we are and where we fit, not just into the present but into the future, for both of our communities.

I have just returned, last week, from our fifteen tour of Israel. We carried a group of some 830 pilgrims through the land. We go each year. We stay in Jerusalem for most of the tour except for our visit into the Galilee. We employ Israeli guides, we travel on Israeli busses, we bring members of the Israeli government, if and when they can, to address our group, as happened this last experience. The purpose being to bring pastors, ministers, legislators from our community to the Land of the Bible, to Israel, to meet the people as well as the Land and come back truly committed to the Zionist commitment that is in our breast. That did happen again this year, and we were very delighted to have Mr. Moshe Arons speaking to us, we were very privileged to meet with the Prime Minister, the Deputy Prime Minister and to have Mr. Sharon speak to our group.

We were delighted to have Harry Horowitz participate in a national live satellite show from Jerusalem that covered the nation on the final Sunday night of our tour there and to discuss what is affecting Israel today.

When Merrill Simon called me three years ago to ask permission to trail me all over the country for two years and, in a question and answer kind of format, to write a book on what Evangelical Christians really are up to, and what they believe, and the relationship that seems to be developing between Conservative Christians and the Jewish community, I admit I was somewhat dubious. Very frankly, I was aware of many of the questions that we would be asked, probing questions that could not be avoided and questions which demanded answers that would be offensive. We agreed to that commitment and in fact for about two years Merrill would fly into this city and that city and meet with us and many, many scores of hours spent on airplanes, in terminals, in motel rooms, wherever, in answering questions that were to go into a book that he wanted to write, in his words to set the record straight, and to determine what is the stance of this Conservative Christian public today, not just towards the State of Israel, but towards Judaism and towards contemporary issues and what are those ulterior motives, if in fact they exist, in the hearts of Christians in this country towards the Jewish people and the settlement of the Jewish people in the land of Israel.

When the book was finished, I was glad it was, it was hard work. But I tried to do several things in answering the questions in the book, and in the event that you didn't get one, we brought some and we would be very happy for you to take one with you, free. We addressed Israel, Judaism, contemporary issues from our

own Biblical and cultural perspective as honestly as I knew how to do it. And I put it on the record permanently. I then again, riding here from Evansville, Indiana, where I spoke this afternoon, in Huntsville, Alabama where I spoke this morning, and Leesberg where I was earlier this morning, I reread the book, reread it carefully and it brought back the memory of those hours with Merrill into which, I think for the first time, I could be wrong but I think for the first time, Marc, and not speaking for all Americans or even all Evangelicals, for no one does that, but speaking for myself and I think a significant group of conservative and Bible-believing Christians, I think I shared the perspective that is ours, I think that for the first time there is a record of reference for perhaps better understanding.

In the past twenty years there has been developing in this country a phenomenon, as I call it, a reversal of roles in the conservative and the liberal church. When I speak of the conservative church I am not speaking of Baptists per se, I am speaking of those millions of American Christians who believe the Bible is the word of God, Old and New Testaments, who believe in the deity of the Lord Jesus Christ and who have professed a new birth experience in relation to God through grace, and his Gospel is death, burial, resurrection. As opposed to the liberal branch of Christendom that would also pledge an allegiance to Christ but who would not for example believe in the fallibility of the authority of the word of God as we do. Or take a stand on Biblical issues as we do in the conservative church. And I would probably say personified mostly by the World Council of Churches and its American counterpart the National Council of Churches.

When I came along as a youngster, I'm 51 now, I was encouraged by a rabbi who received the award, as I am, by Ronald Reagan and a few others who are doing it well, like one of you. That we have in this country for the past twenty years watched the conservative church that at one time was anything but committed to Zionism and to Jewish people, coming towards a commitment to the Abrahamic covenant, coming towards a humanitarian commitment to the State of Israel, an historical commitment. And in some other areas, commitments that are very much American-centered. I watched that happening, while simultaneously I watched liberal Christendom in this country moving more towards the PLO point of view and away from a commitment to the State of Israel and to Jewish people and their interests.

I say a phenomenon because it is rather new. Some ten years ago we began meeting in conservative Christian circles about may we express our commitment to Israel. We have been going for years to the land, taking pilgrimages, but how may we express our commitment. And we began speaking publicly, we began inquiring with various lobbying groups that were interested in the land and in the State of Israel. We began offering our talents, and offering what head count we might have for purposes of political persuasion.

I suppose it was not until the last five years that there has been a dialogue developing between the Jewish community and the Christian that has brought about things like this. If I were to accept all the invitation to speak in synagogues that I receive now I wouldn't have time to speak in the churches. I go as often

as I can. I speak in as many places as I am able, whether Reform, Orthodox or Conservative. This is my first time with you, but I know many of you as individuals.

I believe that any meaningful and continuing relationship must be based on several premises. Number one - total honesty. That is what the book is all about. It was not an attempt to sidestep issues or compromise our positions. What you see in the book "Jerry Falwell and the Jews" is what I preach at Thomas Rhode Church and none of that has been said in a corner, its been said publicly and openly and has been, and is being, and will be said permanently.

Secondly I believe that any continuing relationship, and I believe it is a continuing one, must be based on patience. I do not for one moment believe that the Jewish community is monolithic any more than the Christian one is. Nor do I expect that Jewish people are going to wrap their arms en masse around conservative Christian leaders and conservative Christian lay people. Because we have not come to the point we are suddenly, and I rather suspect that it will be our children who really know the wholesomeness of this relationship more so than we.

I am only here to tell you that, speaking for myself and thousands like myself, we have made a commitment. And no amount of malignity, from inside your camp or ours, is going to break that commitment. It is not based on ulterior motives. It is not based upon the necessity of the Jewish gathering in Israel to set the stage for the second coming of our Messiah. I will just say in one statement that as I interpret Scripture there is no such necessity, there is no such

requirement for Jewish occupation or the building of a temple or any other happening in Israel or anywhere else for we to experience the second advent of our Messiah. My commitment, like the commitment of most of the conservative Christian Church in this country that I dialogue with is based upon: number one, a belief in the Abrahamic covenant, that God deals with nations in relation to how those nations deal with the apple of God's eye. We believe in the chosenness of the Jewish people, and we believe that what God told Abraham is as binding and as true today as when he said it 4,000 years. "I will bless them that bless thee, and curse them that curseth thee."

Beyond that my commitment is based upon a belief in the humaneness and the human needs of not just Jewish people in this country but three and a half million in the State of Israel who, through great hardship, great deprivation, have moved into their land, maligned by their European neighbors, totally misrepresented by the international, looked upon as everything but human beings by many here in our own country, but who have nevertheless survived everything that debased human nature could throw at it, survived as a strong and a permanent fixture on this planet. It is the American way, as well as the Christian way to help those who need help those who need help and those who sincerely deserve help.

Historically, I believe, and history supports this, that the land belongs to the Jewish people and I further believe that Israel is the best, if not the only, true friend America has in that part of the world. And that every dollar we spend, our tax dollars, in Israel, is the best defense dollar we spend anywhere in the world, for any purpose, and I do not look on our grants to Israel, our loans to Israel as charity. I don't look on them as foreign aid. I look on our

monies in Israel as an investment in our well-being, in our interest, economic and political. And I say to those who disagree that if it were not for Israel and what she does not just with her money but her men, if it were not for the Israeli presence, the Soviets would well now own the oilfields of the Middle East and we would not be sitting here in an economy that is strong and flourishing and enjoy all the privileges therefrom this evening. We, as Americans, actually owe a great deal more to Israel than Israel owes to us in dollars and cents. We therefore, I therefore stand here as one who is committed to Israel for those and many other reasons and I can say to you that is where our Christian brothers and sisters stand in the main.

I say that a number of things are needed. Number one, honesty. We need not think we are going to change each other. I haven't come here to convert you and I assure you you are not going to convert me. I have come here to tell you that I am with you. I am for you. Whether you want me to be or not. And that's where I will be when I leave here, whether you want me to be there or not. And I am further here to tell you that I did not come here to receive an offering. I don't think I'm going to get an honorarium, it hasn't been mentioned yet. I came here at my expense because I want to be here.

And I hope that I can say what I am going to say now and say it in a way that it will come across in the spirit in which I intend to say it. I believe that if we are to develop the kind of relationship that needs to be developed, and neither one of us has an overabundance of friends outside the United States. You and I happen to be in this country well insulated with love and resources

and friendship. But when you leave these borders, like it or not you and I are in a very distinct minority and our friendship, our need of loyalty to one another has never been so accentuated as it is right now.

I believe that, as we heard one of the rabbis say this evening regarding the purchase of Israeli bonds requiring faith. I believe down the long haul there must be a willingness to express faith and a willingness to exert patience to determine if in fact this phenomenon is for real and if it is permanent. If it is permanent and if some 70 million conservative Christians in this country can be marshaled together in a strong unswerving bloc of support for Israel and for Jewish people everywhere and against anti-Semitism, it will have been worth everything the Jewish community expended to achieve. If in fact it is for real it will have been worth everything that we in the Christian community expend to achieve because, I repeat, we desperately need each other, regardless of the advantage and disadvantages of our relationships. I want to tell you that what I know about what is happening today is for real. And we are here to extend the right hand of friendship as we have been doing for a number of years, with no expectation of anything in return. Just the willingness to continue the dialogue, continue the efforts.

Recently, this past year as a matter of fact, I was asked by Congressman, is it Lantos, from California, to appear before a subcommittee of the House, the Jerusalem bill was being discussed. I was asked if I would bring an address to that group and I did. I don't usually spend a number of hours preparing anything because I speak twenty-five times a week and I travel 8,000 miles a

week and I don't have time for a script. I get a few thoughts in my head and then far away, that's the way I notice its been done here tonight. Flip Wilson said, "the Devil made me do that."

But I want to read something to you that I did spend a few hours on because it really expresses not just my commitment to the move of the Embassy to Jerusalem, but I believe my heartbeat and the heartbeat of the conservative Christian public in this country, a growing heartbeat, towards Israel. So I would just like to read it to conclude my twenty minutes.

One of the issues we have addressed from the outset of Moral Majority in 1979 and from the beginning of my ministry nearly 28 years ago is support for the nation of Israel. Born in our lifetimes and for the Jewish people everywhere who deserve a homeland where they may be forever free from the scourge that nearly eliminated them from the face of the earth during World War II. The question before this joint hearing today however is not the support of Israel, though it is in a sense. But, rather a sovereign nation has the right to declare its capital where it wishes. And have that capital recognized by other sovereign nations. As all of you are aware the United States recently granted full diplomatic recognition to the Vatican, a religious entity that, despite this recognition, still does not recognize Israel as a nation, much less Jerusalem as its capital. The political identification of the Vatican flows from its religious status. Jerusalem, on the other hand, is revered not by one religion but by three and even by those who hold to a secular faith. It has always been and is the historic capital of Israel. Even in our dispute with the British, the English government did not deny us the right to place our capital

in Philadelphia or New York or Washington or anywhere else we pleased. This has been the historic right of all nations, whatever their political status, religious belief or concept of freedom, to establish its capital where it wishes. The argument might be advanced, as it often is, that Jerusalem is a controversial city and that some accommodation should be made for the dissension that so often surrounds it. What about the land held by the Soviet Union in violation of signed treaties at the end of World War II? Has the Soviet Union's violation of these and other treaties been sufficient for us to tell the Russians we will withdraw diplomatic recognition from them? Of course it has not. Have these treaty violations been enough for any President or our State Department to suggest we should punish the Soviets by moving our embassy to Novasebersk or Siberia instead of Moscow? We have not. This is a double standard, Mr. Chairman, which no other nation, save Israel, is expected to endure. We treat no other nation the way we treat Israel. President Reagan has just finished a trip to the People's Republic of China, a nation that is officially atheistic and hostile to everything we stand for and believe in. Yet our embassy is in their capital of Peking. Nicaragua recently had a revolution. We are hardly favorable toward the regime that holds power by force and denies the elections they promised, yet our embassy is in Managua. Israel has treated Jerusalem and particularly access to the holy places to the three religions better than any other has or would. As a pastor I am particularly appreciative of how the Israeli Government and particularly the administration of Jerusalem and Mayor Teddy Kollek have meticulously maintained access for Jews, Christians and Moslems. Even Israel's harshest critics cannot criticize her on this issue. Compare Israel's treatment of the holy places to Jordan's when that nation maintained control over East Jerusalem. Jordan razed all Jewish synagogues in

East Jerusalem. Jordan used tombstones from Jewish cemeteries for roads and for latrines in its army camps. Jordan signed an agreement with Israel that it would let any Jew visit the Western Wall. It never lived up to that agreement. Jordan forbade any church to build a steeple higher than the Islamic minaret. Compare this with Israel's record. Not only in Jerusalem but also its open bridges policy over the Jordan River which allows Moslems and anyone else to cross into Israel and visit the holy places in Jerusalem, even if the country from which the person comes is at war with Israel. Israel is not obligated under any international law, Mr. Chairman, to provide access to citizens of countries at war with Israel. But she does it. Even the Vatican recognizes this policy. Listen to what Israel's Declaration of Independence states: "The State of Israel will be based on the principles of liberty, justice and peace as conceived by the prophets of Israel, will uphold the full social and political equality of all its citizens without distinction of religion, race or sex, will guarantee freedom of religion, conscience, education and culture and will safeguard the holy places of all religions." Is there any nation in the Middle East which has made such a pledge. Or has carried it out so faithfully as Israel? I think not. Jerusalem is not only the capital of the nation of Israel, it is also the capital of the three great religions. Jerusalem is holy to Christians because of what Christ did there. Why did Jesus come to Jerusalem? Because he recognized it as the capital of his country. It is the same with Islam. Mohammed lived and worked all his life in Arabia, but Moslems believe that when he went to heaven, he came first to Jerusalem because he recognized Jerusalem as the center of Judaism and Christianity and saw the validity of the claims of their prophets. Of course to the Jews, Jerusalem is the capital because it was declared so thousands of years before Jesus and

Mohammed, by God himself. What then is the main stumbling block keeping the U.S. from doing what is morally correct, religiously justified and politically correct. It seems to be the fear of what might happen given the threats of some who have an interest in keeping Israel destabilized and her borders unfixed. Should we really be fearful of such threats? I think not. President Harry Truman was advised by the State Department in 1948 not to recognize the newly independent nation. He was told that Arab nations would riot, American embassies would be attacked and forced to close and that America would be boycotted by the Arab states. Mr. Truman ignored the advice and did what was right. He recognized Israel and the threats failed to produce the dire consequences that were predicted. I might mention that the U.S. which does not recognize Berlin as the capital of East Germany still maintains its embassy in Berlin. We sometimes treat our adversaries better than our friends. Israel is the only nation on earth which is denied the right to place its capital where it wishes. It is not right, it is not fair. Tel Aviv is no more the capital of Israel than Alexandria is the capital of Egypt. Tel Aviv is a modern creation, Jerusalem is an ancient heritage. Tel Aviv is the brainchild of man, Jerusalem is the heartthrob of God. Moving our embassy from exile in Tel Aviv to its rightful home in Jerusalem would tell the world that our commitment to the single democracy in the Middle East is irrevocable, that regardless of economic or political conditions, we stand behind Israel's right to exist, free from outside predators and no surplus or shortage of oil or any other reason will allow us to sacrifice our friend on the alter of expediency. Do we think that we can promote reasonable behavior among those who are sworn to wipe Israel from the map by allowed threats to determine American policy, even the location of our embassy. From whom should we expect reasonable behavior, from Libya, from

Syria, from Iraq or Iran, the latter which we are told is responsible for the killings of our marines in Lebanon. From the reasonable and rational PLO who massacre innocent women and children and civilians of all types and who certainly aren't going to kill fewer Israelis because we have kept our embassy in Tel Aviv. Israel is not asking for a favor, Mr. Chairman, it is exerting a right, the right to be treated as other nations, the right to have its capital recognized by all nations."

This is the heartbeat we have towards Jerusalem, towards Israel, towards Jewish people and we are pleased to be here tonight to express it to you.

Thank you.

RABBI MARC H. TANENBAUM, Director of International Relations of the American Jewish Committee. For 25 years, he served as National Interreligious Affairs Director.
(NCS)

A week ago Friday, I had the privilege of being part of a small group of American Jewish leaders, men and women, who had an audience with Pope John Paul ^{II} ~~the 2nd~~ in Vatican City. ~~If you are looking for a place to hold a fancy "chasana" or bar-mitzvah, you could even arrange for a kosher caterer, I understand in the new spirit of the times.~~

I mention that because first of all, in itself, it was a deeply moving and, I believe, ^{an} in some ways historic occasion. Once you have a opportunity to read the text of the official declarations that were exchanged between our leadership and the Pope regarding the present relationship between some 800 million Roman Catholics throughout the world who ^{we} he represents and the Jewish people, ~~the~~ you will appreciate the significance of that development.

reason I tell you that story is not to make my Catholic-Jewish speech tonight but to tell you that after that audience was over and there was exchange of gifts, which is the usual protocol, we in fact presented to him a copy of the Book of Esther illuminated by an Israel artist, he kept asking what is this phrase, "V'Mordechai lo ichrav v'lo yeshtachave." To Jerry Falwell that's Baptist for Mrdechai would not kneel or lie down.

But the reason I begin with that story is that after the audience was over and the spirit was genuinely deeply respectful, warm and genuinely loving, the Pope actually in his official text spoke of his love of the Jewish people, a love, he said, so profound it is a love which the New Testament has inherited from the old Testament.

After the audience was over and we came out into the Hall of St. Peter's Basilica and said "Shalom Aleichem" to all the Swiss guards, one of the Bishops on the Vatican staff came over to me and said, "~~hey~~", that was a wonderful audience. What do you do for an encore?" And I said, "I'm going to Miami Beach at the Rabbinical Assembly convention. to share a platform with Reverend Jerry Falwell." And he turned to me and he said, "Oh!"

Reverend Falwell indicated the new life that he has been going through in recent years in terms of the invitations that he has been receiving from synagogues and temples to come and make the kind of magnificent address that he has this evening. I want him to know that he has great commiseration on my part because I am working the other side of the street.

I want to thank him tonight because had he not been invited by the Rabbinical Assembly, I would not have a chance to meet so many Jews and rabbis all on one occasion.

I want to respond to Reverend Falwell's address in the spirit with which he has defined the terms for our conversation this evening. Namely, a spirit of integrity and genuine honesty. I believe the greatest compliment that two people who really respect each other can pay to one another is to speak out of their hearts, heart to heart, with all the honesty they are capable of, whatever the pain, as part of the process of purgation of pain and coming to a deeper mutual appreciation.

I began my outreach to Evangelical Christians in 1965 because, as I began traveling through the South, through Dallas and Houston and ^{Phoenix} ~~Arizona~~ and Atlanta, ~~Georgia~~ and Greensboro, I began to realize something that the Reverend Falwell was suggesting here this evening. The ignorance, the illiteracy, the caricatures, the stereotypes that Jews, and not only Jews, but the vast majority of American Christians, Roman Catholic, mainline Protestants and others, ^{have} had about Evangelical Christians and Christianity literally began to verge on an obscenity. The quality of the people I began to meet, the genuineness of their heart, their desire to know Jews and Israel and Judaism became ~~very~~ very important for me personally as well as professionally.

And so I began in late 1965 to establish a relationship with Dr. Billy Graham, then with the Southern Baptist Convention, Dr. Jimmy Allen, and many others ^{in that great church with} there, Dr. ^{Arnold} Olsen, the President of the Evangelical Free Church ~~and~~ I

began to realize that the gap between our perceptions and ~~our~~ realities are staggering and really quite incredible in the 20th Century, in an age of such massive instantaneous communication. We can bounce messages off satellites around the world and we walk across the street from each other and ^{do} not know who we really are and what we are about.

One of the most heartening aspects of my nearly three decades of service in the area of seeking to overcome misunderstanding and promote mutual appreciation, mutual knowledge between Christians and Jews of all denominational groups has been a recognition that there is in every religious community the potentiality of growth and development ^{That can take place} provided there is an intention to want to overcome one's parochialism and isolationism, ~~and elevate rather than some kind of idolatry, some kind of chauvinism, it's mine and I'm not going to change. And I~~ think ^{that} the growth and relationship between millions of Evangelical Christians, ~~perhaps there are so many millions, that is what the Gallup Poll says now, the last kinds of statistics I've seen from the Southern Baptist was something like 40-50 million. Whatever the numbers. Incidentally, 20 million "nicht kein statistikal kleinikeit."~~

and the Jewish people

~~But the fact remains this~~ has been one of the most significant developments in the transformation of the history of the United States since the end of World War II. ~~and I want to say that~~ I personally am grateful, first, that the Rabbinical Assembly ^{has} the intelligence and the wisdom in its leadership to extend this invitation to Reverend Falwell, especially in the light of the recent events that have taken place during the last election. Presupposed in this invitation is a determination to uphold the fundamental principles of

American democracy, the first of which is freedom of expression, ^{and} secondly, both a Jewish as well as a deeply democratic commitment to seeking knowledge and truth ^{through} to open discussion and debate. We had something to do with that in the tradition of "kinat sophrim mar bechochmo," ^{(The} competition of the scribes increases wisdom. ^I ~~and~~ I think this evening is a helpful move in the development of such a process of unlearning that which needs to be unlearned, and learning that which has to do with the real world in which we live today.

^{Then,} ~~Secondly,~~ I want to acknowledge again, as I did once before to Jerry Falwell when he did me the honor of visiting with me in 1980, that the Jewish community, - whatever all the differences we may have on other issues that I want to talk about in a moment, ^{the} ~~the Jewish community~~ does not take for granted the fact that there are millions of Evangelical Christians across the entire ^{ideological} spectrum, from Fundamentalists to mainline, even to some of the more liberal elements of the Evangelical community, ~~does not take for granted~~ the stalwart support that they have given us in advocacy of the security and well-being of the State of Israel and our brothers and sisters there. We have had some Jewish leaders on their own speak with ^{intemperately,} ~~and venom,~~ sometimes more in anger than in wisdom, ^{about Evangelical-Jewish} ~~relationships,~~ ^{une} ~~varft zech nit~~ with our supporters.

^{share with} ~~Some impressions of~~
Let me ~~tell~~ you the reality that Reverend Falwell speaks of tonight. I was invited to speak before the World Council of Churches in Vancouver at its Assembly, as the official Jewish representative, and I was there with a Muslim and a Hindu and Africans and Christians of the Western World. Sitting through that Assembly, I could not believe ^{at times} what was going on. ~~Apart from the fact that~~ ^{also} the place was honeycombed with PLO people; it was honeycombed with ~~KGB~~ ^{delegates} agents following the Russian ^{Orthodox} Church around. And there are some good things

the World Council of Churches does in social justice, refugee, humanitarian issues, ^{and} they are to be honored ^{for that constructive work.} But sitting through that Assembly, I could not believe that this was the year of 1984 when that Assembly leapt to adopt resolutions condemning the United States for anything that we did to stand against Communist expansionism and totalitarianism and to uphold democratic countries. It couldn't bring itself to adopt a single resolution critical of the Soviet Union for its invasion of Afghanistan, or the oppression of human rights in Poland, or Cuban Angola. ^{That is} It's not the kind of world we want to see constructed for the future, for ourselves, for this great country, for our children.

And so, on many levels, in terms of the firm, profoundly Biblical grounded support of Israel, of the stands that he and Billy Graham and the others have been taking against anti-Semitism, for the support that they have given us in the advocacy of the human rights of Soviet Jews and other oppressed Jewish communities, we thank God, ~~and we thank God~~ for their stalwart support and solidarity with us.

But that is not why we are here this evening. If that had been the ^{only} level of relationship and the nature of the issues that have been between us, there would not have been this great concern about somehow wanting to establish, ~~re-establish~~ dialogue with Reverend Falwell and Fundamentalist Christian and Moral Majority people and others. In that spirit of honesty, we need to deal with "the other realities" as well.

American Jewish Committee

the ~~1986~~

During the course of this last election, we took polls in the Jewish community every month to know how Jews feel about issues. If you had taken a poll in March and April last year, President Ronald Reagan would have received at least 50 to 55 percent, perhaps even 60 percent, of the Jewish vote in the United States during that campaign. The Jewish community, I think all of us would acknowledge this, was absolutely appalled that a candidate for the Presidency of the United States, the most powerful nation in the world, running on the Democratic ticket, could have at his side a Louis Farakhan, preaching the most vicious kind of Nazi-like anti-Semitism and that that could go on without any significant response. And in reaction to that I think the whole mood of the Jewish community was, indeed, "we know where we are with Ronald Reagan, we know where we are in terms of a strong defense of America, we know where we are in his strong support for Israel, strong support for Soviet Jewry and many other causes," ^{That} and the mood of the Jewish community was in fact preparing to give him the highest proportion of the Jewish vote of any Republican President in history.

And then a number of things began to take place. And this is what we have got to face in candor. ^{we need urgently to} ~~To~~ see what our mutual perceptions of these issues are, ^{and} how we can deal with them. ^{If these} ~~Whether~~ they are issues that are so fundamental and incapable of change and modification, ^{or} ~~re~~interpretation, ^{then} ~~in which case~~ we have a different set of problems to deal with. Or do we have problems of time lag, cultural lag, or perhaps even linguistic problems that can be dealt with in a constructive spirit and resolve. ^{Them.}

I want to mention four of them quickly. ^{I want simply to} ~~to~~ identify them and ^{then} perhaps we can have discussion about them.

There was a theme which began to emerge early on, even as far back as 1980, which began to take on the concrete form of an ideological formulation, a fundamental conception that began to emerge out of certain quarters of this alliance between Fundamentalist preachers and ultra-conservative politicians, an example of which is the following: ^{An} ~~A born-again Christian~~ acknowledged born-again Christian, who I take it would identify himself with the religious ^{stance} political ideological ^{reading} that Reverend Falwell has come to embody for a great many millions of Americans, is an official of the United States Department of Education. He used American governmental funds to mail a speech to public school teachers and superintendents throughout the whole Middle West, ~~declaring~~ ^{charging} in these words, "Godlessness is now controlling every aspect of our society," ^{He} and then asks how can these things be happening in America, "this land of freedom, this Christian nation. What has happened to our Christian system of values." This government-funded speech then added, "In the last few years Christians have woken to the desperate need of a truly Christian educational system for their young people. I am excited to see the growth of the Christian textbook ^{s/} on the curriculum ministries."

Now, as a graduate of a Jewish parochial school, I see absolutely nothing discontinuous, there is no dissidence for me in a Christian school system. ^{But} the notion that the American public school system which has been the meeting ground for the Americanization of generation upon generation of America, ^{ns,} ~~which~~

is the ground of the pluralistic experiment of America, when that is seen as an avenue for that kind of proselytization of an ^{exclusivistic} ideology, it means that we have serious problems to contend with.

Now, beyond that, the U.S. Department of Education has also proposed regulations to restrict funds for the ^{Magnet} ~~Magnet~~ Schools assistance program for teaching "secular humanism." Similar restriction involving the prohibition of secular humanism has already been passed for the education for the Economic Security Act. Nowhere is the term secular humanism defined. And I tell you that as I read through the literature, Thomas Jefferson by that definition, or absence of definition, could have been defined ~~as~~ certainly as a humanist, if not a secular humanist. Benjamin Franklin even had strong humanistic qualities about ~~is~~ him.

^{that}
The point is, there is a basic conception which is emerging in this kind of simplistic black-and-white formulation. ^{There is a widespread} ~~the~~ notion that America is in great moral difficulty. Indeed, it is and I want to talk about that in a moment. But ^{according to this ideology,} that the only way to save America ^{is to make it into what it was in the good old days, namely, into an "Evangelical Empire," as} ~~is to make it into what it was in the good old days, namely, these Angelical Empirists,~~ Professor Martin Marty calls it in his book, ^{"The Protestant Empire."} ~~which won the National Book Award, The History of the Emergence of the Separation of Church and State in this Country.~~ I simply want to say that there is a great need for us to discuss together our differing perceptions of the history of America.

^{then} ^{file}
~~I tell you that~~ ^{My} reading of all of the major church historians, ~~never mind a~~ ^{by} ~~secular historians,~~ Martin Marty, Sydney Alstrom, ^{Withrop} ~~.....~~ Hudson, ^{Robert} ~~.....~~ Lee, ^{Robert Handy} ~~all~~ of the major Christian historians, from whatever denominational tradition they

come from ^T will tell you that the only time that America was in any way a
"Christian nation," was during the period of the Massachusetts Bay Colony, ^{Founded} after
1629, ^{that colony} which lasted 75 years, ~~it~~ yoked together church and state. You could not
run for public office unless you were vouchsafed for by the minister, by the
preacher, who had to say you were in good standing and communion ^{for} with the church.
*The Massachusetts Bay Colony lasted 75 years, and then its alliance
of church and state collapsed.*

Yes, there were established churches in nine of the thirteen colonies, but the
whole struggle of America over 200 years was to disestablish church from state,
to bring about the possibility of religious liberty and freedom of conscience.
~~and indeed,~~ ^{for me,} the great irony ^{at this moment,} in much of this discussion,
is that we owe it to the Southern Baptists, the Evangelicals Baptist preachers,
to the circuit-riding Methodist preachers, to the dissident Presbyterians who
fought a life and death battle in this country, ^{especially} in the State of Virginia, to
disestablish the Anglican Church in order to assure freedom of conscience, not
only for themselves, for their own preachers, but for everyone living in the
State of Virginia. ^{And} For them to hear that America is a "Christian ^{nation,} country,"
^{would have been unbelievable.} for Roger Williams to be told this ~~is~~ ^{is} they would have understood if someone
said that America is predominantly a Christian society, ^{for American is} a society made up of at
least 145 million people who call themselves Christians. ^{There} That is a fundamental
difference between a Christian society and a Christian State, ^{The State} which must remain
neutral and secular. It is the common order. It is the ^{saeculum} secular within which
all of us have our being, our independence on the basis of mutual respect and
first class citizenship.

^{two} Wait, I got more. I want to make ~~one~~ ^{s/} other point. ~~Two other points, really. I~~
~~will try to be as brief as I can. I'll finish early because I have to catch an~~
~~8:00 o'clock plane in the morning. If the meeting goes well tonight, may~~
~~Reverend Falwell will invite me on his Lear Jet to go over.~~

The second concern I have, and I think this has been a concern widespread in the Jewish community, has to do with the notion that America is in very grave moral trouble, ~~and I want to say~~ I think that Reverend Falwell especially, and many people associated with him, have had perfect pitch about the moral decline in much of our society. I have just read the cover story of Newsweek magazine on pornography in America. My wife is a criminologist. We had dinner the other night with Rudy Guliano, ^{a gifted} ~~an Italian~~ United States attorney who has just brought the heads of five Mafia families to court. ^{told} ~~And he just began telling~~ us of the problems, of the corruption, and the exploitation, pornography, prostitution, ~~drugs~~, the massive amount of drugs that is eating at the soul of the society. We have got real problems to deal with. And raising those problems in a serious, responsible way that can lead to serious, responsible solutions is all of our responsibility, not only the responsibility of Reverend Falwell, and of those around him, and I am sure that he will acknowledge that.

But I have to say that there is something, ~~there is something~~ amiss about the way in which the issue of the ^{moral} ~~troubled~~ soul of America and its social conditions are being defined. When you ^{begin} ~~being~~ saying that we need to restore America to being "a Christian nation, not society, a Christian nation-state so that we can return to the condition we were at our origins, I have to say to you that that kind of mythologizing is nothing less than the revisionism of American

history. And the more I hear of it, and I see it and read it everywhere, I have to tell you that you we are being victimized, even paralyzed by a very great lie. And we had better face it.

To say a complex thing simply. If you read William Warren Sweet's History of Revivalism, Robert Handy's History of the Churches of United States and Canada, Timothy Smith, a Baptist scholar-historian, a very great one, of what America was like in the seventeenth and eighteenth centuries, it has absolutely no relationship to what some Fundamentalist preachers are saying about the soul of America.

All of them will agree that by the end of the seventeenth and eighteenth century, America was virtually an unchurched country. No more than 10% of the population was affiliated with churches, not to speak of synagogues, of which there were virtually none. But beyond that, this country was ^{illiterate} religiously. Beyond that, ^{for} the immigrants who came to this country ^{and} who went to the frontiers to work in those difficult hard, ^{trying} ~~laboring~~, uncouth conditions, this was virtually an uncivilized society. Do you know what the biggest problem of America was in the seventeenth and eighteenth century? [?] Pervasive drunkenness. A social anthropologist has written a book called The Alcoholic Republic. This country was sodden in drunkenness. Mills, stills, God knows what, everywhere, including Puritan New England. ~~And that~~ ^{the} and that low moral condition, low brutal vices, ^{for a} which provided a condition for lynching and the kind of "high noon" morality, ~~which~~ ^{America was seized by} ~~kind of~~ ^{(breakdown of morality.}

Why do I raise that fine point without going into great detail? ^{is} It's because ^{say that} this is a reflection of the tendency to mythologize America, to ~~tell~~ ^{say} America ^{had only a} about a country, the "great golden past." We have declined from that past, which is to say we are all moral pygmies. They were all moral giants in the past, we have declined, ^{and} we have got to confess our sin^s. And we believe in "tshuva." But ^{in that ahistorical way, it can only lead to} if ~~the way in which one defines that problem, what happens is a kind of~~ moral paralysis. ^{again} And I would suggest ^{that} we need to study that history together.

~~And~~ Finally, I want to conclude just with this last concern I have. And that is, how does one deal with the problem of language. Apocalyptic language. ~~And~~ I don't want to be judgmental about this. Everyone has a right to their own conceptions, their own ideologies, their own language. But something has happened when a religious rhetoric of an apocalyptic character goes over into the political process. And I think that a great many Americans, and certainly a great many Jews, are deeply troubled. There is a cosmology which sees the world ^{as} is a cosmic struggle between the children of light and the children of darkness. That's a ^{fundamentalist} ~~humanistic~~ way of talking about the classic ^{millenarian} ~~millenium~~ doctrine that ultimately there is a struggle between the forces of Christ and the anti-Christ, and the anti-Christ is Satan. One has a right to believe that. To believe in truth of that. But, when one looks at what that apocalyptic rhetoric meant in terms of its reality, literally from the Middle Ages down to contemporary times, it became a political engine in society ~~which said that you not only sought to negotiate differences, but if you~~ ^{that} saw life as a struggle between the forces of Christ and Satan, ^{and} you were religiously obligated, not only to defeat Satan, but to destroy Satan. Satan had to be removed from the earth before the millenium could take place. And I have now sat with enough Congressmen and Senators who

were defeated in some of these ^{political} campaigns, who were described not only in terms of their voting records, and how they may have been deficient in one way or another, but because they are anti-Christian and therefore anti-American. They ^{were attacked as being} ~~are~~ (in league with Satan and they have to be wiped out politically, ~~and~~ some of them have been. ^{They were} ~~Literally~~ finished as the result of this kind of what for me is a kind of fanatical campaign. ^{That} ~~And it~~ is a disturbance of the political process. ^{nothing less than} ~~destruction~~

These are issues that people of good will can discuss, however emotionally charged they may be. That process has begun this evening, and will continue. I would not want to see 1984 repeat itself, where Jews vote because they feel fear on both sides, fear in the sense of political homelessness, nowhere to go. We have not labored in this country, we have not enriched this country, we have not sunk roots in this country, to wind up at the end of the twentieth century feeling marginal to this society. And we need people like Reverend Jerry Falwell and ^{Dr} Billy Graham and many others to engage us in this dialogue, not only for our sake, but for the future of the democratic health of this religiously pluralist society. ^{It is that democratic pluralism which has made America} ~~which is~~ the greatest bastion of civil and political liberties in the world today.

(While sounds continue, they are no longer audible)

H099/1s

3/19/85

Statement of:

Before the: Committee on Foreign Relations

Hearings on: The Genocide Convention

Mr. Chairman and Members of the Committee:

We appreciate the opportunity to express our views on this most vital issue of the Genocide Convention for there is great concern, as reflected in the following testimony, of the serious consequences this treaty would bring upon the American people.

Growing within the world is a Satanic movement against Christ and Christianity. This Genocide Convention (Treaty) can easily be used and will be a vehicle for this growing anti-Christianity, both domestically and internationally, should America ratify it.

A present-day example of this is the "Anti-Missionary Law" (The Penal Law Amendment [Enticement to Change Religion] Law, 15738-1977) of Israel which is designed to curb the witnessing for Christ and the spread of Christianity in Zionist-Israel. At the same time, the International Zionists will use the Genocide Treaty to curb the spreading of the Gospel worldwide.

Rabbi Yehuda Meir Abramowitz, who introduced the bill, declared: "At a propitious time, we may succeed in pressing an amendment to this law absolutely prohibiting missionary propaganda." (This is anti-Christianity at its worst.) By using the Genocide Treaty (which I'll explain later), these domestic laws will not only be "Federalized" but "Internationalized" as well.

The Genocide Treaty is a head-on collision with God's command to go into the world and spread the Word. "And Jesus came and spake unto them, saying, 'All authority has been given to Me in heaven and on earth. Go therefore and make disciples of all the nations baptizing them in the name of the Father and the Son and the Holy Spirit, teaching them to observe all things that I commanded you and lo, I am with you always, even to the end of the age'" (Matthew 28:18-20). In other words, the Genocide Treaty is Satan's attempt to negate the Great Commission!

One of the great characteristics of the Church Age is the command to tell others of Christ, beginning with the immediate area and expanding to different lands. In the past 2,000 years, this reached a climax with America's great missionary efforts of the past 200 years. Christianity is unique in that Christians are commanded to tell others, to share and spread their spiritual wealth, and to be anything but exclusive.

Satan recognized that this concept of sharing Christ with others, and of having the freedom to practice Christian principles will bring about peace, prosperity and individual liberty (as witness America) for where the Spirit is, there is liberty in more ways than one.

This hinders Satan in his efforts to enslave people and so the Great Commission must be negated and neutralized. Yes, political and religious liberty hinders Satan in his efforts to enslave people and the world itself, and so the Great Commission must be negated and neutralized.

This is where the Genocide Treaty comes in. At first, this international treaty is sold on the need to protect groups of people from mass extermination. But the net effect is that it could and will be used to curb Christians from spreading the Gospel under the claim that witnessing for Christ and conversion to Christianity can destroy one's culture, religion or previous way of life, bringing "mental harm" (conviction) in the process.

However, in one's conversion to Christ, that is the process. First comes the conviction of sin ("mental harm" - Art. II [b]), then the conversion to Christ ("destroy . . . in part . . . a religious group" - Art. II) and then the changed way of life. To Christians around the world, this is the way to eternal life; to those of the anti-Christ, this is genocide. To document Biblically the changed life resulting in eternal life, John 3:15, 16 says, "that whosoever (Jew or Gentile) believeth in Him (Jesus Christ) should not perish, but have eternal life. For God so loved the world (everyone), that He gave His only begotten Son, that whosoever (Jew or Gentile) believeth in Him should not perish, but have everlasting life."

The Apostle John would have opposed the Genocide Treaty when he pointed out: "And this is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent" (John 17:3).

The Apostle Paul, himself a Jew, would have repeatedly been guilty of the Genocide Treaty, for he brought "mental harm" and conviction of sin to many Jews when he preached that "the wages of sin is death, but the gift of God is eternal life through Jesus Christ, our Lord" (Romans 6:23).

Interestingly enough, it was not the Roman Government that sought to kill him; rather, it was the Pharisees of the Jews who were constantly out to silence him and, in many cases, to put him to death. The Pharisees of Paul's day would have loved the Genocide Treaty.

Likewise, a campaigning politician could be accused of "direct and public incitement to commit genocide" (Article III [c]) should he state simply, for example, that he does not honestly believe six million Jews were killed in the Holocaust. This could possibly bring "mental harm" to every Jew within America (or within his immediate audience) because, in effect, the campaigning politician is saying that he believes he has been lied to. The cry of "genocide" would go up and he would be denied his freedom of speech at worst or forced to self-censor all his speeches at the least.

A preacher could get up and declare that if you deny Jesus Christ, according to the preacher's doctrine, the Christ-denying individual will go to hell. (The preacher would probably use John 14:6 "...no one comes to the Father [or heaven - ed.], but through Me [Christ]".) This, too, could bring "mental harm" to someone in the congregation. In Christianity, this is called "conviction," which all Christians - Jew or Gentile - experience before conversion. This preacher, having brought "mental harm" and having "intended" to convert that individual to Christianity would be in violation of Article II(b): "... genocide means any of the following acts committed with intent to destroy in whole or in part, a national, ethical, racial, or religious group ... causing serious bodily or mental harm to members of the group." And, of course, the World Court would define and

determine the "intent" and/or "mental harm."

This politician or preacher would also be guilty of Article III (c): "Direct and public incitement to commit genocide" since both would be speaking publicly. Imagine the power this Genocide Treaty could have over this country. Freedom of speech would be a thing of the past. And if the politician intended and attempted to expose a lie and the preacher had every intention of bringing conviction to his congregation and/or audience, both would be guilty of Article III (d): "Attempt to commit genocide." Not only is 1984 here; this Treaty takes us beyond it.

There is a little song that children love to sing that goes like this: "Stop and let me tell you what the Lord has done for me." If anyone wanted to bring charges under Articles II and III, the children singing that song would be guilty of attempting to destroy one's culture or religion in their attempt to convert the listener to Christianity. This would certainly be viewed as an "attempt to commit genocide" (Article III [d]) if it were before a group of young Jewish people who had been taught to reject Christ as the Messiah. This is how ridiculous the Genocide Treaty could be used should anti-Christian forces want to curb child evangelism.

The curbing of child evangelism is being done in Israel today. There are those who hope to curb it elsewhere tomorrow - and that includes certain groups within America. The Genocide Treaty would give them the legal clout, especially when it would be related to the implementing legislation.

Rabbi Abramowitz, the man who introduced Israel's "anti-

Christian" missionary law, contended: "The missionary organizations use many and varied means to ensnare souls and to bring about the change of religion of those who fall in their net" He also said that "we merely want to protect our children. There are hundreds of missionaries operating here."

To protect children from Christ is a bit difficult for Christians to swallow!!! "But Jesus called them unto Him, and said, 'Permit the children to come to Me, and stop hindering them, for the Kingdom of God belongs to such as these'" (Luke 18:16). Jesus even warns that "it were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones" (Luke 17:2). It appears that Rabbi Abramowitz, the Knesset and Israel itself are at loggerheads with Jesus Christ. These same people are now promoting and endorsing the Genocide Convention which is also at loggerheads with Jesus Christ. The members of the Senate Foreign Relations Committee should take serious note of the full and enthusiastic support the Genocide Convention is receiving from nearly 100% of the American Jewish community.

Yes, the Genocide Treaty would play the role of self-censor for every preacher and politician in America. Freedom of speech and freedom of religion would be greatly curtailed, especially since it is "direct and public," i.e., preaching.

Already the non-Christian community is greasing the skids of the Christian community and will continue to do so unless the Christians within America begin to defend themselves. This is why the **Christian Defense League** is opposing with vigor this anti-Christian Genocide

Convention.

Senator Jesse Helms (R-NC) has commented, "It is the essence of the Genocide Convention to regulate the American people in their purely internal concerns. Under Article VI of the (U.S.) Constitution, the Genocide Convention, upon ratification, will become the supreme law of the land and will necessarily be enforced just as any section of the Constitution or law of Congress. It will have immediate domestic application as criminal law." That is, the Treaty would prostitute America's constitutional and legal process. In other words, the "de facto effect" would supersede any legal technicality. Consequently, this international treaty, combined with the implementing legislation, would make new domestic law. That is contrary to our Constitution and contrary to Christian principles including those God-given, unalienable rights God has given to every human being on earth.

The Genocide Treaty will be used as a vehicle to legally link the American citizen to the un-Christian but legal laws of other nations, including those nations who deny Christ and have laws already on the books which reflect their bigotry, prejudice, and bias attitude against Christianity. This link to their laws via the Genocide Treaty will, at the same time, dissolve the Constitutionally guaranteed religious liberty and freedom of speech that every American citizen now enjoys. This will in a very real and effective way dissolve our God-given, unalienable rights. To allow the rights that God gives man -- as recognized from the days of the Magna Carta to the writing of the U.S. Constitution -- to be dissolved by those who

have anti-Christian laws on the books is the equivalent of allowing the Devil to take away that which God and His Son, Jesus Christ, has given to all men, whether they be Americans, Israelis, Russians, Arabs or Eskimos. It must grieve God, the Father, to see the rights that He has given to all men taken away by those who deny His Son.

The Genocide Treaty and the implementing legislation will make Federal laws out of the local laws. How can the Genocide Treaty be used as a vehicle to "Federalize" or "Internationalize" local laws? A suburb of our Nation's Capital is a good illustration. Montgomery County, Maryland, heavily influenced by the Jewish community, has the Racial/Ethnic Intimidation Law which makes it, in effect, a crime to be anti-Semitic.

To quote the Montgomery County Code, Section 27-26A, entitled Racial and Religious Intimidation: ". . . or attempting to intimidate any person because of race, religion or national origin" (emphasis added).

Section 27-26E reads: ". . . such liability may be decided and statutory civil restitution ordered by a hearing examiner appointed by the commission in an action commenced by (1) the county, or (2) the person claiming the restitution. An action commenced hereunder shall be initiated by the filing of a complaint by either the commission or the person claiming restitution."

Notice that the "judge" could be an unelected official appointed by the same crowd of people who may control the commission board. The accused would then be in jeopardy of not receiving a fair and objective "trial."

This is very similar to the Genocide Treaty where the one making the charge has the option of demanding the accused be tried outside the United States. This is proof that the Genocide Treaty would supersede our Constitution and undermine our national sovereignty. The U.S. Government would be put into the position of no longer being able "to secure the Blessings of Liberty to ourselves and our Prosperity." In other words, the Genocide Treaty would transfer authority from the U.S. to the World Court or International Court of Justice.

Under these conditions, the U.S. citizen would be, in effect, a citizen of the world more than a citizen of the U.S. and his basic human rights would no longer be protected by his country and its Constitution. There also is the strong possibility that the World Court would be made up of atheists, pagans, anti-Christ, etc. Do the members of the Committee on Foreign Relations want to subject our citizens to this type of harrassment? Let us hope not.

This law has the effect of making the Jewish community the "law," and anyone who opposes them, right or wrong, can be labelled "anti-Semitic" and thus is outside the law. This law is, in effect, a "local Genocide Treaty" in that one group can control another via curbing open debate (see above) or expression of one's views. The implementing legislation that would follow the passage of the Genocide Convention would then "Federalize" Montgomery County's law (code). At the same time, the ratification of the Genocide Treaty would directly link every American citizen with all the other nations that have ratified it. American sovereignty would then go out the

window.

Interestingly enough, when Lenin and his Bolsheviks gained control of Russia, one of the first things they did was to make it a crime to be anti-Semitic. Since nearly all of the top Bolshevik leaders were Jewish (many coming out of the Lower East Side of New York City), it reflected the policy, programs, and practices of International Zionism. Too few American citizens realize that the Russian Revolution was really a "Lenin Revolution," he having taken over the original Revolution of March, 1917. As more and more historians are recognizing, the "Lenin Revolution" of 1917 was International Zionism's first major step in gaining control of a country. Needless to say, Russia was a prize because of its large land mass and its enormous natural resources. History has also proven that their efforts would have been totally unsuccessful had it not been for the bailing out, propping up, and continuous support by the Western world. This was made possible only because of the Zionist influence throughout the Western world, with their key people in key positions. Even today, America continues to support and prop up with foodstuffs, technology, etc., the Russian economy. Only this month Ambassador Jeanne J. Kirkpatrick criticized the U.S. illusions in aiding those nations that are our enemies. These things do not happen by accident; they are planned that way.

And should the Genocide Treaty be ratified with the accompanying implementing legislation, the local laws throughout the country that pertain to "anti-Semitism," freedom of speech and freedom of religion would then be "Federalized," having the same impact and affect within

America as the Bolshevik community's "law" had on the Russian people some 68 years ago. This bodes ill for America.

At the international level and pertaining to a citizen's national sovereignty, the Genocide Treaty would dissolve his sovereignty via extradition. This is already being practiced by our government as witness the extradition of Wernher von Braun's top assistant, Dr. Rudolph, one of the patriotic men who put America into space. After years of loyal, immeasurable and unparalleled service to his country, he was forced out of America and forced to resign his citizenship because of the pressure and power of a certain ethnic group - who does not recognize Christ and, in many cases, are anti-Christ!!

The behavior of Simon Weisenthal and his Weisenthal Center, in their efforts to get Americans extradited would be merely the beginning of what could happen to American politicians and preachers should they ever be so bold as to speak out for their view of historical facts and Biblical doctrines, respectively. If certain groups within America did not like what was being said, the Genocide Treaty could prove to be their best weapon as they would demand extradition to a particular nation because of the "mental harm" they incurred. Yes, the precedent has already been established; to "Federalize" and "Internationalize" such efforts would do much harm to the Constitutional liberty that has been enjoyed by all for these past 200 years.

(And in addition to all of the above, there is the issue of the genocide of the unborn. Abortionists are guilty of genocide; yet,

this will not stop abortion. The Genocide Treaty will stop the preaching of the Gospel; whereas it will not stop the killing of millions of the unborn. Anything this inverted and perverted should not be ratified by the U.S. Senate.)

So the purpose and the effect of the Genocide Treaty is not to prevent mass murder. To do that, all that is needed is to confront the nation that is committing it. A Genocide Treaty would not arrest that evil any more than a nation needs a world law to take such action to prevent it. The purpose of such a treaty is to link America to a world organization or structure in order to have other nationals try Americans. Such a treaty would then, in effect, wipe out national and individual sovereignty as guaranteed by the U.S. Constitution. This new worldwide order would be totally opposite the intent of our Founding Fathers - and more than likely be Satanic.

It would also greatly hinder the spreading of the Gospel which will be so desperately needed at the end time of the Church Age. At that time, the world will need the Gospel like never before. Satan and his crowd are preparing ahead of time the removal of that opposition to them; and in this particular case, it is being done behind the wonderful-sounding name of "Genocide Convention."

Yes, the ugly head of anti-Christianity, in the spirit of anti-Christ, is rising more and more in the last few years, and this Treaty would continue that trend.

Gentlemen, I urge you to vote "NO" on the Genocide Convention.

met them except in the word miracle, they are a miracle. They are really a miracle. And (applause)... and we went on to Sudan and saw some of the background behind what was happening and we now just one statement - I don't favor and I don't think most of our people favor the use of government funds to put out speeches on either side or to use the public schools for either the teaching of a religious dogma or the teaching of an anti-religious dogma. We feel the public schools should be neutral and should take no position on the issue.

And finally many of the congressmen with tongue in cheek that I know who said they were beat over the head by the grace of God, just out-hustled. Go ahead Marc.....

MT ANON BHM I think what Rev. Falwell has indicated is potentially important. I think we have still some way to go before this understanding of what mainstream American history has been, what it means to live in a pluralist democratic society. The reason I say I think we have some way to go is that here's a publication, it is not Jerry Falwell the Moral Majorities, it is called the Presidential Biblical Scoreboard. It was used very widely in the last election campaign, it in fact was used by a group of fundamentalist Christians, I make the distinction between a certain ideological/and contrast to broader and diverse Evangelical strands in the Southern Baptist Convention, Southern Presbyterians among others, and indeed I think as Dr. Rev. Jerry Falwell has said, there is now increasing reference to Jewish-Christian heritage.

But I must tell you at least in my perception from

my study of a great many materials, and incidentally I studied Jewish fundamentalist materials, and the JDL is not equivalent to the Christian Voice...(applause .. JDL is a very real problem for us, but I am talking about major major mainstream movements many of them now associated with the American Council for Traditional Values - Tim LeHays outfit, and others. Well when you look at the documents on the editorial on the presidential biblical scoreboard the word Judaio-Christian is used but it is used cosmetically not in any integral fashion which indicates a fundamental reconceptualization of the legitimacy of the Jews in American pluralist society - it says here the following - and it says several things. One has to do with language as well.

It has been said politics is the business of deciding who gets what when and where - Christians dare not leave such vital business to unbelievers, and in fact in these times it goes without saying that no one can be a good Christian unless he is also a good citizen, which I buy. The Bible explicitly calls for Christian citizenship, Christians must regard the voting privilege seriously realizing that it is a provision of God for the selection of public leaders and when God's people refuse to actively participate in government that leaves the amoral in charge. It seems to me there must be another way in which to describe people who differ from you as being amoral.

And beyond that in the reference to Judaio-Christian heritage it simply says, although most political candidates

claim a Judai-Christian heritage it is important to carefully examine their actual position on the biblical family moral issues.

My point is that I've been through this with the editors of a thing called the Yellow Pages, someyears ago, which was intended as an honest thing, mainly to create Yellow Pages to help Christians and churches go to places where they can buy things except that all of the people listed in the Christian Yellow Pages had to identify themselves as Born Again Christians and then in the introduction the implication was that these are the only people in your business community whom you can really trust to buy.

Well imagine if the Jews published that kind of Jewish Yellow Pages, buy from Jews only, - and the Catholic published - buy from Catholics only - we will have the Balkanization of American de facto.

Now it is these tendencies to see America and these kind of sectarian terms and to speak of those outside of your own sector as being amoral, untrustworthy infidel and Jerry Falwell has just come through the Sudan, I had been in the Sudan, at a time when Arab Muslems in the north had massacred nearly a million Christians and animusts because they were infidels. I've been involved in Uganda where a half million BlackChristians were massacred by Idi Amin, without the world saying a thing - half of them Anglican, and half of them Roman Catholic.

I've been through Southeast Asia, the Vietnamese boat people where I have seen people destry each other

Malaysians, fundamentalist Malaysians in the north in Trongonu Province who pushed boatloads of ethnic Chinese and Vietnamese in the water in front of them until they drowned. Calling them heretics infidels pork eaters Muslims don't eat pork because we don't eat pork they are infidels. ?Ertrom? calls this mentality in a clinical sense group narcissism and group narcissism does not allow for the possibility of attributing dignity and value to someone outside of yourself/ once you associate all values all virtues with yourself and deny that to the other. And that is what is at stake in this language verbal violence historically has preceded physical violence. Read Professor Gordon Allcott's classic study on the Study of Prejudice. All the lynchings in the South always were preceded by a week of verbal violence or more.

What happened to the Jews in Nazi Germany always began with verbal violence and those kinds of caricatures which dehumanize Jews. There is too much verbal violence and this kind of political rhetoric and it's got to stop. (applause).....

Chair: Friends we are going to go to the questions and before we do, I'd like to read to you the Convention Resolution that was adopted on Church State yesterday. You know at the Rabbinical Assembly Convention we have that tradition where Resolutions are written adopted and sometimes very heated and sometimes there are not enough people present who really understand and see and hear what it is that we are adopting and doing and they should, they read it when it comes out some months later or years later, they refer back to it

→ MC:

I'm concerned about totalitarian religion.

Whether it's political religion or religious politics, I think it is important to ask the question whether certain kinds of ideologies religiously or politically can lead to a totalist society, I think historically that has been the case but I think it is not just to pose that question alone to Jerry Falwell, I was kept of Malaysia in 1978 with a mission of 14 prominent Americans, among them James Michener, William Casey and others who went there for solely humanitarian purposes to try to save lives of the Vietnamese boat people and the fanaticism that we confronted was staggering, it was my first experience with what was to become Ayatollah Khoeminism, When I came back to the United States I met with an Assistant Secretary of State in Charge of Southeastern South Asian Affairs, and he said to me the two greatest problems that the United States and Western Democracies will face in the 1980s and beyond are first the expansion of Soviet totalitarianism, wherever they can penetrate and secondly the rise and spread of Islamic fanaticism, which will know no boundaries.

You've got your first taste of that in Malaysia. I think all of us have got to face the issue including the Jewish community. I've jsut come back from a mission in Israel. We took a hundred of our top leaders there. Now Israel is not Malaysia but I can tell you that some of the fanaticism that we experienced as we went to Judea and Samaria on the West Bank were Jews and Arabs scared if you will allow the expression scared the devil out of me... It is an issue we have to deal with.

Pluralism in America as John Courtney Murray said may not be the will of God but it is here to stay and it has made us the greatest democracy in the world.(end side here)

Side 2

We have got to find a way to help Jews in Israel understand in their own terms the importance of religious ethnic and pluralism for them. Beyond that Christians and Jews together have got to find a way to engage whatever there is of moderate Muslem leaders to have them begin to develop first a theology of pluralism and then a politics, an ideology of pluralism or I tell you we will not survive into the 20th Century. What has happened in Lebanon today and yesterday and the week before - what has been going on between Iran and Iraq - how many millions of people must be killed before the world says enough so none of us have a monopoly, on fanaticism, on certain kinds of fundamentalism. It takes different forms but if we are really concerned about the values that I believe we do share in common in terms of the dignity of life, of a sense of Clol Yisroel (Hebrew) we are responsible for one another but also responsible for welfare of the human family, this is the great task that face not only Evangelicals and Jews but all Christians and Jews and all members of God's human family. I t has been wonderful sharing this evening with you tonight. (Applause).....

Chair: Before I turn the program back to our chairman I just want to thank Rev. Falwell and Rabbi Tanenbaum. We had a program that we conclude this portion of the program at 10:30, according to my trusting chronometer, we are pretty close and I think those of us who are here felt that we had a

two hour remarkable experience, Thank you very much, gentlemen.

(Applause here)...



of our marines in Lebanon, from the reasonable and rational PLO who massacred innocent women and children and civilians of all types and who certainly are not going to kill fewer Israelis because we've kept our Embassy in Tel Aviv, Israel is not asking for a favor, Mr. Chairman, it is exerting a right - the right to be treated as other nations, the right to have its capital recognized by all nations.

This is the heartbeat we have towards Jerusalem, towards Israel, towards Jewish people and we're pleased to be here tonight to express it to you... Thank you. (applause)

^{12.} Rabbi Marc Tanenbaum: ^(February 15th) A week ago Friday I had the privilege of being part of a small group of American Jewish Committee leaders ~~men and women who~~ had an audience with Pope John Paul II, in the Apostolic ^{Palace.} ~~(If you are looking for a place to hold a fancy Chasannah or Bar Mitzvah. You could even arrange for a kosher caterer I understand in the new spirit of the times.)~~

I mention that because, first of all, in itself it was a deeply moving and I believe, in some ways ^{an} historic occasion. ^{I hope will} ~~once~~ you have an opportunity to read the text of the official declarations that were ³ exchanged between our leadership and the Pope regarding the present relationship between some 800 million Roman Catholics throughout the world, whom he represents, and the Jewish people, ~~but the reason I tell you that story is not to make my "Catholic-Jewish speech tonight, but to tell you that after that audience was over, and there was an exchange of gifts which is usual protocol, we in fact presented to him a copy of the Book of Esther, illuminated by an Israeli artist~~

~~kept asking what is this phrase "Mordechai (Hebrew here)....~~
~~to Jerry Falwell that's Baptist for Mordechai would not kneel~~
~~or bow down. But the reason I begin with that story is~~
~~because I think you would want to know that~~
~~that after the audience was over and the spirit was genuinely~~
 irenic and deeply respectful, warm and genuinely loving.

infusion of
our religious

→ The Pope actually ^{in his official text} spoke of "love between
 us, that kind of love, ~~I mean, which is for both of us a fundamental~~
~~his love of the Jewish people a love he said so profound~~
~~traditions and which the New Testament has received from the Old."~~
 it is a love which the New Testament has inherited from the
 Old Testament.

Well ^{we} after the audience was over, ~~and we~~ came out
 into the ~~Altar~~ ^{main aisle} of St. Peter's Basilica and said Sholem Aleichem
 to all the Swiss guards. One of the bishops on the Vatican
 staff came over to me and said, ~~That~~ ^{That} was a wonderful audience.
 What do you do for an encore? ^{the} and I said, "I'm going to Miami
 Beach to share a platform with Reverend Jerry Falwell." ~~Avee Ge-~~
~~cholished~~ and ~~he~~ turned to me and said, "Oh..."

Reverend Falwell indicated the new life he is
 going through in recent years in terms of the invitations
 that he has been receiving from synagogues and temples
 to come and make the kind of magnificent address that he has
 this evening. I want him to know that he has great com-
 miseration on my part because I'm working the other side
 of the street. ~~(end side A)~~

Side B

^{I want to} ... ~~thank~~ him tonight because had he not been
 invited by the Rabbinical Assembly, I would not have a chance
 to meet so many Jews and Rabbis all ^{on} ~~in~~ one occasion.

I want to respond to Reverend Falwell's address
 in the spirit with which he has defined the term ^{s/}for our
 conversation this evening. Mainly, a spirit of integrity

and genuine honesty. I believe the greatest compliment ~~to~~ two people who really respect each other / can pay to one another is to speak out of their hearts, ~~heart to heart~~, with all the honesty they are capable of, whatever the pain as part of the process of purgation of pain and coming to a deeper mutual appreciation.

I began my outreach to Evangelical Christians in 1965 because as I began traveling through the South, - through Dallas and Houston and ~~Arizona~~ ^{Phoenix} and Atlanta, ~~Georgia~~ and Greensboro ~~and~~ I began to realize / something that Reverend Falwell was suggesting here this evening: The ignorance, the illiteracy, the caricatures that Jews - and not only Jews, but the vast majority of American Christians, Roman Catholic, Main-Line Protestant, and others had about Evangelical Christians ~~and Christianity~~ literally began to verge on an obscenity. The quality of the people that I began to meet, the genuineness of their heart, their desire to know Jews and Israel and Judaism became a very important challenge for me personally as well as professionally. And so I began in late 1965 to establish a relationship with Dr. Billy Graham, then with ^{the} Southern Baptist Convention, ^(Baptist leaders such as) Dr. Jimmy Allen, ^{and} ~~and many others there~~ Dr. Harold Olson, the President of the Evangelical Free Church, ~~and I began to realize that~~ The gap between our perceptions and our realities are staggering and really quite incredible in the 20th Century in an age of such massive instantaneous communication. We can bounce messages off satellites ~~across~~ around the world, and we can walk across the street from each other and not ~~really~~ know who we really are and what we

are about.

One of the most heartening aspects of ~~my~~ nearly three decades of service in the area of seeking to overcome misunderstanding and promote mutual appreciation, ~~and~~ ^{reciprocal} ~~mutual~~ knowledge between Christians and Jews of all denominational groups, has been a recognition that there is in every religious community the potentiality of growth and development, ~~providing~~ ^{must be} there ~~is~~ an intention to want to overcome one's parochialism and isolationism and ^{not} ~~elevate~~ that into some kind of idolatry ^{— that} ~~some kind of~~ chauvinism. ^A ^{which asserts} "It's mine, and I am not going to change," ~~and~~ I ~~think~~ the growth in relationship between millions of Evangelical Christians ~~(perhaps there are 70 million,~~ that's what the Gallup poll says now; the last kind of ^{convention} ~~statistics I've seen from the Southern Baptist~~ was something like 40 ~~— 50 million,~~ whatever the number. Incidentally 20 million is ~~not~~ ^{The emergence} ~~kind of Kleinigkeit...~~

~~But the fact remains this~~ has been one of the most significant developments in the transformation of the history of the United States since the end of World War II and I want to say that I personally am grateful first that the Rabbinical Assembly had the intelligence and the wisdom in its leadership to extend this invitation to Reverend Falwell, especially in light of the recent events that have taken place during the last election. Presuppose in this invitation is a determination to uphold the fundamental principles of American democracy, the first of which is freedom of expression, secondly both as a Jewish as well as a democratic commitment to seeking knowledge and truth

through open discussion and debate, we had something to do with that in the tradition of (Hebrew).. the competition of the scribe increases wisdom, and I think this evening is a helpful move in the development of such a process of unlearning that which needs to be unlearned and learning that which has to do with the real world in which we live today.

Secondly I want to acknowledge again as I did once before to Jerry Falwell when he did me the honor of visiting with me in October of 1980, that the Jewish community with whatever other differences we may have on other issues that I want to talk about in a moment, the Jewish community does not take for granted the fact that ^{are} there/millions of Evangelical Christians across the entire spectrum from Fundamentalists to main line, even to some of the more liberal elements in the Evangelical community, does not take for granted the stalwart support that they have given us in advocacy of the security and the well being of the State of Israel and our brothers and sisters there. (applause).

We've had some Jewish leaders on their own speak with phlegm and venom sometimes more in anger than in wisdom, (Hebrew) - with our supporters. Let me tell you the reality that Reverend Falwell speaks of tonight - I was invited to speak before the World Council of Churches in Vancouver at its assembly as the official Jewish representative and I was there with a Muslim and a Hindu and an African and Christians of the world. Sitting through that Assembly I could not believe what was going on. Apart from the fact that the

place was honeycombed with PLO people, that it was honeycombed with KBG agents following the Russian Orthodox Church around and there are some good thing the World Council of Churches does in social justice refugee humanitarian issues, they are to be honored but sitting through that assembly I could not believe that this was the year of 1984 when that Assembly leaped to adopt resolutions condemning the United States for anything that we did to stand against Communist expansionism and totaliarism and to uphold democratic countries, but couldn't bring itself to adopt a single resolution critical of the Soviet Union for its invasion of Afghanistan or the repression of human rights of Poland, or Cuban Angola. That's not the kind of world we want to see constructed for the future for ourselves for this great country and for our children.

And so, on many levels, in terms of the firm profoundly biblical rounded support of Israel, for the stand that he and Billy Graham and many others have been taking against anti-Semitism, for the support thatthey have given in the advocacy of human rights of Soviet Jews and other oppressed Jewish communities, we thank God and we thank God for their stalwart support of solidarity with us.

But that's not why we're here this evening. If that had been the level of relationship and the nature of the issues that have been between us, there would not have been this great concern about somehow wanting to establish reestablish dialogue with Reverend Falwell and Fundamentalists Christians and moral majority people and others. In that spirit of honesty we need to deal with a reality. During

the course of this last election we take polls in the Jewish community every month to know how Jews feel about issues. If you had taken a poll in March and April of last year President Ronald Reagan would have received at 50 to 55% perhaps even 60% of the Jewish vote in the United States during that campaign.

The Jewish community I think all of us would acknowledge this, was absolutely appalled that a candidate for the presidency of the United States the most powerful nation in the world running on a Democratic ticket could have at his side a Louis Farrakan preaching the most vicious kind of Nazi-like anti-Semitism, and that that could on without any significant response and in reaction to that I think the whole mood in the Jewish community was indeed we know where we are with Ronald Reagan we know where we are in terms of a strong defense of America, we know where we are in ^{strong} support for Israel, strong support for Soviet Jewry any many other causes, and the mood in the Jewish community was in fact preparing to give him the highest proportion of the Jewish vote of any Republican President in history. And then a number of things began to take place. And this is what we've got to face in candor, to see what our mutual perceptions of these issues are - how we can deal with them, whether they are issues that are so fundamental and incapable of change and modification - reinterpretation, in which case we have a different set of problems to deal with or do we have problems of time lag, cultural lag and perhaps even linguistic problems that can be dealt with in a constructive spirit and resolve.

I want to mention four of them quickly to identify them and perhaps have a discussion about them.

There was a theme which began to emerge early on even as far back as 1980, began to take on the concrete form of an ideological formulation, a fundamental conception that began to emerge at a certain quarter of the alliance between Fundamentalist preachers and ultra conservative politicians an example of which is the following.

A born again Christian acknowledged born again Christian who I take it would identify himself with the religious political ideological wing that Rev. Falwell has come to embody for a great many millions of Americans is an official of the United State Department of Education. He used American governmental funds to mail a speech to public school teachers and superintendents throughout the whole Middle West declaring in these words, charges that Godlessness is now controlling every aspect of our society and then asks how can these things be happening in America THIS LAND OF FREEDOM THIS Christian nation. What has happened to our Christian system of values. This government funded speech then add in the last few years Christians have woken to the desperate need of a truly Christian educational system for their young people. I am excited to see the growth of the Christian textbooks and the curriculum ministries.

Now as a graduate of a Jewish parochial school, I see absolutely nothing discontinuous - there is no dissonance for me in a Christian school system but the notion that the American public school system which has been the meeting ground for the Americanization of generation upon generation

of America which is the ground of the pluralistic experiment of America, when that is seen as an avenue - for that kind of proselytization of an ideology it means that we have seirous problems to contend with.

Now beyond that the U. S Department of Education has also proposed regulations to restrict funds for the Magna School's Assistance Program for teaching secular humanism. Similar restriction evolve the prohibition of secular humanism,has already been passed in the education for the Economic Security Act. Nowhere is the term secular humanism defined.and I tell you as I read through the literature Thomas Jefferson by that definition or absence of definition could have been defined as certainly as a humanist, if not a secular humanist. Benjamin Franklin even has strong humanistic qualities about him, the point is there is a basic conception which is emerging in this kind of simplistic black and white formulation - the notion that America is in great moral difficulty. Indeed it is and I want to talk about that in a moment. But that the only way to save America is to make this into what it was in the good old days, namely an Evangelical empire as Professor Martin Marty calls it in his book which won the National Book Award, The History of the Emergence of the Separation of Church and State in this country.

I simply want to say that there is a great need for us to discuss together our differing perceptions of the history of America. I tell you that my reading of all of the major church historians,never, mind secular historians, Martin Marty Sidney Alstrom Winthrop Hudson Sidney

Mead - all of the major Christian historians from whatever denominational tradition they come from, will tell you that the only time that America was in any way a Christian nation was during the period of the Massachusetts Bay Colony after 1629 which lasted 75 years. It yoked together church and state. You could not run for public office unless you were vouch safed for by the minister by the preacher who had to say that you were in good standing and in communion.

Yes, there were established churches in nine of the 13 colonies. But the whole struggle of America over 200 years was to disestablish church from state, to bring about the possibility of religious liberty and freedom of conscience, and indeed for me the great irony at this moment and much of the discussion is that we owe to the Southern Baptist the Evangelical Baptist preachers, to the circuit riding Methodist preachers, to the dissident Presbyterians who fought a life and death battle in this country in the State of Virginia the disestablishment the Anglican Church in order to assure freedom of conscience not only for themselves for their own preachers but for everyone living in the state of Virginia. And for them to hear that America is a Christian country for Roger Williams to be told that this is - they would have understood if someone said that America is predominantly a Christian society, a society made up of at least 145 million people who call themselves Christians. That is a fundamental difference between A Christian Society and a Christian state, which must remain neutral and secular - it is the common order it is the seculum within which all of us have our being. our independence

on a basis of mutual respect and first class citizenship. (applause)

Wait I got more.

I want to make one other point. Two other points really, I will try to be as brief as I can. No, I'll finish early because I've to catch an 8:00 plane in the morning.

I'll tell you if the meeting goes well tonight maybe Rev. Falwell will invite me on his Lear jet to go with him.

The second concern that I have and I think this has been a concern widespread in the Jewish community, has to do with a notion that America is in very great moral trouble and I want to say that I think that Rev. Falwell, especially and many people associated with him, have had perfect pitch about the moral decline in much of our society. I've just read the cover story of Newsweek magazine on pornography in America. My wife is a criminologist. We had dinner the other night with Rudy Juliano, an Italian, United States attorney who had just brought to head the five Mafio families to town and he just began telling us of the problems of the corruption and the exploitation pornography prostitution drugs - a massive amount of drugs that is eating at the soul of society. We've got real problems to deal with and raising those problems in a serious responsible way that lead to serious responsible solution is all of our responsibility not only the responsibility of Rev. Falwell, or those around him and I am sure he would acknowledge that - but I have to say that there is something, there is something amiss about the way in which the issue of the moral troubled soul of America and the social condition is being defined. When you begin saying that we need to restore

America to being a Christian nation, not society, a Christian nation state, so that we can return to the condition that we were at our origin, I have to say to you that that kind of mythologizing is nothing less than the revisionism of American history and the more I hear of it, and I see it and read it everywhere I have to tell you that we are being victimized even paralyzed by a very great lie and we'd better face it.

Say complex things simply. If you read William Warren Sweet's History of Revivalism Robert Handy's History of the Churches of the United States and Canada Timothy Smith a Baptist scholar historian, a very great one, on what America was like in the 17th and 18th Century it has absolutely no relationship to what some fundamentalist preachers are saying about the soul of America. All of them will agree that by the end of the 17 - 18th Century America was virtually an unchurched country. No more than 10% of the population was affiliated with churches not to speak of synagogues, OF WHICH THERE WERE VIRTUALLY NONE. But beyond that, this country was indifferent religiously. Beyond that the immigrants who came to this country who went to the frontiers to work in those difficult hard laboring uncouth conditions this was virtually an uncivilized society you know what the greatest problem of America was in the 17th and 18th Century? Pervasive drunkardness. A social anthropologist had written a book called the Alcoholic Republic, this country was sodden in drunkardness, mills stills, God knows what - everywhere including Puritan New England. And that - that low moral condition, low brutal vices, which

provided a condition for lynching and the kind of High Noon morality the kind of breakdown of morality - the reason - why do I raise that fine point without going into too great detail - it is because this is a reflection of the tendency to mythologize America, to tell Americans about a country the great golden past, we have declined from that past which is to say we are all moral pigmies, they were all moral giants in the past We have declined We've got to confess our sins, and we believe in Chuvah but the way in which one defines that problem, what happens is a kind of moral paralysis of a will.

And I would suggest that we need to study that history and finally I want to conclude with - just with this last concern that I have and that is how does one deal with the problem of language, apocalyptic rhetoric and I don't want to be judgmental about this, everyone has a right to their own conceptions their own ideologies their own language. But something has happened when religious rhetoric of apocalyptic character spills over into the political process and I think that a great many Americans and certainly a great many Jews are deeply troubled. There is a cosmology which sees the world in a cosmic struggle between the children of light and the children of darkness, that's a humanistic way of talking about the classic millerarian doctrine but ultimately there is a struggle between the forces of Christ and the anti-Christ and the anti-Christ is Satan. And one has a right to believe that, to believe in the truth of that. But when one looks at what that apocalyptic rhetoric meant in terms of its reality literally

from the middle ages down to contemporary times, it became a political engine in society which said that you not only sought to negotiate differences but if you saw life as a struggle between the forces of Christ and Satan, you were religiously obligated not only to defeat Satan but to destroy Satan. Satan had to be removed from the earth before the millennium could take place.

And I have now sat with enough congressmen and senators who were defeated in some of these campaigns who were descriged not only interms of their voting records and how they may have been deficient in one way or another but because their anti-Christian and therefore anti-American, therefore in league with Satan and they have to be wiped out politically and some of them have been literally finished as a result of this kind of - what for me is a kind of fanatical campaign. And is a disturbance of a political process.

These are issues that people of good will can discuss however emotionally charged they may be. That process has begun this evening and will continue. I would not see a 1984 repeat itself where Jews vote because they feel fear on both sides, fear of a sense of political homelessness, nowhere to go. We have not labored in this country, we have not enriched this country, we have not sunk roots in this country to wind up at the end of the 20th Century feeling marginals of the society. And we need people that Rbv. Jerry Falwell and Bill Graham and many others to engage us in this dialogue not only for our sake but for the future democratic health of this religious pluralist society

which is the greatest bastion of civil and political liberties
in the world today. (Applause)





Baptist Rev. Jerry Falwell speaks to a gathering of about 1,000 rabbis and guests.

Falwell apologizes to rabbis for urging 'Christianized' U.S.

By NERY YNCLAN
Herald Staff Writer

Speaking to a huge assembly of rabbis on Miami Beach Wednesday night, Moral Majority leader the Rev. Jerry Falwell did not deny that in the past he has said the United States and its government must be Christianized.

Instead, the controversial Baptist minister with millions of followers apologized: "We were wrong and we are sorry. What more can I say?"

Falwell, who has been labeled by numerous national magazines as one of the most influential people in the country, was invited to address the final dinner of the 85th Rabbinical Assembly and Convention held this week at the Eden Roc Hotel. The assembly represents 1,200 rabbis serving

1.5 million Jews in the United States.

Falwell's talk, which primarily focused on his support and that of his following for Israel, was received in a generally friendly manner by about 1,000 rabbis and guests.

Twice, Falwell was interrupted in his opening sentence by protesters who had ducked security and yelled: "What about Jewish youth? What about intermarriage?"

Six other protesters calling themselves the Oral Majority walked the sidewalk in front of the Eden Roc, passing out buttons and waving signs, including one huge one saying: "Falwell — Oy Vey!"

Inside, Falwell said that he was greatly honored by the invitation to address the rabbinical assembly. "I sincerely love

you."

Falwell joked that if he were to accept all the invitations he has had from Jewish congregations, he would spend more time in synagogues than in churches.

"I am not here to convert you, and I can tell you're not going to convert me," he said. "I am with you. I am for you whether you want me to be or not."

In a written statement, assembly president Rabbi Alexander Shapiro explained why Falwell was invited: "I believe in communication with those with whom we disagree. ... We are inviting him as much to hear us and how we view the separation of church and state."

Falwell said the faction of the conservative Christian church he represents has changed its views toward humanitarian



DAVID WALTERS / Miami Herald Staff

Protesters calling themselves the Oral Majority picket Rev. Falwell's appearance.

and political issues in Israel.

"Any dollar we spend there is the best dollar we spend anywhere in the world," Falwell said, prompting applause.

Rabbi Marc Tannenbaum, who spoke after Falwell, called his speech "magnificent."

Tannenbaum said that the assembly agreed with Falwell that the country faces a profound moral crisis, but disagreed with any mixing of religion and politics.

In his closing remarks, Tannenbaum warned that the rhetoric of some evangelical Christians — not naming Falwell — is dangerous.

"It has been proven physical violence has always been preceded by verbal violence."

MORE.....

^{6/5}Jewish Lineage Reaffirmed

3.16.85

WASH. POST C6

Falwell Assures Conservative Rabbis He Doesn't Favor State Church

From Wire Service Reports

MIAMI BEACH—Jewish lineage can be transmitted only through the mother, the rabbinical arm of Conservative Judaism reaffirmed at its 85th annual convention here this week.

Delegates to the Conservative Rabbinical Assembly also heard from Moral Majority founder Rev. Jerry Falwell, who assured them—while half a dozen protesters marched outside—that “we don’t want a state church.”

Taking a position that contrasted with the 1983 decision by the Reform rabbinates to recognize as Jewish all children of interfaith marriages involving a Jewish partner, the assembly voted 49 to 21 to endorse the ruling of its Committee on Jewish Law and Standards that Jewish identity cannot be transmitted through the father.

The Reform stand broke with centuries of Jewish tradition and was sharply denounced by the Orthodox rabbinate.

“Our law committee has ruled clearly that there is no place in our movement and there is no halachic [Jewish law] legitimacy for an affirmation of patrilinealism,” Rabbi Alexander M. Shapiro, president of the Rabbinical Assembly, told his colleagues here.

He noted that the Committee on Jewish Law and Standards had voted 18 to 1 in April 1983 to reaffirm the matrilineal position, and said the committee represents “a spectrum of opinion from far right to far left and everything in between.”

Although the committee’s ruling had made matrilineal descent the position of the Conservative rabbinate, and did not

need the formal reaffirmation by the assembly to make it official, the resolution was opposed by Gerson Cohen, chancellor of the Jewish Theological Seminary of America. Cohen did not advocate the Reform position, but urged that the question remain open for study. He was rebuffed by the assembly.

In another development, Shapiro announced that he and Cohen had joined to establish a 12-member Conference on Ideology, with half of the members from the Rabbinical Assembly and half from the seminary. He said its task will be “to

“We are not a Christian nation. We don’t want a state church. This is a pluralistic society.”

— Rev. Jerry Falwell

discuss and debate the nature of Conservative ideology as it affects us in the concluding years of the 20th Century.”

He urged all members of the Conservative rabbinate “not to turn away from each other in anger and resentment, but rather in the spirit of Aaron to work together and preserve the strength of the Conservative movement, that is both pluralistic, deeply spiritual and at peace with one another.”

Meanwhile, Falwell was interrupted twice by hecklers as he attempted to begin his speech on Wednesday, but he earned a laugh from the audience when

he said, “No problem” and began a third time. Protesters marching outside carried signs with slogans such as “Falwell, oy vey!”

Rabbi Marc Tanenbaum of New York, who has studied trends in evangelical Christianity for nearly 20 years, shared the podium with Falwell for the final event of the convention.

“When you say we need to return America to being a Christian nation, that’s mythologizing American history” and “a great big lie,” said Tanenbaum.

The only time a “Christian Republic” existed in the United States was the repressive Massachusetts Bay colony in the early 1600s, Tanenbaum said. “We need to study that history together,” he told Falwell.

Tanenbaum also told Falwell that Jews are worried about politically active evangelists calling candidates who aren’t born-again Christians “amoral” and turning elections into “apocalyptic” struggles between Christ and anti-Christ.

He warned that people led to believe that those who disagree with them are anti-Christians are also taught that the anti-Christ must be eradicated.

Tanenbaum called such preachings a “disturbance of the political process” and a threat to the constitutionally guaranteed freedom of religion.

“We can only say that we are sorry and that we can do better,” Falwell responded. “We are not a Christian nation. We don’t want a state church. This is a pluralistic society.”

He also said he favors neither use of government funds for religious speeches nor use of schools for teaching religious or antireligious issues. “Schools should be neutral,” Falwell said.

DOMESTIC NEWS

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0446

Falwell repudiates concept of 'Christian America'

By Darrell Turner

Religious News Service Associate Editor

MIAMI BEACH (RNS) — Evangelist Jerry Falwell told a rabbinical gathering here that it was "wrong" of conservative Christians to suggest that the United States is a Christian nation. He also said his support for the State of Israel is not based on a belief that the country is necessary for the second coming of Christ.

The controversial fundamentalist preacher shared the platform with Rabbi Marc Tanenbaum, director of international relations of the American Jewish Committee, at a session of the 85th annual meeting of the Rabbinical Assembly, the national organization of Conservative rabbis.

Rabbi Tanenbaum said many Jews were "deeply troubled" last year, when some figures of the "religious New Right" had begun to talk about "Christianizing America." He said this cost President Reagan some potential support in the Jewish community.

"When you say you need to restore America to being a Christian nation, to return to the conditions of our origins, that kind of mythologizing is nothing more than the revision of American history," Rabbi Tanenbaum said.

In response, Mr. Falwell told the Conservative rabbis that he and other figures in the Reagan camp "were wrong and we are sorry. What more can I say?"

The leader of the Moral Majority and preacher on the Old Time Gospel Hour program said his commitment to the State of Israel is "not based on the Jewish gathering in the State of Israel to set the stage for the Second Coming (of Christ)." He declared that "as I interpret the Scripture, there is no such necessity, nor requirement, for Jewish occupation of Israel before we experience the second advent of our Messiah."

Later, in a telephone interview with Religious News Service, Rabbi Tanenbaum said Mr. Falwell's remarks represented "a new hermeneutic on classic premillenarian doctrine," which has traditionally looked upon the return of the Jewish people to the land of Israel as an event preceding the Second Coming.

"I think that our people were absolutely stunned to hear him say that," Rabbi Tanenbaum said of Mr. Falwell's disclaimer.

Mr. Falwell himself told RNS in a telephone interview that he does not think "there was any departure at all" from his previous statements on Bible prophecy. "I do not believe that there is any unfulfilled prophecy which must occur before Jesus Christ comes again."

Asked what then is delaying Christ's return, Mr. Falwell said, "I think his coming has been imminent for two thousand years Personally, I feel the Lord could come today, and that affects the way I live."

Regarding the fundamentalist preacher's apology for remarks on "Christianizing America," Rabbi Tanenbaum told reporters after the meeting that he believed it to be "sincere." He said the way had been "cleared for a genuine dialogue between conservative evangelical Christians and the Jewish community."

In his address to the rabbinical gathering, Mr. Falwell lauded the State of Israel as "America's only true friend." He asserted that "were it not for the Israeli presence, the Soviets would now own the oil fields in the Middle East and we would not be here in an

over.../

economy that is strong and flourishing. We owe more to Israel than Israel owes to us in dollars and cents. Every dollar we spend (on Israel) is the best defense dollar we spend anywhere in the world."

It was not the first time the two men had spoken together on Christian-Jewish concerns. In October 1980, Rabbi Tanenbaum met with Mr. Falwell to discuss concerns raised by reports that Mr. Falwell had agreed with another preacher's statement that God does not hear the prayer of a Jew.

Following their meeting at that time, Mr. Falwell issued a statement saying, "My position is that God is a respecter of all persons. He loves everyone alike. He hears the cry of any sincere person who calls on him."

Rabbi Tanenbaum said at the time that Mr. Falwell had "assured" him "that he is opposed to the conception of America as a 'Christian republic,' and that he is deeply committed to the American Constitution's prohibition of a religious test as the basis for the election of political candidates."

AMERICAN JEWISH
ARCHIVES



**FALWELL APOLOGIZES TO RABBINIC GROUP
FOR URGING CHRISTIANIZATION OF AMERICA**

MIAMI BEACH, March 14 (JTA) -- The Rev. Jerry Falwell, leader of the Moral Majority, last night apologized for calling for the Christianization of America. "We are wrong and we are sorry," Falwell told more than 1,200 Conservative rabbis attending the annual convention of the Rabbinical Assembly. "What more can I say."

Marc Tannenbaum, director of international relations for the American Jewish Committee, who shared the platform with Falwell, told reporters later that Falwell's apology appeared "sincere and the way has been cleared for the genuine dialogue between conservative evangelical Christians and the Jewish community." Tannenbaum told his conservative rabbinical colleagues, who gathered for the 85th annual meeting which concluded yesterday, that "whatever our differences, the Jewish community does not take for granted that 70 million evangelical Christians have given stalwart support in the advocacy and well being of the State of Israel."

Tannenbaum described Jews as being "deeply troubled" during the 1984 presidential elections by comments from both the Republican and Democratic parties. The AJCommittee leader said that President Reagan had the support of 50 to 60 percent of the Jewish vote until he made his remarks regarding the Christianizing of America.

"When you say you need to restore America to being a Christian nation, to return to the conditions of our origins, that kind of mythologizing is nothing more than the revision of American history," Tannenbaum stated.

Doesn't Want 1984 Repeated

Continuing, Tannenbaum declared: "I don't want to see 1984 repeat itself where Jews vote because they feel fear on both sides and a sense of political homelessness with nowhere to go. We have not sunk roots here and enriched this country to wind up at the end of the 20th century feeling marginal to society."

Falwell, in his remarks, praised Israel and spoke of his "love for Israel and the Jewish people." He promised to mobilize conservative Christians on behalf of the Jewish State and to fight anti-Semitism.

Describing Israel as "America's only true friend" in the Middle East, Falwell declared, "Were it not for the Israeli presence the Soviets would now own the oilfields in the Middle East and we would not be here in an economy that is strong and flourishing. We (America) owe more to Israel than Israel owes to us in dollars and cents. Every dollar we spend is the best defense dollar we spend anywhere in the world."

Falwell Urges Honest Relationship

Falwell continued: "Any continuing relationship must be based on honesty, patience -- we have made a commitment not based on ulterior motives, not based on the Jewish gathering in the State of Israel to set the stage for the Second Coming. As I interpret the scripture there is no such necessity nor requirement for Jewish occupation of Israel before we experience the second advent of our society."

Meanwhile, a spokesperson for the RA said today that the two Reform women rabbis admitted to membership this week will not officially become members of the Conservative rabbinic group until July 1. This means that Amy Eilberg, who will be ordained before July, from the Jewish Theological Seminary, will officially become the first woman rabbi admitted to the RA.

Apologetic Falwell woos Jews here, draws cheers for pro-Israel stance

MARVA YORK
Miami News Reporter

The Rev. Jerry Falwell, apologizing for once advocating that America become a Christian state, told 1,800 Conservative Jews at a convention in Miami Beach, "I love you."

The leader of the Moral Majority said last night that he is now working to improve Jewish-Christian relations by participating in events similar to the 85th annual convention of The Rabbinical Assembly at the Eden Roc Hotel.

"I'm honored and I sincerely love you," Falwell said, telling the audience of mostly rabbis and their families that he tours Israel regularly and accepts many invitations to speak to Jewish congregations. He said he hopes increased dialogue will help bridge the differences between Christians and Jews — differences that have become more pronounced in recent years over the hotly debated issue of separation of church and state.

Some years ago, Falwell was quoted as saying: "The idea that religion and politics don't mix was invented by the devil to keep Christians from running their own country."

Last night, reminded of that in a question-and-answer period, Falwell apologized.

"We were wrong. We are sorry," he said. "That's all I know how to say."

The 51-year-old preacher told the audience that Jews and Christians need each other and should build a relationship on the principles of "honesty," "faith" and "patience."

He drew cheers when he voiced his support of Israel as a Jewish state, with Jerusalem, not Tel Aviv, as its rightful capital. "Israel is perhaps the best, if not the only, friend America has in that part of the world," he said.

Most of Falwell's remarks came in a two-hour, debate-like forum, with opposing views provided by Rabbi Marc Tanenbaum.

Falwell's comments were met a couple of times by hissing from the audience, but the biggest interruption came with his opening remarks, when two hecklers tried to shout him down. The two were taken out of the hotel by police. Neither was arrested.

About 25 picketers who paraded in front of the hotel before Falwell spoke conducted an "orderly protest," said Miami Beach police Lt. Arthur Ganz.

The picketers claimed to represent three different organizations: the Oral Majority, Concerned Jewish Youth and the Jewish Defense League.

Bob Kunst, the chief of the Oral Majority, handed out fliers that called Falwell a "Nazi." Kunst criticized the rabbis for giving Falwell "a credible forum."

Steven Weinstein, a representative of the youth group, said the rabbis should have been using their time to discuss more pertinent issues like "the educating of Jewish youth and the inter-marriage of Jews and Gentiles."

In debating Falwell, Tanenbaum warned both Jews and Christians against those who say that America needs to be "restored to being a Christian nation" to reverse its "moral decline."

"You're being victimized by a very great lie," said Tanenbaum.

Tanenbaum said Jews "need people like the Revs. Jerry Falwell and Billy Graham and others to engage us in this dialogue."

**Israel is
perhaps the best,
if not the only,
friend America
has in that part of
the world**

— Rev. Jerry Falwell

MAR 25 1985

Temple Beth El

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RABBI MICHAEL KLAYMAN
March 21, 1985

Rabbi Marc Tannenbaum
American Jewish Committee
165 E. 56th Street
New York, NY 10022

Rabbi Tannenbaum:

I want to thank you for a most moving issue-oriented presentation which you delivered at the RA Convention. Since I live in the Bible belt town of Bradenton, Florida, you spoke about subjects which my community must deal with on a daily basis. During my four years in Bradenton, Synagogue-Church relations have improved, while local ministers are beginning to understand why Jews fear the talk and actions of fundamentalists and evangelical Christians. I have been invited to speak before Church groups in addition to welcoming them into the Synagogue for special lectures and presentations. Your message at the convention makes all of us aware of the urgency in increasing Jewish-Christian dialogue on a local level.

I thank you for taking the time to speak with us. After years of reading and hearing about your accomplishments, it was a pleasure to greet you in person.

If there are special materials which would be helpful to small town Rabbis like myself - please let me know.

Sincerely,



Michael Klayman

MK:dc

MAR 25 1985

AMERICAN COMMITTEE
for the WEIZMANN INSTITUTE OF SCIENCE

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WILLIAM Z. NOVICK
National Co-ordinator of Special Programs

Please reply to:
79 West Monroe Street
Chicago, Illinois 60603

(312) 641-5700



WEIZMANN
INSTITUTE
OF SCIENCE

March 20, 1985


Rabbi Marc Tannenbaum
American Jewish Committee
165 East 56th Street
New York, N. Y.

Dear Marc:

I was in the audience when you spoke at the Eden Roc Hotel - and heard your presentation. I thought you did well - - extremely well! In fact, keep on representing us as you have for many years!

All good wishes.

Sincerely,


William Z. Novick
WZN:m

The American



Jewish Committee

Institute of Human Relations • 165 East 56 Street, New York, N.Y. 10022 • 212/751-4000 • Cable Wishcom, N.Y.

December 8, 1980

The Rev. Jerry Falwell
President, Moral Majority
The Thomas Road Baptist Church
Lynchburg, Virginia 24501

Dear Jerry,

I hope this finds you and your family in good health.

Last week I was in London attending a conference with the World Anglican Communion. On my return, I learned of the statement of Rabbi Alexander Schindler and his sweeping criticism of Fundamentalist and Evangelical Christians.

I regret his statement very much. Had I been here at the height of that controversy, I would have issued my own statement indicating the reasons for my disagreement.

As it turned out, the Daily News called me after my return and asked me for my views. The enclosed full-page story reports on my attitudes. Unfortunately, there is some distortion resulting from the fact that the writer condensed a one-hour conversation into six or eight lines.

In any case, the sense of my position does come through and I wanted you to know where I stand.

Jerry, I would like to suggest that we try to set up a meeting shortly with yourself, Paul Weyrich, Terry Dolan, Clark, Gary Jarmin, Ed McAteer, and others you may think of together with a number of our key leaders who have nationwide responsibilities. My sense is that there is going to be inevitable strains and confusions during the coming months and we ought to try to anticipate them in a friendly and frank discussion.

We could do it either in New York or Washington as our mutual convenience dictates.

With warmest personal good wishes and my prayers for God's blessings over you,
I am,

Faithfully,

Rabbi Marc H. Tanenbaum
National Interreligious Affairs Director

MHT:RPR

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A Statement by Jerry Falwell

The Jewish people in America, Israel and all ^{over} the world have no dearer friend on earth than Jerry Falwell. I think I have proved that ~~fact~~ repeatedly during the past 25 years. It grieves me that ~~some~~ I have been ^{mis}quoted ~~out of context~~ as saying that God does not hear the prayer of a Jew. God is no respecter of persons. He loves everyone alike. He hears the heart cry of any sincere person who calls on Him. ~~It is unconscionable that certain persons would even consider for political gain in the Jewish Community, exploiting this very sensitive matter at this time in order to gain votes.~~

A very healthy relationship has been developing ~~during the~~ between Bible-believing Christians in America and the Jewish Community, ^{during} I have worked long & hard to enhance this alignment. I shall continue to do so.

This relationship between Bible-believing Christians and Jews transcends ~~any~~ political campaign. This alignment of evangelized Christians & Jews will withstand the slurs and political exploitation of these days, because of our common love for the Bible and our solidarity as fellow American citizens.

This is a time for Catholics, Protestants, Jews, Mormons and all Americans to rise above every effort to polarize or isolate us in our efforts to return this nation to a commitment to the moral principles on which America was built. America is a pluralistic republic. We cannot survive if we allow it to become anything less. We ~~are~~ ^{may} have differing theological positions, but we must never allow this to separate us as Americans who love and respect each other as a united people.

August 7, 1980

Julius Hans Schatz
15 E. 84th Street
New York, New York 10028

Dear Julius:

What does the Bible have to say about the coming war with Russia?

I sincerely believe that you and I are living in the last days.

Read what our Lord says in Mark 13:28-33 and you'll know what I mean!

But what are the eleven "red signals" of prophecy? And is the coming war with Russia one of these tell-tale signs?

How near is the Lord's return and the rapture of the church?

Of course, I don't have the final date because no one knows the exact time or hour of the Lord's coming...

...but, I can help you discover what the Bible says about these and other questions, by sending you

"Jerry Falwell Teaches Bible Prophecy."

I know you Julius, as a member of the Old Time Gospel Hour family, are vitally interested in what the Bible has to say about the critical times we are now living in.

Believe me, Russia plays a major part in what will happen in these last days.

As you know Russia is becoming more and more prominent in the news and Biblical scholars are saying it's

just a question of time now.

That's why I want to rush my Bible Prophecy Guide to you right away -- so that you will know what to expect!

I want to send you this Special Bible Prophecy Guide in appreciation for your help on a problem I'm facing here at Liberty Baptist College.

You see, school is about to start and I may be forced to raise the tuition because of spiraling inflation.

You and I have worked hard to keep the tuition low enough that a student can afford to attend Liberty Baptist College without being held back with a heavy financial burden.

We have always tried to offer our young people a solid Bible-centered education for one third the expense of many other private or Christian schools -- and your generous gifts in the past have made this possible.

And this is why I am writing you to join my 15,000 Club today...

...because unless friends like you send a special contribution of \$100 or more immediately to help us underwrite our college expenses -- we might have to raise our tuition fee to avoid having a serious financial problem.

Believe me, there are hundreds of students who are dependent upon your support.

And you and I both know our only hope for tomorrow is our young people. They will become our lawmakers, company presidents, and church leaders.

I want to know that my future is in the hands of God-fearing Christians rather than left-wing radicals.

We're training young people to become Champions for Christ here at Liberty Baptist College and we already have many graduates out in the field shaking this world

for our Lord.

If we are to turn our country around -- we must educate our young people in God-fearing ways.

So please -- if you believe as I do in Christian education and these youngsters...

...won't you sit down right now and join my 15,000 Club, then make out your check for \$100 or more to help me keep the tuition low here at Liberty Baptist College?

Believe me, without your gift, many young students will not be able to afford to attend our school!

It will break my heart to have to turn away any young person who truly wants to receive a solid, Bible-centered education.

And don't forget, in appreciation for your gift and for joining my 15,000 Club -- I am going to send you my new "Jerry Falwell Teaches Bible Prophecy" guide so that you will know what to expect in the days ahead.

In this guide I share my personal insights with you on Bible Prophecy.

You will receive a beautiful notebook containing many, many pages of notes and Bible references along with 8 cassette tapes personally done by me!

This guide is a must for every Christian's library!

So don't delay! Write me today to let me know you will join our 15,000 Club and help me underwrite our expenses here at Liberty Baptist College so that I can keep our tuition low.

But remember -- I must hear from you right away. Our young people will be arriving soon and they are depending on your support to help them get a Christian education.

So please, send back the 15,000 Club Acceptance form I've enclosed for you today.

If you can't send the full \$100 or more immediately, don't let that stop you from helping us. Send \$10 now

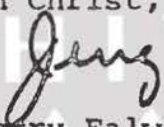
and then pledge to pay the balance over the next 9 months.

But whatever you send -- do it today!

And then just as soon as I receive your gift I will send my Bible Prophecy Guide to you.

I anxiously await your reply.

In Christ,


Jerry Falwell

P.S. And if you join the 15,000 Club today and send your \$100 in full today -- I will send you an extra special gift along with your Bible Prophecy Guide -- my booklet called "Armageddon and the Coming War with Russia."