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SEDER 5732



Chicago Chapter
American Jewish Committee
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SEDER 5732

History of Pesach

LEADER: The holiday of Pesach or Passover has its theological origins in the Bible, as a commemoration of the Jewish exodus from Egypt where they were held in bondage approximately 3,500 years ago.

As the Book of Exodus relates, after Pharaoh denied Moses' plea to free the Jews, God visited a series of ten plagues upon the Egyptians. The last of these plagues, the death of the first born son of every Egyptian household, is the basis for the name of this holiday. For when God dispatched the Angel of Death on his mission, the Angel of Death passed over the homes of the Jews, smiting only Egyptians. Hence the name Passover or Pesach which means in Hebrew, literally, to skip.

After the 10th plague, the Bible relates, that Pharaoh finally relented and permitted the Jews to leave. However, they did so in such haste that they had no time to allow the bread they were baking to rise properly. Hence they had to eat unleavened bread, or matzoh, which is the theological basis for the matzoh we are eating today.

While the foregoing is the Biblical basis for the Pesach holiday, some scholars have rejected this literal

interpretation and found its antecedents elsewhere.

These men say Pesach actually evolved from two separate observances practiced by nomadic tribes in the ancient Middle East. The first of these involved an annual spring festival, wherein families celebrated the births of lambs and kids to the ewes of their flocks, thus replenishing their herds of sheep. This celebration, which was an annual meal, was held at night and lasted until dawn, and was led by the head of the family. For some reason, obscured by history, this celebration was called Pesach.

There is also a second separate historical strand related to this celebration known as the Feast of the Unleavened Bread. This feast was not familial, but rather community oriented. It called for the entire community to rid itself of soured dough of the previous year, along with remaining foods and simultaneously, take an offering of barley to the local temple as an offering of thanks for good crops. This ceremony too, was culminated with a sumptuous feast.

In the 6th Century B.C.E., these two festivals were merged and were given the historical-theological significance which we still observe. Thus, today, many of these ancient customs are reflected in the contemporary Seder. As with the familial and communal celebrations, the contemporary holiday begins with a meal presided over by the father,

or family head. And, as families were required to rid themselves of anything connected with the previous year's leaven so today observant Jews still cleanse their homes before Pesach and eat only foods that are prepared especially for use during the holiday period. The most significant of these foods being the unleavened bread, or matzoh, whose origins were explained.

The basic document of the Seder is the Hagaddah, which for many years was part of the regular prayer book. However, in the Middle Ages it became a separate volume, filled with chants, poems, prayers and stories, and has since been used for hundreds of years as the means of conducting the Seder.

There are, of course, many other Biblical and/or cross cultural underpinnings involved in the celebration of Passover. However, the significance of the Holiday does not lie in its antecedents, be they Biblical or historical, but rather in the meaning it has had for the Jewish people for more than 2,500 years, and most important, its meaning for us today.

For as we celebrate Passover, we do so not in commemoration of an event which took place 3,500 years ago, but rather as one that is contemporary. The Talmud, the Jewish law code tells us that "Every man, in every generation must look upon himself as if he personally had come out of Egypt." Thus, we meet today, not to

celebrate an ancient holiday, but to commemorate our release from bondage.

And it is not only in a particularly Jewish sense that this celebration is being held, but in a universal sense as well. For as Jews, we cannot merely celebrate our release from bondage, but we must celebrate the release of all people who have been enslaved. And as Jews we not only mourn for our brothers and sisters who are enslaved in various parts of the world, but for others of different religious, racial and nationality groups who find themselves in bondage. As one of our sages, Hillel said, two thousand years ago, "If I am not for myself, who will be? Yet, if I am for myself alone, what will become of me...?"

The First Cup of Wine

LEADER: The Seder begins with the drinking of the first of four cups of wine. The cultural origins of this are probably to be found in Roman times when Roman elite were served glasses of wine by their servants at meals. However, whatever the foundations, as we shall see, the cups of wine poured during the Seder have assumed a significance far beyond their historical antecedents.

Blessing

READER: Blessed art Thou, Lord of God, King of the Universe, who dost create the fruit of the wine.

LAVE (Washing of the Hands)

LEADER: The next ceremony is the washing of the hands. The

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theological basis for this act is perhaps best explained by the Psalmist, who said in part, "Who may ascend the mountain of the Lord? He who hath clean hands and a pure heart", which meant literally clean as well as spiritually clean. Historically, when sacrifices were still offered to the Divine in the ancient Temples, the High Priest who performed the sacrifices was required to cleanse himself before performing this holy act. Today, since we no longer perform sacrifices, the eating of the meal has thus replaced the sacrifice. However, observant Jews still wash their hands, as a symbolic remembrance of cleansing themselves.

Dipping of Parsley

LEADER: The next act is the dipping of the parsley into salt water, which is symbolic of Spring and the constant renewal of life.

READER: Blessed art Thou O Lord our God, King of the Universe who dost create the fruit of the soil.

The Three Matzohs

LEADER: The next portion of the Seder is concerned with the three Matzohs. Tradition tells us that these three Matzohs symbolize the three tribes of Israel, the Cohanim (priesthood) the Levites (associate priests) and the Yisioelim who were the common people. At the Seder, the head of the household who is conducting the Seder takes the middle Matzoh, called the afikomen, and breaks it in half, distributing various pieces to the guests, and leaving the other half to be served as kind of dessert after the meal.

Bread of Affliction

READER: (Lifts Matzohs) This is the bread which our fathers ate in the land of Egypt. Let anyone who is hungry come in and eat; let anyone who is needy come in and make Passover. This year we are here; next year we shall be in the land of Israel. This year we are slaves; next year we shall be free men.

Four Questions

LEADER: Now we come to that part of the Seder called the Four Questions. Traditionally, this is an honor allotted to the youngest child at the Seder, who asks his Father four questions which deal with the ceremonial aspects of the Seder, and receive answers which explain the evening's uniqueness. However, it has become the custom over recent years at gatherings such as these to replace the traditional four questions with those of a more contemporary nature, which we have done here.

READER: Why is the world plagued by war and destruction when we are to have been the most advanced civilization in the history of man?

And why is America, a country based on the ideals of democracy, polarized between rich and poor, young and old, black and white?

READER: Although Judaism and Christianity differ as to the first coming of the Messiah, both believe that He will eventually come and usher in an era of perfection. But Judaism also preaches that it is the duty of every Jew to bring about this era, through his own efforts, and by observing

the Mitzvot or theological commandments. Thus, the answers to these questions are that the ills of the world and humanity will be cured when the Messiah comes. And, Judaism preaches, the Messiah will come when we have ushered in the Messianic era.

The Ten Plagues

LEADER: When Pharaoh refused to heed the pleas of Moses to allow the Jews to leave their bondage, God visited upon Egypt a series of ten plagues, each one more severe than its predecessor. Since the Seder is the reliving of the Exodus experience, we recite the Ten Plagues, which finally forced Pharaoh to give the Jews their freedom. However, as each plague is mentioned, participants in the Seder are required to dash a drop of wine from their cups. The reason for this is to remind us that although we are celebrating our victory, in doing so we should reflect on the sadness of the suffering that our enemies endured.

Blood
Wild Beasts
Cattle Disease
Hail
Frogs
Murrain
Locusts
Vermin
Darkness
Smiting of the Firstborn

LEADER: And just as these plagues were visited upon the Egyptians of ancient times, so we too today reflect upon the plagues that have been visited upon modern man:

Hunger
Ignorance
Disease
War
Hatred
Pestilence
Prejudice
Starvation

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Symbols of Passover

LEADER: Not only in prayer is the Passover holiday celebrated, but as we mentioned earlier, in the very food itself. Rabbi Gamaliel said: "Whoever does not make mention of these three things used at Passover has not done his duty, and these are they: the Paschal Lamb, the unleavened bread, and the bitter herb." These three symbols are meant to remind us of the sacrifices that we offered in the ancient Temples at Passover, of the haste of our departure from Egypt, and the bitter herbs, which remind us of the bitterness of our enslavement in Egypt.

In eating the bitter herbs or moror, it is combined later with the charoses which is a mixture of nuts, wine, and apples, and represents the mortar which the Jews used in the building of the pyramids.

Bread of Hope

In recent years, it has become customary in some circles at this point in the Seder to set aside a Matzoh of hope. Thus, just as we earlier spoke of the bread of affliction, so now we speak of the bread of hope.

READER: This is the Matzoh of hope which we set aside for all of our brothers who remain in bondage. Let all who share their affliction come and eat thereof. Let all who share

their distress come and celebrate Passover. And may it be God's will to redeem all people from servitude.

Coming of Elijah

LEADER: This brings us to the close of our Seder, and the drinking of the final cup of wine. At Seders where the full Haggadah is followed, four cups of wine are consumed with a fifth cup being placed on the table for Elijah. This custom has its origins in an ancient Jewish controversy concerning whether four or five cups of wine were to be consumed at the Seder. Since neither side could come up with a definitive ruling, the final decision was deferred until the Messiah comes, when all such questions will be answered. Thus, at every Seder, four cups of wine are drunk by the participants, with a fifth cup left for Elijah, the harbinger of the Messiah.

At this point, the door is opened, to symbolically allow Elijah to enter the Seder, as he does at every such celebration. This aspect of the Seder originated during the Middle Ages when Jews were accused of using the blood of Christian children and infants at their Seders. Thus, to prove their innocence, the Jews would literally open the doors of their homes to show they had nothing to hide.

Later, the interpretation of the opening of the door came to signify the belief that at that point, Elijah, was visiting the Seder, where the fifth cup of wine had been set for him.

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Next Year...

READER: Four thousands of years, the Jewish people ended the Seder with the phrase, "Next year in Jerusalem", which was the expression of hope that someday we would be restored to our ancient homeland. And although this dream has been fulfilled, and although Jerusalem is now a united city with free access granted to all religions, many Jews still recite this ancient plea which has become part of the Seder liturgy.

But today, we would like to end on a different note of hope, which, if it has not yet been achieved, may someday, through our efforts become a reality for America and humanity.

READER:

Give me your tired, your poor,
your huddled masses yearning to
breathe free,
The wretched refuse of your
teeming shore,
Send these, the homeless,
tempest tossed, to me;
I lift my lamp beside the golden
door.

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THE AMERICAN JEWISH COMMITTEE - Israel Office

72-585-37

DATE: 21 April 1972

TO: Seymour Lachman

FROM: M. Bernard Resnikoff

SUBJ: Mid-East Deadlock Up-to-Date: Latest Arab and Israeli Attitudes Analysed.

Nearly five years after the Six-Day War and after more than four years of U.N. and Great Power efforts, the Mid-East deadlock shows no sign of resolution near or far. In fact, as the years pass it becomes increasingly difficult to define the nature, the dimensions or the component parts of the current crisis - or even to seek a coherent pattern within which the parties' various pronouncements on the subject can be placed. The analyst's job has become in the nature of a wild goose chase.

In the creation of these uncertainties and their development Israeli leaders and spokesmen have been every bit as active as their Arab opposite numbers - and the political observer is now as likely to get lost in the maze of Israeli words and deeds as he is in the utter confusion which Arab pronouncements and moves have helped create over the years. If anything, the situation has rather worsened since March 15, when King Hussein of Jordan made what Amman's media of communication called "a historic pronouncement."

King Hussein's latest move - his announcement of a plan for setting up a "United Arab Kingdom" consisting of a Jordanian Region in the East Bank of the River Jordan and a Palestinian one comprising the West Bank "plus any other part of Palestine that might be liberated" - an obvious reference to the Gaza Strip - is in fact as good a starting point as any for an attempt to appraise the present state of the conflict and try to introduce some sequence, let alone a pattern, of latest moves, attitudes and moods.

Two questions seem to be of special relevance here. The first deals with the nature of Hussein's proposals: Was there anything really new in them? The second is concerned with the impact which these proposals have had so far and the lessons to be learned from reactions to them, both Israeli and Arab, as to the two parties' fundamental attitudes to the conflict.

Israel's official reaction to Hussein's proposals was surprisingly prompt and clear-cut. Less than 24 hours after the announcement was made in Amman, Mrs. Golda Meir made a lengthy official statement in the Knesset dismissing Hussein's plan with the aid of an assortment of hair-splitting casuistries. The plan was "pervaded by pretentiousness;" in it, Hussein "does not confine himself to the liberation of administered territories: claiming Jerusalem as the capital of Palestine, he does not limit the concept of Palestine to the administered territories, but extends it to our country as a whole;" in his speech, "Hussein makes no mention at all of the State of Israel as a country with which settlement and agreement have to be reached;" according to Hussein's concepts, "the State of Israel is nothing more than the result of a Zionist plot to dominate Palestine, and the task of Jordan and the Arabs is to liberate the soil of Palestine from this plot." Mrs. Meir's address contained one passage which may serve as a summing-up of Israel's official reaction to Hussein's blueprint:

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In all this detailed plan, the term peace is not even mentioned and it is not based on the concept of agreement. The whole of King Hussein's proposal is based on the assumption that he is capable of reaching a solution of the controversial problems at issue without an agreement between our States, as if he could dictate to Israel the plan that he has put forward. This is a plan dealing with territories which are not under his control and which he strives to obtain by 'liberation'.

Following Mrs. Meir's statement, the Knesset adopted a resolution backing the Government's attitude to peace and affirming - quite in passing, it seemed - that "the rights of the Jewish people to Eretz Israel are inalienable."

This was on March 16. Fifteen days later, in a television interview on March 31, Defence Minister Moshe Dayan again dismissed Hussein's speech - this time as "a miserable error" - but in a remark made almost incidentally he managed to furnish a most striking answer to our first question - and in the process put his finger on one of the more perplexing aspects of current Arab attitudes and controversies.

Asked what he thought of Hussein's blueprint, Mr. Dayan said the only positive aspect of that plan was the difference it revealed between the respective approaches to a Middle East settlement of King Hussein on the one hand and of President Anwar al-Sadat of Egypt and other Arab Governments on the other. "What did Sadat say last night in negation of Hussein's programme?" asked Dayan. "He said that in his programme Hussein poses the question of Palestine as though this were merely a question of frontiers - where the frontiers between the State of Israel and, say the West Bank would lie. And from this it is of course clear that Sadat regards as the root of the problem the fact that the State of Israel exists at all, not the question of boundaries. What Sadat and (those in) the Arab world who oppose Hussein see as the legitimate rights of the Palestinians are their claims to Ramleh and to Acre and to Beit Govrin and perhaps also to Jaffa..."

This brings us logically to our second question, and with it to the plan inconsistencies of Arab attitudes and moods. It has often been asked, rhetorically sometimes, what Arabs precisely mean when they talk of "the legitimate rights of the people of Palestine," on the granting of which many Arab politicians and publicists make peace with Israel conditional. This question never elicited a satisfactory answer from any responsible Arab leader; the novelty of Hussein's plan - for what it is worth - is that in his speech of March 15 - and in the press conference he held in Amman on March 23, as well as in his subsequent statements and interviews while on a visit to the United States - he was the first Arab ruler ever to have given a clear if indirect version of what he considers to be the exact nature of these rights as far as Israel is concerned - namely a measure of self-rule, within a federation, in the West Bank and, after it has been evacuated, the Gaza Strip.

How much of this can be said to have accounted for the violently negative reactions provoked by Hussein's blueprint all over the Arab world is anybody's guess. After all - to give only one glaring example - Sadat himself, who now attacks Hussein's plan for "reducing" the Palestine problem to one of mere boundaries, had undertaken in writing to sign a peace agreement with Israel provided only that she withdrew her forces to the international boundaries between the two countries - which, of course, leaves even the Gaza Strip and its future for others to worry about! (That undertaking was made, of course, in Cairo's reply to Ambassador Gunnar Jarring's famous memorandum of February 1971).

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This however is not the only paradox posed by the present situation. Hussein's proposals have been rejected - literally out of hand - equally by Israel, the Arab States, and the Palestinians, when on any logical showing they ought to have made nearly everybody fairly happy. To start with, no Israeli leader or political party with any significance - with the exception of some Gahal's spokesmen - has ever laid it down that Israel should augment her non-Jewish population by another million souls; quite the contrary, in fact.

As far as Cairo is concerned, moreover, Hussein's plan should on the face of it, have proved to be extremely welcome - complementing, as it seems to do, Egypt's own peace proposals as they were quite unambiguously stated in reply to Dr. Jarring's memorandum mentioned above. (It is interesting to note, in this connection, that in his weekly article in Al-Ahram dated April 14, Muhammed Hasanein Haykal quotes the late President Abdul Nasser as telling Hussein just before he left on one of his visits in the United States: "If you find a solution through which you can restore the West Bank as well as Arab Jerusalem in its entirety, I will not stand in your way nor shall I ever allow anybody to stand in your way.")

As to the Palestinians - and counting out only the most extremist among them - many of them surely realize that Hussein's blueprint gives them just about the most that they can hope for under the circumstances. Their only serious objections to the plan can be based solely on purely "Palestinian" reasons - such as their quite legitimate doubts as to the sincerity of the King's plan and the seriousness of his promises concerning the establishment of a separate Palestinian political entity on the West Bank and - possibly - the Gaza Strip within a federation with a Jordanian entity on the East Bank.

But logic does not seem to count any more. To revert to the attitudes in Israel, Hussein's plan appears to have started quite a chain reaction. On March 27, just before Passover, the Knesset was convened in an emergency session to consider three motions by opposition factions on the anti-settlement campaign initiated by some Mapam kibbutz settlers in the south following the fencing off of land in the Rafah district and the expulsion of its inhabitants. Speaking for the Government, Minister without Portfolio Mr. Israel Galili told Knesset Members that the Gaza Strip "shall never again be separated from the State of Israel." Israel's view, he added, "had been made clear in international political and diplomatic circles" - and went on to explain that there was no contradiction between Jewish settlement and negotiations with the Arabs.

This last piece of "accidental annexation" has not been passed over in silence - at least not by everybody. Haaretz wrote two editorials. On March 29, it pointed out that Mr. Galili's announcement took Knesset members by surprise. "And little wonder too. Before a Cabinet Minister gets up in the Knesset to announce such a thing, the issue ought by rights to be debated in public. If the Government wishes to annex the Gaza Strip, it should come before the Knesset to receive appropriate authorization." Returning to the subject in its very next issue - of March 31 - Haaretz pointed out editorially that Mr. Galili's announcement "may possibly ease matters for the military administration in the Gaza Strip." It is, however, bound to bring long-range difficulties on the State of Israel. "Does the military advantage accruing from added territory outweigh the demographic problems resulting from a very substantial increase in the country's Arab population? Is Israel to embark on a policy of annexation without taking into consideration its possible impact on the image of the State?"

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Writing with far more punch and forcefulness, Dr. Amnon Rubinstein, Dean of the Law Faculty at Tel Aviv University, accused the Government of making nonsense of all known parliamentary procedure. In an article in the April 14 issue of Esare, Professor Rubinstein recalled that the Knesset had often been dismissed by some as a mere "rubber stamp" - approving whatever the Government of the day wanted approved. Now, he lamented, the Knesset is no longer even that, and decisions are being taken by the Government without even attempting to obtain formal approval by Parliament.

The extent of disappointment and disillusion felt in some circles - albeit extremely small numerically - may be gauged from another short piece by Professor Rubinstein printed in Haaretz on April-13 under the title "Dictionary 1972." Here is a sampling of the entries in this "dictionary:"

Defeatist - He who today supports last year's official policy

Traitor - He who today advocates Government policy of four years ago.

Stalinist - A member of Mapam or the Israel Communist Party who is opposed to annexation.

Leftist - A person opposed to the Herut Party.

And so on. More than anything else, Dr. Rubinstein's "dictionary" is an attempt to show how far Israel's official attitudes have rigidified and escalated since June 1967.



MINUTES OF ISRAEL STUDY MEETING
New York, La Guardia Airport
April 21, 1972

CONFIDENTIAL

The meeting opened at 11:00 with the following present:

Participants: Markus Barth, William Harter, Franklin Littell,
John Oesterreicher, Bernhard Olson, John Pawlikowski, Donna Purdy,
Coert Rylaarsdam, John Sheerin, Theodore Stylianopoulos, Rose Thering
Consultants: Hassan Hanafi, John Townsend
Guest: Harriet Littell
Staff: Ann Patrick Ware

The chairman opened the meeting with prayer and a meditative reading from Elie Wiesel's Souls on Fire, reviewed the agenda, and introduced Dr. Hassan Hanafi, visiting professor in the Department of Religion at Temple University, Professor of philosophy at Cairo University and for ten years associate and friend of Paul Ricoeur in Paris.

After Dr. Hanafi's summary of his paper, the floor was open for questions on the meaning of expressions used, not for debate or argument of substantive issues. Some expressions which received clarification were:

"Narcissism" (p. 1): If we psychoanalyze ourselves and what we say, we must ask whether we are speaking in the subjunctive mood or the indicative. I have found that many theologians and historians, especially when they read meaning back into a text, are actually projecting themselves. Because Scripture has ambiguities and images, because it is written "for all time and for every place," it especially gives an occasion to mankind to adjust the Scripture as a guideline in an historical situation; it especially lends itself to Narcissism. By this I do not mean anything abnormal or pathological. I mean it as a pure existential description of the way in which we project meaning. Surely we have a right to do that but we must take care to engage God Himself. Like a phenomenologist, we can put God between brackets and say, "I am now trying to make an adjustment of my guidelines involved in the Scripture with my actual historical circumstances." But then we are on the hermeneutical level, and we must allow that level to everyone. Thus the conflict of theology may be the conflict of hermeneutic.

I myself was puzzled about which method to choose, this one, which is also Narcissistic, or a pure sociological method, that is, to study by the sociology of knowledge the birth and development of ideas. I preferred this way in order to give a body to the theme. I am convinced that the way to study theology is not to reduce it to the sociology of knowledge but to reduce it to its hermeneutic.

"Passions" (p. 1): I mean passions in a Cartesian sense. You know in Traité de langue he distinguishes between passions, feelings and ideas. By passion I mean an extreme feeling, or a sentiment pushed to its extreme. For instance, the right to live is not a passion but a right. The Jews in the 19th century had the

right to live because they had been dismissed out of all pan-Germanism, pan-Slavism. They couldn't stay in nationalist Europe in the nineteenth century. To have the right to stay as an autonomous culture or people is a right. It becomes a passion if you push it to its extreme and say, "This right has to prevail over other rights"; if you dismiss others' rights even when you have historical and theological justification. I put passion and truth in different categories. I am afraid that in every theology we have put not only human universal ideas but also some of our passions, that is, our inclinations.

Would not sociology of ideas also contain passion? Yes.

"Original and independent meaning of the text" (p. 2): I must approach this with all the means that I have, theological dictionaries, knowing the history of the Scripture, the date of the redaction, the milieux, knowing the ancient mind. When I do this then I can say, "Here is the essence of the message of Isaiah or Jeremiah." Although I do not have one hundred per cent assurance, I can make the effort to know what the independent and original meaning of the text is. In the NT I have a better chance than in the OT because I can, historically speaking, control forty or fifty or a hundred years of the history of dogma but in the OT I have to cover five or six or even ten centuries.

"Colonialism, Imperialism, Feudalism, Capitalism" (p. 1). Questions: Are we to understand that Arabic feudalism and capitalism are included? Why not mention Communism? or the calling of a Holy War, as in the case of Pakistan against Bangladesh? Should these things be included?

Hanafi's response: I too am Narcissistic. I am a phenomenologist trying to describe the process of my consciousness in dealing with a coherent system of ideas. Analyzing myself, I find that I must reject as belonging to the Third World, to the Moslem countries, the deities of my time. As I said, these include all types, even my own family, my own father, my own country, even my own brother. There is no compromise here. If I were an American writing that, I would say that the divinities of my time are the dollar, the car, etc. But don't forget that I am here as a scholar, and as such I don't think I belong to any community, to any race. I'm trying to represent a certain universalistic trend from Abraham till now, what Israelis call truth for the sake of truth, believing in one God and doing righteousness and helpful deeds. Here I am rejecting only what is in my conscious reservoir. If I had any other conscious reservoir, I would reject it.

Would you include Communism and Holy War? Probably for my generation and in the lands I know, Marxism and Communism are more useful than harmful. In fifty years I may have to revise my opinion.

Question: In the statement (p. 2), "With the expansion of Islam, which means liberation of all communities from all kinds of oppression" would you accept the insertion "relative liberation"? Yes.

...all that is on Earth is pure appearance..." (p. 3): This means the Earth will not last forever.

"God as heir of the Land" (p. 4): I have tried to give a literal translation of the Koranic concept. Everything will go back to God just as everything began from God. God will inherit the Earth, all of it. In the day of judgment He will not receive it as a human inheritance, but how do you express the idea that all that is on the land will perish and God will be the ultimate reality? Cannot "heir"

be understood in a metaphoric sense? If we say, "We are all the heirs of Abraham," that means we are all monotheistic. If we say, "We are all the heirs of the American nation," that means we defend the American tradition. We must understand it in a metaphoric sense.

"Land as passive" (p. 6): The contrast here is between a positive and negative view of the land. In the first the land is an image of life and creativity, bringing forth plants, supporting animals and humans. Negatively, the land is a land of disasters, of calamities, of famine.

"If he does, he will succeed God..." (p. 7): succeed here simply means follow.

"No more miracles are possible" (p. 8): Miracles are the ignorance of man about nature, not the breaking of the laws of nature. In Islam the laws of nature can never be broken. Here we must take into account the development of revelation. In earlier times miracles did exist. God could interfere in the laws of nature, e.g., the Passover, the miracles of Christ. But what was the result? For some, miracles operated and they believed, as in the case of the Christians who were moved to faith by the life, death, and resurrection of Jesus. For others, however, miracles do not operate. That is why a miracle is not an absolute argument for believing in God. Renan said, for instance, "I will believe a miracle if I can send a commission from the French Academy and they verify all the circumstances and attest that there is no magician at work." But because we trust the human mind and trust human science, and because for every event there is necessarily a cause, there is no longer any interruption between cause and effect. Thus a miracle is not the ultimate argument to prove God. The ultimate argument is human reason.

"Belief is motivated by the essence of belief itself" (p. 1): Does this mean belief is determined by him in whom we believe?

Hanafi's response: I believe in God not because of any reward but because of God himself, because of the essence of God. But even here I do not wish to emphasize the content. If I believe in virtue, or if I am a virtuous man, it is because of the essence of virtue. Belief in God's unity means the application of God's unity to my life. The Islamic concept of faith or of dogma is a very functional theory. Belief or faith or a dogma is not true in itself as such but is true only in its modality of application to our life.

Question: P. 8 has a statement "God's Word...is an objective truth..." whereas P. 1 says there is no objective truth separated from human passion.

Hanafi's response: The difference is that on P. 1 I was describing the history of theology whereas here I am dealing with the Koranic concept that the only manifestation of God's will on earth is God's Word, i.e., revelation.

"God always gave [to Israel] from His side all kinds of grace" (p. 10): Was this interrupted with the crucifixion of Jesus?

Hanafi's response: Yes, but even before. Israel does not believe her prophets, she imprisons, she kills them; she reverts to other gods.

Question: Why is it in the Koran that the Moslems are the children of Ishmael?

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Hanafi's response: No, that is false religion. The Koran rejects the genealogical idea of believers. I cannot say that my flesh and blood come from Abraham. The idea of purity of race, the ethnocentric idea is the opposite of the Islamic notion. We honor Ishmael. He is the subject of sacrifice but without any personal privilege. We have to honor and glorify all the prophets. All from Adam to Jesus have been preferred by God. In Islam all are judged according to their good deeds, not by any other standard.

Rylaarsdam: In this respect Islam is very much like Christianity, that is, Christianity too eliminates genealogy, but it does make the tremendous difference between Christian and non-Christian. In exactly the same way Islam makes a great difference between Muslim and non-Muslim.

Hanafi: Where in the NT, in the synoptic tradition, does Jesus distinguish between a Christian and a non-Christian?

Rylaarsdam: In John 14 it says, "Nobody comes to the Father except by me..."

Hanafi: Please don't use the Gospel of John.

Rylaarsdam: But these are words attributed to Jesus.

Hanafi: You know in the biblical tradition the place and stature of the Gospel of John.

Oesterreicher: You know that famous phrase of St. Paul, "There is neither Greek nor Jew, neither freeman nor slave, neither man nor woman...All are one in Christ."

Hanafi: Please don't particularize your Christianity. It is universal.

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"Promise is not part of the covenant" (p. 11) Question: There is one Pauline statement where he speaks of the covenant of promise, and the historical research in the OT shows that promise seems to be one very essential element of covenant-making in secular and religious contexts. Why do you simply say it is not a part of the covenant?

Hanafi: I mean here the material covenant. The only promise to the children of Israel according to the Koran is the promise of prophethood, that is, the message. It is never a material promise.

Barth: In the Abrahamic covenant there are two promises: your seed will multiply and you will possess this land. These two types of promise are always connected with the covenant.

Hanafi: In the Koran there is a complete rejection of a material covenant. Regarding the seed, we have this idea, that Jacob said to God: Please, God, bless me and my descendants forever. God said: Never will I bless my descendant for the sake of descendant. I praise everyone for his own merits.

"New prophet" (p. 14): Does this mean Jesus? Yes.

Question: P. 14 says "God did not break [the covenant] from His side..." but later (also p. 14) says: "...if it [the covenant] is loosed by man it will also by God." Does that mean in the past God has never divorced Israel, or rather never divorced Judah (that's what Jeremiah says)? Do you want to say in that last paragraph that in the future God may?

Hanafi's response: God is still hoping for Israel. I don't know whether God's method is an experimental one or not, but you can say that God wanted to teach humanity a lesson. Men have to verify their ideas so God verified his revelation in history and then he finished. Until the time of Jesus God sent miracles for Israel to believe in his unity, his omnipotence, his omniscience, but then he sent his last attempt, Jesus, who is miracle from alpha to omega.

Barth: Does that mean that through the sending of Jesus God has become less faithful than he was in the OT? He said in the OT: If you are perfidious I will still remain faithful.

Hanafi: No, the Islamic position is: If you are faithless I will abandon you. There is no longer a one-way love, a one-way covenant.

Barth: So that would be the sin against the Holy Spirit, in Christian terminology? That the coming of Christ makes our situation more dangerous, there is one unforgivable sin?

Hanafi: Before the sixth century I would have to be a Christian. There is no other way, regarding even the history of prophecy from Adam, from Abraham to Jesus. Those who don't believe in Jesus are not "executers."

Oesterreicher: Although I am just a layman in knowledge of the Koran I have read that the children of Israel are very often chided for not having obeyed the commandments, for having broken the covenant, having killed the prophets. But as I read the covenant, the last test is not Jesus but listening to Mohammed. And because they have not listened to Mohammed--and incidentally Jesus is only a forerunner to prepare the way of Mohammed...

Hanafi: No, I disagree with you. Prophecy is accomplished in Jesus. Mohammed is only a last reminder of what God has said since the time of Abraham, but he says nothing new.

Littell: You have all been patient with this method of procedure, but it has been very helpful to know what Dr. Hanafi means even though we may take exception to some of his views. I will defer now to Dr. Rylaarsdam so that we may pursue the debate.

Discussion of Substantive Issues in the Hanafi Paper

Rylaarsdam: We have already, I believe, touched on some of the main issues. While you are speaking philosophically, rationalistically, you underestimate the communal character of Islamic society, whether in the family or in the nation, or however you spell it out. Maybe theoretically you have this notion, each individual for himself--the prophet Jeremiah has it too:

"They will no more say: The fathers have eaten sour grapes, the children's teeth are set on edge," that is, we are going to become individualistically responsible now--nevertheless, both in Islam and in Judaism the individual is shaped and is responsible in the light of the community. I cited the communal consensus as an illustration.

Hanafi: Surely there is in Islam a sense of community. But if I want to save myself, if I want to have eternal felicity, the kingdom of heaven, nobody--my son, my father, my wife, my country--nobody can save me. I will stand one-to-one in front of God. If I say, "Oh, but my nation, my community, my country..." God will say, "No, you are rational, you are responsible, you had your mind, your faculties, you never had to be induced to error because of friend or wife or son." Islam is still very individualistic; punishment and reward are very individualistic. There is no idea of a collective punishment. Why do I have to be punished because of the errors of another, even if he is my son or my father? Consensus or unanimity is a purely consultative, theoretical aspect but never a practical one.

Rylaarsdam: But supposing one consults the community, and the community gives its answer and one doesn't accept this answer, then what happens?

Hanafi: There are certain rules for that. It is a very complicated question in law. The sense of community means that I have no right to monopolize or to exploit. We are all the sons of Adam. On the purely economic or political level there is a sense of community, but I am absolutely responsible for my acts. Nobody can save me. If there is anything against the spirit of responsibility, it is the Christian doctrines of original sin and of redemption. Adam committed a sin. He asked forgiveness from God and God forgave him. It is finished. As Jean Jacques Rousseau held, man is innocent by nature, I am responsible for my acts. Nobody will save me.

Littell: This is simply to say that Islam has nothing comparable to a mediator, in the Christian sense, and nothing comparable to a church as corpus Christi.

Stylianopoulos: I would like to carry this issue of the communal and the individual in another direction. In our own tradition we lived many centuries under Moslems, and we too were labeled non-believers and infidels. Isn't there in this term "believer" and "infidel" a communal element that marks out the Muslims as a community that is distinguished sharply from others? For example, some young people of our tradition were taken into the Moslem faith from youth, and when they became eighteen or twenty, they wanted to become Christians again and were not allowed. They were actually killed. Is this universalism which you speak of an extraction from your sources on the basis of your own liberalism, or is this part of your historical tradition?

Hanafi: In Islam there is a great distinction between Scripture and history. It is not like Christianity or Judaism, where Scripture is only Scripture in the production of tradition, or where we cannot distinguish between Christianity and historical Christianity because Christianity is a historical religion. In Islam it is completely the opposite. There is a great and sharp distinction to be made between what the prophets say and what has happened in the Moslem world. What happened in the Moslem world in the fourteenth century you can attribute completely to the history of politics and the history of sociology and you can interpret all kinds of human factors. You can even introduce some theological ideas, but essentially it is a pure history controlled by historical elements which have nothing to do with Islam. This is not just my own interpretation. That is why I gave you massive notes in order to show that I am not really speaking from my own point of view. I just took a concordance and asked "What are the different meanings of eretz, of ard, etc?" I tried to achieve a spirit of pure objective scholarship, as if I were a physicist, completely neutral. As for what happened in the Middle Ages, in the Ottoman Empire, in Spain, in Africa, you can put that down to human contingencies.

Oesterreicher: You say, and we together with the Jewish tradition would agree, that the Jewish people have often been unfaithful to the covenant. And all of us who are here would say, as Christians, I think, that we or the Church or Christendom has been unfaithful to its covenant many many times. It seems that you are saying the same thing of Muslims but you make a very evasive distinction, saying, "Well, the Koran is one thing and human life is another." Would you say that Muslims have been unfaithful to the teachings of Allah?

Hanafi: In some aspects, yes, but in your theology there is not this distinction between scripture and tradition. When I say the Church and Galileo or the Church and Giordano Bruno--you can't escape this criticism, because the Church for you is really something ontological. It is really the Body of Christ or the continuation of the Holy Spirit in history. In Islam there is no idea like that. There is the Scripture, and all else, other than the Scripture, is history; and history is completely irrelevant.

Townsend: I don't think you are on as firm ground when you deal with Christianity and Judaism. I don't think the Covenant is as you describe it, because Judaism says almost the same thing about the Covenant that I hear you saying. They would say, (and now I'm getting this from tradition) that the covenant is divided into certain conditional and certain unconditional things; that while Torah and the priesthood are unconditional, things like land, dominance, kingdom are given purely conditionally. They use this to explain partly why they lost them. So the covenant is not absolute within Judaism. They also go on to discuss why Israel should have done this (and there is a whole haggadah as to why Israel may have deserted), but even there it is looked upon as responsibility. And certainly a large segment of Jewish tradition has a certain universality about it. The aspect of chosenness which is very often stressed is responsibility. The land was regarded as being given only conditionally to Israel. That can be documented fairly well. (Hanafi agreed.)

Pawlikowski: This may be a sociological question. Just to speculate for a moment: Say Islam was not a dominant religion in any country and that people who believe in the Islamic faith were minority groups throughout the world. Do you think, on the basis of the universalism which you have projected, there ought to be some nation or place where Islam is the dominant religion if it is to survive?

Hanafi: Never. Islam etymologically means "rejection of idols and complete surrender to God." The Islamic confession of faith is a double act: "I reject all idols and I accept the only one true God." A Muslim is not limited by a country, he is not a Muslim by reason of his birth. A Muslim is defined by his acts. If you love me and I love you, we all participate in a certain moral covenant: we have to oppose repression everywhere to defend human justice everywhere. A Muslim in this universalist view will reject any discrimination of race, color, tongue. It is characteristic of the Western mind to say, "Egypt is a Muslim country, Pakistan is a Muslim country, France or America is not a Muslim country." That is really very superficial.

Oesterreicher: Doesn't the Constitution of Egypt say that it is a Muslim country?

Hanafi: That is why I am against the Egyptian Constitution. (Laughter)

Pawlikowski: Let's pursue that a little. That would strike me as a theological answer but I don't know how realistic it is from a sociological viewpoint.

Littell: Is nationhood in any sense important, then?

Hanafi: Not at all. If you understand by nationhood the nationalism of the nineteenth century, no, not at all. Or if you understand by nationhood geographical limits, racial unity, language, no. Anybody can be a Muslim.

Rylaarsdam: Oh surely. But what about those that are not? What about the institution of Islam?

Hanafi: Those who are not practicing the moral virtues are not Moslems. Those who are Moslems are those who are practicing the moral covenant. Christians who are working for justice are really true Moslems, and they are better than Feisal, King of Saudi Arabia, and Hussein. Would you say that Hitler or Mussolini was a Christian?

Pawlikowski: Would you say that it would be easier for you to practice your own beliefs and to give your children these same values here in the United States? Would it be equally as difficult (or equally as easy) to do this if you lived, say, in the United States or in Egypt?

Hanafi: I think so because I believe in universal brotherhood. I will never educate my child to be a Moslem but to be a man.

Pawlikowski: But the Muslim culture that is there solidifies...

Hanafi: According to the Islamic Weltanschauung there is nothing which is called Muslim culture directly on account of history nor on account of Scripture.

Littell: Brethren, you are dealing with a liberal Protestant and you will never convince him!

Oesterreicher (to Townsend): I don't think it is either faithful to the biblical tradition, taking the Bible as a whole, nor is it faithful to the rabbinic tradition to say that the covenant is conditional. There are always two trends: one is unconditional, the other is conditional. When God first promised the Land to Abraham at the time of that covenant ritual, there was no moral injunction involved. Later in Gen. 15 when he is ordered to circumcize himself and his family, then he is told that he must walk in the presence of God and live a life of integrity. And all throughout as well as in the rabbinic tradition, it's always both. There is the polarity of unconditional and conditional.

Townsend: My evidence is from early rabbinic tradition and is not just a passing phase. I find some variation in the list of things that are conditional, although they all include the Land. The Kingdom of David was not included in all the traditions, but I did not find anything, at least in the early traditions, against this. It seems to me that what we have early--first, second, third century--is a stress that certain parts of the covenant are given unconditionally and certain parts are not. It is backed up by their exegesis.

Oesterreicher: My question is whether you can lose the Land or whether you can lose it forever.

Littell: Do I understand from what you have said, then, Dr. Hanafi, that the right to the Land is based upon an ethical foundation? It is a political question, in the large sense, but does not have any theological substructure?

Hanafi: Yes, without conceiving it in the category of political.

Stylianopoulos: If there is no legitimate theological Islamic basis for the distinction between believer and infidel except the moral one, then I suppose the historical Islamic people would be as abysmally short in being faithful to the one God as both Jews and Christians are. Is there a tradition of self-criticism in the historical Islamic tradition comparable to what we find, say, in late Judaism? Are you yourself willing to be a critic of the historical tradition?

Hanafi: You will find in our history both examples, examples of those who are really the analyzers of Moslem faith, the example of Omar who voyaged to Syria and Jerusalem and forbade anyone to touch the sacred places of Christians, and forbade the building of mosques on any place sacred to Jews. We are both the sons of Abraham, both defenders of monotheism.

About your question of criticism, don't forget that we began seven centuries later than you. I am now in the fourteenth century. Imagine yourself in the fourteenth century with the burning of Giordano Bruno. I am very close to the Renaissance, to Humanism and the Enlightenment. And we all know what the Enlightenment brought--freedom, reason, progress, humanity. We all know that, but in our history we don't know that. We are now in 1392, and you must not judge us according to your twentieth century white standards.

Olson: Are you saying, then, in your last comments that the point of view which you have so well articulated here is not normative Muslim thought?

Hanafi: It means two Christian theologians who agree on something. (Laughter)

Littell: I am sure we are all very grateful to Dr. Hanafi who has conducted himself in true dialogical spirit.

Discussion of the "Statement to the Churches"

The group then turned its attention to the statement which had been prepared by John Sheerin, John Oesterreicher and Bill Harter. Father Sheerin, the chairman, introduced the discussion by noting that the purpose had been to address the statement to churchmen, not specifically to scholars, to keep it as simple and direct as possible. He admitted that it might suffer from a journalistic style.

[Editorial Note: The discussion about procedure is reproduced here at the risk of some tedium but it may help us later to avoid going over the same ground.]

Barth: I am unhappy with the first sentence, "The Church of Christ is rooted in ancient Israel." We are back at the Vatican II Statement on the Jews. At that time it was a decisive step forward but it has many inherent weaknesses, one of which is the term "common heritage." It's so historicizing. I don't like making a history-of-religion statement for a theological statement. That is not a faith-statement at the beginning. Then the same paragraph ends up with the "horrible tragedy of history." Again we are historicizing and washing our hands by calling it a "horrible tragedy." The first should declare that we are brothers, sons of one Father. Furthermore, I think before Abraham comes in, God should come in as Father.

Next, "Christians look upon 'our father Abraham'..." Now when the term "our father Abraham" occurs, then Paul was speaking as a Jew. It was a Judaeo-Christian statement, not a gentile Christian statement. I believe we should start from God the Father; then Abraham may come in as an also-ran.

Further, in 1.6 it says, "The Christian Church is still sustained by the living experience of this faith..." "Living experience" (that's an American shibboleth) is mentioned "as well as the light and life coming from the patriarchs and prophets." Now that's a transgression into a different time, to place experience against life and light. My Gospel of John tells me, "He was the life and in him was light and he was the light." Now suddenly these fathers are the source of life and light!

Stylianopoulos: I think this is a statement that ought to be discussed in substance first. I'm unhappy about the first paragraph, somewhat along the same lines as Dr. Barth. "Christ is the link" but the light and life come from the patriarchs and prophets. There's a certain understatement here!

It reveals the perspective from which the paper was written, and I'm not happy with that perspective. Jesus becomes an unfortunate tragedy, misunderstanding link--whatever you want to call it here--but in many ways this is the crucial thing, the divisive factor. I think we have to go directly to the essence of the matter.

Oesterreicher: Could you be a little more specific, Father, about what you meant when you said, "This shows the perspective from which the paper was written?" What is the perspective?

Stylianopoulos: It assumes from the beginning the theological premise that the Church and Synagogue are theologically on the same footing as parallel covenants without showing the evidence for this. What are the criteria? Is this a NT premise? a Pauline premise? Is this another hermeneutic?

Oesterreicher: We have not tried to show that there are two parallel covenants. Quite the opposite. In the second paragraph, "The Church shares in Israel's election rather than supersedes it, etc.," there is implicit the assumption that there is one covenant.

Littell: How do you feel about this, that it's implicit in these remarks or that you have to come in with a declarative statement?

Oesterreicher: Wasn't that the assignment given to us, that we should have a very short statement together with an expansion and explication and application to the modern problems?

Olson: I see the point of the criticisms but I think it would be very helpful if those making the criticisms would suggest some alternative wording.

Littell: How can we progress with dispatch? We can ask for substantive statements.

Oesterreicher: Would Dr. Barth be kind enough to say how he thinks it should start?

Barth: I can't do that on the spur of the moment.

Pawlikowski: I have some hesitations about that opening statement but I think it's more of a theological statement than Markus is making it out to be. You can read it as a history-of-religion statement if you want, but my own initial reaction was to see this as a dogmatic statement.

Rylaarsdam: I feel that this statement is a dogmatic statement and epitomizes the dilemma in which we find ourselves. This dilemma is also expressed by Father Stylianopoulos when he says that this seems to him to put Church and Synagogue on the same level. He put it exactly that way. To me it seems not to, and the dilemma that we face is, Should it or should it not? This is the issue that I think we are straddling.

I had a paper discussed before this group at the last session when I was not here. Many wise and learned things were said about it, many things that I thought helped me. One thing that was not understood--and how could it be?--was what I intended with the paper. The intention of the paper was to lay what I hoped might become foundations for the dialogue between the Church and Israel. You cannot have, it seems to me, dialogue between the Church and Israel unless Israel has a currently valid vocation. This is something we have not really come to terms with.

What I did in that paper was to provide a historical survey of the OT situation which implies that there is a dimension to the faith of Israel in the OT which is not taken up into the Christian faith. This again leaves the way open for discussion, asking whether that dimension which is not taken up into the Christian faith is nevertheless still of God also in our Christian era. This, I think, is the ambiguity of this statement that we have here. It inheres in the fact that we have not confronted this issue. Our chairman gets evangelical about cultural Christianity and its sins. What I am worried about is, yes, cultural Christianity and its sins, but also the limitations of orthodox Christianity in respect to this issue, and the limitations of the NT.

Here is our dilemma. I want to make just a brief statement here, a quotation, written by one of my favorite Catholic theologians: "If in their enthusiasm for restoring the honor of Israel Catholic writers should ever go so far as to obscure the article of faith that the Church of Christ is really the true people of God and the new and unique people in which the ancient promises are fulfilled, designed for Jew and gentile alike, then they would be liable to provoke a condemnation from the Roman magisterium which would be a grave misfortune to them." This is Gregory Baum in The Jews and the Gospel. If the Catholic writers would incur a rebuke from the magisterium I can tell you that every Protestant theologian that I know of would get rebukes equally severe in a peculiar Protestant fashion. The question I asked myself when I read this "Statement to the Churches" was this: Are these authors, with two Catholics among them, subject to magisterial criticism? Half of the time I said, "Yes, I think they really are," and then the other half of the time I said, "No, I guess they're not. They're playing it safe." What do they mean by the validity of the promises? What do they mean by the ongoing validity of Israel? What does this do to the vocation of the Jew in the world and in his destiny? These, I think, are the questions that we cannot really avoid.

This is designed to be a statement to the churches, and I don't know that you can do anything about this in such a statement. I'm not sure we're ready for a statement to the churches. I don't think we've really met the crucial issue, that is, Can we acknowledge that Judaism has a call and ministry which is a part of the promises? has a call and ministry paralleling our own? a call and a ministry that we must listen to, as we hope they will listen to our call? This is the question which is also involved in our topic "Land and People." Are we going to be able to listen to the Jews' witness as to the meaning of land and people as a way of refining our response to the definition of land and people, or are we going to be "generous, warm-hearted" Christians, giving them the benefit of the doubt? As Henry Siegman said about the Vatican statement, "What was asked for was an act of contrition; what happened was an act of charity." This to me is the fundamental way of stating my problem with respect to this statement. I don't know whether it is to be put under the magisterial criticism that Gregory Baum mentioned, or whether it isn't.

Oesterreicher: You haven't spoken to Gregory Baum, I'm sure. He has gone beyond this.

Rylaarsdam: I think this is the question before the whole Christian Church today. Next Sunday I have to preach on the gospel of the day, which happens to be John 14, "No one cometh to the Father but by me." You know, Rosenzweig said, "We are already with the Father." Now, can Christians buy that? Can Christians accept Jews for that statement? Historically they haven't. Do we? And it isn't simply accepting Jews for that statement; it is a question of having a basis for dialogue which is rooted in the acknowledgment of the continuing legitimacy of vocation and mission.

Littell: I think your question has been answered in part by one of the most beautiful parts of this statement, where it says "The Church shares in Israel's election rather than supersedes it."

Rylaarsdam: Then the question is, What is the end of Israel's election? By this I mean, What is the dénouement that we hold out with respect to Israel's election?

Oesterreicher: I want to set Dr. Rylaarsdam's mind at rest. I don't know whether I should say fortunately or unfortunately, but we will not come in conflict with the Roman magisterium--let's not call it the magisterium but the Roman authorities, some people in the Vatican--because I don't think they are sufficiently interested. We didn't play safe.

Rylaarsdam: That isn't the point. The point is that we are all confused about this issue.

Oesterreicher: Please do remember that we have not had a mandate to write a whole essay that treats the entire question. Then we would have to take up everything that you mentioned. We were asked to write a simple statement that would appeal to everybody. I say that we would like to play it safe, not with the Roman authorities, but with our readers. We want them to be able to eat this kind of thing and not choke on it, because if we say all the things that you would like us to say we can be quite sure that we will be rejected. And then we had better keep quiet.

Rylaarsdam: This is what I mean when I say I'm not sure there should be any statement to the churches at all. What troubles me is that around this table we are not of a common mind on these issues. Around this table we have not become clear about how we state these problems and how we state their solution.

Littell: We are a great deal more of a common mind than we were two and a half years ago on a number of these points, if you will recall, and we have definitely in this statement rejected any superseding triumphalism, as far as Jewish history is concerned. This is a great gain. Let us just suppose now that we are going to carry the message to the churches, to some reasonable pastors and lay people that we know, how would we state what we have learned together? Let's put it in that context. Later we can decide whether we're even going to release it.

Rylaarsdam: I would still like to have Father Stylianopoulos expand, if he will, on his statement about putting the Church and the Synagogue on the same footing. How do you feel about this? What does this whole issue mean to you?

Stylianopoulos: I appreciate your statements concerning the ability to listen to the witness of Judaism. My concern is to know the hermeneutic by which you seem to minimize the Christocentrism that I see in the NT. For example this sentence here, "The singular grace of Jesus has in no way abrogated the covenantal relationship with Israel." And on the next page, "This assumption conflicts sharply with St. Paul's declaration, etc." Is this accurate exegesis in this very specific sense of what the witness of Paul is? Secondly, once we figure out the original meaning, by what criteria do we move theologically beyond this so that we can authentically as Christians respond genuinely to the Jewish witness? Humanly I am very attracted to what you say, but I can't work my theology out of that.

Rylaarsdam: This is why I wrote the paper that we discussed here last time about the two covenants, because I think that there is a dimension of the Hebrew Scripture which is precisely that dimension which matters most to the Jews, a dimension which was for all practical purposes bypassed by the Christians. It seems to me that in the last analysis the basis for making these statements has to be provided in OT terms. I happen to agree with these statements. I want to maximize, to extend the validity that Sheerin, Oesterreicher and Harter put into them. Now you--and here I think you represent orthodox Christianity, I mean the whole Christian tradition--say, "It sounds fine to me, humanly speaking, but what happens to my Christology when I let myself in for this?"

Townsend: One of the things I believe is that throughout the history of the whole Christian Church we have always had the assumption that Christianity is for all people. The time is just around the corner when all men will be Christian. Now the Jews, on the other hand, are much more realistic. They couldn't help being the other way. It's like Tevye in Fiddler on the Roof: "If we're the chosen people, how come we suffer so?" Therefore, it was the Jews who had to form a theology which allowed the Chosen People to see virtues in other traditions. I think we are going to be forced into this. I think it's going to be

the big problem for the coming generation, Judaism or no, as Christianity becomes more and more a minority, as nominal Christians walk away. If short of the Second Coming all men are not going to be Christian, then we're going to have to ask a question about election which I don't see many theologians asking, that is, If we are the chosen people of God, then chosen what for? Maybe we will come up with an answer which may not be that God intends all people to be Christian.

Rylaarsdam: As a consequence the Jews have maximized the covenant of Noah.

Townsend: So we're going to have to come to some sort of theology that allows for the ultimate salvation, for an independent revelation not only of Judaism but of other religions as well.

Harter: That may happen. I just can't buy that it has to happen because of circumstances. That argues from realities to theology.

Townsend: Or for revelation from history, if you will.

Harter: I think, though, that you do have to confront texts like, "No man cometh to the Father but by me." Judaism really has no texts which are precisely equivalent to that. I think that Judaism starts with a different set of matériels to go at that issue.

Oesterreicher: That isn't quite correct because the statements in Judaism, that is, rabbinic Judaism, that have great universal implications are rather ambiguous. Of course, all those references to the covenant of Noah are not as numerous as you seem to indicate. They have overplayed this. But when it says that the just gentile is greater than the high priest, or that the holy spirit rests on him, the question always is, What is just? And "just" in that context has very much the meaning of "one who lives according to the Torah." Jewish tradition is just as ambiguous as Christianity.

But a more methodic point here: Dr. Rylaarsdam wants us to come up with a maximal statement. I think it would be a great mistake, even though I hold with you that the Jews have a ministry, have a mission. I agree with you on that even though we may express it differently. But the question is: Do we have to say all these things in this particular statement? This is the very first statement. It is a statement which addresses itself to people who are in the vast majority, more or less neutral, indifferent, who haven't given it much thought, who live according to their prejudices. I think if we give them a beginning to start from, we might arrive at what you would like to see. But if we throw this at them right away...

Rylaarsdam: I didn't ask that. I am not enthusiastic about any statement at this point because I think we are too confused as a group. We are too unfinished in our own thinking on this point.

Littell: We are obviously ambivalent in the sense that we have had at least two voices pointing toward a clearer and more consistently Christian approach. Father Stylianopoulos wants us to ground the statement thoroughly in Scripture and tradition whereas Dr. Townsend and others might move toward a more general question of openness, arising from the way history is working and the fact that Christians are becoming increasingly a counter-culture, if they exist at all. I can see now that we will have to take notes. We will have to enter into the record our own written statements. May I suggest because of the way we are going and of the seriousness of the material that we do what we did once before, ask members of the working party to take this and write paragraphs, rejoinders, memoranda to add to our thinking on it? Otherwise in fifteen minutes we cannot possibly do a responsible job. The situation is too earnest, and obviously there are very important points to be made here. Shall we return to it but with the agreement that the statement is not to be issued today or tomorrow, but that each of us who is so moved will write substantive statements to work on it.

Olson: When will we return to it? Would it be possible to have at least some ten minutes or more for an overall evaluation concerning what appears to be the most important points in the document?

Littell: If I may make my main point, the agonizing question for me in all this is the credibility of Christianity. It seems to me that if the best that Christendom can do after 2000 years is not man's inhumanity to man but the blasphemous murder of six million Jews, what we have come up against now is the whole question of the credibility of Christianity. Not the question of the authority of Jesus, not the question of the authority of the Christ, but the question of the whole role of Christianity in history. Somehow I didn't find in this statement enough misery, that is, enough spiritual wrestling with the kind of a crisis that we're in, when it's possible for one of the most important church journals in North America to publish a look-alike article from The Cross and the Flag in the United Church of Canada Observer, and nobody is even ashamed, let alone contrite! And when we know that when we go to the churches with what we have lived through in the last two and a half years, they will probably find it rather boring. For them it isn't something that you have to think about day and night, and pray about whenever you pray.

Thering: There are one or two paragraphs on p. 2 and on p. 3 covering some of the things that you've said. It needs to be in, but how much can you put into a statement like this?

Littell: I agree with Father John [Oesterreicher] that personally I would just as soon see a statement that would get some discussion going, but we can't do that because it's an honest statement to say that the commission needs to do more work. I regard this, though, as a very excellent statement.

Oesterreicher: Let's not make it a statement of the whole commission; let's make it a statement by all those who would like to sign it, whatever the end product is going to be.

Littell: Or let me suggest something else. Is this something we can send out in the names of those who prepared it, with the commission's request from the seminaries, graduate schools of religion and other colleagues for commentaries of the kind which members of the commission are going to prepare?

We might have a covering sheet saying that Father Sheerin, Father Oesterreicher and Mr. Harter presented to the commission this statement which we think important enough for discussion purposes to come into the colleges, etc., for their comment and continuance of the discussion. Would that be all right?

Sheering: Two observations. Since two out of the three who signed this are Catholics, I think people would say that this is a Catholic statement. Secondly, in drawing this up I think we had in mind an audience of church administrators. Seminarians are a bit different. I think the ordinary church administrator would be much more interested in the problem of the State of Israel than the seminarians would.

Littell: Then send it to selected church executives and administrators plus our colleagues. What we are asking for now is a widening of the discussion.

Oesterreicher: I fully agree with the first point that John made. Quite apart from the corrections which have to be made, I would not wish to sign this statement unless there was another Protestant co-signing it.

(The names of Littell and Olson were suggested.)

Littell: Procedurally we don't do violence to the commission and we do widen the discussion. We simply say that we've been working along for two and a half years here and we have opened up some issues which need to be considered more widely. We don't make it a position paper of the working party; therefore anyone who has substantive questions or criticisms is not being bound. But it would be very helpful if we could widen the discussion to include church executives and agency people, seminaries and graduate schools of religion. Would you be willing to agree to that procedure?

Oesterreicher: Is it necessary to mention any names?

Littell: Unless this is so terrible that someone here would say he simply couldn't put his name to it...

Barth: I could never put my name to this. In general, I would say the following: There are a lot of things said which parallel the Vatican II statement. If we want to say the same, let's summarize the Statement on the Jews and the Hervormde Kerk statement. In these two we would have a Protestant and a Catholic voice, positive in regard to Israel. Then why not say only the unique things which we can add beyond what has already been said? The summaries would be one page; we can select from this paper what we have to add after the Six Days' War. I would, for instance, say the term "a horrible tragedy" or "a human tragedy" should not be used any longer. The Pope in the Vatican II Statement said "we deplore," not "we regret," not "we repent," not "we accuse ourselves." So after the discussions we had about Auschwitz here, I think we could say more than "it's a tragedy" or "how sad for the Jews." It should be much stronger:

Now concerning the Land, if our discussions are any good, the trumpet has to give a clear sound or nobody readies himself for battle. I think it's not clear enough.

Rylaarsdam: On what basis, Markus, would you make statements about the Land clearer than those made here? If somebody in the churches asked you and said, "Now are you making this statement as a Christian and on Christian grounds or are you making it as a crypto-Jew," what would you say?

Barth: Can I distinguish between being a spiritual Semite and a Christian? I would say, against Roy Ekhardt and a few others, that I can speak on the basis of the NT, having to obey what is there, and against the interpretation that the NT spiritualizes. I think there is something stronger in it than spiritualization. I think we could come out with something useful.

Rylaarsdam: "The Jerusalem that is above is free."

Barth: But comes down.

Oesterreicher: "Jerusalem is above," that is a Jewish idea. It comes from the apocalyptic literature.

Rylaarsdam: That's not very Jewish.

Oesterreicher: Oh, it's not very rabbinical but it's Jewish.

Littell: The Christians spiritualized Jerusalem, but in the biblical expectation the day will come when Jerusalem shall fill up the whole earth.

Oesterreicher: I wish the Christians spiritualized Jerusalem a little more and didn't worry so much about its skyline!

Littell: Now you don't even want to see four of our members send this out for discussion?

Barth: I think it's not clear enough.

Littell: We're not sending it out as a document of the commission. We're sending it out and saying that instead of just us discussing it we want some other people to do it.

- Barth: So we get thirty things for input, maybe. Then we have all the more work.
- Ware: Are we saying, four members of a working party under the aegis of Faith and Order and the Secretariat for Catholic-Jewish Relations say this? Is there any connection with this working party at all?
- Littell: Yes, we say on a transmittal sheet to the press and our friends: "The following paper was received, date so-and-so, for the continuing work and discussion of the theological working party. We think that it is such an important statement that we commend it to our friends for discussion, debate, criticism, comment; and we'll gladly receive their rejoinders or additions."
- Ware: What do these four signatures say then? Are these the four who do endorse it? Are they the only ones that endorse it? Are they the authors of it? What are they?
- Sheerin: No, we just say that we believe this to be the present state of our investigation.
- Pawlikowski: I would be against sending it out. It is a fine statement, and while there are many things which I don't radically disagree with, they certainly can be improved. I don't think we can really tackle the question that you put, Coert, although it is ultimately a question we will have to tackle. I do think we could come out with a statement that would be an advance over Vatican II, especially in that it would be a joint Protestant-Catholic-Orthodox statement. I also think there is a value in such interim statements because I think they can pull the larger Christian consciousness a bit further. I don't know about sending it out with these four names. I think we have to do something as a commission. I don't know about the value of sending a working paper to newspapers.
- Littell: All right. Let's just send it to the seminaries and graduate schools of religion, and our colleagues.
- Pawlikowski: I'd prefer to work on it ourselves.
- Olson: I think we have so many different opinions and concrete suggestions from this group that I feel I'd like to go along with Father Pawlikowski's suggestion. I'm wondering if we could spend a whole meeting just on this.
- Oesterreicher: You mean an amended statement, one that works in all the criticisms and suggestions made here, even those not articulated? If we have to start from scratch again, we will come up with nothing. All those who think that the paper is just impossible and can't be amended can't do anything. But if some people think that this is a basis for discussion among us, we beg them to submit their corrections.
- Rylaarsdam: Could we ask each member of the committee in so far as possible to come up with what would amount to his own draft of a statement rather than piecemeal improvements on this?
- Littell: The common mind seems to be that we get either in literary form or in piecemeal form statements from our members. The next meeting will have this as its agenda. Now any other substantive reactions?
- Pawlikowski: On p. 2, second paragraph, I have two comments. "This assumption... rejected his people." That can be argued very potently, I believe, on the basis of Scripture. The next sentence I'm not sure can be argued as potently: "There is thus strong Scriptural support for the position that God's covenant love for the Jewish people remains unchanged." I really don't know. If you read Romans 9-11, I don't think Rom. 9-11 ultimately helps with the Jewish dialogue. It's still the case that the Jews have to be converted. The situation has changed. Now God doesn't reject them. That I find. Now I may not agree with that personally...

Rylaarsdam: They can still become Christians.

Pawlikowski: Right, if you want to be honest to Paul. I know there is one interpretation to that passage by Dupuy (in Encounter Today) in which he works on the rabbinical concept of the two worlds, and attempts to show that Paul working out of that context really did see them as complementary. The second comment I have is the use of the word "direct:" "This direct continuity of contemporary Judaism with ancient Israel..." I can understand the intent there, and I am in full support of it. But on the other hand, it almost seems to say that contemporary Judaism is biblical Judaism.

Littell: The best phrase is "the abiding validity of Jewish worship."

Barth: I think it's condescending to say to the Jews, "Your worship is valid." Who makes us churches the judges? Of course God accepts Israel!

Oesterreicher: That's exactly the phrase I do not like either because Jews, knowing something of Christian reaction to Jews, would say, "Aha, when we are in the synagogue and say, 'Praise be thou Lord God, King of the universe,' then we are authentic, but in all other things we are not authentic. Our abiding by kashrut, that's not authentic and our reading of the Scripture..."

Rylaarsdam: But it doesn't say "in the synagogue;" it says "worship," and kashrut is worship.

Littell: Any other substantive comments?

Pawlikowski: I had another thing. On p. 2, beginning what is, I guess, the theological statement as such, it says: "The Middle East conflict, occurring at a time of new and expanding vistas in Scriptural research..." I'm not sure that we had to be prompted to theological statements by the Middle East conflict. Is this to imply that without a conflict we shouldn't be concerned about a theological statement?

Littell: That concurs with Father Stylianopoulos' basic point, namely, that we have to justify our position through a sound hermeneutic rather than out of events.

Barth: P. 2, 1.6. "God made a covenant" and then "in return for their fidelity." What is meant is, expecting they would respond by fidelity, but "in return for fidelity" is Pelagian.

Harter (to Pawlikowski): Certainly it is demonstrable that a new division between Christians and Jews has been introduced by the aftermath of the Six Day War, one that we're very sensitive to. It opened up a new chapter, so to speak, in things Jewish and Christian. Perhaps that should be more explicit. We do not want simply to say, "Well, there's a conflict in the Middle East, therefore we've got to think our relationship between Christians and Jews." Rather, it is precisely due to events which stemmed out of that war which exacerbated what people thought was being healed. The Christian silence reevoked memories of indifference to the Holocaust.

Townsend: I have a suggestion for the first sentence. It might be better if we deleted the word "ancient." Ancient Israel, to me, implies pre-exilic. I think that maybe some of the oral (of tor, torah?) played some part in the formation of NT Christianity.

Barth: P. 3, second paragraph, 1.6 from the bottom, speaks of the "undeniable legality of the Jewish state" and the "Palestinians' claim." We are pitting legality against claim. As for legality, there are United Nations statements pro but there are declarations against. Some wrongs have been done by the Israeli State. Why do we make ourselves judges? Both parties stand claim against claim, right against right.

Rylaarsdam: "Internationally recognized legality?"

Barth: Yes, something of this sort instead of "undeniable."

Littell: There's one other question that bothers me in connection with the credibility of Christianity, and that is the lack of awareness in our churches of the fact that in the forty years from Crucifixion-Auschwitz to Resurrection-Israel the Jewish people have been going through a renewal, cultural, political, religious, spiritual, which is just as remarkable as anything that's happened in the Kirchentag or the evangelical academies or any other movement taking place in Christian circles. Somehow the opaqueness of our Christian minds and our failure to be aware of the extent of the renewal of the Jewish people needs to be dealt with. It isn't as though you have a passive object there that somehow or other you've got to be "just" to, after having been unjust. It's that you have a tremendous spiritual, cultural upsurge which says something about heilsgeschichte, to use a dangerous phrase.

Rylaarsdam: You think that ought to be in the statement?

Littell: That would be a part of our continuing learning from the encounter, so then we don't speak of "superseding them" or we don't speak of learning from "ancient Israel." Then we say, "There is something here which we can gain strength from today." I meant it when I said there is more basic Christian truth in this volume by Elie Wiesel than you will find in all the volumes of sermons that have been published in years. So we need somehow or other to say to the churches, "Let's pay attention to the vitality in the Jewish community today."

Rylaarsdam: There's one phrase in here which talks about the "Kissinger plot," which I look at rather wryly. To the best of my knowledge Kissinger never was a Jew.

Oesterreicher: That doesn't matter. Neither was Trotsky.

Rylaarsdam: His father was a German schoolmaster with a slightly Jewish background, but the family were ultra-German. They make a point of living in Yorkville, and all that sort of thing.

(Babble of "Nobody knows that," "People think he's Jewish," "Nixon promotes that.")

Littell: Part of the antisemitic attack...

Rylaarsdam: He isn't at all, you know, except perhaps ethnically fifth per cent.

[Note: Specific verbal changes were suggested:

P. 1, 1. 9: Insert after "people" the words "past and present."

P. 1, 1. 5: Change "perspective and prospects were" to "whose entire life was."]

Discussion of the Townsend Paper

Townsend: These are some preliminary remarks. I was pressed for time in doing the paper. I have a lot of assumptions here which are not shared by a good many members of the National Council of Churches. I'm assuming that the NT does not have to say the same thing all the way through. It was written by different people. I'm assuming that even in one unitary thought like Paul we can differentiate between sources, perhaps between another tradition and what he says. This is quite unlike what we heard earlier today where the Koran seemed to be all on one level.

Harter: How do you handle the approach that a lot of NT scholars have that Jesus' work in the Temple was not a demonstration of kingship but a prophetic eschatological act?

Townsend: I don't see that the two are that different. The principle on which I proceed is this: I don't think you can get behind what people thought about Jesus to what Jesus may have thought about himself. One way people would have seen him in the Temple was as performing a provocative act. Jesus may or may not have intended it this way. But if we say that the people living at that time all misunderstood him, seeing that they had it on the tradition, I don't see, given the state of our sources, how we are in a better position to say what Jesus was like. So what I really claim here is not what Jesus may or may not have thought; I'm just saying that this would have been an impression he would have made. Now I'm sure there is a prophetic aspect to this, but I'm also sure that the other aspect would not have gone unnoticed. Perhaps you're drawing too big a distinction between messiah and prophet. These ideas flow into one another.

Harter: But what we're talking about here is really kingship.

Townsend: There would have been a kingship element. It seems to me that the word messiah, with the possible exception of Qumran, is not used enough outside the OT, as far as I can see, to make it vastly different from the way it was used in the OT. Overwhelmingly the OT seems to endue "messiah" with ideas of rulership if not kingship. Therefore, the word "messiah" would have connotations of kingship which cannot be dismissed. If Jesus allowed the title to be used of him, he would have had to be a fool not to recognize what people would say of him. There were plenty of messianic figures around who were not called messiah. Therefore, it must have been applied to Jesus somewhat consciously either by him or his followers. The word "messiah" by itself would imply something about royal claims on the part of Jesus. Since they were not twentieth century Americans, I assume they didn't make too fine a distinction between church and state.

Harter: How do you handle what might be considered the eschatological dimensions, that is, the lack of awareness at the time on the part of the disciples and the greater awareness at the time on his part?

Townsend: I'm not so sure what lack of awareness they had. It seems to me that you make too big a distinction between eschatological and political. For me to say realms of angels are going to come and help me conquer is a totally different thing from saying the Kaiser is going to send the army, but I don't think to a first century Jew there would be that much distinction. We say today that one's myth and one's history, or one's eschatology and one's history are distinct, but that's our distinction. I don't think it belonged to first century Jews.

Sheerin: You refer to the driving of the money changers out of the Temple. Yesterday I was reading the commentary of the New English Bible which has an extensive discussion of this incident. It gives the impression that the story as it is found there doesn't make sense. The operations of the money changers were part of the daily life of the Temple, and there was no reason for Jesus to do what he did. They quote one theory to the effect that these men may have been political revolutionaries and that Christ was driving them out. Apparently this theory was based on a translation of the Greek word for "thief" which could be "brigand"--you have made my Father's house a den of brigands. Do you think there is any wisdom in that?

Townsend: Possibly. Again, there is a pharisaic parallel to the incident of the money changers. Rabbi Shimeon Gamaliel I came to the Temple and decided to get rid of the money changers. He made the bottom fall out of the dove market. He waited till there was a run on doves, when they were, say, four dollars apiece. He came at ten in the morning and said as chief rabbi, "It's just my

opinion, you understand, but given this shortage of doves, it will be enough if each one just sacrifices one pair." What I'm trying to say is that there was already some feeling against the money changers. The tradition certainly says that Jesus did something which in some way interfered with the Temple. I don't find anything contrary to what a good many Pharisees were following. The reforms themselves were not that unusual.

Oesterreicher: There are in the NT a number of conflicts between Jesus and the Pharisees, obviously because at the time the gospels were written the Pharisees were the only survivors. There are a number of cryptic criticisms of the Saducees, who were not only the chief priests but also the bankers. They had quite an economic interest in the whole Temple business. I wonder if it was not a protest against Saducees or the high priestly clique whose servants these people were.

Would you agree this is another point? On Page 11 you say, "Taken at face value, the saying, 'Render unto Caesar the things that are Caesar's,' seems to indicate that Jesus recognized certain Roman rights in Palestine..." The unfortunate thing is that this has always been used, I guess by Catholics more than by others, as a sort of starting-point for a political theology, which I do not think it is.

Townsend: Form criticism means to me not so much that I can't find out what Jesus said, but that even if I know his words I don't really know what they mean because I don't know the context in which he said them. However, I do think Jesus was soft on tax-collectors.

Oesterreicher: He was soft on harlots also but you can't draw any conclusion from that that he was in favor of legalized prostitution!

Townsend: I once had Dick Rubenstein in class and every time he came to some place where Jesus was against the Pharisees, he would always say, "I don't see that this would upset the Pharisees so." Even the washing of hands is a relatively recent decision. The one thing that Jesus did which would really upset the Pharisees and which most revolutionary groups in Palestine would have objections to is being soft on tax-collectors and sinners. This is something I don't find in any other group, and yet, given the principle of double attestation, it is in the tradition so strongly and in so many places that it cannot be denied. Jesus is noted as being the friend of tax-collectors and sinners. So apart from the saying, "Render unto Caesar..." it seems to me that just from the fact of his well-known friendship with tax-collectors, this can't be read out of the tradition. Incidentally, too, the only place when Paul ever tells a Jew to break Torah is when he tells Peter to eat with gentiles, that is, being in table fellowship as Jesus was with publicans and sinners.

Oesterreicher: But I don't know that you can read into this that he approved their business. He praised very highly Zaccheus who wanted to make restitution. I don't think he approved of their methods of collecting taxes. "Tax-collector" is a rather euphemistic term for what they really did. I do think he associated with the outcasts. Was that not in obedience to "I am sent to the lost sheep of Israel?"

Townsend: This is the way the evidence adds up and it's all we have.

Harter: On the question of his passage through the grainfields as indicating kingship, a number of interpreters regard that as indicating his feeling of authority over the law.

Townsend: It's true that some do not accept this argument, but as a matter of fact, Mark, whom I'm using, adopting a normal view of the document hypothesis, does make it his main thought as he's going through the wheat fields. Secondly,

this story of David doesn't seem to fit the context too well (Matthew realizes this and adds some more). I'm not pushing this so much by itself but rather adding it as another piece of evidence that it might be so. This is about as early evidence as you can get.

Harter: This raises a point which is so important as far as your approach is concerned, whether all these dimensions which are interpreted as kingship are the way people took them or containing a self-intention of Jesus. It seems to me that a very strong case can be made for the fact that people took them this way, but...

Townsend: They handed on the tradition, and given the problem involved in the history of the Jesus-criticism, I just don't think we have the evidence to go against it. If you're going to say that Jesus was different from the way people took him, then I think we have to put a big question mark as to what sort of person Jesus was.

Harter: I think there are many ambiguities in it.

Townsend: I do this with a full realization of the problems involved in form-criticism and the problems involved in NT studies. My position is not that different from the was-Jesus-a-revolutionary type except that I think they argue it very badly. They use that well-known critical method whereby they prejudge what their answer is going to be and then make everything agree with it.

Harter: I think what you have done is very valuable. My only point is that it's precisely the mystery of Jesus--and this becomes clear in terms of the messianic secret in Mark--that he apparently did have many things about his way of doing things that were misunderstood by his disciples. That scene emerges again and again.

Townsend: That's Mark editorializing.

Harter: OK, but even so it seems to me not to be provable either one way or the other that he had this kind of zealous affinity. I take that set of spectacles that reads "zealot"...

Townsend: I wouldn't use the term "zealot." It can't be used before 64.

Harter: OK, but then I take that set of spectacles off and then I put on a set of spectacles that says "a person who is asserting his authority over Torah" or I take another set of spectacles and I say "a person who is expressing a prophetic eschatological motif." The same texts that are used for supporting the zealous theory can be used in support of those angles, that is, the grain-field texts, the Temple text, and certainly the Palm Sunday text.

Townsend: But people who do that have to translate in a way that the Greek just does not say. I hate to see Jesus come out this way. I must say that in my own personal religion I deal much more with the Risen Lord than I do with the historical Jesus. If I believe in the Incarnation and that Jesus became man and in fact seems to have become this kind of person who was mistaken on certain things, at least he seems to have been mistaken as to the end of the world...

Barth: Would you say that this has anything to do with the Land?

Townsend: I think it has this to do with the Land: One of my problems is that in dealing with the NT, there is very little about the Land directly, and what little there is is vague, like "Blessed are the meek for they shall inherit the earth." What I can say is that if Jesus is to some extent involved in revolution, it would indicate some kind of an attitude toward the Land of Israel and toward Roman rights over it. I'm backing into it, of course, and the reason I'm backing into it is that there are not the kinds of direct

statements I would like. The first thing I did was to sit down and read the NT to see what it said about the Land, and came up with nothing. So what I'm trying to do is say, "All right, for the kind of man who would maybe have taken this attitude toward Rome, this would imply on his part certain attitudes toward the Land." Now that's the connection, and it's not very much, I grant you.

Barth: What about Jesus weeping over Jerusalem?

Townsend: I suppose it shows a certain concern for it, but I can't go beyond that. He might just be concerned over the people who are dying. I don't know the context.

Littell: Our country preachers think it's a country boy's attitude toward the big city.

Harter: I think this is a valuable study and very suggestive. I have a lot of trouble with certain orientations but I think it's very valuable.

Townsend: That's why I was afraid you wouldn't want it when you heard what it was going to say. That's why I gave a précis last time.

Barth: You did not use the collection of Paul for Jerusalem?

Townsend: Is he concerned about the city or is he concerned about the poor? And what is his concern?

Harter: There is one point that you might want to develop more: the association that having a nationalistic approach would indicate a greater affirmation of the traditional Judaic tie with the Land than having a less nationalistic approach. Jesus could have been relatively non-nationalistic and still held a very high view of the promises of the Land in relation to the Jewish tradition.

Rylaarsdam: I think this paper has been very carefully researched and documented. After all that hard work it is remarkable how little there really is in favor of the Land or of occupation with the Land in the NT. This raises the question for me again. Is this the right way for us to deal with the problem, Israel, Land and People? I don't think you ever dealt with that episode in the gospel of Jesus with the Samaritan woman at the well. The Fourth Gospel tones down what little you have found in the Synoptics until finally neither Jerusalem nor Samaria matters. "They who worship the Father will worship him in spirit and in truth." That has been the key to the Christian tradition, and when Christianity did get preoccupied a little more with this world, it was in Rome rather than in Jerusalem. If I remember rightly, the first pope since Peter who ever went to Jerusalem was the current Pope Paul. At most the Land for Christians has been a relic, a Christian relic, rather than a means that God is now using. Now in the OT and in Jewish tradition Land and People play, of course, a central role. The question is, Can we as Christians acknowledge that witness of the Jew as legitimate, if not for ourselves, for him, and in such a way that it also affects our relationship in our covenant? The covenants intertwine in that way. That is really my basic concern.

Pawlikowski: I don't think that one would necessarily have to interpret that Johannine passage in quite the way you did. One would not have to see it as the final cutting of the thread with regard to the land-tradition. To me it's a question of whether the term Jerusalem could be intended, at least in part, as the corrupt circle that was ruling the city.

Rylaarsdam: In the Fourth Gospel? I think it's simply gnostic Christianity. I'm willing to cut that out completely and simply rest on the evidence that you presented.

Townsend: One of the things which shows that the evidence can go the other way is the Stephen speech, which isn't one hundred per cent harmful but it isn't exactly pro Land either. Hebrews would more or less follow that line, too.

Harter: That depends on when Hebrews was written, doesn't it?

Townsend: Partly, but it does spiritualize quite a bit. You can take different views depending on what part of the NT you look at. Unlike the Koran, the NT is written by various people, and the Land was not one of the major issues they were facing.

Harter: This is precisely the very important conclusion that we can utilize from what you've done. We can say that within the NT there are strands of witness that do take the Land very seriously even though the bulk of it may not. The very fact that the Lucan humns and Revelation maintain the theme, even if it's a strand of Jewish Christianity or whatever it may be, shows that there is a dimension present in the NT, or at least not totally excluded from the NT.

Littell: All this is helpful in that it teaches us things that we didn't know a little while ago about the ambiguity of the NT record. I've just recently run across two rather exciting interpretations of Stephen as a Samaritan. It seems to me very possible that he was, and that he was turned upon by the Jews who did him to death not because he was a missionary to the gentiles but because he insisted on preaching to them a Samaritan interpretation of holy history. Now if this is the case, the important point to specialists like you is the establishment of the record, what the documents say and what they don't say. But to those of us who are wrestling with this problem of the relationship of the Christian Church to the Jewish people, the important point is that the gentile Christians deliberately set out to misinterpret the event in a way which cut them off from the Jewish people with their many different sects and groups. So I think that these points which are somewhat specialized for those of us who are not in the exegetical discipline as such are nevertheless very helpful to us.

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The chairman then drew attention to some items that had been mailed out since the last meeting.

Middle East Panel Report

Bill Harter gave the background. He noted that a resolution had been presented to the General Board of the NCC last June by Frank Maria, a member of the Syrian Orthodox Church. This inflammatory statement was tabled by only a few votes at that meeting and was referred to a committee. The committee has had four meetings since then trying to draft a statement on Jerusalem, and since the panel represents diverse points of view, both those sympathetic and those unsympathetic to the State of Israel, those with major concern about the state of the Palestinian refugees, etc., it has had its own difficulties. The one presented in February and received for study was a highly distilled result, of which every word, phrase and comma had been fought over, Harter said. It was criticized from the floor especially by the Third World and Black representatives for not being hard-hitting enough against Israel. It has been quite well commended by the Jewish community and by some Arab representatives from the Middle East who have a rather irenic slant. Harter reported

that no one was satisfied with it because it was a compromise document although it was certainly a step forward, as he saw it, as far as the National Council was concerned in relation to Jerusalem and the Middle East question. Its status is that of a study document being circulated to all the member churches and also to Middle East leaders, both Jewish and Arab, for comments and reaction. These will be incorporated into a further statement which may or may not be adopted as policy by the General Board. The panel, he reported, is in the process of consulting with representatives, e.g., Archbishop Appleton, delegations from Amman, Beirut and other places, Israeli scholars as well as American representatives of these religious groups.

Report to Commission on Faith and Order

Ann Patrick Ware noted that the Commission on Faith and Order at its March meeting received the progress report of the Israel Study. Although there is no formal relationship between the Jewish community in the United States and the National Council, there is an ad hoc staff group which meets periodically under David Hunter's and Philip Jacobson's leadership to discuss matters of urgency to both Christian and Jewish communities. At the F&O Commission meeting there was a strong voice in favor of Jews being consulted or incorporated into F&O studies. This was the opinion of Walter Burghardt, a new Catholic member of the Commission, who said that he is increasingly uncomfortable in groups where there are only Christians doing studies. This voice was well received, and the Commission acted by noting that henceforth Jewish expertise ought to be sought in F&O studies in so far as the Jewish community would like this.

A second action was the appointment of a committee of three to investigate what is going on formally between the member denominations of the NCC and the Jewish community, and on the basis of what those findings are, to see whether or not there is any space within F&O's work for opening a formal relationship there with the Jewish community.

Paper of Johan Snoek, "The Biblical Interpretation, etc."

A.P. Ware reported that Johan Snoek had sent this document which he thought might be of interest to the group. He has certain reservations about the group's methodology and is afraid, because of his own experience with the World Council, of its having a somewhat abrasive effect upon other groups of scholars who might be called anti-Zionist. She reported that there had been a very strong possibility that Archbishop Appleton and Johan Snoek would have been here for this meeting, but the Archbishop's schedule in the final run did not allow it. They are both very much interested in the study and want to be in touch.

Littell: I'm sure that our relationship to other studies in the NCC and parallel work in other places in the WCC is very important to us.

Pawlikowski: I spoke to Johan Snoek last August in Geneva for some time, and he brought up our work. He was upset to some extent, not so much by our stuff directly as by the statement that came out of that emergency ad hoc group that met in Bernie Olson's office. I suppose you have to put the context of his opposition in the fact that his office is in the midst of all the offices of the Third World people at the WCC headquarters. He says he does have good rapprochement with these people, and he felt that that type of statement did

not do him any good. He couldn't use it nor could he sympathize with it if he wanted to retain credibility with his colleagues. From my understanding it was more that particular statement that turned him off than our work.

Littell: We must keep him informed and we must inform ourselves about materials that come from his office. I frankly was disturbed at his communication because I had supposed that the Dutch and the Germans particularly had advanced well beyond us in rethinking some of these questions after their experience with the Holocaust and with the Nazis, but apparently the hope for harmonism still rages in some human breasts, even the Dutch.

The Kirchentag, as I pointed out to you at our last meeting, which was held at Augsburg made a very strong statement against Hebrew missions, the old style, and made a very strong statement in favor of the Jewish component in any ecumenical event. These are not finished statements or positions but at least they raise the essential questions which have to be faced as we continue to insist that even as our form of words may be fallible, nevertheless we do have to get our heads screwed on straight and to reverse ourselves in some respect from what the Christian Church has been saying for a long time.

Rylaarsdam: I think it must be said that in Germany this rather new development in the Kirchentag position is offset very sharply by a counter-group. It is a macabre fact that today there is no place in the Christian world where the mandate of Christian mission is put down as determinedly as it is in German evangelical circles. It is just incredible that now after the Jews are nearly all dead, the German evangelicals have suddenly discovered that they've got to convert them all. They get very explicit about it.

Littell: That emphasizes how important it is for us to try to keep in touch with what is being done in such places. But I notice in Snoek's communication here, "The Biblical Interpretation and Its Bearing on Christian Attitudes Regarding the Situation in the Middle East," the sentence, "In order to avoid this the study should start from a series of questions..." I wonder if this isn't the language of speculation rather than the language of event. Doesn't this indicate again how easily we deceive ourselves into thinking that Christian thought starts with a series of questions rather than with the acknowledgment and affirmation of certain events?

Announcements

The third annual Wayne State Conference on the Church Struggle and the Holocaust has been held, and summaries of the report will be sent to members of this commission. The papers and deliberations of the conference will be published by the Wayne State Press.

Attention was called to a conference to be held in June under auspices of the NCCJ and the North American Academy of Ecumenists in Philadelphia. (Note: This conference was subsequently cancelled for want of registrations. However, it is to be held in the Fall and since the program will be the same, a copy of it is enclosed with the minutes.)

Next Meeting

October 20 and 27 were proposed as dates and agreement was made that group would be circularized as to which was preferable. (Subsequently October 27 was selected.)

New Member

Group admitted John Townsend to membership in the committee with thanks for his excellent contribution.

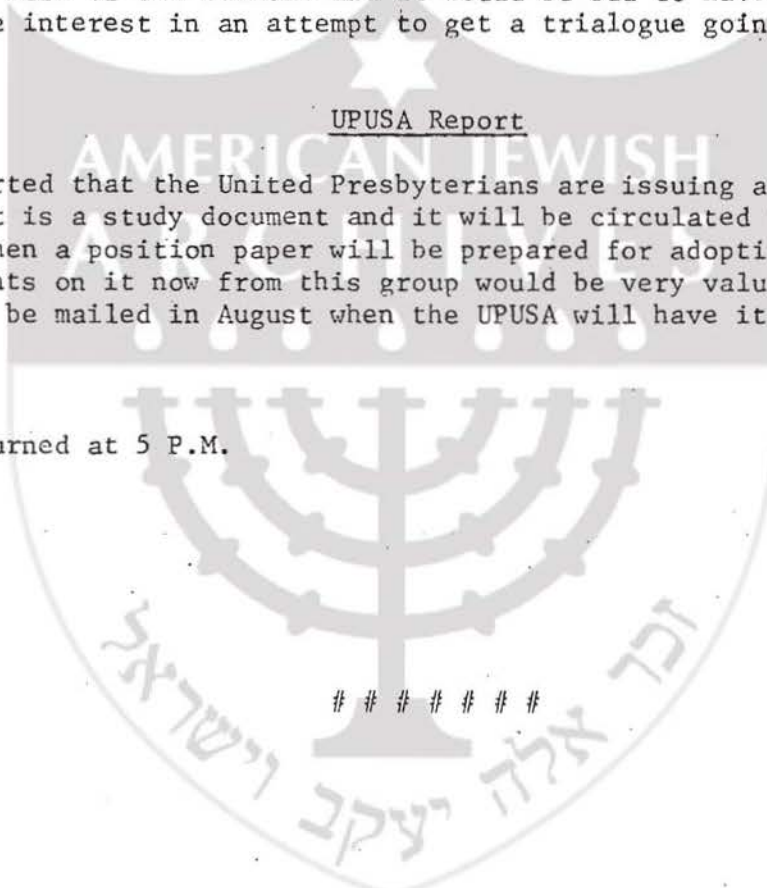
Report

A.P. Ware reported that Stanley Samartha from the WCC Committee on Dialogue with Men of Other Living Faiths had visited the NCC in order to encourage the DOM to enter into a Muslim-Christian dialogue. She pointed out that care must be taken to avoid the situation within the NCC where Overseas Ministries is in dialogue with Muslims while F&O is in dialogue with Jews. That dichotomy is already expressed in the life of the Council and it would be bad to have it formalized. There is now some interest in an attempt to get a triologue going.

UPUSA Report

Bill Harter reported that the United Presbyterians are issuing a Middle East Task Force Report. It is a study document and it will be circulated to the churches for a year and then a position paper will be prepared for adoption by the assembly. He thought comments on it now from this group would be very valuable. (Note: That report will be mailed in August when the UPUSA will have it ready for distribution.)

The meeting adjourned at 5 P.M.



COPY OF HAND WRITTEN LETTER

01-486-2178

48, Bislow Court
Dermshire St. W.

May 14

Dear Marc:

As you may have known, I have returned from the Anglo-Israel Association and (Sir Michael Hadow - formerly our Ambassador to Israel) has happily taken my place. Please send all future communications to him, C/O 9, Gentinck St. W. London.

I have been in touch with Ursula Nib^uhr, both here and in Jerusalem.

It so happens that I will be in the U.S.A. from July-August in Boston and Martha's Vineyard, but I could give a series of lectures in September and October, based on my eleven years as Director of the Anglo-Israel Association and my frequent visits to Israel. Please let me know if there is any chance of such lectures.

I am the first to realize that any such lectures must be arranged well in advance, because I have been invited in Calstan-Leigh and other agencies in the past.

My main point is that as from September, I would be free to talk to Hadassah and other groups as you think fit, but these lectures have to be prepared well in advance.

Would you be pleased to let me know if such lectures are possible or practicable? I must leave it to you.

Yours in the spirit of Jewish-Christian relationship.
With my personal good wishes!

5/kurt Lindsay

sent to Eleanor Ashman - 5/23
for comments

St-486-2178

TELEPHONE
01-930 4843
TELEGRAMS
66 HELLENIST LONDON S.W.1

48, Bedford Court
Dorset St. W.1.

~~THE ATHENÆUM~~
~~PALL MALL SW1Y 5ER~~

May 14

Dear Mary,

^{and}
^{overseas}
^{last} As you may have known, I have retired from
the Anglo-Israel Association & (Sir Michael Hadow (formerly our
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Would you be pleased to let me know if such lectures are possible or practicable? I must leave it to you. Yours in the spirit of Jewish-Christian
reconciliation.

With my personal good wishes!

Kenneth Lindsay

AJC PHILOSOPHY & PRACTICES: A CHANGING PERSPECTIVE?
OPENING SESSION STAFF SEMINAR - MAY 8, 1972
AN OUTLINE PRESENTED BY -- BERTRAM H. GOLD

ORGANIZATIONAL CHANGE

SINCE WE ARE ADDRESSING OURSELVES TO HOW, IF AT ALL, OUR ORGANIZATION HAS CHANGED, LET ME BEGIN WITH A FEW OBSERVATIONS ABOUT ORGANIZATIONAL CHANGE. (EXPLAIN OUTLINE STYLE)

- (1) ORGANIZATIONAL CHANGE IS ALWAYS RESISTED BY ONE, OR MORE ELEMENTS IN THE ORGANIZATIONAL SYSTEM. CHANGE ALWAYS CREATES SOME DYSFUNCTION OF ITS OWN, WHILE ATTEMPTING TO PROVIDE ANSWERS TO OTHER DYSFUNCTIONS. FOR EXAMPLE: TAKE LAY LEADERSHIP IN THE AJC.... MORE WOMEN MEANS FEWER MEN; MORE YOUTH MEANS FEWER OLDER AND WEALTHY.
- (2) BECAUSE OF THIS RESISTANCE, ORGANIZATIONAL CHANGE TENDS TO BE SLOW, AND USUALLY BECOMES CODIFIED AND LEGITIMATED AFTER IT HAS ALREADY TAKEN EFFECT. FOR EXAMPLE: COMMITTEE OF ORGANIZATION AND BOARD OF TRUSTEES.
- (3) EVEN THEN, WITH THE PASSAGE OF TIME, AS ONE LOOKS AT CHANGES MADE IN ORGANIZATIONS, THE CHANCES ARE ONE WILL SEE, MORE OFTEN THAN NOT, CHANGES IN EMPHASIS - RATHER THAN SWEEPING TURN-ABOUTS. AGAIN, BOARD OF TRUSTEES.

- (4) ORGANIZATIONAL CHANGE RESULTS FROM THE CHANGING IMPACT UPON THE ORGANIZATION OF THE EXTERNAL ENVIRONMENT SURROUNDING IT AND THE ALTERED RELATIONSHIPS OF THE ELEMENTS WITHIN THE INTERNAL SYSTEM.
- (5) WHEN ALL IS SAID AND DONE, AND ONE LOOKS AT MOST ORGANIZATIONAL CHANGE, ONE FINDS THAT THE MORE THINGS CHANGE....THE MORE THEY ARE THE SAME.

CHANGE WITHIN AJC

EXAMINATIONS OF CHANGES IN PHILOSOPHY AND PRACTICE VIA FOUR CATEGORIES -- ORGANIZATIONAL GOALS - ORGANIZATIONAL PHILOSOPHY AND VALUE SYSTEM - METHODOLOGY AND STYLE; AND THE ORGANIZATIONAL PROGRAMMING WHICH RESULTS FROM THE PRECEDING THREE CATEGORIES.

FIRST

I WOULD LIKE TO BEGIN WITH AN EXAMINATION OF WHAT HAS BEEN TRADITIONAL IN EACH OF THESE CATEGORIES; THEN GO ON TO AN EXAMINATION OF THE EXTERNAL AND INTERNAL INFLUENCES UPON THE ORGANIZATION AND CONCLUDE WITH AN EVALUATION OF THE IMPACT THESE INFLUENCES HAVE HAD UPON THE ORGANIZATION.

I. GOALS - CAN BE DISPOSED OF EASILY - AJC HAS ALWAYS HAD THREE GOALS:

- (1) THE PROTECTION AND ENLARGEMENT OF THE RIGHTS OF JEWS.
- (2) THE PROTECTION AND ENLARGEMENT OF THE RIGHTS OF ALL GROUPS.
- (3) THE MAINTENANCE AND PRESERVATION OF JEWISH IDENTITY.

CONTINUE TO BE GOALS.

II. PHILOSOPHY & VALUE SYSTEM....VALUES, IDEOLOGIES, PRINCIPLES, PHILOSOPHIES, CALL THEM WHAT YOU WILL - SEVEN CAN BE IDENTIFIED:

- (1) AN ADHERENCE TO INDIVIDUAL RIGHTS AND EGALITARIAN PRINCIPLES. NOTE: NEVER ANY REFERENCE TO JEWISH RIGHTS -- ALWAYS TO RIGHTS FOR JEWS AS INDIVIDUALS.
- (2) A WORLD OUTLOOK WHICH AFFIRMS THE INTERDEPENDENCE OF MANKIND. AJC ALWAYS ANTI-ISOLATIONIST. THIS CAN BE SEEN IN EVERY ONE OF MAJOR ISSUES -- BE IT IMMIGRATION, CIVIL RIGHTS, ETC.
- (3) A DEDICATION TO DEMOCRACY AND A CONCEPTION THAT THE AMERICAN PEOPLE, SO GREATLY DIVERSIFIED, ARE BOUND TOGETHER IN UNITY, PRIMARILY BY A DEDICATION TO THE DEMOCRATIC WAY OF LIFE. IMPLICIT IN THIS....WHAT IS GOOD FOR AMERICA - IS GOOD FOR JEWS.
- (4) A VIEW OF JEWISH IDENTITY WHICH INSISTED, AS JOHN SLAWSON PUT IT, ON "OUR BREATHING THE FRESH AIR OF INTER-SECTARIAN ASSOCIATION, EVEN WHILE CHERISHING OUR OWN INDIVIDUALITY AS A GROUP." NON-~~GETTO~~^H APPROACH.

- (5) A POSITIVE AFFIRMATION OF THE DIASPORA AND, THEREFORE, A TRADITIONAL AND LONG STANDING NON-ZIONIST, IF NOT ANTI-ZIONIST POSTURE.
- (6) A COMMITMENT TO JEWISH PLURALISM AND THE EXISTENCE OF VARIETY AND DISSENT IN JEWISH LIFE. NOTE: HISTORY OF AMERICAN CONFERENCE, ET AL.
- (7) WITH ALL OF THIS PHILOSOPHY AND VALUE SYSTEM, AJC HAS IN PRACTICE, HAD A RELATIVELY NON-IDEOLOGICAL STANCE. IT WAS NEVER INTERESTED IN PROSELYTIZING...NEVER SAW ITSELF AS A MOVEMENT AND ALWAYS WAS MORE PRAGMATIC IN ITS APPROACH THAN SOME OF ITS LOFTY STATEMENTS WOULD LEAD ONE TO BELIEVE.

III. METHODOLOGY....NOTE: USE OF THE TERM IS A RATHER LOOSE ONE. REFERS TO STRATEGIES, TECHNIQUES, PROCESSES AND METHODS OF OPERATION. NOTE: ALSO BECAUSE OF MULTIPLICITY OF PROFESSIONAL DISCIPLINES, THERE IS NO CLEAR CUT CORE DISCIPLINE, ALTHOUGH WE TALK MOST OF COMMUNITY RELATIONS AND C.O. METHODS. OUR PROBLEM IS RELATED TO CLIENT SYSTEMS - INDIVIDUALS - GROUPS - ORGANIZATIONS - THE COMMUNITY. NONETHELESS, 10 TOOLS:

- (1) POWER & INFLUENCE AS A BASIC MEANS OF ACHIEVING GOALS. THIS PART OF OLD SHTADLANUS HISTORY AND ALSO PART OF HISTORIC DEVELOPMENT OF AJC.
- (2) THE USE OF ELITISM, RATHER THAN MEMBERS AND MASS MOVEMENTS, SEEN AS BASIS OF POWER.
- (3) PENETRATION INTO AND RELATIONSHIPS WITH NON-JEWISH WORLD AND POWER SOURCES WITHIN NON-JEWISH WORLD ARE ALSO VIEWED AS PROVIDING A SOURCE OF POWER.
- (4) HEAVY EMPHASIS ON RESEARCH, GOING TO ROOT CAUSES AND USING WHOLESALING CONCEPT OF PROGRAMMING, RATHER THAN A RETAILING ONE.
- (5) DEDICATION TO EXCELLENCE.
- (6) USE OF LAY-MEN AS INTERVENORS AND ACTORS IN THE CHANGE PROCESS. THIS IS CLEARLY EVIDENT UP TO WORLD WAR II. AT ABOUT THAT TIME, PROFESSIONALIZATION OF AGENCIES BEGAN AND WHILE LIP-SERVICE WAS STILL PAID TO USE OF LAY-MEN, PROFESSIONALS TAKE ON MORE IMPORTANT ROLE.
- (7) NON-VISIBILITY. MUCH OF THE USE OF POWER IS BASED UPON BEHIND-THE-SCENES ACTIVITY. AS A RESULT, A NUMBER OF TECHNIQUES EMERGE, SUCH

AS SEEDING, QUARANTINE TREATMENT, COALITIONS, ETC.

- (8) ROLE PERCEPTION, THEREFORE, IS ONE IN WHICH ADVOCACY IS ON QUIETER SIDE. AGENCY SEEN MORE AS CATALYST AND INITIATOR.
- (9) WITH USE OF COALITIONS AND EVEN FRONT GROUPS AND WITH PERCEPTION OF CATALYST AND INITIATOR ROLE, COMES SPIN-OFFS SUCH AS JWB, JDC, PANEL FOR AMERICANS, ETC.
- (10) NON-METHODOLOGY...JUST AS IT WAS NON-IDEOLOGICAL IN ITS PHILOSOPHIC APPROACH, THE AGENCY WAS CONTENTED TO BE NON-METHODOLOGICAL IN THE SENSE THAT IT WAS MORE CONCERNED WITH USE OF POWER AND EXPERTISE, RATHER THAN WITH PROCESSES PER SE.

IV. PROGRAMS.... DO NOT INTEND TO GO INTO SUBSTANCE OF PROGRAMS BUT RATHER LOOK AT PROGRAM AS A BASIC WAY BY WHICH OBJECTIVES ARE REACHED AND METHODOLOGY USED.

- (1) PROGRAM TENDS TO BE RELATIVELY CONCENTRATED MUCH MORE LIMITED TO SINGLE OBJECTIVES AND MUCH LESS VARIED IN NATURE.
- (2) SINGLE STRATEGY AS COMPARED TO MULTIPLE STRATEGY.
- (3) NATIONALLY CENTERED AND EXECUTED.

- (4) LARGE EMPHASIS ON FOREIGN AFFAIRS. ON DOMESTIC SCENE ON DISCRIMINATION WITH MINOR EMPHASIS ON JEWISH IDENTITY.

LET US MOVE NOW TO AN EXAMINATION OF THE EXTERNAL AND INTERNAL ENVIRONMENTAL CHANGES THAT TOOK PLACE AND AFFECTED AJC AS AN ORGANIZATIONAL SYSTEM:

I. EXTERNAL INFLUENCES

- (1) HOLOCAUST... TRAUMA AND GUILT WHICH THIS PRODUCED.
- (2) CREATION OF THE STATE OF ISRAEL AND ITS THREE WARS.
- (3) THE GENERAL CRISIS OF CONFIDENCE IN AMERICA - FROM GOLDEN AGE TO NOW.
- (4) THE BREAKDOWN OF THE JEWISH CONSENSUS AND THE NEW QUESTION ABOUT THE ROLE OF LIBERALISM IN AMERICAN SOCIETY.
- (5) THE BLACK REVOLUTION... THE ASCENDANCY OF RACE AS A FACTOR, THE POLARIZATION OF SOCIETY AND THE REJECTION BY LARGE GROUPS OF BLACKS OF WHITE ASSISTANCE.
- (6) THE REVIVAL OF ETHNICITY AND THE EMERGENCE OF A NEW PLURALISM.

- (7) THE THIRD AND FOURTH GENERATION OF AMERICAN JEWS, WHICH CAUSED THE ELIMINATION OF FORMER DISTINCTIONS OF EAST EUROPEAN AND GERMAN JEWRY AND REMOVED NEED FOR "PENETRATION INTO AMERICAN SOCIETY."
- (8) A NEW MORALITY WHICH ACCEPTS EXPRESSIVE BEHAVIOR AND AN OPENNESS ABOUT MANY THINGS PREVIOUSLY TABOO - SEX - RELIGIOUS AND ETHNIC SLURS - ETC.
- (9) EMERGENCE OF A NEW TECHNOLOGY AND THE THIRD WORLD.
- (10) GROWTH OF FEDERATIONS AND A SHIFTING OF POWER TO LOCAL, RATHER THAN JUST NATIONAL SCENE. DWELL UPON FEDERATED APPROACH AND UMBRELLA SET-UPS.
- (11) SHIFT TO COMMUNAL NEEDS - EDUCATIONAL AND CULTURAL INFRA-STRUCTURE. (REFER SIDORSKY)

II. INTERNAL CHANGES:

- (1) GROWTH OF MEMBERSHIP WHICH HAS MADE AJC MUCH MORE HETEROGENEOUS IN COMPOSITION AND HAS IMPLICATIONS FOR SHIFTS IN VALUES. (NOTE: WILLIAM FRANKEL'S COMMENTS).
- (2) GROWTH OF CHAPTER MOVEMENT... FROM A HIGHLY CENTRALIZED TO A DECENTRALIZED ORGANIZATION WITH A CONCOMITANT SHIFTING OF POWER TO LOCAL.

(3) CHANGES IN LEADERSHIP STYLES:

- (A) FROM LAY-MAN TO PROFESSIONAL.
- (B) FROM STRONG, POWERFUL CHARISMATIC LAY-MEN TO MORE BROADLY BASED, DEMOCRATIC DECISION MAKING.
- (C) GREATER MOVE TO GROUP CENTERED ADMINISTRATION ON PROFESSIONAL SIDE.

(4) INCREASED PRESSURE OF FUNDING NEEDS -
BREAK-UP OF JDA AND NEW CONCENTRATION ON
FUND RAISING.

LET US NOW EXAMINE HOW THESE EXTERNAL AND INTERNAL CHANGES HAVE AFFECTED OUR GOALS, PHILOSOPHY, METHODOLOGY AND PROGRAM.

I. GOALS

OUR GOALS ARE STILL THE SAME THREE GOALS BUT THERE HAS BEEN A SHIFT IN EMPHASIS. THE FIRST PART OF AJC'S HISTORY SAW THE GREATEST EMPHASIS UPON SECURING THE RIGHTS OF JEWS. THE SECOND SAW AN INCREASING EMPHASIS ON THE RIGHTS OF ALL GROUPS. WE NOW SEE AN INCREASING EMPHASIS ON THE GOAL OF JEWISH IDENTITY. WE SEE OURSELVES CONCENTRATING MORE ON JEWISH INTERESTS, MUCH MORE BROADLY DEFINED THAN ANTI-SEMITISM, OR EVEN AS THE RIGHTS OF JEWS. IT GOES BEYOND OUR TRADITIONAL CONCERN FOR JEWISH IDENTITY AND BEGINS TO

SEE IDENTITY IN TERMS OF THE QUALITY OF JEWISH LIFE.

II. PHILOSOPHY & VALUE SYSTEMS

ESSENTIALLY, THE SEVEN POINTS WE MADE WITH RESPECT TO PHILOSOPHY, ARE STILL VALID FOR US. HOWEVER, ONCE AGAIN THERE HAVE BEEN SOME CHANGES IN EMPHASIS.

FOR EXAMPLE:

- (1) WE HAVE RECOGNIZED THE IMPORTANCE OF ISRAEL AND OUR MUTUAL INTERDEPENDENCE. WE HAVE NOT CONCERNED OURSELVES WITH MAINTAINING THE LABEL OF NON-ZIONIST BUT WE STILL ARE CONCERNED WITH THE IMPORTANCE OF DIASPORA AND, AS SEEN BY THIS ANNUAL MEETING, WE WILL CONTINUE TO BE CONCERNED WITH THIS.
- (2) WE STILL BELIEVE IN PLURALISM WITHIN JEWISH LIFE BUT DO NOT FEEL AS STRONGLY ABOUT CENTRALISM OR THE KEHILLA CONCEPT. WE HAVE COME BACK TO NCRAC AND WE HAVE JOINED LCBC AND WE DO NOT FEEL WE ARE BEING "CONTROLLED" THERE. WE SEE THE INEFFECTIVENESS OF THE PRESIDENTS CONFERENCE SO IT DOES NOT REALLY MATTER TO US. NOTE: WITH THE PASSING OF PROSKAUER AND BLAUSTEIN, SOME STEAM IS GONE. SUSPECT MOST OF OUR MEMBERS DO NOT KNOW WHAT THE TERMS PRESIDENTS CONFERENCE OR COJO REALLY MEAN... AND COULD NOT CARE LESS.

(3) WE CONTINUE BELIEVING IN THE INTER-DEPENDENCE OF THE WORLD COMMUNITY.... THE IMPORTANCE OF THE AMERICAN DEMOCRATIC SYSTEM....AND AN ADHERENCE TO INDIVIDUAL RIGHTS. SOME INCREASING ANXIETY, HOWEVER, ABOUT ALL THREE.

(A) U.N. AND ISRAEL

(B) BREAK-UP OF POLITICAL COALITION.

(C) MOVEMENT TOWARDS GROUP RIGHTS.

III. METHODOLOGY & STYLE

(1)(A) THE CLUSTER OF POINTS MADE ABOUT POWER AND ELITISM STILL HOLD TRUE AND ARE STILL PART OF OUR METHODOLOGY AND STYLE. HOWEVER, THERE ARE NEW SOURCES OF ELITISM FOR US: ACADEMICS, MANAGERS, INTELLECTUALS.

(B) GREATER DEMOCRATIZATION LEAVES THE MOST POWERFUL POWER FIGURES AS EITHER ELDER STATESMEN, OR PART OF FUND RAISING AND GIVER CONSTITUENCIES.

(2) EMPHASIS ON RESEARCH IS SHIFTED FROM INTENSIVE AND MASSIVE SOCIAL RESEARCH TO POLICY RESEARCH, PIGGY-BACKING RESEARCH AND LONG-RANGE PLANNING AS PER NATIONAL TASK FORCES. THIS IS BECAUSE OF COSTS PROBLEMS OF UNIVERSITY SETTING AND BECAUSE OF THE WAY THE PROGRAM HAS DEVELOPED.

- (3) THE NEED FOR FUNDS AND MEMBERSHIP SUPPORT, THE NEW EXPRESSIVISM, AND THE NEED TO IMPRESS FEDERATIONS, MOVED US INTO SEEKING VISIBILITY, RATHER THAN AVOIDING IT. ANOTHER FACTOR HERE IS USE OF TV AND RADIO MEDIA.
- (4) PROFESSIONALIZATION BRINGING WITH IT PROFESSIONAL PRACTICE AND EXPERTISE HAS LESSENED ROLE OF LAY-MEN AS KEY INTERVENORS.
- (5) HOWEVER, ROLE OF LAY-MEN IN DECISION MAKING PROCESSES AND AS PARTICIPANT IN EFFECTING SOCIAL CHANGE, IS BEING STRENGTHENED. NOTE: MUCH LARGER LAY COMMITTEE DEVELOPMENT.
- (6) MOVE TO ACTIVISM, AGAIN IS RESULT OF NEW CONSTITUENCIES, NEW EXPRESSIVISM, AND WORLD WIDE ISSUES SUCH AS ISRAEL, SOVIET JEWRY, ETC.
- (7) COALITIONAL STRATEGY STILL MAINTAINED BUT MORE AD HOC AND TASK DIRECTED.
- (8) ROLE OF CATALYST CONTINUES BUT BROKER ROLE EXPANDED.
- (9) GREATER CONCERN FOR PROCESS AND METHODOLOGY WITH EMERGING ROLE OF PROFESSIONAL AS COMMUNITY CHANGE EDUCATOR.

IV. PROGRAMS

- (1) PROGRAMS - WIDENED - ARE MORE VARIED AND COVER MANY MORE AREAS...POSITIVES OF THIS ARE:-
- (A) ATTRACTION TO DIFFERENT GROUPS.
 - (B) CHOICE FOR CHAPTERS AS WELL AS INDIVIDUALS.
 - (C) PROVIDES MORE OPPORTUNITIES FOR AFFECTING SOCIAL CHANGE.

NEGATIVES OF THIS ARE:

- (A) MAKES FOR DIFFUSIVENESS IN IMAGE AND NOT SO FOCUSED RE OBJECTIVES.
 - (B) CAN LEAD TO EXPEDIENCY.
- (2) MULTIPLE STRATEGIES.....AS PROGRAMS BECOME MORE VARIED, AS NATURE OF PROBLEMS INCREASE, WE DEVELOP STRATEGIES ON DIFFERENT LEVELS. THIS HAS ADVANTAGE OF LEAVING MANY OPTIONS BUT ALSO CAN RESULT IN INCONSISTENCIES. FOR EXAMPLE: ETHNIC STUDIES APPROACH, ETHNICITY VS RELIGION, ETC.
- (3) GREAT INCREASE IN JEWISH PROGRAM ISRAEL, SOVIET JEWRY, JEWISH YOUTH, QUALITY OF JEWISH LIFE.
- (4) SHIFTING NATURE OF FOREIGN AFFAIRS PROGRAM. BECAUSE OF ISRAEL'S DEVELOPMENT, THE ROLE OF HER EMBASSIES, HER INTELLIGENCE SYSTEM, ETC., BECAUSE OF RECONSTRUCTION OF COMMUNITIES AFTER WORLD WAR II, NEED FOR RETHINKING AND RESHIFTING OF OUR FOREIGN AFFAIRS PROGRAM.

- (5) DEVELOPING ATTRACTION OF ORGANIZATION AS A JEWISH CIVIC ACTION ORGANIZATION. ITS IMPLICATIONS FOR US.

CONCLUSION

IN RECENT YEARS AGENCY HAS FOCUSED MUCH MORE STRONGLY ON GOAL OF JEWISH IDENTITY, MUCH MORE BROADLY DEFINED, HAS MAINTAINED MOST OF ITS VALUE SYSTEMS, ALTHOUGH NOT QUITE AS DETERMINED ABOUT SOME OF IT AND NOT SO SURE ABOUT OTHER. HAS TRIED TO MAINTAIN ITS STYLE AND USE OF POWER BUT SEES POWER IN SOMEWHAT DIFFERENT TERMS AND HAS MOVED TO BE MORE ACTIVIST, AND VISIBLE, HAS BROADENED ITS PROGRAM BASE, MOVED MUCH MORE FIRMLY INTO JEWISH PROGRAMS, SPEAKS TO, AS WELL AS FOR JEWS....AND IS TRYING TO MOVE INTO BECOMING JEWISH CIVIC ACTION AGENCY.

#####

October 4, 1972

Rabbi Marc H. Tanenbaum
The American Jewish Committee
Institute of Human Relations
165 East 56th St.
New York, N.Y. 10022

Dear Marc:

I have long wanted to write to you but I have been under the weather with a spell in hospital. I am now getting back to normal.

You will be glad to know that I finished the work on The Gospel and the Land: Early Christianity and Jewish Territorial Doctrine. It is to be published next year by the University of California Press at Berkeley. The reason why I write is that I had hoped to be able to dedicate this work to two men who, I think, have done as much as any other two men to promote Christian-Jewish understanding and whom I also consider to be two friends of mine. The two men are yourself and James Parkes. I finally decided against such a dedication because I became convinced that if I did so the book would be immediately branded as biased on the Jewish side, for reasons which you will understand. I therefore dedicated it to two institutions that have honoured me. But I did want you to know that my desire was to dedicate it to yourself and my very old friend James Parkes. I hope you will take my intent for the deed, and consider the volume when it comes as very specially a volume for you. It owes much to the dialogue which we have conducted across the years.

It is a long time since we met. I hope to be in New York around the 17th and 18th of October and if possible I shall call. I was very glad to understand that you had met with de Jonge and that you have continued to support the Dutch Compendium.

This brings my warmest greetings as always.

Yours sincerely,

W.D.

W. D. Davies

Marc Touboum

72-900-123

memorandum

THE AMERICAN JEWISH COMMITTEE

date October 18, 1972

to STAFF ADVISORY COMMITTEE

from Morris Fine

subject Staff Advisory Committee Meeting
Thursday - October 19th - 9:30 A.M. - Room 800-A

Our agenda will be:

- 1) Report by Bert Gold on some of the things that have crossed his desk and some recent activities in which he has been involved, such as, for example, last Sunday's NJCRAC Executive Committee meeting.
- 2) National Executive Council meeting. Review of plans for meeting, including scheduling of Commission Reports to the Council, the issues to be considered, and other matters such as publicity, etc.

In this connection, you should look over the attached four background documents that are in the process of being mailed to the Council members and the Commissions. Please review not only the priorities described therein, but also the questions for discussion at the end of each document.

Please note that all these memoranda are going out to all the National Commissions. Staff responsible for the Commissions will be responsible only for follow-up mailings and you will be kept informed of attendance at your Commission meetings.

- 3) We shall try to save a substantial part of the meeting for a round-up by SAC members of: (a) issues that have come up as a result of your recent activities (some of you have been involved in important conferences on major programs in the past week or two); and (b) matters that you think should be on the SAC agenda for further discussion in the next few months.

In order to carry off this kind of round-up half-way successfully, you will have to be brief when called on, and not try to give summaries of your activities.

MF:MRG
Encl.

M. F.

November 10, 1972

Professor M. de Jonge
Faculteit der Godgeleerheid
Rijksuniversiteit te Leiden
Leiden, Holland

Dear Professor de Jonge:

We have just this week met with Rabbi Tannenbaum and spoke at some length of the Compendia Project and its ramifications for the American academic and religious scene. We hasten to inform you of our understanding of what both Marc Tannenbaum and the American Jewish committee can and are prepared to do. All of this is premised on the assumption that your proposed editorial assignments on Section III will be accepted by the Compendia Foundation.

We explored the matter of an American publisher like Fortress and agreed that it is critical to the stated aims of the Project. Indeed, with the first volume scheduled to appear next spring this matter should be firmed up at once. Rabbi Tannenbaum plans to explore this with Fortress on an informal basis. In speaking for the American Jewish Committee, he indicated a readiness to sponsor a consultation on volume 1 or a succeeding volume, aimed at underlining its importance to both scholars and the media. At least one meeting would have to be in New York where media contacts can be made more easily, though the academic consultation could take place at Duke. He estimated that such expenditures could reach \$5,000.

It seems to us that the selling of the Project, viz., the promotional side of it, is critical if the volumes are to be sold, read, and used. Is it possible to get an advance copy of volume 1 to get matters going in this regard?

Professor M. de Jonge
November 10, 1972
Page 2

In short, we hope that these and like matters can be firmed up well in advance of publication. We look forward to seeing you and so appreciated your visit to Duke.

With best wishes,

AMERICAN JEWISH
ARCHIVES

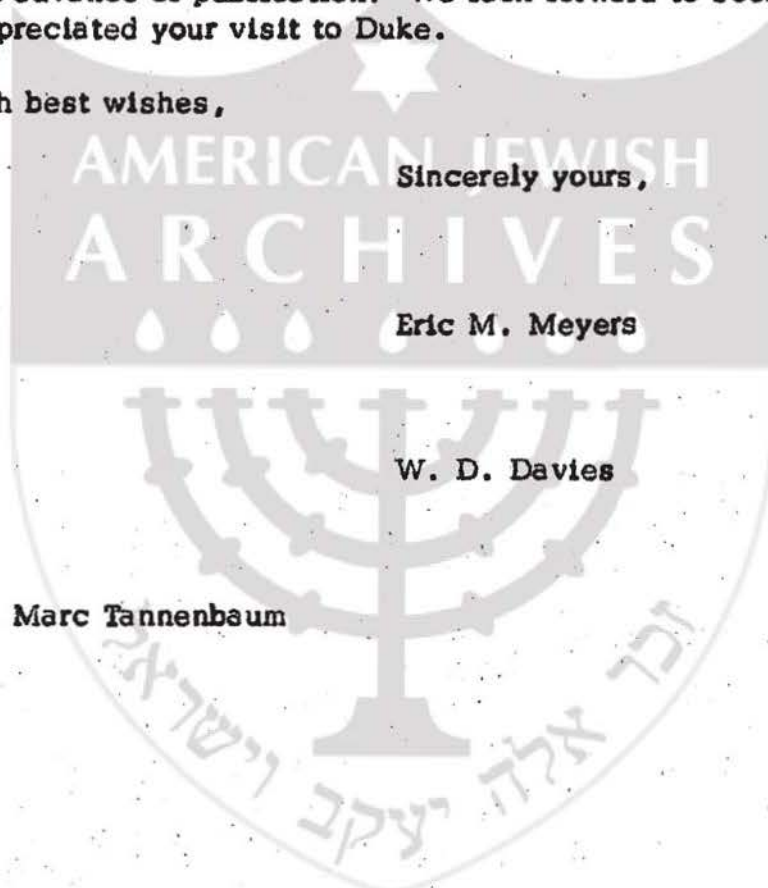
Sincerely yours,

Eric M. Meyers

W. D. Davies

MD:th

cc: Rabbi Marc Tannenbaum



FO-Eur
November 29, 1972

Mr. David Geller
The American Jewish Committee
165 East 56 Street
New York, N.Y. 10022.

Dear David:

I truly appreciate your keeping me informed on thinking in New York about the problems we deal with jointly, as in your November 21 letter describing your exchange of views with Milton Miller on Italian anti-Semitism. Please keep it up, for this helps me focus on my own work better. Let me comment now on the suggestions made therein, and about action possibilities.

The Union of Italian Jewish Communities did organize a national conference on the problem of anti-Semitism in Bologna about five months ago, as was indicated in material sent you. At that time, the smaller communities were perturbed, but not the larger ones. Though concern is more general now, given the relatively recent Bologna meeting, ~~however~~, I do not believe the Union would be ready to sponsor another national gathering.

In fact, the Unione has decided on its action program. This includes meetings with prominent Italian personalities --- e.g., Piperno with Andreotti --- and getting them to make statements; making studies better to know what the situation is and which are the groups in Italy most affected by anti-Semitism, as reflected in the press; following up judicial action on anti-Semitic material; and planning brochures and other material hopefully to counter-act.

The European Council definitely is not the organ to sponsor such a meeting. Though, as I wrote, it may slowly be moving toward an occasional political problem, such as terrorism, for it to deal with anti-Semitism would be seen as a direct encroachment on the territory of the political organizations like the WJC, which has excellent relations with the Unione and a fine man in Rome, Fritz Becker. Moreover, the Council has neither the means nor capability for this kind of work, nor would it want to get involved in political infighting at this stage.

.../..

Nor, I believe, should we want anyone else but the Unione to be the sponsor of any eventual meeting, if we are serious about our long-range goal of getting the communities in Europe to act for themselves. Our responsibility, from this viewpoint, is to try and integrate our actions with theirs, and to try to help them as they operate, even if outlooks or approaches to action may differ.

t We have, as you know, begun cooperation with the Unione precisely along the line indicated above. If decided to do its own investigation on anti-Semitism; we are helping it to do this, financially to begin with and (we hope eventually) in terms of techniques.

That's one part of our AJC action program, on this issue. Other action areas include:

--- Having our own reports on Italian anti-Semitism, and collecting of material on it, that we may discuss intelligently with the Unione on the basis of our own independent knowledge, as well as what it has available. Thank you for the Panorama article. We already had it here and are in the process of putting this together with our Segre report which arrived just before Thanksgiving.

--- Seeing how we may cooperate with Pro Deo on a projected conference where religious anti-Semitism, and what can be done about it, will be treated and given wide publicity in Italy. Our preliminary discussions here in Paris with Father Morlion have turned on the subject of Religious Prejudice and Pluralism. One delicate problem, confidentially, is that of Unione attitude toward Father Morlion. We are seeking to skirt this issue by cooperating with the Unione on political anti-Semitism and limiting our work with Father Morlion to religious anti-Semitism, but this is not an easy matter. We already have indicated to the Unione that this may be our course of action, without going into specifics.

--- I have been giving thought to having the forthcoming AJC mission to Italy meet with Mr. Andreotti or some other ranking Italian official on this subject, to indicate American Jewish interest. Again, here, we will have to walk on eggs; and consider what might be Unione reaction, but I think this should be manageable.

1 I think this answers the questions you raised. Nives Fox is visiting her mother in Milan presently; but she also will be visiting Mrs. Ravenna's center (the one Milan vice-president Sacerdote spoke with us about, at the Forum) and possibly dropping down to Bologna to see how things go in that University city. She may have further ideas on her return, and will be writing you about them should this be the case.
All the best,



What's doing at the Committee

The American Jewish Committee, Institute of Human Relations, 165 East 56 Street, New York, N.Y. 10022.

Vol. 2, No. 11, December 1972

Edited by Ralph Bass

AJC's Paris Office provided active assistance to the Second Community Forum of the European Council of Jewish Community Services, which brought almost 500 representatives from 18 Jewish communities to Paris to discuss future needs. Yehuda Rosenman, director of AJC's Department of Jewish Communal Affairs, told the conferees that 15 years from now the American Jewish community will be smaller but "Jewishly knowledgeable and deeply committed."

AJC's New York Chapter supplied background information for a new novel by Helen Van Slyke, titled All Visitors Must Be Announced. Published by Doubleday, the book describes discrimination in the sale of cooperative apartments in a Park Avenue building.

A series of consultative meetings are being held by AJC Executive Vice President Bertram H. Gold and other senior staff members with leaders of Black groups, with a view to developing cooperative programs in areas of mutual concern.

Eleven AJC Chapters are "adopting" individual Soviet Jewish scientists who have been denied permission to leave the Soviet Union. In addition to corresponding with the scientists and their families, the Chapters are enlisting the U.S. scientific community in support of their Soviet colleagues' right to leave the USSR.

Searching for ways to resolve the destructive school confrontation in the Canarsie section of Brooklyn, AJC worked with 13 community-service and intergroup relations groups to formulate a joint plea to the leaders and the parents of all factions in the dispute "to exercise responsible leadership by declaring a moratorium on all demonstrations and ending the school boycotts."

Forty leading academicians and human rights specialists attended a conference on Human Rights and World Community at Seabury House, Greenwich, Conn., sponsored by AJC, the Council on Theological Education and the Commission on Ecumenical Mission and Relations of the Presbyterian Church in the U.S.A.

Fifteen outstanding scholars and educators attended a three-day AJC-sponsored "think tank" on the philosophy and objectives of Jewish education in the United States. The discussions are expected to affect curriculum development and teacher training in the future.

AJC's Buenos Aires Office reports increasing apprehension in the Jewish community following synagogue bombings and an upsurge of anti-Semitic incidents in Argentina.

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Now Available: Proceedings of AJC's recent Consultation on the Jewish Family and Jewish Identity, a summary of discussions of leading sociologists, educators and Jewish communal officials (Price \$1.50) . . . The Response to Political Violence Through Democratic Means highlights of an Institute co-sponsored by AJC and Catholic University Law School.

Crimes With No Victims, by Edwin Kiester, Jr., edited and produced by AJC for the Alliance for a Safer New York, documents "how legislating morality defeats the cause for justice." (Price \$1.00). New York's Mayor John V. Lindsay wrote an introduction.

Two new Institutes were announced at the AJC National Executive Council meeting in Hollywood, Florida: The Elmer Winter Institute for the Social Concerns of Business, to help businessmen find projects of social good for their companies, and the Adele and Morris Bergreen Institute for Foreign Policy Studies and Publications, whose first project will be the sponsorship of a Jewish foreign-affairs quarterly.

Three leading California utility companies (General Telephone, Southern California Edison and Southern California Gas) joined with AJC's Los Angeles Chapter to sponsor a symposium on religious discrimination in the Executive Suite. A slide and cassette tape presentation of the symposium has been produced to aid the drive to reduce barriers against the hiring and promotion of Jews in public utilities.

Following the publication of Portrait of the Elder Brother: Jews and Judaism in Protestant Reading Materials, by AJC's Gerald S. Strober, Protestant groups expressed interest in discussing with AJC the treatment of Jews in their Sunday School texts. The booklet also evoked considerable discussion in the nation's press.

AJC staff members met with representatives of the National Organization of Women to discuss aspects of "affirmative action" in employment. Both groups agreed to consult further on policy and program in that area in the future.

A recent article in the Israeli newspaper, Ha'aretz, reviewing Dr. Naomi W. Cohen's history of the American Jewish Committee, Not Free to Desist, points to a parallel between the Committee's efforts to improve the treatment of Russian Jews under the Czar and current efforts on behalf of Soviet Jewry.

AJC's Jerusalem Center for Christian Visitors provided planning assistance to the American Baptist Home Mission Societies and the Graymoor Ecumenical Institute during their recent trips to Israel, and helped arrange meetings with Jewish, Christian and Arab leaders. Requests for information have come from many other Christian groups in response to a new leaflet describing the Center and its services.

Jerome J. Shestack, of Philadelphia, member of AJC's Board of Governors and Co-Chairman of its Committee on International Organizations, has been elected Chairman of the International League for the Rights of Man. His predecessors were Roger Baldwin, Jan Papanek and John Carey.

Further details on any of the above items on request from Community Services Dept., Room 505, 165 East 56 Street, New York, N.Y. 10022

THE AMERICAN JEWISH COMMITTEE

National Executive Council Meeting
December 1-3, 1972

Diplomat Hotel, Hollywood, Florida

JEWISH COMMUNAL AFFAIRS COMMISSION

Background Memorandum

Recent major studies of the American Jewish community, including the American Jewish Committee's Task Force on the Future of the Jewish Community in America, all indicate the importance of planning for Jewish communal needs and providing the requisite resources for expanding Jewish education on all levels. The need for programs to strengthen Jewish identity and enrich the quality of Jewish life becomes especially poignant as a result of the recent intensification of the Christian Evangelical campaign and the special appeal of "the Jews for Jesus" movement to Jewish youth.

Our programs for the coming year were devised to meet these needs and to reach American Jewish Committee members, Jewish educators, the campus community and, to some extent, the general Jewish community.

I. Jewish Education

As a follow-up to the Task Force recommendations concerning Jewish education, an inter-disciplinary group of some twenty scholars (psychologists, historians, and educators) were brought together in October for a Conference on the Goals of Jewish Education. That group recommended that the American Jewish Committee continue, through scholarly colloquia, an exploration and clarification of the elements of Jewish education, both formal and informal, which foster Jewish identity. The question of how children acquire their Jewish identity has become particularly crucial in view of the fact that the family seems less able than in the past to transmit such a sense of identity.

II. Jewish University Without Walls

We plan to establish a Jewish University Without Walls in an effort to introduce a new concept to adult Jewish Education. We have long been aware of a growing discrepancy between the high level of general education on the part of American Jews and their under-education Jewishly. As a result, serious conflicts and problems may develop for such individuals in regard to their Jewishness, its meaning, and the role it can play in their lives. We feel that available programs of adult Jewish Education, with all the effort that goes into them, do not satisfy the needs of those seeking genuine enlightenment on a sophisticated level. We

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believe that, by providing a university framework for specially designed courses with competent Jewish scholars, we will be able to fill a felt need noted by the Task Force for Jewishly educated and informed lay leadership. Plans are also being developed for offering college credit through affiliation with an accredited university with the possibility of an eventual degree in Jewish Studies. The coming year will be devoted to designing the courses and arranging for their implementation.

III. College and University Campuses

We shall continue distribution of appropriate materials to the Jewish Student Press Service and the taping of "Viewpoints," a radio program on subjects of Jewish interest for college radio stations. However, drawing upon our experience on university campuses, the major thrust of our program this year will be directed to university faculty.

In terms of the future of the Jewish community and our impact upon Jewish students, we regard it as essential to bring Jewish faculty members into the orbit of AJC and Jewish communal interests. Furthermore, AJC's reputation for scholarly integrity makes it particularly appropriate for us to reach out to this group.

Some programs already underway in this area include:

1. The Jacob Blaustein Seminar in Israel for Young Jewish American Academicians which is designed to encourage a positive attitude to Israel and matters of concern to the Jewish community. It will be undertaken for the third time this year in cooperation with AJC chapters who help in recruitment and selection of candidates and funding for this program.
2. Furthering the inclusion of Jewish studies on campus; we are co-sponsoring with the Association for Jewish Studies, a Consultation on Jewish Studies in Institutions of Higher Learning. The meeting, which will include representatives from many universities, will attempt to clarify the field, outline model programs, and deal with specific administrative issues. This is another implementation of the Task Force's recommendation for support of college programming in Jewish studies.

IV. Strengthening the Jewish Family

On the assumption that Jewish family and kinship groups are indispensable to Jewish continuity, the NEC approved in 1971 a program focusing on the family as a major area of concern. A Consultation on the Jewish Family and Jewish Identity was held last April. The Proceedings have been published and some of the papers also appear in the recent "Special Family" issue of B'nai B'rith Jewish Heritage magazine. A study guide to these materials for the use of our chapters and other interested groups has been prepared.

Follow-up programs include: Convening national Jewish women's organizations to consider programs for reinforcing and strengthening family ties; conferring with executives of Jewish social service agencies to consider enlargement of the Jewish component in their services; the preparation of a Sabbath Haggadah--a handbook for those who wish to celebrate the Sabbath in their own homes.

V. Jewish History and Jewish Studies in Public Schools

We will continue our efforts with publishers and educators to achieve a fair and balanced treatment of Jews and Jewish history in instructional materials used in the public schools. Our experience has indicated an increasing receptivity to our efforts on the part of publishers and school boards.

We will continue to monitor textbooks and provide advice and materials upon request. Since publishers are especially responsive to the demands of the purchasers, chapter members are being urged to bring unacceptable teaching materials to the attention of school boards.

To meet the needs of educators and publishers, we plan to undertake a handbook covering the essential elements in Jewish history for inclusion in appropriate sections of textbooks, curricula and lesson plans.

Since university personnel have indicated similar lacunae in college-level texts on world history, Western civilization, philosophy, etc., we plan to undertake an examination of such texts and syllabi.

VI. American Jewish Colloquium in Cooperation with the Center for the Study of Democratic Institutions

We have proposed the convening of a Colloquium on the Jewish Tradition and Modern Society in conjunction with the Center for the Study of Democratic Institutions in Santa Barbara. Outstanding contemporary scholars will be asked to analyze and reassess Judaism in terms of its validity and applicability to man and his world today. The examination of Jewish history and tradition should lead the members of the Colloquium to consider such vital contemporary issues as the conflict between tradition and modernity, the maintenance of ethnic ties in a universalistic culture, the role of religion and the individual's search for a personal morality. The Colloquium should produce a body of thought, transmitted through publications, teaching and reference materials, which should fill the special needs of colleges and universities as well as educational and religious institutions generally.

Funds are now being sought by the Center and the American Jewish Committee for such an endeavor.

VII. Membership Education

- A. The America-Israel Program in Contemporary Jewish Civilization is in its second year. Sponsored together with the Institute of Contemporary Jewry at the Hebrew University, it is part of our effort to develop informed American Jewish Committee leadership. Seminars and discussions led by Professor Nathan Rotenstreich, in the fall of 1972, and Professor Moshe Davis, in the spring of 1973, emphasize the evolving nature of the Jewish tradition and the changing character of the Jewish people. The program will culminate in a seminar in Israel, summer 1973, conducted in cooperation with faculty of the Institute of Contemporary Jewry.
- B. The widest possible dissemination of the Task Force Report on the Future of the Jewish Community is being planned, including a discussion guide pointing up its major recommendations.

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Questions for Discussion

1. Is the projected shift in emphasis from student to faculty groups in the American Jewish Committee's programming desirable? Is it feasible for AJC chapters to plan for involvement of university faculty in their programs?
2. How can chapters play a constructive role in furthering AJC programs directed to the Jewish family?
3. What do you regard as the most fruitful approach for the American Jewish Committee in its effort to have a positive impact on Jewish education?



THE AMERICAN JEWISH COMMITTEE

National Executive Council Meeting
December 1-3, 1972

Diplomat Hotel, Hollywood, Florida

FOREIGN AFFAIRS COMMISSION

Background Memorandum

Many of the problems that gave rise to international tensions during the past year are of recent vintage. Most, however, have their roots in past decades, even centuries.

The earlier encouraging pace of Jewish emigration from the Soviet Union is now threatened by official demands for payment of large sums before the release of those with academic or other training.

In the Middle East, the Arab states appear in disarray, but this has not yet led to progress toward peace with Israel. The problem of Syrian Jewry remains serious, for there has not been as yet any removal of the ban on emigration and the internal situation continues to be threatening to Jews.

In Western Europe, ominous reports of growing anti-Semitism and the widening influence of neo-Fascist movements require our closest attention. In Latin America, and especially in Chile and Argentina, Jews are becoming increasingly uneasy. In Chile the economic policies of the government are adversely affecting the predominantly middle-class Jewish community. In Argentina the turbulent political and economic situation has produced potentially serious anti-Semitism among some elements of the population.

And finally, the rampant spread of terrorism throughout the world has added a grave new dimension to the problems we confront in the international arena.

The American Jewish Committee is currently involved in a searching re-examination of its operations abroad so as to better meet all these challenges as it seeks to advance human rights, to counter anti-Semitism, and to further the creative continuity of Jewish life throughout the world. The deliberations of AJC's Task Force on the World of the 1970's represented the beginning of this process of evaluation and reappraisal. The recommendations of that Task Force are reflected in the following program projections:

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I. Israel and the Middle East

This region continues to be of primary importance in our program projections for the coming year. The following are considered to be priorities for 1973 in this area:

A. Israel-Diaspora Relations

The evolving character of the relationships between Israel, the American Jewish community and Jewish communities elsewhere is of considerable concern to us. Some of the problems and difficulties inherent in these relationships have been highlighted in recent months as the impact of events within Israel upon world Jewish communities has become dramatically evident. Increasingly, as noted in the report of AJC's Task Force on The Future of the Jewish Community in America, questions are being raised concerning the influence of Israel on the decision-making process within the American Jewish community. Accordingly,

1. In our national office--and pursuant to the recommendations of our task forces--we will be undertaking a fundamental analysis of the nature and extent of the interdependence of the major Jewish communities and Israel and the implications of these relationships for our future programming.
2. Preliminary explorations and surveys of books, periodicals and newspapers--including textbooks in use in Israeli schools--indicate the scarcity of information about Jewish communities outside of Israel as well as frequent distortions presented particularly with respect to the American Jewish scene. Therefore, in the coming year it is planned to embark on a systematic study of these materials patterned after our studies of textbooks in this country to uncover errors both of omission and commission as a basis for encouraging remedial measures.
3. It is planned to propose a series of cooperative projects with the Association of Americans and Canadians now residing in Israel as one means of strengthening the role of voluntary organizations within Israel and helping them to serve as a communications link with voluntary Jewish organizations elsewhere.
4. The AJC office in Israel will continue its efforts to further understanding between American Jews and Israel building upon our AJC library in Jerusalem and through such publications as "Report from Israel," "Tefutsot Israel," and periodic reports on special issues.

B. Israel's Internal Problems

While AJC cannot be involved directly in the internal problems of Israel, it is clear, as indicated above, that the public relations impact abroad of many of these issues is a proper and important concern of AJC. Accordingly, our office in Jerusalem will continue to gather and publicize the facts about such problems and the efforts

being undertaken to meet them. For example, we will seek to clarify for our own constituency as well as for the general community, the facts surrounding such complicated issues as the return of the Arab villages of Bira'am and Ikrit, the continuing social protest born of economic deprivation, the establishment of new Israeli settlements in occupied lands, and the myriad issues pertaining to civil rights and civil liberties within Israel.

In connection with the latter, our office will assist in program development for the Israeli Civil Rights League which AJC has been instrumental in helping to launch this past year. Our office will also continue to analyze and make available its interpretations of statements, publications and other data from Arab sources in Israel, from the occupied territories and from Arab countries so that we might better understand Arab attitudes and viewpoints.

C. The Christian Visitors Program

As indicated in the programs projected by the Interreligious Affairs Commission, in 1972 we opened a Christian Visitors Center in Jerusalem which provides opportunities for Christian leaders to acquire a clearer understanding of Israel, including her efforts to achieve peace and improve relations with her Arab neighbors. In 1973 we shall be training personnel in our Jerusalem office to help further this program, coordinating the efforts of church groups, universities and other interested organizations.

II. Europe

Our major efforts will be directed at helping those Soviet Jews wishing to emigrate and ameliorating the difficulties facing the entire Jewish community in the Soviet Union. Toward this end we will continue to work closely with the National Conference on Soviet Jewry in determining and implementing those policies that will be most effective. As indicated by the Interreligious Affairs Commission's projections, the AJC-sponsored National Interreligious Consultation on Soviet Jewry, composed of prominent Christians, plans extensive educational activities on problems of Soviet Jewry geared to the non-Jewish community.

In Western Europe, resurgent neo-Fascist and neo-Nazi activities, and anti-Semitic trends generally, will be kept under close scrutiny. We shall also take steps to assist Jewish communities in Western Europe to strengthen their own institutions, such as the European Council and the Conseil Représentatif des Juifs de France. In this context, we will seek to encourage involvement of Jewish intellectual and academic personalities in those countries who are not now related to Jewish communal life; and we plan to include some of them in our projected seminars of young Jewish academicians in Israel.

III. Latin America

Sensitive to the many difficult problems confronting much of Latin American Jewry, especially in Chile and Argentina, we are at present undertaking an intensive review of AJC objectives and program in that region. As this document goes to press, the Director of the Foreign Affairs Department is on a three-week study mission there. His recommendations will be reported to the Foreign Affairs Commission and the National Executive Council at its forthcoming meeting.

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IV. International Organizations

The subject of terrorism as it is related to human rights, to the Middle East and to Jewish concerns specifically, is receiving intensive study.

We will interpret, disseminate and promote the principles in the Uppsala Declaration on the Right to Leave and to Return among non-governmental and academic bodies, legal associations, national authorities, UN bodies, and regional intergovernmental organizations. The purpose of this activity will be to educate public opinion with respect to these principles and encourage the UN and regional organizations to adopt them in the form of international treaties or declarations, hoping thereby to influence the laws and practices of nations. Following the Uppsala precedent, we hope to initiate or join with another institution in a major colloquium on another human rights issue of concern to us. A number of possibilities are now being explored.

V. Publications

In the coming year it is planned to launch two new publications, in addition to special studies which will be commissioned as the need arises. This aspect of our foreign affairs program is made possible by a special grant. The proposed publications are:

1. Present Tense: A Magazine of Jewish World Affairs, a quarterly publication, to be sold by subscription, dealing with issues and events affecting Jews abroad, and addressed to informed laymen.
2. A monthly newsletter, analyzing and interpreting more contemporary events, for opinion molders and our own constituency as well.

Questions for Discussion

1. In countries such as the Soviet Union, where Jewish communities live in a state of crisis, is it feasible to move in two directions at once--i.e., to help those Jews wishing to leave to do so and simultaneously to help those who remain to build a viable Jewish community? Does AJC have a responsibility to encourage Jews to leave those countries where they are now--or may soon be--in trouble?

2. AJC last year strongly supported cultural exchange programs in the interest of strengthening US-USSR detente. In light of the increasing Soviet harassment of Jews wishing to leave, should AJC reconsider its position? In this context it should be noted that the Board of Governors recently approved AJC's joining with other organizations in urging our government to refuse to extend to the USSR the most favored nation status in trade agreements.

3. Should the AJC take a more active, constructively critical role with regard to some of Israel's internal policies that have potentially serious implications for Jews in other lands? (e.g., Israel's definition of "Who Is A Jew," the imposition of religious strictures on secular institutions, etc.)

4. What kinds of educational activities should AJC be undertaking in the communities to further understanding of the condition and problems of Jews abroad?

THE AMERICAN JEWISH COMMITTEE

National Executive Council Meeting
December 1-3, 1972

Diplomat Hotel, Hollywood, Florida

DOMESTIC AFFAIRS COMMISSION

Background Memorandum

Last year the National Executive Council, reviewing the program projections submitted by the Domestic Affairs Commission, approved the continuing emphasis on depolarization activities in our domestic programming. Accordingly, during this year our major activities included: (1) efforts to obtain public and private organizational commitments to give greater assistance to the Jewish poor; (2) the establishment of--and funding from public sources for--16 local counterparts of our National Alliance for Shaping Safer Cities; (3) the development of a job-linked strategy to open up housing for the employees (many of whom are members of minority groups) in corporations which are moving to the suburbs; (4) new approaches to opening the executive suite doors of America's corporations to qualified Jews.

During 1972 there was intensive programming (i.e., conferences, consultations, publications, etc.) under the direction of our National Project on Ethnic America. This project has just been given major additional funding by the Ford Foundation to continue its depolarization work for another 15 months. We have also received a grant to establish the Elmer Winter Institute on the Social Concerns of Business. A major program is now being developed for that Institute which will provide consultative services for corporations, helping them to use their resources to ameliorate critical social problems, particularly those affecting minority groups.

Our analysis of current social and political trends indicates the desirability of the following additional program emphases for the next year:

I. Quotas and Affirmative Action

Major attention will be given to the development of new approaches to Negro-Jewish relations. These will focus upon affirmative action programs that make possible a balance between Jewish needs and interests and those of other minority groups. Guidelines for action in this area are being developed by a special committee of the Domestic Affairs Commission. Proposed actions include:

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- A. Assisting employers and unions in the developing of new projects such as the Workers Defense League Joint Apprenticeship Training Program which made it possible to place apprentices in trades from which, historically, minorities have been excluded.
- B. Replicating the design of the AJC-sponsored conference of Jewish businessmen who, in 1963, were called to Washington, D. C. to consider affirmative actions to accelerate economic mobility for blacks. A similar meeting is now proposed for the personnel vice-presidents of the corporations included in the "Fortune 500".
- C. Intensive joint planning with other minority groups in support of programs to upgrade skills of members of disadvantaged minorities.
- D. Encouraging admissions officers and employers to reexamine their testing and other qualifying procedures in order to assure the validity of their measurement of "merit".
- E. Monitoring those practices of state and local governments which appear to violate civil service concepts of merit.
- F. Litigative actions in opposition to quotas.

II. "Bridge Issues"

It is proposed to increase our efforts to reduce intergroup tensions by working jointly with Negroes and other minority groups in projects designed to deal with problems of mutual concern such as:

- A. Sponsorship of a National Conference on Community Crime Prevention.
- B. Working with the National Alliance for Shaping Safer Cities in developing a program for Shaping Safer Schools.
- C. Establishment of a Job-Linked Housing Center to increase the supply of moderately priced housing close to industrial plants, many of which are relocating in suburbs which are now zoned to exclude such housing.

III. New Aspects of our Group Life Programs

- A. The 15-month extension of the Ford Foundation grant will enable us to deepen our work in a number of fields relating to white ethnic working class Americans. The following areas will be stressed:
 - 1. Training ethnic leaders and professionals in working with white ethnic communities;
 - 2. Conducting research on the differing character of ethnicity among the various groups;
 - 3. Preparation of special publications, consultations and other activities dealing with ethnic studies, ethnicity and mental health, ethnic neighborhood economic development, the special

problems of white ethnic women and youth, the role of community colleges in dealing with white ethnic students, and the role of Jews vis-à-vis white ethnic groups.

- B. Foundation funds will be sought for the establishment of a permanent Institute on Group Life which will concentrate its efforts on implementing the recommendations emanating from the two years of experience in our experimental National Project on Ethnic America.

IV. Special Projects

- A. The increasing evidence of negative references and stereotyping of Jews in the mass media and its potential for anti-Semitism will be studied in order to determine the most effective counter-measures.
- B. The newest phase of our Executive Suite project will concentrate on opening up opportunities for Jews in 50 of the major corporations based in New York City.
- C. As a follow-up to the AJC-sponsored Colloquium on New Towns held in Los Angeles, we propose a national consultation on this subject in cooperation with the Interreligious New Communities Coalition of which we are a member.
- D. A national study is recommended of the major social clubs of America to determine which are still discriminatory. This will serve as a basis for more intensive corrective measures.
- E. Chapter programs on Jewish poverty are planned in several cities and their suburbs. These will focus on needs in the following areas: public welfare, housing, medical care and legal services and on public and private resources available to meet these needs.

Questions for Discussion

1. Appraising your community in light of the foregoing recommendations, which of the projected programs are (a) most needed in your community; and (b) can be furthered effectively in your community?
2. What has been the response in your community to AJC's widely publicized actions in opposition to quotas? What special effect has it had upon AJC's relations with its various constituents and cooperating groups?
3. AJC has consistently supported affirmative action programs to open up opportunities for members of disadvantaged groups. In what affirmative action programs is your chapter participating (a) under its own auspices? (b) in concert with others? What new programs do you recommend for AJC at the national level?

THE AMERICAN JEWISH COMMITTEE

National Executive Council Meeting
December 1-3, 1972

Diplomat Hotel, Hollywood, Florida

INTERRELIGIOUS AFFAIRS COMMISSION

Background Memorandum

During the past year, the major issues that dominated the agenda of Jewish communal organizations--Israel, Soviet Jewry, anti-Semitism, domestic social justice--demonstrated once again the importance of our maintaining effective communication and wide-ranging relationships with the entire spectrum of Christian church leadership in the United States and abroad. The Lod airport massacre, the murder of Israeli athletes at the Munich Olympics, the imposition by the Soviet Union of a "diploma tax" on educated Jews, and the "fallout" in the Black churches on the quotas issue--all these complex emotional issues have underscored the need and the opportunity for interpretation of the Jewish position to church groups and their large constituencies. Accordingly, we have continued and intensified our relationships with the Roman Catholic, liberal Protestant, Evangelical or Conservative Protestant, Greek Orthodox and Black churches.

A number of significant developments and trends have emerged during the past year which create both new problems and possibilities for Jewish community programming in the interreligious field. These include the following:

I. National Interreligious Task Force on Soviet Jewry

As indicated in the projected program of the Foreign Affairs Commission, we have sought to respond to the imposition of the "diploma tax" in the Soviet Union by creating a mechanism for stimulating widespread American opposition to that tax. Based on the success of our first National Interreligious Conference on Soviet Jewry held in Chicago last March, we have established a permanent Interreligious Task Force on Soviet Jewry with a Catholic nun as the executive secretary. The Task Force is planning a series of major activities for 1973 involving collaboration with Christians and Jews around the country. The plans include: a series of regional conferences, the convening of a Second National Interreligious Conference in the spring of 1973, a regular newsletter and distribution of background documents on the religious situation in the U.S.S.R. especially for use in church communities. The visit of an interreligious delegation to the Soviet Union is also projected.

While a foundation grant has been received to launch this effort, additional support will be required for this program. There is also a need for chapter involvement, especially in furthering regional activity.

II. Christian Visitors to Israel

In light of recent developments in the Middle East, it is more urgent than ever that churchmen have an opportunity to study at first hand the progress and problems in Israel. Thus, the Christian Visitors to Israel program, which was launched in 1972 with a small foundation grant, is expected to emerge in 1973 as one of the major opportunities to forge links between Israel and the American Christian community. Visits are being arranged for delegations of liberal Protestant, Roman Catholic, Evangelical, Greek Orthodox and Black church leadership with specially prepared itineraries arranged in cooperation with our Israel office. Anticipated benefits of such a program include more sympathetic articles in Christian publications, lectures and TV appearances by the returning visitors.

The furtherance of this program will require chapter and community cooperation involving religious leadership of all faiths at the community level.

III. Evangelism and the Jews

The recent resurgence of the evangelical movement in the U.S. will be climaxed by the inauguration of Key '73, a nationwide evangelism drive intended "to bring the nation to Christ." There is a genuine possibility that mission-to-the-Jews organizations, especially the "Jews-for-Jesus" movement, will attach itself to the larger evangelical campaigns and bring increased pressures on susceptible Jewish youth in high schools and on college campuses. Moreover, these evangelical campaigns may lead to interreligious tensions especially as they seek to revive the notion of America as a Christian nation.

AJC has taken the lead in alerting the Jewish community to these problems and possible approaches for dealing with them. We have also met with Christian leaders to sensitize them to our concerns.

In 1973, we plan to work actively through our chapters, with JCRC's, local rabbinic associations, Jewish seminaries and academicians in responding to these issues in a constructive spirit.

IV. Combating Christian Sources of Anti-Semitism

For nearly 40 years, AJC has been concerned with this problem and has sponsored a series of studies analyzing Protestant and Roman Catholic teaching materials. This program has been accompanied by extensive consultative services to Christian groups intended to correct negative and distorted teachings about Jews and Judaism. The following new publications will serve as the basis for intensified programs in this field in 1973:

- A. Gerald Strober's Portrait of the Elder Brother, jointly published with the National Conference of Christians and Jews. This study is an evaluation of the progress made to date in the revision of Protestant teaching materials. It also extends the field of our inquiry into teachings in two major Black Protestant denominations.
- B. Father John Pawlikowski's Catechetics and Prejudice, based on AJC-sponsored studies of Catholic teaching materials. A study guide is being prepared based on this book and a conference of Catholic and Jewish educators is scheduled to be held at St. Louis University in 1973 to consider the programmatic implications of these studies for the Catholic community.

V. Liberal Protestants and the Jewish Community

During the past year, there have been a number of concrete illustrations of change for the better in the attitude of the liberal Protestant community toward Israel and Middle East issues. Most noteworthy were: (1) the adoption by the National Council of Churches of a major document on the Middle East which opposed the internationalization of Jerusalem; and (2) the preparation and issuance of a study guide on the Middle East by the United Presbyterian Church, presenting a balanced viewpoint. AJC has been closely related to both these developments and will be cooperating with both these organizations in furthering their plans for study and discussion groups around the country on this issue. The sympathetic attitude of liberal Protestantism toward the problems of Soviet Jewry and the plans for future cooperation in this area have already been referred to.

VI. The American Catholic Church and the Jewish Community

We plan to undertake a serious examination of the emerging political importance of the Catholic community in the U. S. during the 1970s. The growing political and economic importance of Catholics who are increasingly strong members of the middle class in America may well have important implications for positions and interests that are of deep concern to the Jewish community. We need to know much more completely what the realities are of Catholic growth and its implications for possible differing kinds of coalitions and relationships. For example, what will be the meaning of the emerging small but articulate Catholic left in terms of Catholic attitudes toward Israel? Is there a growing Catholic populism emerging out of the developing ethnic group assertion? What are the implications of this ethnic assertiveness for anti-Semitism?

Questions for Discussion

1. What areas of interreligious cooperation and/or conflict have been most evident in your community?
2. What evidence have you observed in your community of the impact of the evangelical movement, especially on the Jewish community?
3. Should AJC ally itself with those Christians who are opposed to Key '73 and its premises? Or should we seek an "understanding" with the forces of evangelism?
4. It has been suggested that the evangelism campaign may bring to the surface latent hostile attitudes of Jews toward Christianity. In light of that possibility, and in view of near completion of the Catholic and Protestant textbook studies, should we turn our attention to the study of the teachings in Jewish religious textbooks about Christians and Christianity? (AJC sponsored one such study some years ago, conducted by Dropsie College, and thought is being given to inaugurating a series of further studies and publications in this area.)