



# 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 43, Folder 8, Protestants and Israel, 1977-1978.

June 29, 1977

Rabbi Marc Tanenbaum

Rabbi A. James Rudin

"The 189th General Assembly (1977) of the United Presbyterian Church in the USA calls upon the United States Government to reaffirm its support for the concept of Palestinian self-determination and to encourage the Arab states with PLO participation, to seek means for Palestinian participation in negotiations in a manner consistent with the principles of the United Nations Security Council Resolution 242."

The following paragraph was deleted, to seek means to include the PLO as the currently acknowledged spokespersons of the Palestinians, devising means to include the PLO in the negotiations."

The vote was approximately 75% to 25% in favor of the substitute motion. It was the only minority report accepted by the General Assembly.

Rev. John Craig of Houston noted that "secure and recognized boundaries for Israel" is a critical issue and Rev. Donald Hyer of Michigan declared that "the Church must ~~must~~ Baptize the PLO." Rev. Linda Harter said the Church ~~can~~ ~~not~~ engage in "directive politics" and that its "effectiveness in reconciliation would be undermined by the original paragraph 2-C.

AJR:FM



ANTI-DEFAMATION LEAGUE  
OF B'NAI B'RITH

315 Lexington Ave., New York, N.Y. 10016  
Murray Hill 9-7400

Lynne Ianniello  
Director, Public Relations

FOR IMMEDIATE RELEASE

New York, NY. Feb. 18...The Anti-Defamation League of B'nai B'rith said today that many American Jews are "deeply troubled" by the National Council of Churches' "record of insensitivity to urgent Jewish concerns," its "pronounced anti-Israel prejudice" and its "lack of moral leadership" in interreligious relations.

According to Burton M. Joseph, ADL's national chairman, this concern within the Jewish community impels the League to request a meeting of Jewish and interreligious agencies to consider and react to the NCC record of the past decade. The decision to consult with other Jewish groups for the purpose of developing a coordinated program to meet this serious threat to harmonious interfaith relations was taken by the ADL's National Executive Committee at its February winter meeting in Palm Beach, Florida.

Mr. Joseph added that ADL's action was based upon the findings of an ADL survey of the NCC record since the 1973 surprise attack on Israel by Egypt and Syria.

The ADL leader questioned whether the anti-Israel, pro-Arab actions and the apparent hostility of the NCC governing board on some matters of Jewish interest, truly reflect the

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views of all its constituent churches or even a substantial segment of Protestant leadership in the nation.

Quoting the ADL survey, Mr. Joseph cited the following actions by the NCC as "disturbing" and as "reasons for ADL's concern:"

(Full text is attached.)

-- The NCC's call for a mutual cessation of shipment of arms by the United States and Russia to the belligerents in the Middle East in October of 1973 when Israel was the victim of a surprise attack by Egypt and Syria. The call for a curtailment of arms supplies obviously would have left Israel helpless in the face of the sneak Yom Kippur Arab attack while the Soviet Union, indifferent to NCC resolutions, would have continued to arm the Arab aggressors.

-- NCC's pro-Arab, anti-Israel propaganda publication, "Swasia," which consistently reprints articles blatantly hostile and critical of Israel and Jewish communal activity. In what can only be viewed as a deliberate affront to the Jewish community, "Swasia" has as one of its editors an avowed anti-Zionist, the well-known pro-Palestinian activist, Dr. Morton Mevinsky.

-- The NCC's pro-Arab seminars throughout America which regularly use and recommend books, films and periodicals hostile to Israel.

-- NCC's Middle East Working Forum in April, 1975, which overwhelmed and snuffed out the views of those participants in

(more)



the Forum who sought to speak up for Jewish concerns and Israel's survival.

-- NCC's invitation to a notorious American anti-Semite, Imamu Baraka (LeRoi Jones), to address its December, 1972, convention in Dallas, despite widespread protest on the part of Jewish groups and others.

Mr. Joseph went on to say that the recent suspension from the NCC board of Viorel Trifa by the Orthodox Church of America, an NCC constituent organization, is an action that should have been taken long ago by the NCC itself. Trifa's linkage to Nazi atrocities, in his capacity as the head of the fascist Romanian Iron Guard in World War II, was too long ignored by the NCC, refusing as it did to remove Trifa from its governing board. This lack of moral leadership is, Mr. Joseph concluded, symptomatic of an anti-Israel prejudice now plaguing the present leadership of the National Council of Churches.

#

AJ,CP,C,IP,JSP,MP,RE-77

77-700-28

THE AMERICAN JEWISH COMMITTEE

**date** March 10, 1977  
**to** Area Directors, JCRCs, Rabbinic Associations  
**from** Rabbi Marc H. Tanenbaum  
**subject** BACKGROUND ON THE RECENT ATTACK ON THE NATIONAL COUNCIL OF CHURCHES

The relationship of the National Council of Churches to the various representative bodies of the Jewish community has been historically and is at the present complex and ambiguous. Any evaluation of those relationships - if it is to be judged by canons of candor, fairness, and objectivity - must seek to reflect that complexity. To select out only one aspect of that mixed and complicated condition is to run the risk of creating a single-dimensional caricature. Aside from exposing such a necessary critique to vulnerability on the grounds of becoming a distortion, an imbalanced evaluation threatens to weaken the credibility of those charges against the NCC which are legitimate on the basis of empirical evidence and which deserve to get a serious hearing and a constructive response from the NCC leadership. An imbalanced evaluation also tends to undermine the standing and role of pro-Jewish and pro-Israel persons within the NCC whose continued effectiveness and credibility deserve the support and encouragement of the Jewish community, rather than undermine them which sweeping generalizations could help bring about.

The National Council of Churches is a loose umbrella group composed of some 31 Protestant and Eastern Orthodox denominations. In addition to the major "liberal" denominations, it numbers among its constituent members 2 Arab Christian bodies, 9 Eastern Orthodox Churches, 2 Quaker groups, and 5 large black denominations. The presence of Arab churchmen on the NCC's General Board - as typified by Arab propagandists, Archbishop Philip Saliba and Dr. Frank Maria, both of whom represent the Syrian Orthodox Church and are known to be subsidized by Arab governments to carry out anti-Israel and pro-Arab propaganda within the entire NCC institutional system - simply means that there is built into the NCC a constant anti-Jewish lobby. As in the dynamics of the United Nations, these Arab and pro-Arab forces are frequently able to mobilize "Third World" opposition against Israel and Jewish viewpoints which at times makes the NCC look plain and simply like an ecclesiastical version of the United Nations at its propagandistic worst.

But that is not the whole picture. There are Protestant bodies within each of the major mainline denominations who for theological, moral, and human reasons have been consistently sympathetic to the legitimate interests of the American Jewish community and of Israel. These include leaders of the stature of Episcopal Bishop John Burt of Cleveland; United Methodist Ecumenical Officer Dr.



Robert Houston; American Baptist President Dr. Robert Campbell; and a number of NCC staff professionals. These impressive Christian spokesmen in turn have been joined by growing numbers of local Councils of Churches leaders who have represented the pro-Jewish sentiments of their constituents in the governing councils of the NCC. In fact, their cohesion has led in recent years to their organization within the NCC of an "Interreligious Caucus" whose primary purpose has been to try to counter blatant and one-sided pro-Arab policies and propaganda and to pursue a more balanced approach that takes into account the valid claims of Jews, Christians and Moslems.

Keeping in mind these affirmative developments within the NCC, there can be no question that some of the actions - or inactions - of NCC governing bodies with reference to the Middle East have been a cause of deep chagrin and resentment within the Jewish community and among many other Americans. The "Swasia" publication for all intents and purposes might have been published in Cairo or Damascus or Baghdad - such is its "objectivity." What is troublesome to many in the Jewish community is not so much the fact that the NCC has allowed one of its divisions to become a major propaganda arm for the Arab cause, but that by allowing it to support extremist, revolutionary elements in the Middle East, the NCC has wittingly or unwittingly contributed to the encouragement of intransigence and even terrorism, thereby inhibiting the possibilities of peace in that area. And for that egregious fact, the NCC owes its millions of constituents who may well not approve of those policies - for which they unknowingly contributed financially - a full and adequate accounting.

However, fairness and integrity require the recognition of the fact the NCC is larger than its Middle East division, and that other pro-Jewish and pro-Israel policies and actions have been taken in recent years which deserve acknowledgment on the part of fair-minded people. These include the following:

\* In December 1974, the NCC executive committee adopted a statement on the Middle East which spoke directly in support of the right of Israel to exist with secure borders as a recognized state in the Middle East.

\* In the Fall of 1975, Dr. Claire Randall, NCC general secretary, spoke out against the anti-Zionism resolution of the UN. A NCC governing board member, then president of the United Church of Christ, the late Dr. Robert Moss, together with several NCC staff members, also expressed opposition to the UN resolution at the Dec. 1975 meeting of the World Council of Churches in Nairobi. Thanks to the interventions of Dr. Moss and other NCC representatives, no anti-Israel resolutions were adopted by the Nairobi meeting. Beyond that, the Nairobi meeting did adopt a positive statement in support of the human rights of Soviet Jews and other oppressed groups, and NCC personnel played a constructive role in that development.

\* The NCC's Faith and Order Commission issued a strong pro-Israel theological paper which, in our judgment, is one of the best ecumenical articulations supporting the Jewish religious and historical ties with Israel.



\* The April 1975 "Middle East Working Forum" found more than "a few voices" present who were sympathetic to Israel. The meeting has been described by both NCC staff and outside participants as a "non-event". The conference managers employed a "Management by Objectives" approach and effectively curtailed any serious discussion of the Middle East.

\* Dr. Claire Randall sent a personal memo to all NCC staff urging them to take part in the 1976 Solidarity Day march in support of Soviet Jewry, and a good number of NCC-affiliated clergy did participate.

\* Dr. Nathan Vanderwerf, director of the NCC's Commission on Regional and Local Ecumenism - the most extensive network that reaches "the Christian grass roots" - joined with AJC's Rabbi James Rudin in denouncing the Soviet Union for cancelling an interreligious tour to the Soviet Union.

\* The NCC "Interreligious Coalition," formed at the 1972 Dallas General Assembly, did prevent an anti-Israel vote in 1973 in relation to the shooting down of the Libyan airplane; helped turn back several Frank Maria-sponsored anti-Israel resolutions on the Munich massacre, the destruction of Kuneitra, an attempt to blame Israel for the Lebanese civil war, and other such one-sided efforts sponsored by Arab propagandists.

\* The proposal to widen the focus of the human rights study in the Middle East from Israel to include Egypt, Syria, Jordan and Lebanon was in fact a pro-Israel achievement, not the contrary as alleged. If the study is ever undertaken, which is still not certain, it would not single out Israel as the pro-Arab forces sought, but would rather relativize the human rights picture and in fact could lead to a comparative analysis in which Israel conceivably would come off much better than would the Arab states with their traditional practices of torture, hangings, and maiming of prisoners.

\* With regard to the NCC action in relation to Archbishop Trifa, simple fairness requires that we acknowledge that no recent issue stirred as much discussion of moral concern and responsibility on the part of the leadership and staff of the NCC and its constituent denominations as did the Trifa matter. While all of us would have preferred a clearcut decision of formal suspension of this Nazi commandant, the NCC did actively move within a period of four months to bring about his de-facto suspension by his own sponsoring body. Moral people living in an immoral world cannot expect perfection - especially of institutions who live by complicated constitutional limits. The plain fact of the matter is that Trifa is out of the NCC picture, and Claire Randall and other NCC officials produced that result.

On balance, the NCC - as all individuals and all structures - are not above criticism. There are indeed deeply troublesome tendencies in the NCC regarding the Division of Overseas Ministries and its explicit and consistent anti-Israel bias. But there are also the affirmative developments in Jewish-Christian relations which deserve fair acknowledgement.

It is the policy of the American Jewish Committee to speak out publicly as we have on a number of occasions against those developments within the NCC and elsewhere which we regard as inimical. We feel morally obligated to speak out in support of those features of NCC policy and program which are expressions of solidarity and friendship for Jews and for Israel. This is one such moment to seek to clarify that balance.



The American Jewish Committee

Date 3/29/77

FROM: RABBI A. JAMES RUDIN

TO: Rabbi Marc Tanenbaum

       For approval

XX For your information

       Please handle

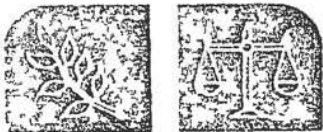
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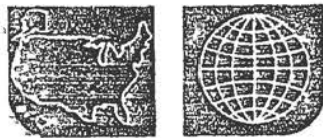
       Telephone me

       Your comments, please

REMARKS:



# NATIONAL COUNCIL OF THE CHURCHES OF CHRIST IN THE U S A



## OFFICE ON CHRISTIAN-JEWISH RELATIONS

475 Riverside Drive, New York, N Y 10027 (212) 870-2229

William P Thompson, President Claire Randall, General Secretary

March 25, 1977

Rabbi James Rudin  
American Jewish Committee  
165 East 56th Street  
New York, NY 10022

Dear Jim,

My conversation with you Monday was very helpful to me in clarifying our mutual concerns in the area of interfaith sharing. I hope that I was able to reassure you again of my commitment to continue and to deepen the aspect of Jewish-Christian relations which we have pursued from the very beginning with you and your colleagues at the American Jewish Committee. I am grateful to you for taking the time to join me for lunch so that we could review these concerns together.

May I ask for your help in providing me with whatever information you might have related to the NCC's Human Rights Study in the Middle East. In response to the Executive Committee's request, we are assembling what information is available regarding the violations of human rights in the Middle East.

Although the original resolution proposed by Frank Maria was intended to survey human rights violations in Israel, the Executive Committee extended the scope of study to the confrontation countries including Lebanon, Syria, Iraq, Jordan, and Egypt. I have the Amnesty International Report of 1975-76 which reviews alleged human rights violations in these areas. You very well may have information that could supplement our documentation, particularly related to the confrontation countries.

I would further be grateful to you if you could supply for us whatever documentation you may have relating to Archbishop Philip Saliba and Frank Maria, who are named in the recent AJC memorandum as persons subsidized by Arab governments to carry out anti-Israel and pro-Arab propaganda. Since the memorandum was made public, a number of people have asked me for the substantiation of this Arab government subsidy. It will be helpful if you could provide me with documentation on this matter.

Many thanks to you for your assistance in these concerns. Warm good wishes.

Sincerely,

Bill

**THE AMERICAN JEWISH COMMITTEE**

**date** January 3, 1978  
**to** Marc Tanenbaum✓  
**from** Brant Coopersmith  
**subject**

I received the enclosed from John Steinbruck with a  
note "went to all Lutheran pastors."

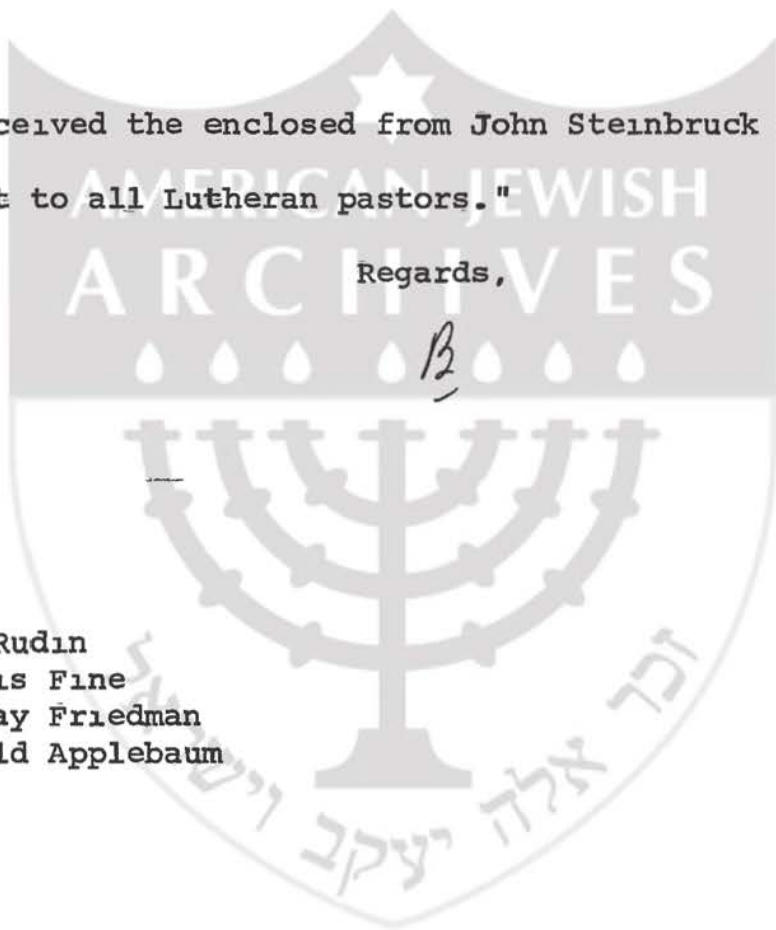
Regards,

B

BC:gvp

encl.

cc: Jim Rudin  
Morris Fine  
Murray Friedman  
Harold Applebaum



January 1978 (No. 9)



# WORLD DATELINE

## SWISS SAY ISRAEL TORTURES WEST BANK ARABS

The Swiss League for Human Rights has accused Israel of having "commonly and systematically" used torture on Arab inhabitants of the occupied West Bank of the Jordan River. A league report also claimed that "expropriations, confiscations, and destruction" of Arab property by Israeli occupation authorities were aimed at forcing the Arab inhabitants to leave. Israeli authorities denied similar charges which were made last year by the Sunday Times of London.



ARNOLD THEODORE OLSON  
6126 PARK AVENUE SOUTH  
MINNEAPOLIS, MINNESOTA 55417

May 3, 1978

Rabbi Marc H. Tanenbaum  
165 East 56th Street  
New York, NY 10022

Dear Marc

I am sorry I didn't find time to have a brief visit with you while in New York last week. However, I imagine you were preoccupied with the Passover week and I do hope you had a fine time with your family and your friends.

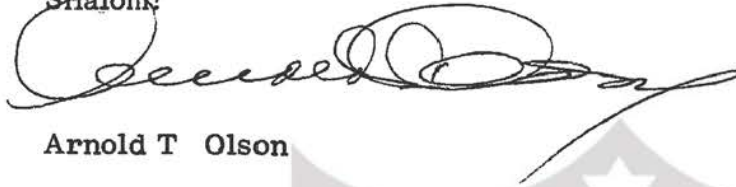
I wanted to share with you some of my impressions of the National Christian Leaders Conference for Israel. I will however put a few thoughts in writing and I am sure you will be getting firsthand reports from some of the people with whom you have close contact. I was tremendously impressed and encouraged by the fact that for the first time, as far as I know, there has never been such a broad representation going from Catholics to charismatics and from the historic mainline denominations to the smaller groups and from the extreme left theologically speaking to the extreme right. While there were no doubt many, many different motives as far as their interest in Israel is concerned and the basis on which they expressed that concern respected the various views, or should I say roads, taken to arrive to the point of that conference. I had the privilege of talking with several especially after giving my talk at the Prayer Breakfast based on a biblicist's viewpoint of Israel and it appeared that many of those there had not been exposed to one who takes the Bible as literally as I would. I am hoping that this might continue without forming an organization of which we have too many the way it is. The resolution was quite general and it escaped a couple of attempts to broaden it beyond Israel for which I was thankful. I had informed the other people on the committee that if the resolution was to be drastically changed with reference to the Palestinians I would have to withdraw entirely since that should be left for other occasions and not become part of a meeting that was specifically called for the support of Israel.

I do not know if Israel Carmona made contact with you. I am sure you understand that he does not speak for me or does he necessarily express the views that I might have. We would be far apart on methods of operation.

Rabbi Marc H Tanenbaum  
May 3, 1978  
Page 2

Mrs. Olson and I are looking forward to attending the dinner on May 18. We are going to make a special trip to New York because we feel that the occasion is important and it would be another way of showing our support for the Jewish community and the State of Israel.

Shalom!



Arnold T Olson

ATO/rg



Recent developments in the quest for peace in the Middle East have dampened hopes for an early reconvening of the Geneva Convention and the beginning of serious negotiation toward an overall settlement of the conflict. Conciliatory sounds, faint as they were, have been replaced by the more strident tones of hardening recalcitrant positions.

Observers note, particularly, statements by Israeli leaders that, under no circumstances, will they deal with the Palestine Liberation Organization; PLO leaders have again rejected even an implied recognition of Israel in refusing to endorse U.N. Security Council Resolution 242 (1976), even with a reservation noted on the clause identifying Palestinians only as refugees. In addition, the creation and official encouragement by the Government of Israel of new Jewish settlements in the occupied West Bank and Gaza areas are regarded by many as an obstacle to peace. Continued reports of alleged human rights violations, and even torture in the occupied West Bank and Gaza areas appear with increased frequency. However, it should be noted that, in recent days, Israel has announced its willingness to cooperate with UNESCO in allowing a U.N. mission to investigate "cultural freedom" in the West Bank and Gaza.

Therefore, acting in the belief that our role as churches is to speak for peace, justice and reconciliation, the Governing Board of the National Council of Churches of Christ in the U.S.A., meeting November 9-10, 1977:



1. REAFFIRMS its belief that a just and real peace in the Middle East is dependent upon the principle of mutual recognition by the major contestants, Israeli Jews and Palestinian Arabs. We urgently reiterate the call made by our NCCC Executive Committee in December, 1974:

"We call upon Israel and the Palestinians to recognize the right of the other party to the same self-determination which they desire for themselves."

2. COMMENDS President Carter for his efforts to find ways of overcoming the procedural impediments to reconvening the Geneva Conference. In this regard, we note particularly the initiatives of the President in encouraging the Palestine Liberation Organization to endorse U.N. Security Council Resolution 242 (1967) with reservation on the clause identifying Palestinians only as refugees. We regret that the PLO has not yet taken this action. Nevertheless, we encourage President Carter to continue to find a way in which the Palestinian Arabs can have authentic representation at Geneva. Such action might include U.S. support in the U.N. Security Council of an addendum to S.C. Rstn. 242 (1967) recognizing the right of self-determination for Palestinian Arabs.

3. BELIEVES that an independent, international human rights organization, such as the International Commission of Jurists, should be permitted to investigate prison conditions and prisoner treatment, including interrogation techniques, in the occupied West Bank and Gaza, in order to provide authoritative documentation on these situations.



4. INSTRUCTS the President and General Secretary of the NCCCUSA to communicate by letter this statement of our concerns and affirmations.

5. ENCOURAGES the member-communions of the NCCCUSA to circulate this resolution and accompanying background material to local churches and judicatories to help them understand the issues at stake in the Middle East.



RESOLUTION ON MIDDLE EAST PEACE NEGOTIATIONS  
(Proposed)

1 For the first time in thirty years, parties to the Middle East  
2 conflict seem to be moving in the direction of a peace conference which  
3 may resolve some of the basic issues which have kept the Middle East  
4 in turmoil for so long. We recognize our inextricable involvement as  
5 Christians in the Middle East, and will continue to search for ways to  
6 contribute toward justice, reconciliation and peace.

7 Therefore, the Governing Board of the NCCCUSA.

8 Commends President Carter for his efforts

9 -to assure recognition of the legitimate rights of  
10 both the Palestinians and the Israelis,

11 -to create a movement toward peace by bringing together  
12 all parties, including the Palestinians, for negotiations, and by initi-  
13 ating specific actions toward reconvening the Geneva Conference,

14 -to secure strong United Nations action for peace  
15 based on U.N. Security Council Resolutions 242 and 338;

16 Expresses new hope that these negotiations will bring security and peace  
17 with justice for all people in the Middle East;

18 Requests the General Secretary of the NCCCUSA to communicate this statement  
19 of concern and hope to President Carter and other appropriate persons and  
20 organizations;

21 Requests the member churches of the NCCCUSA to circulate this resolution  
22 and the supporting documents\* within their communions, asking their membership  
23 to communicate their support regularly to President Carter and members of  
24 Congress.

\* Supporting documents: NCCCUSA Policy Statement on the Middle East, 1969  
NCCCUSA Executive Committee Resolution on the M.E., 1974  
United Nations Security Council Resolution 242, 1967  
United Nations Security Council Resolution 338, 1973

DRAFT Resolution - for NCCC Gov. Bd.

Nov 9-10 1974

LEGITIMATE or  
J. J. 11/24/74

Whereas the National Council of Churches believes that conflict in the Middle East is properly focused upon fundamental human needs and rights of both Israelis and Palestinians.

Whereas the National Council of Churches recognizes the need of the Palestinians for a home acceptable to them and for a future in which they may discern justice, security and hope.

Whereas the National Council of Churches believes that the Christian community should encourage strong United Nations action in the Middle East as a way of providing impartiality and equity.

Whereas the National Council of Churches believes it is fundamental that a solid concern be demonstrated for the achievement of greater justice among all people in the Middle East.

Whereas the National Council of Churches believes that human needs cannot be met without peace in the minimal sense of an end to violence and the establishment of security.

Therefore, acting in the belief that our role as churches is to speak for peace, justice, and reconciliation, the Governing Board of the National Council of Churches meeting November 9, 1977:

Reiterates with urgency the call made by our NCCC Executive Committee in December 1974: "We call upon Israel and the Palestinians to recognize the right of the other party to the same self-determination which they desire themselves".

Commends President Carter for his efforts to find ways of overcoming procedural impediments to reconvening the Geneva Conference.

Supports President Carter in his efforts to find ways in which the Palestinians can have authentic representation at any peace talks.

as a major  
in the  
conflict



*reports of*  
Expresses concern over continued human rights violations in the occupied West Bank and Gaza.

*calls for*  
Believes that an independent, international human rights organization, such as the International Commission of Jurists, should be permitted to investigate alleged violations of human rights, including prisoner treatment, interrogation techniques, and administrative detention, in the occupied West Bank and Gaza.

*+ statute*  
Calls upon President Carter to carefully scrutinize U.S. involvement in the arms buildup *in the Middle East* and the sale of sophisticated weaponry to Middle East nations.

Recalls the action of this governing Board meeting on May 6, 1977, when a resolution on human rights was adopted stating that:

"Whereas President Carter is committed to the application of human rights in U.S. foreign policy and particularly with regard to countries receiving US aid;  
Whereas the NCCC has been committed to the pursuit of human rights for all peoples and has called for the rescinding of aid to any country which violates human rights;  
Therefore, we urge President Carter to apply the same test of human rights equally to all countries in the world."

Instructs the President and the General Secretary of the NCCCUSA to communicate the statement of our concerns and affirmations, *to?*

Requests the member communions of the NCCCUSA to circulate this resolution and accompanying background material to local churches and judicatories to help them understand the critical issues at stake in the Middle East.

(Based on Policy Statement on "Crisis in the Middle East", adopted by the General Board May 2, 1969.)



For the first time in many years, parties to the Middle East conflict are moving in the direction of a peace conference which may resolve some of the basic issues which have kept the Middle East in turmoil for thirty years. [It still remains to be seen a) <sup>is</sup> the Geneva Conference will convene, b) when it would do so, c) who would be involved in discussing the complex issues at stake, and d) what issues would in fact be negotiated.] Diplomatic movement is in evidence as each party, including the Arab States, the Palestinians, Israel, the United States and ~~Russia~~ <sup>USSR</sup> maneuver to define their position on these issues. At the same time, the issue of human rights in the occupied West Bank and Gaza and continued instability in Lebanon are topics of mounting concern for those interested in reconciliation in the Middle East.

Attached to this resolution are documents relevant to the issues raised in the resolution. This background material will be supplemented by a more detailed text to be presented when the Governing Board convenes. This will ensure that the Governing Board has the most recent material and analysis before it when it considers the following Middle East resolution.

[start]

Original documents  
faded and/or illegible





For presentation to  
NCCC Governing Board  
(Dates of meeting)

## DATA SHEET

### Proposed Resolution on (subject/title)

#### MIDDLE EAST PEACE NEGOTIATIONS

Why resolution  
is being submitted  
Date:

On October 20-21, 1977, a group of church representatives from NCCCUSA member communions and NCCC staff coming from the Middle East Committee, Division of Overseas Ministries; the Christian-Jewish Relations Advisory Committee; the Christian-Muslim Relations Task Force; the International Affairs Inter-Unit Working Group; and the Fifth Commission met in Washington, D.C. to discuss Middle East Peace negotiations together and with officials of the U.S. Department of State. The preparation of this resolution was continued following that meeting. Final drafting was delayed in order to include any last minute developments in the fast-changing Middle East situation.

To Whom the Resolution  
is addressed:

President Carter and other appropriate persons and organizations; Member communions of the NCCCUSA.

Content Outline:

Commends President Carter for initiatives taken on Middle East peace negotiation; encourages him to continue these efforts; calls on member communions of NCCCUSA to register their support of President Carter's policies with the White House and Congress as possible.

Nature of

Action Requested:

Requests the General Secretary to communicate this statement to President Carter and other appropriate persons and organizations and requests the member communions of NCCCUSA to circulate this resolution within their membership.

Policy Base:

Statement on the Crisis in the Middle East, adopted May 2, 1969.



RESOLUTION ON MIDDLE EAST PEACE NEGOTIATIONS  
(Proposed)

1 For the first time in thirty years, parties to the Middle East  
2 conflict seem to be moving in the direction of a peace conference which  
3 may resolve some of the basic issues which have kept the Middle East in  
4 turmoil for so long. The history of the Middle East conflict is a  
5 tragedy of missed opportunities for peace. We hope that the direct  
6 participants to the conflict will not allow the present opportunity to  
7 escape them. The alternatives to peace have become increasingly ominous  
8 for the whole world. We, as Christians, recognize our inextricable  
9 involvement in the Middle East, and will continue to search for ways to  
10 contribute toward justice, reconciliation and peace.

11 Therefore, the Governing Board of the NCCCUSA:  
12 Reiterates, with urgency, the following portion of the action of our  
13 NCCCUSA Executive Committee of December, 1974, which we continue to see  
14 as the prerequisite for peace:

15 "We call upon Israel and the Palestinians to recognize  
16 mutually the right of the other party to the same self-  
17 determination which each desires for itself. We affirm  
18 the right of Israel to exist as a free nation within  
19 secure borders. We equally affirm the right of the  
20 Palestinian people to self-determination and a national  
entity."

16 Commends President Carter for his efforts  
17 -to assure recognition of the legitimate rights of the Palestinians  
18 as well as recognition of the State of Israel,  
19 -to initiate specific actions towards reconvening the Geneva  
20 Conference, including the issuance of the Joint Soviet-American Statement



21 (October 1, 1977) and the Working Paper on the Resumption of the

22 Geneva Peace Conference (October 5, 1977),

23 -to address obstacles to peace negotiations, such as the

24 issues of mutual recognition, Israeli establishment of civilian and

25 military settlements in the West Bank and Gaza, and the continued

26 reliance on violent means by all parties to achieve their ends;

27 Encourages President Carter in his efforts

28 -to continue a movement toward peace by bringing together for

29 negotiation the recognized representatives of all parties, including

30 the Palestinians,

31 -to secure strong United Nations action for peace based on the

32 United Nations Charter, the Universal Declaration of Human Rights,

33 and those United Nations Resolutions which insure the existence of

34 the State of Israel [Security Council Resolution 242 (1967)], the main

35 tenance of peace [Security Council Resolution 338 (1973)], and the

36 legitimate rights of the Palestinians [e.g. General Assembly Resolution

37 3236 (1974)] ;

38 Expresses new hope that these negotiations will bring security and

39 peace with justice for all people in the Middle East;

40 Requests the General Secretary of the NCCCUSA to communicate this

41 statement of concern and hope to President Carter and other appropriate

42 persons and organizations, and

43 Requests the member churches of the NCCCUSA to circulate this reso-

44 lution and the supporting documents within their communions, asking

45 their membership to communicate regularly to President Carter and members



46 of Congress statements of support of the Administration's Middle  
47 East policy and initiatives as these are consistent with the above  
48 guidelines.

•Supporting Documents:

- A. NCCCUSA Policy Statement on the Middle East, 1969
- B. NCCCUSA Executive Committee Resolution on the Middle East, 1974
- C. United Nations Security Council Resolution 242, 1967
- D. United Nations Security Council Resolution 338, 1973
- E. United Nations General Assembly Resolution 3236, 1974
- F. Joint Soviet-American Statement, October, 1977
- G. Working Paper on Resumption of the Geneva Conference, October, 1977



Supporting Document E.  
Resolution on Middle East Peace Negotiations

Text of the United Nations General Assembly Resolution  
of November, 1974

Resolution 3236

The General Assembly,

Having considered the question of Palestine,  
Having heard the statement of the Palestine Liberation Organization,  
the representative of the people of Palestine,  
Having also heard other statements made during the debate,  
Deeply concerned that no just solution to the problem of Palestine  
has yet been achieved and recognizing that the problem of Palestine  
continues to endanger international peace and security,  
Recognizing that the Palestinian people is entitled to self-determina-  
tion in accordance with the Charter of the United Nations,  
Expressing its grave concern that the Palestinian people has been pre-  
vented from enjoying its inalienable rights, and in particular its  
right to self-determination,  
Guided by the purposes and principles of the Charter,  
Recalling its relevant resolutions which affirm the right of the  
Palestinian people to self-determination,

1. Reaffirms the inalienable rights of the Palestinian people  
in Palestine, including:
  - a. The right to self-determination without external interference;
  - b. The right to national independence and sovereignty;
2. Reaffirms also the inalienable right of the Palestinians to  
return to their homes and property from which they have been displaced  
and uprooted, and calls for their return;
3. Emphasizes that full respect for and realization of these inali-  
enable rights of the Palestinian people are indispensable for the solution  
of the question of Palestine;
4. Recognizes that the Palestinian people is a principal party in  
the establishment of a just and durable peace in the Middle East;
5. Further recognizes the right of the Palestinian people to regain  
its rights by all means in accordance with the purposes and principles of  
the Charter of the United Nations;
6. Appeals to all states and international organizations to extend  
their support to the Palestinian people in its struggle to restore its  
rights, in accordance with the Charter;
7. Requests the Secretary General to establish contacts with the  
Palestine Liberation Organization on all matters concerning the question  
of Palestine;
8. Requests the Secretary General to report to the General Assembly  
at its 30th session on the implementation of the present resolution;
9. Decides to include the item entitled "Question of Palestine" in  
the provisional agenda of the 30th session.



**Supporting Document F.**

**Resolution on Middle East Peace Negotiations**

**The New York Times, October 2, 1977**

# Text of Soviet-American Statement on the Mideast

*Following is the text of a Soviet-American statement on the Middle East released yesterday*

Having exchanged views regarding the unsafe situation which remains in the Middle East, Secretary of State Cyrus R. Vance of the United States and Andrei A. Gromyko, member of the Politburo of the Central Committee of the Communist Party of the Soviet Union and Minister for Foreign Affairs of the U.S.S.R., have the following statement to make on behalf of their countries, which are the co-chairmen of the Geneva Peace Conference on the Middle East:

1 Both Governments are convinced that vital interests of the peoples of this area as well as the interests of strengthening peace and international security in general urgently dictate the necessity of achieving as soon as possible a just and lasting settlement of the Arab-Israeli conflict. This settlement should be comprehensive, incorporating all parties concerned and all questions.

The United States and the Soviet Union believe that, within the framework of a comprehensive settlement of the Middle East problem, all specific questions of the settlement should be resolved, including such key issues as

withdrawal of Israeli armed forces from territories occupied in the 1967 conflict, the resolution of the Palestinian question, including insuring the legitimate rights of the Palestinian people, termination of the state of war and establishment of normal peaceful relations on the basis of mutual recognition of the principles of sovereignty, territorial integrity, and political independence.

The two Governments believe that, in addition to such measures for insuring the security of the borders between Israel and the neighboring Arab states as the establishment of demilitarized zones and the agreed stationing in them of United Nations troops or observers, international guarantees of such borders as well as of the observance of the terms of the settlement can also be established, should the contracting parties so desire. The United States and the Soviet Union are ready to participate in these guarantees, subject to their constitutional processes.

2. The United States and the Soviet Union believe that the only right and effective way for achieving a fundamental solution to all aspects of the Middle East problem in its entirety is negotiations within the framework of

the Geneva Peace Conference, specially convened for these purposes, with participation in its work of the representatives of all the parties involved in the conflict, including those of the Palestinian people, and legal and contractual formalization of the decisions reached at the conference.

In their capacity as co-chairmen of the Geneva Conference, the U.S. and the U.S.S.R. affirm their intention through joint efforts and in their contacts with the parties concerned to facilitate in every way the resumption of the work of the Conference not later than December 1977. The co-chairmen note that there still exist several questions of a procedural and organizational nature which remain to be agreed upon by the participants to the Conference.

3 Guided by the goal of achieving a just political settlement in the Middle East and of eliminating the explosive situation in this area of the world, the U.S. and the U.S.S.R. appeal to all the parties in the conflict to understand the necessity for careful consideration of each other's legitimate rights and interests and to demonstrate mutual readiness to act accordingly.

**Supporting Document G.**

**Resolution on Middle East Peace Negotiations**

**The New York Times, October 13, 1977**

## Text of the Working Paper

Working paper on suggestion for the resumption of the Geneva peace conference.

1. The Arab parties will be represented by a unified Arab delegation, which will include Palestinian Arabs. After the opening sessions, the conference will split into working groups.

2. The working groups for the negotiation and conclusion of peace treaties will be formed as follows:

A. Egypt-Israel

B. Jordan-Israel.

C. Syria-Israel.

D. Lebanon-Israel (All the parties agree that Lebanon may join the conference when it so requests.)

3. The West Bank and Gaza issues will be discussed in a working group that consist of Israel, Jordan, Egypt, and the Palestinian Arabs.

4. The solution of the problem of the Arab refugees and of the Jewish refugees will be discussed in accordance with terms to be agreed upon.

5. The agreed bases for the negotiations at the Geneva peace conference on the Middle East are U.N. Security Council Resolutions 242 and 338.

6. All the initial terms of reference of the Geneva peace conference remain in force, except as may be agreed by the parties.



# A POLICY STATEMENT *of the National Council of the Churches of Christ in the United States of America*

## ON THE CRISIS IN THE MIDDLE EAST

Adopted by the General Board  
May 2, 1969

### THE FOCUS OF CHRISTIAN CONCERN

This statement, addressed to the constituency of the National Council of Churches, suggests that Christian concern for the conflict in the Middle East is properly focused upon fundamental human needs and rights. Political, military and national rivalries in the area are of critical importance, but Christian attention to them arises out of the deeper concern, which the Gospel enjoins upon all who follow Christ, for the human person, his society, and for peace in the world. The most urgent needs of the peoples of the region may be discerned as follows:

#### 1. Two Specific Needs

In the situation of the past twenty years and more, two specific human needs have arisen, continued and remained unsolved.

a) One is the need of the Palestinian Arabs affected by the establishment of Israel, of whom now approximately 1,500,000 are refugees, for a home that is acceptable to them, and for a future in which they may discern justice, security and hope. What will constitute "a home acceptable to them" must now be a matter of negotiation in which generosity will be required of many, and compromise by all who are directly involved.

b) The other specific need is security for the Jews in the area. The Jews in the Arab countries of the Middle East and the Jews of Israel must be assured of safety and of their rights. Without this assurance, there will be no justice or peace in the Middle East.

#### 2. Justice Among Peoples

Christian ideas of justice and righteousness derive from God's nature as revealed in the Scriptures and fulfilled in Jesus Christ. It is within the context of God's love for man that justice is of prime importance to Christians. In

fact, in Christian moral theology justice must be kept in the perspective of the love of God and man. If it is to remain true,

Consequently, in seeking justice Christians must try to apply the principle that each individual person has inalienable rights and that, in love, he must be treated as an end in himself and not merely as a means to something else. Attempts must be made constantly to secure more just relations among men and peoples than those which presently exist. In the Middle East, it is fundamental that a solid concern be demonstrated for the achievement of a greater justice among all the peoples there. Righteousness among men is prior to their security and peace, for these latter depend ultimately upon relationships which men recognize to be at least tolerably just.

Therefore, a Christian view holds that the measure of justice in the Middle East is not the vindication and triumph of any single, limited claim or interest, but the degree to which human need in the area is met. Essential to the achievement of a minimum of justice among Arabs and Israelis is the meeting of the specific needs of Palestinian refugees and of Jews in Israel and elsewhere, as indicated above, but also progress in the economic, political and social development of the whole of the Middle East.

#### 3. Peace Among Nations

Human needs in the Middle East cannot be met without peace in the minimal sense of an end to violence and the establishment of security. Each nation must live in security. No nation has a right to commit aggression. Furthermore, acts of violence, whether sporadic or sustained, whether committed by individuals or by organized groups tolerated if not sponsored by governments, must be both condemned and stopped. Continued violence by Arab guerrilla groups and by Israel carries the threat of expansion into disastrous wars. A Christian view requires an end to this violence in the interests of peace. Yet the cessation of these hostilities should not mean



that the status quo is frozen: it should mean that, with shooting and raids stopped, an atmosphere is created for a settlement that makes it possible to reverse the arms race and to advance toward permanent security based upon justice in the relationships among nations

A Christian concern focused upon broad areas of human need cannot be imprisoned by any particular political doctrine that may be institutionalized in the states of the Middle East. Neither justice nor peace is set forward by being simply "pro-Arab" or "pro-Israel." Indeed, it is important to go even further than the achievement of a humanitarian non-alignment in respect of political ideologies.

The Middle East conflict is the scene today of deepening and dangerous intransigence. Any claim that contains or suggests genocide must be denied and opposed. The idea is abroad that Arabs desire to "push Israel into the sea." Many Arabs deny that this is policy. Even if it represents only the assertion of irresponsible extremists, Christians must oppose it. Nationalisms exist in Israel and elsewhere, which stem in part from religious roots and which contain, in the present situation, powerful political implications. One form of such nationalism connects the promise of God to the Jewish people with the land of Palestine, holding that the will of God and the future of the Jewish people require that the Jews possess Palestine as a homeland. The result is to make an ultimate value of Palestinian land, particularly Jerusalem, and the relation of that land to the Jewish people. An Arab religious nationalism also exists, among both Muslims and Christians, which regards Palestine and Jerusalem as part of its sacred ancestral lands. We affirm our respect for and fellowship with those who hold these religious faiths, and ask them to understand that our concern is because of the tragic political consequences of all religious nationalisms.

Extreme and ultimate claims on both sides are unacceptable to us as Christians. Judaism, Christianity and Islam owe obedience to the God of all; whose relation to the particulars of history is viewed differently by men of differing faith. In that obedience we register our Christian convictions and ask for continued, prayerful dialogue with our brethren on these matters of great moment.

To too great an extent, the Christian community in the United States--and perhaps elsewhere as well--is itself a part of the problem, offering sympathy and advocacy too exclusively "pro-Arab" or "pro-Israel." The "victory" of one side over the other, or the satisfaction of one side to the neglect or at the expense of the other, is not a worthy objective for Christian or humanitarian support. Christian theology holds that no particular place (including "holy places"), nation, people, ideology, philosophy, theology, or institution (including ecclesiastical organizations) is absolute, but all are relative to God's universal mercy and judgment. They are all subject to God and, as such, find their meaning not in their own supposed absolute value, but only as they are judged and redeemed by God

and serve the broad interests of humanity. For this reason, Christian theology has its deepest conflict with any attempts, whether Israeli, Arab or American, to elevate particular factors of history or culture into absolute values.

## II

### DANGERS IN THE PRESENT SITUATION

The following appear to be the principal dangers in the present situation:

1. Failure to achieve a security for Israel that is acceptable to her and her neighbors will, almost certainly, lead to increased warfare. If hatred and open hostility continue, the vastly larger Arab population increasingly will threaten Israel, in spite of her social and technological advance. Guarantees of the security of Israel are essential, but the present situation holds little likelihood of achieving such guarantees save as Israel and her neighbors--after 25 years of struggle--reach agreement as to final determination of Israel's borders and as to the settlement of the refugee problem.
2. The continued dislocation of Palestinian Arabs seriously exacerbates present tensions and difficulties in the Middle East. The refugee problem is a major acute human need in the region; it is heightened by the growing sense of identity among Palestinian Arabs. Both a just peace and the upholding of human rights depend upon safeguarding the lives of these refugees and finding means for constructively channeling their energies.
3. One of the tragedies of the situation is that in spite of some notable achievements, warfare and tension have prevented Arab nations from achieving an adequate rate of development. Many domestic and international factors have contributed to this situation, which breeds new dangers for the future.
4. There is little or no communication between Israel and the Arab states or their peoples. If all hope of communication were to disappear, and the emotional, ideological and political positions of the opposing sides hardened still more, the menace to world peace would be extremely grave.
5. A fifth danger is that, in spite of present efforts to the contrary, conflicting interests of the great powers in the Middle East exacerbate and enlarge the internal conflicts in the area. If the great powers, United Kingdom, France, the United States and the USSR, conceive and pursue their interests in a narrow and exclusive fashion, the danger is extreme. This becomes more true if the great powers seek domination of the Mediterranean, solicit clients in the region, or if they yield to the desires of nations there to secure exclusive military, economic and political allies. On



the other hand, the present trend toward broadly conceived interests by the United States and the USSR, resulting in further detente and cooperation to secure peace, is needed in order to lessen materially the danger of the present explosive situation.

### III

#### TASKS OF THE CHRISTIAN COMMUNITY

1. It is essential that the Christian community transcend partial sympathies with the Israeli or Arab sides and concentrate its attention upon the great elements of human need in the area. (Section I) Christians should themselves seek and support all those who search for solutions that are practical rather than partisan and doctrinaire. The prime objective must be to meet the needs of the conflicting populations--those of the refugee camps, of Israel, of Arab states--for a reasonable security and a relative justice.
2. The Christian community should use every available means to help develop meaningful communication among the parties involved. United States Christians have a unique responsibility to promote understanding, because of their longstanding associations through missions, relief and interchurch relationships in the Middle East, and because of their close fellowship with the United States Jewish community. The primary task is to create situations in which persons of the different groups can listen to and communicate with one another.
3. The Christian community urgently should encourage strong United Nations action in the area, as the best promise of restraining the pursuit of narrow interests by the great powers, of helping the great powers to broaden their interests toward the objective of securing peace, and of providing impartiality and equity for the Middle Eastern nations. United Nations action should strive not to impose a solution, but to secure

direct negotiations between Israel and the Arab States concerned. It is of particular importance that the supply of armaments to the Middle Eastern states and the deployment of great-power military forces in the region should be restrained and reviewed to the end of achieving security in the region rather than an explosive arms race. The possibility of effective UN action depends to a large extent upon the will of the great powers to merge their interests in order to secure peace.

4. The Christian community in the United States should encourage urgently the United States Government:
  - a) To use United States influence to keep the great-power conflict in the Middle East to a minimum.
  - b) To use United States influence to discourage violence by any party to the conflict.
  - c) To use United States influence to strengthen and set forward efforts, whether by the United Nations, or within the context of the United Nations, to secure compromise, and thus to accomplish the purposes of the Security Council Resolution of November 22, 1967. (The text of the United Nations Resolution is below.)
  - d) To use United States resources to increase the rate of development throughout the area, particularly through United Nations or other multilateral agencies.

It is recognized that the first three of the above suggestions (namely, a, b, and c above) are generally within the policy of the United States Government. The fourth, concerning development aid, should be pressed upon the Government with particular vigor.

72 FOR; 18 AGAINST, 0 ABSTENTION.

#### Text of the United Nations Security Council Resolution of November 22, 1967

##### The Security Council,

Expressing its continuing concern with the grave situation in the Middle East;

Emphasizing the inadmissibility of the acquisition of territory by war and the need to work for a just and lasting peace in which every State in the area can live in security;

Emphasizing further that all Member States in their acceptance of the Charter of the United Nations have undertaken to act in accordance with Article 2 of

the Charter;

1. Affirms that the fulfillment of Charter principles requires the establishment of a just and lasting peace in the Middle East which should include the application of both the following principles:

- (1) Withdrawal of Israeli armed forces from territories occupied in the recent conflict;
- (11) Termination of all claims or states of belligerency and respect for and acknowledgment of the sovereignty, territorial integrity and political



independence of every State in the area and their right to live in peace within secure and recognized boundaries free from threats or acts of force;

2. Affirms further the necessity

- (a) For guaranteeing freedom of navigation through international waterways in the area,
- (b) For achieving a just settlement of the refugee problem;
- (c) For guaranteeing the territorial inviolability and political independence of every State in the area,

through measures including the establishment of demilitarized zones;

- 3. Requests the Secretary-General to designate a Special Representative to proceed to the Middle East to establish and maintain contacts with the States concerned in order to promote agreement and assist efforts to achieve a peaceful and accepted settlement in accordance with the provisions and principles in this resolution;
- 4. Requests the Secretary-General to report to the Security Council on the progress of the efforts of the Special Representative as soon as possible.



TEXT OF THE UNITED NATIONS SECURITY COUNCIL RESOLUTION  
of OCTOBER, (1973)

Resolution 338

The Security Council:

1. Calls upon all parties to the present fighting to cease all firing and terminate all military activity immediately, no later than twelve hours after the moment of the adoption of this decision in the positions they now occupy;
2. Calls upon the parties concerned to start immediately after the ceasefire the implementation of Security Council Resolution 242 (1967) in all of its points;
3. Decides that, immediately and concurrently with the ceasefire, negotiations start between the parties concerned under appropriate auspices, aimed at establishing a just and durable peace in the Middle East



## **An Affirmation of Hope for Peace in the Middle East**

The Executive Committee of the National Council of Churches, meeting in New York during the second week in Advent 1974, observes with grave concern the recent developments affecting the life and destiny of the peoples of the Middle East. As the crisis deepens, we note the following disquieting developments:

- (a) increasing acceptance of the idea of an inevitable Mid-East war during the coming months;
- (b) acknowledgement of nuclear capability in the Middle East, and veiled threats of its use in future hostilities;
- (c) an escalating arms race;
- (d) continuation of attacks and reprisals in the on-going hostilities between Israel and the Palestinians.

The love of Christ constrains us to speak from the depth of our Christian conscience. We call upon the Arab nations, Israel, and the Palestinians to renounce their use of violence, and to engage actively in negotiation to achieve an equitable and lasting peace. In the crucial months ahead, when the balance between war and peace is so delicate, we feel strongly that movement toward meaningful negotiation between Israel and the Palestinians could provide a constructive alternative to war.

We call upon Israel and the Palestinians to recognize mutually the right of the other party to the same self-determination which each desires for itself. We affirm the right of Israel to exist as a free nation within secure borders. We equally affirm the right of the Palestinian people to self-determination and a national entity.

We urge our own government and the government of the Soviet Union to serve as partners on the path of peace, maintaining a posture from which they can carry on meaningful dialogue with Israel and the Arab states. Furthermore, we call upon the United States to develop more open contacts with the leadership of the Palestinians including the Palestine Liberation Organization, as a means of furthering prospects for peace.



As evidence of our deep concern, we ask our General Secretary to convene a forum, in which all Middle East concerns of the NCC and member communions may be discussed within a total strategy, to work toward the objectives mentioned above

As we celebrate the coming of the Prince of Peace, we invite our member Churches and all Christians to pray for a just peace in the Middle East, so that the hope of Advent may become a reality for that troubled part of the world.

A resolution adopted by the Executive Committee of the National Council of Churches on December 13, 1974. The resolution is based on the Policy Statement, ON THE CRISIS IN THE MIDDLE EAST, of May 2, 1969.

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faded and/or illegible





MEMO from Gene Fisher

To Marc Tannenbaum...

Date 12/31/77

- ☒ For your information
- ☐ For necessary action
- ☐ For your comment
- ☐ Please return
- ☐ As per your request

Remarks .....

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Sen ALAN CRANSTON (D-Calif.), addressing the Northern California conference of the American Israel Public Affairs Committee, last week said that "a permanent peace is at last in the making." But he stressed that the improved prospect of peace "does not mean that the U S should in any way lessen its total commitment to keeping the Israeli military strong and fully capable of defending itself. On the contrary," he said, "it was unswerving American support for Israel that has brought us to this promising point and now is no time for us to let up."

Speaking before the same group, Sen PAUL LAXALT (R-Nev.) heralded Egyptian President Sadat's visit to Jerusalem. The "message" of that visit, he said, was that "the day that Sadat stepped foot on Israeli soil, he told the Mideast, he told the Arabs, he told the world—Israel exists." The momentum begun by Sadat and Israeli Prime Minister Begin "must be continued," he said. We must "go to Geneva on the basis of isolating the radical elements and not giving them the right of veto over those proceedings."

The Senate recently passed a resolution identical to the one approved by the House praising Begin and Sadat, and 44 Senators also cosigned a letter to President Carter supporting "continued efforts to build the momentum toward peace."

Sen EDWARD W. BROOKE (R-Mass.) stated that "if others evidence any unwillingness to come to grips with the central issue of true peace, we should not delude ourselves into believing that our interest is in appeasing them." Sen JENNINGS RANDOLPH (D-W Va.) said the "world community must assure that nothing be done that could jeopardize the movement" begun by Sadat and Begin.

Sen EDWARD M. KENNEDY (D-Mass.) called upon the United States to "actively pursue any and all possibilities which will move the negotiating process toward a peaceful settlement."

Chairman of the International Relations Committee, Rep CLEMENT J. ZABLOCKI (D-Wis.), called the joint meeting "a giant step for the people of the Middle East, and for the people of the world."

Rep JONATHAN B. BINGHAM (D-N.Y.) said recent Arab attacks on Sadat "vindicate Israel's long-standing refusal to negotiate with the PLO." Rep HELEN S. MEYNER (D-N.J.) said the Sadat-Begin meeting "vindicates the assertion of the Israelis that face-to-face negotiations are essential for a real peace."

As the Cairo conference draws near, the press has given extensive coverage to the travels of various Arab leaders. But the press has been negligent in reporting the vociferous statements of condemnation emanating from the hard-line Arab states, aimed at Sadat and Israel.

On Nov. 28, the official Syrian newspaper *Al-Ba'ath*, proclaimed that Sadat's "shameful" visit to Israel was a crime of "defiance of the Arab nation," which should not go unpunished. The paper called on the Arab nation "to topple Sadat's regime and what it represents in terms of ideological and political concepts."

Iraq's denunciation of the Sadat visit was even harsher. The Iraqi *Al-Thawrah* of Nov. 22 labeled Sadat's visit "gravely treasonable." The paper stated: "On that dark night his criminal hands shook hands with the racist and Zionist killers." The article attempted to disown Sadat and his

actions by stating that he is an "Arab only in name and has achieved the Zionists' dream for them." His acts of treason include "trampling under his feet the bodies of thousands of martyrs, sons of Egypt and of the Arab nation."

Libyan reaction was most severe, for in addition to labeling Sadat a traitor and renegade, a broadcast of Tripoli (Libya) *Voice of the Arab Homeland* on Nov. 20 referred to the Egyptian President as the "Zionist Sadat." According to this broadcast, Sadat has a "new master in the well-known terrorist Menachem Begin." The same day, Sadat was accused of going to Jerusalem "to sign [Egypt's] surrender to the Zionists and pay homage at the feet of the murderers and terrorists." The broadcast called for *jihad* (holy war) and revolutions in the Arab world. It concluded with the hope that "God willing, the plane which took you [Sadat] alive to usurped Palestine will bring you back a corpse."

## Interfaith Backing for Israel

*An interdenominational group of leading Christians have written President Carter expressing their support for Israel and concern about American policy in the Middle East. Following is the letter.*

Dear Mr. President:

We, a group of Christians meeting together, wish to communicate our profound concern for this urgent plight of the State of Israel at this moment. We urge you to recognize the threat posed to Israel's survival by any PLO political structure on the West Bank and in Gaza. The basic philosophy of the PLO, expressed in its covenant, never repudiated and consistently reaffirmed, is the destruction of Israel. Not only Israel but the Government of Jordan and any possibility of evolution toward stable democracy in the Middle East would be destroyed by such recognition of the PLO. The issue is: Will we continue to assure our support of Israel, the only authentic social democracy in the Middle East, or will we succumb to those forces and elements which have been ruled by and will foster totalitarianism, terror and repression? As Christians, we are rooted in the values and traditions which Israel has represented and will continue to affirm, and we share Israel's conviction that those ideals must be realized.

Respectfully yours,

Dr. A. Roy Eckardt  
Prof. of Religion  
Lehigh University

Alice L. Eckardt  
Prof. of Religion  
Lehigh University

Dr. Eugene J. Fisher  
Secretariat for Catholic-Jewish Relations  
U.S. Catholic Conference

Rev. Edward H. Flannery  
Our Lady of Providence Seminary

Rev. William H. Harter  
Presbyterian Church of Falling Spring  
Chambersburg, Penn.

Dr. Franklin H. Littell  
Chairman, Dept. of Religion  
Temple University

Harriet Littell  
Philadelphia, Penn.

Donald W. McEvoy  
National Conference of Christians and Jews

Dr. Ursula M. Niebuhr  
Smith College

Rt. Rev. Leo Rudloff, OSB  
Weston Priory

Rev. John B. Sheerin, CSP  
National Conference of Catholic Bishops

Sister Rose Thering, O.P.  
Seton Hall University

Dr. John T. Townsend  
Episcopal Divinity School, Cambridge

Dr. H. Eberhard von Waldow  
Prof. of Old Testament  
Pittsburgh Theological Seminary

Dr. William L. Weiler  
National Council of Churches of Christ

Sister Ann Patrick Ware, S.L.  
National Council of Churches of Christ