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Series F: General Chronological Files. 1960-1992

Box 96, Folder 2, General correspondence, memos & working papers, 1973.

Prof. dr J. van Goudoever
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Hilversum, ~~jan~~ jan.1. 197³

Dear Dr Tanenbaum,

This letter was sent to you at the end of October 1972, but was wrongly addressed, so I got it yesterday back. Sorry for the delay. At the last gathering of the Compendia Foundation we received a report from Professor de Jonge about his visit to the U.S.A. This gathering was hold in the middle of Oktober. We heard with gratitude that the American Jewish Committee is ready to open a special account with tax exemption to collect money for the Compendia project.

It will be a very great help to us if you could organize in the U.S.A. a symposion of which the A.J.C. will be the sponsor.

At our gathering in the middle of Oktober Professor de Jonge was still quite optimistic that the Fortress Press was interested to cooperate with the Dutch publisher Van Gorcum for the publication and distribution of the series of Compendia. But in the meantime we heard heard that the representative of the Fortress Press is convinced that the Dutch publisher should distribute the books all over the world by direct mailing. This means that your offer of using your mailing list for the propaganda for the project will be very useful.

In november the Dutch publisher Van Gorcum is "bought" by the Thompson Fabrications, therefore Van Gorcum will from now on cooperate with the publisher Thomas Nelson in London.

gt Lyde
From January 8 till the tenth the Section Editors of Section II will come together to discuss the general outline and authors for this part of the project. Section Editors for Section II are: professor le Deaut, Vermes, Jackson and Susman. Advisory editors are Safrai and another not yet decided. For Section III the Editors proposed are Professor Charlesworth, Flusser and Betz. Adv Editors: Kr Davies and Kremers.

On the whole we are not disconted about the development of the project Volume I of Section will appear in the middle of 1973 (later than was planned) and ~~the~~ Volume II of Section will appear at the end of this year. The Prins Bernhard Fonds (Holland) has given f. 25.000.- to reduce the price of the project. Volume I will cost about f. 60.- Last year we received a great gift from Privatspenden in Germany: DM ~~100.000.-~~ 100.000.- May be you can find some money as a sign of your continuing interest. Sorry to ask you this in such an open way, but you will understand me. The costs are enormous.

I hope I gave such information you need.

yours sincerely,
J. van Goudoever
J. van Goudoever

ANTI-DEFAMATION LEAGUE

OF B'NAI B'RITH

315 Lexington Avenue
New York, N. Y. 10016

MAR 12 1973

MEMORANDUM

To: CRCs

From: Stan Wexler

Date: March 1, 1973

Subject: "The Pharisees in First-Century Judaism", by Rosemary Radford Ruether, R329.

This article, just reprinted from The Ecumenist, is part of a chapter from Dr. Ruether's forthcoming book, Faith and Fratricide: The Negative Myth of the Jews and its Development in Early Christianity, to be published by Harper & Row. Dr. Ruether is Visiting Professor of Theology at the Harvard Divinity School.

Dr. Ruether's achievement in these few pages is a remarkable one. She portrays the creativity of Pharisaic Judaism on its own ground and in its confrontation with Christianity. The net effect of her conceptually rich, straightforward, but deft essay is to lay to rest the myth of a sterile Pharisaism from which the world was rescued only by the Church. The further effect of Dr. Ruether's article is to provide the grounds for a positive appreciation of the strength of the Judaic tradition by Christians and others.

The Pharisees sponsored the concept of the Oral Law, which "allowed Judaism to emancipate herself from the Aaronite priesthood and its temple cultus. No longer did the individual Jew need a priestly caste or a sacrificial system to intervene for him with God. Long before the temple actually fell, the Pharisees had been enunciating the Way of prayer and study, declaring that the acts of repentance, thanksgiving, and loving-kindness were equivalent to, perhaps even better than, the Temple sacrifices." Freed in this way from its dependence on land, national independence, and the Temple, Pharisaism preserved in theory but discouraged in practice an obsessive concentration on Messianic fulfillment which envisioned the restoration to a position of central religious importance of those very elements of the Temple and national independence which Pharisaism had largely displaced in practice. It is for this reason, Dr. Ruether explains in one of the high points of her article, that Pharisaism was hostile to messianism wherever it appeared, whether within the strict confines of Judaism or beyond them in the form of Christianity. Thus it is wrong to speak of a specific Jewish rejection of Jesus, though it is correct to speak of Jewish rejection of Messianism as a generic religious form.

No summary can do justice to the suggestiveness of this brief essay which, though it demands the reader's concentrated attention, does not require scholarly preparation.

This article will be of particular interest to ministers, university and seminary teachers, workers in the field of Christian education, and will be especially valuable to curriculum specialists and writers in search of materials which

provide a juster appreciation of Rabbinic Judaism and of the theological conflict which separated Judaism from Christianity.

Dr. Ruether's article is particularly relevant to the concerns raised by the Key 73 evangelistic campaign because it provides both clergy and laity with a fresh perspective on the vitality of Rabbinic Judaism both for itself and in its encounter with Christianity.

List price: 15¢

CRC price: 12¢

SW/jg



the ecumenist

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THE PHARISEES IN FIRST-CENTURY JUDAISM

Rosemary Radford Ruether

This is part of a chapter from a forthcoming book, "Faith and Fratricide: The Negative Myth of the Jews and Its Development in Early Christianity," to be published by Harper & Row.

Judaism, in the three centuries surrounding the birth of Jesus of Nazareth, was in the midst of a complex inner revolution. In Palestine there was a proliferation of messianic sects. Along the borders of Judaism vast transmutations of thought were taking place as Jews struggled to assimilate Persian-Chaldean religious currents on the one hand and Greek philosophical thought on the other. Jewish gnosticism and Jewish hellenism express this struggle to come to terms with the cosmopolitan syncretisms of the Persian and Greco-Roman periods which threatened to overwhelm Jewish identity. Messianism expressed the deep alienation of the Jewish soul from the great Empires and the longing for salvation that was ever postponed and became ever more apocalyptic. But the new cosmopolitanism also created a tension with the old tribal religion of the temple cultus and a need to translate Judaism into a more inward and universal faith. Christianity was one result of this ferment in the Judaism of the Second Temple. Pharisaism was another.

The nature of the Pharisaic response to hellenism, to the messianic sects and to the fall of the temple has been obscure. This is partly because the Pharisees themselves concealed the innovative aspects of their program under a rubric of conservative fidelity to the past. But, more importantly, the Christian myth of "obsolete Judaism", as a spiritually sterile religion; has added an impenetrable mystery to the matter, so that, for most Christians, Ellis Rivkin's chapter heading "The Pharisaic Revolution" would appear a contradiction in terms.¹ Yet revolution it was. The heart of the Pharisaic revolution, a revolution which was in preparation for two centuries before the fall of the temple (70 A.D.), was the proclamation of the Oral Torah. The development of the Oral

Torah allowed Judaism to emancipate herself from the Aaronite priesthood and its temple cultus. No longer did the individual Jew need a priestly caste or a sacrificial system to intercede for him with God. Long before the temple actually fell, the Pharisees had been enunciating the Way of prayer and study, declaring that the acts of repentance, thanksgiving and lovingkindness were equivalent to, perhaps even better than, the temple sacrifices.²

Oral Torah

The existence of the Oral Torah was a Pharisaic creation, as the Sadducean guardians of the old temple cultus knew. There is not a line of justification of it in the Pentateuch, which the Pharisees claimed to follow faithfully.³ Rather, the Oral Torah was a way of freeing Judaism from the apparatus of a system of atonement based on the priesthood, the temple and the national fortunes of Israel in its ancestral homeland. Through the device of the Oral Torah, the Pharisees were able to free Israel from the letter of the past and to find an open way into new futures, while simultaneously making it their intention to preserve every jot and tittle of that past itself. The Oral Torah was intended to remain oral, to be embodied in the living stream of a people, not in a document, even though it eventually was given written form.

The *Mishnah*, moreover, is not a *midrash* on the Scriptures. It makes no textual references to the written Law as its necessary basis. It is a free deduction of ethical principles that adapts custom to the practical needs of daily life in the light of an ideal of obedience. Its deductive principles are self-validating, rather than being based on a biblical hermeneutic.

Indeed the Oral Torah is not seen as a commentary on the written Torah, but a parallel and independent stream, going back to Moses. Thus it allowed the Pharisees to innovate freely, subject only to that authority which they have themselves as the rightful successors of a line of oral tradition that runs back through the Sopherim and the prophets to Moses through Joshua (bypassing Aaron!). From this line of tradition (created by themselves) the Pharisees were able to spin those "mountains hanging by a hair" which were their soul's delight.

The Pharisaic revolution is one which takes over the heart of the internalizing revolution of Jewish Hellenism, while firmly resisting its doctrinaire tendencies and its temptation toward a disjunction of spirit and flesh. Except for a few fundamentals, Judaism eschewed doctrinal formulation and philosophized systematics (except where it has had to defend itself against Christianity). So it remains surprisingly open to a free theological imagination that is not frozen as dogma.⁴ But the ingenuity of the Pharisaic mind was directed primarily at *halachah*, at spelling out the "way" of obedience to God's will.

The Pharisees took over something of the internalization of Jewish hellenism, without its spiritualizing and philosophizing, and in a way that transmuted it into the distinctively Jewish viewpoint. The hellenism it used, indeed, was probably more that of the rhetors and statesmen of the Greek *polis* than that of the Platonic school. The Pharisees translated this Greek idea of the constitution of the *politeia* into a form that could be carried with a people wherever they went and among whatever political system they lived—something which could subsist within and yet apart from these political systems, without contradicting them or needing to be recognized as the dominant political system of the land.⁵ In short, Pharisaism gave Judaism a way of surviving in the midst of unfulfillment under dominant imperial powers, insulated from some of the anxiety and identity crisis that characterized the period of the second temple.

The Rabbis also had a definition of the "spiritual Jew", but it was a "both-and" definition, rather than the "either-or" definition of the messianic sects. Now to be born a Jew was

an *opportunity* to become a Jew after the spirit—to adopt the religious consciousness and the regulated life of a son of the covenant. This was the True Israel, as distinct from the "natural Jew". But it was a mandate laid on each "natural Jew" by reason of birth, whereas for gentiles it was an open possibility, but not a mandate. For the Pharisees, the way from the natural to the supernatural Jew was through education, rather than that baptismal conversion, characteristic of the messianic sects, that regarded all other Jews as outside the true covenant. Yet Pharisaic Judaism was also an option open to all men. The successors of the Pharisees, the Tannaim, indeed prided themselves on the fact that some of the most notable of the Teachers were of proselyte background. The synagogue was a place for the gathering of those Jews who had adopted this Pharisaic definition of the True Israel and came to be educated in its practice. Thus Judaism, after the fall of the temple, did not retreat into ethnocentrism, but continued to proselytize. It was the laws of the Christian empire, not the *dicta* of the Pharisees that brought to an end the era of Jewish proselytism. But the proselyte must show his good will by adopting the full Jewish *praxis*. There could be no half-way converts. Any proselyte who wanted to abrogate part of the Torah proved his lack of good intent. Yet, for the true proselyte, no praise was too high. Abraham himself was said to have been the first proselyte and the father of proselytes. The proselyte was fully the equal of the born Jew and indeed especially dear to God's heart.⁶

The One Covenant

It is essential to understand this union yet distinction of the "natural" and the "supernatural" Jew in the Pharisaic understanding of Israel. For the Christian dichotomizing of the "Israel after the flesh" and "Israel after the spirit" was foreign to it. Every natural Jew is called to be a spiritual Jew, yet the Jew who declines to accept the religious consciousness of spiritual Israel remains within the people and its covenant until such time as he definitively puts himself outside of it by adopting an antithetical identity. Becoming a Christian was

the adoption of such an antithetical identity, but only because Christianity itself had chosen to define itself as a rival covenantal principle that supersedes the covenantal principle of the archetypal acts of God in the past.

A Jewish Christianity which would not define itself as a new covenant (historically), superseding the historical covenant of Abraham and Moses, but as a renewal standing within the *one* covenant, adding only the belief that it will be Jesus who will return as the Christ, would still today have to be accepted as a form of Judaism, and its members within the covenant of Israel, although sectarians. Judaism might discipline such a Jew if he tried to make his *midrash* normative in the ordinary synagogue, but it would not define him as outside the covenant. Such a Jewish Christianity could have coexisted with Pharisaic Judaism, but with its own synagogues, *midrash* and *halachah*, even as Essenic Judaism coexisted with Pharisaic Judaism, or as Orthodox, Reformed and Conservative Judaism coexist today. Thus it was the raising up of faith in Messiah Jesus as a supersessionary covenantal principle, i.e., the view that said that one was not within the true people of God unless one adopted the faith in this form, that caused the break between the Church and Israel. But this, in turn, caused a dichotomizing of "carnal Israel" and "spiritual Israel" in Christianity foreign to the spirit of Judaism. This is not because Judaism lacks its own possibility for being the "spiritual Israel". Rather it was because it knows itself to have and to continue to have its *own* possibility for being the spiritual Israel, a reality which Christianity denied.

But this Christian view of "carnal Israel", as the supposed identity of Judaism *coram Deo*, becomes then an externalization of the Christian unwillingness to connect faith in Jesus within the one, ongoing covenant of Israel. Once outside of Judaism, this then became a kind of obscurantism which comes to represent a fixed inability to penetrate the continuing Jewish religious principle of life, that very principle which caused the religious Jew so firmly to resist the Christian message. Out of this inability of the Church to fathom the spiritual principle behind this Jewish "obduracy", there was fabricated the myth of the "purely carnal Israel", without any spiritual

principle at all, which was to be mysteriously preserved in a physical way as a witness to God's wrath upon Jewish "unbelief". Although this is not itself racism, but a mystification of non-dialogue, it is easy to see how this Christian myth of the "carnal Israel" could be translated into anti-Semitic racism under the influence of nineteenth century secularization.⁷ Such a view of Judaism, of course, misses any inkling of the interior ethic of the Pharisaic revolution, and indeed dogmatically declines even to learn anything about the rabbinic tradition of Judaism after the time of Jesus, so that it can preserve its myth intact.

Beyond National Religion

But Judaism, as much as Christianity, made its way into the future from the dissolution of Hebrew national religion by absorbing the hellenistic attitudes of spiritualization, universalism and individualism. Indeed, in some respects it surpassed the Church perhaps, since it taught that the righteous pagan, who kept the natural law, would be saved *in his own faith*.⁸ And so it opens up somewhat that parochialism of the doctrine of Election which Christianity was to reaffirm in a more absolute form. Pharisaism also emancipated the Jew from the need for priestly mediatorship and for historical vindication, whereas the Church continued to be tied to the latter through its messianic heritage, and redeveloped the former in a revived priesthood and vicarious sacrificial system. The Pharisaic Jew, by contrast, carried his temple with him wherever he went. He needed no priest, for he was his own high priest, making acceptable offerings to God through prayer, penitence and deeds of loving-kindness. Each man made his own decision to incorporate himself into the way of salvation. Rabbinic learning was a pathway open to all men.

One surprising characteristic of Pharisaism is its a-historicism. It is a commonplace to speak of Judaism as a historical religion, uniquely characterized by the idea of salvation history. But there is a sense in which Pharisaism sought to emancipate the Jew from the tyranny of history, as much as from the tyranny of tribe and national homeland. Just as the

spiritual Jew can be a Jew without the land, the temple or political autonomy to vindicate God's love for him, so he no longer should read history with too much anxiety to be sure that it is going his way or even that it is very clearly going any place at all. Rabbinic Judaism makes little effort to distinguish history from myth. The story created out of free religious imagination can stand alongside the story of Moses as a revelation of God's word. What is important is not exactly what happened then, but the spiritual point that is revealed *apropos* of the present situation. As one contemporary Jewish philosopher has put it: "No *Midrash* wants to be taken literally. Every *Midrash* wants to be taken seriously."⁹

The Pharisaic revolution gave Judaism a way into the future from the national religion of the past that sought to protect the Jew from historical misfortune. As Arthur Cohen has put it: "The Jew is the expert at unfulfilled time."¹⁰ But this Jew who is the expert at unfulfilled time was preeminently a Pharisaic creation. Rabbinic Judaism, significantly, was shaped first in the Babylonian exile and so, from the first, the synagogue was tailored to handle the indefinite reality of exile, even though it nurtured these developments in Palestine for several centuries thereafter. It is symbolic of its *locus* that the final expression of the Oral Torah, the Talmud, was issued from Babylonia.

What then was the response of the Pharisees to the fall of the temple and to those messianic movements which were the expressions of the volatile expectation that led finally to the Jewish Wars? It is important to ask these two questions together (the response of Pharisaism both to messianism and to the fall of the temple), for Christianity was to create a myth that firmly fixed a connection between the fall of the temple and the rejection of Jesus as the Christ. The Pharisaic response to Christianity is explicable only from the side of their reaction to messianic activism of this period generally.

Beyond Messianic Activism

To say that official Judaism, specifically the Pharisees, literally *rejected Jesus as the*

Christ is to confound several things which need to be distinguished. There was probably no such "meeting" between Jesus and the Pharisees in a manner that one can say literally that the "Pharisees", as a school, evaluated and rejected Jesus' teachings in his own lifetime. The importation of the Pharisees in the controversy stories, as well as the concern in the Gospels that Jesus is rejected by the *teaching tradition on religious grounds*, was primarily a creation of the Church out of its later conflict with this teaching tradition.¹¹ The messianic claims of Jesus existed in an inner history and experience of the small group of disciples around Jesus, who later communicated their experience to many followers. But of these claims and the reaction of Rabbinic Judaism to them in Jesus' lifetime, not a line is discernible in the rabbinic traditions. Perhaps mention of this confrontation in its *Sitz im Leben Jesu* has been repressed in the tradition. But it is hard to find the reason for this, since negative comments on Jesus were added to the rabbinic tradition in reaction to that *Christian Christ* with which the Church was to confront Jewish religious consciousness. How much better to have been able to state the official judgment of the tradition upon Jesus in his own lifetime, if such had existed.¹²

Rather the Christian must reckon with the paradox that that which is for them the great revelatory and salvic event, dominating the center of world history, is, for Judaism's own historical consciousness, a buried footnote in a curious side-path of Jewish religious history, which ended, as far as rabbinic Judaism was concerned, in a dead end. Although the Pharisees apparently did not take such note of Jesus in his own lifetime that one can say, literally, that they rejected *him*, they did reject him retroactively, in the sense that they rejected the Christ presented to them by the Church.¹³ They did so in the same spirit as they turned their back on all the messianic activism of this period. For them this development had revealed itself as a false direction, destructive alike to the nation and the individual religious personality.

The Pharisaic relation to messianism was one of continuity *in theory*, and discontinuity in practice. The Pharisees are responsible for preserving the main doctrinal developments of

the apocalypses: the resurrection from the dead and the eternal world beyond history. But they repressed the apocalyptic writings, which, along with Philo's works, were preserved by the Church, not by Judaism. The Pharisees maintained the idea of the messianic age, including a hope for the restoration of all the symbols of the national religion: the Davidic king, the great Prophet, the true Priesthood, the rebuilt Jerusalem and temple. But they abrogated any religious dependency on these hopes in practice. They set their face against messianic *praxis*, especially after one of their own leaders, Rabbi Akiba, lapsed into messianic activism during the Bar Kochbar war of 133-136 A.D. Messianic faith was preserved as an ultimate hope. The resurrection from the dead and eternal life were taken into Pharisaism, but now as the final reward for following the Pharisaic Way! But that Israel should ever again stake her life on the expectation of the imminent fulfillment of these hopes the Pharisees sought to foreclose indefinitely. Henceforth the Jew could remain faithful to God and sure of his election in any time or place, good fortune or bad, in the midst of a history whose ups and downs revealed no clear line of progress and whose salvic direction had become illegible.

Beyond the Temple

The fall of the temple in 70 A.D. then was, for the Pharisees, the opportunity for which they were ready to complete a spiritualizing and universalizing revolution which they had been developing before, in conflict with the Hasmonean dynasty and the Sadducean temple priesthood. They did not express themselves consciously in this manner. They, like all Jews, were stunned by the tragic events and deeply mourned the disaster. The Pharisees carefully preserved all the laws of the temple cultus as a part of their study and enshrined the hope that all this eventually would be restored. But, stunned though they were, they were hardly stunned out of their senses, for they alone, of all the Jewish movements of this time, had an answer to this event that could carry Israel into the future. The whole apparatus of priesthood and temple cult was now out of the way. With its fall the Sadducees and the

Essenes withered and died. There remained only Pharisaism, with its synagogue and its portable *politeuma* lodged in the heart of each observant Jew that could survive the fall of national religion without these foundations.

Even the traditions about the tragic loss of the temple are given the typical Pharisaic turn. It is said that God himself is so distressed by the loss of the temple that His *Shekinah* (Presence) has followed his people into exile.¹⁴ But this means that God is not localized in the temple, nor has He broken His bond with Israel with its fall. Rather God is available throughout the Diaspora in every house of prayer and wherever the Jew makes the oblation of his heart to His heavenly Father. According to one rabbinic tradition, since the fall of the temple, God's *Shekinah* is present in two places: in the schools of learning and when a man embraces his wife—i.e., the synagogue and the family were henceforth to be the twin pillars of Jewish life.

The Pharisees also created the tradition that the temple had been destroyed because Israel had sinned. This judgment appears, at first, to echo the Christian one. But, in actuality, the Pharisaic tradition about this is intended to cancel out the Christian viewpoint. The Pharisees declared that the temple fell because Israel was disobedient and went astray from God's commandments, a generalization which might be applied to almost any misfortune. But the Pharisees certainly did not mean by this what the Church meant by it: that Israel was punished for its failure to believe in Christ. On the contrary, what they implied was that God had punished Israel for *too much believing* in the imminent advent of the Messiah(!), for too much dependence on the lively expectation of a historical redemption which had kept Palestinian Jewry at a fever's pitch for three centuries, instead of sober attention to the path of salvation which God had commanded through his Torah. Therefore God had punished Israel by removing it from its homeland and national shrine which fed these hopes. Israel was to learn thereby to turn away from apocalyptic frenzy and to attend to the Pharisaic way of life wherein alone lay its salvation!¹⁵

The behavior of the Pharisaic leadership during the great Jewish Wars reveals their readiness for such a disaster. The tradition has

it that, no sooner had Jerusalem become occupied by messianic Zealots, and the disastrous course of the war become evident, even before the city actually fell, Rabban Yohanan ben Zakkai had his two disciples smuggle him out of the city in a coffin from whence he proceeded straightway to the general of the besieging Roman army, Vespasian, and petitioned to reconstitute the teaching Sanhedrin at Jamnia, greeting the general with a prophecy that he would be victorious in the war and would thence be elevated to the imperial purple. The future emperor acceded to his request, and henceforth the Romans recognized the Pharisees as the legitimate leaders of Jews with whom they would deal in the future.¹⁶ Thus, for the Pharisees, the fall of the temple and the city were distressing events, but they also seized upon them as opportunities to put into full effect that alternative mode of Judaism which they had been preparing in the womb of Palestinian Judaism for three centuries and which they could now bring forth full born and ready for growth.

Post-Biblical Judaism

The myth that the early Church confronted an obsolete and sterile Judaism, which had lost its spiritual power, derives from the Christian ideological need to put Judaism behind itself. But this myth actually conceals and makes incomprehensible the real historical *Sitz im Leben* of the conflict. For the Judaism which rejected Jesus as the Christ and which resisted Christian preaching was not the Judaism of the temple priesthood of Jesus' lifetime, but the Judaism of the Pharisees, which brought to full development at Jamnia that alternative to the temple which also excluded the Christian answer. This was the Judaism with which Christianity was in conflict during its early mission. If Christianity regards Judaism as "obsolete" and its continued existence as a "mystery", now that it has "rejected" its own future in Christ, it might be equally true that Judaism regards Christianity as "obsolete", a holdover from the heady apocalypticism of Jewish Palestine from the time of the Maccabees to the Zealots of the Jewish Wars. This,

from the Pharisaic perspective, had already been proven a false line of development. That Christianity could actually survive such a birth and continue to grow, not merely to adulthood, but into a kind of giant, is, from the Jewish perspective, an enigma, given the self-contradiction of its religious starting point in historical perspective. That Christians could through the ages continue to assert that the Messiah has come, when evil demonstrably continues to reign—and, still more, to do such evil in "his name"—is, from a Jewish perspective, an unfathomable self-contradiction.

Thus Church and synagogue, like the two brothers of Rebekkah's womb, were born with the younger holding on to the heel of the elder—and claiming to be the rightful heir! The Church, elaborating its theology between the second and fifth centuries, and Judaism, codifying its Oral Torah into the Talmud in the same period, stand as parallel but mutually exclusive answers to the same question of how Hebrew national faith finds its way into a post-national future. As Arthur Cohen has stated, the "Judaean-Christian tradition" is a Christian myth which forecloses any real dialogue between Judaism and Christianity, since it reduces Judaism to the Scriptures of Hebrew national religion which stand as the "Old Testament" to the Christian New Testament, declared to be its universal and spiritual fulfillment. But a Judaism so defined makes incomprehensible that real Judaism of the synagogue which the Church confronted in its mission and which was the object of that negativity toward "the Jews" in the New Testament and the anti-Judaic literature of the Church Fathers. The Church was at enmity with *this* Judaism, not because it was obsolete, but because it refused to be obsolete and threatened, again and again, to become compellingly relevant in a way that could call into question the very foundations of the Christian claim. This Judaism was dangerous to the Church because it possessed a viable alternative to the Christian New Testament which equally regarded itself as the true and legitimate successor and universal, spiritual fulfillment of the Hebrew Scriptures.

Notes

1. Ellis Rivkin, *The Shaping of Jewish History* (N.Y.: Scribners, 1971), pp. 42ff.
2. J.R. Brown, *Temple and Sacrifice in Rabbinic Judaism* (Evanston, Ill.: Seabury-Western Theological Seminary, 1963), pp. 26ff.
3. The Rabbinic Traditions declare that God taught Moses the whole oral law, including the contents of the Mishnah and the Talmud; Tanh. B., Ki Tissa 58b. (G. Montefiore, *A Rabbinic Anthology*, 159-160); see Rivkin, *op. cit.*, pp. 51ff.
4. Max Kadushin, *Organic Thinking* (N.Y.: Jewish Theological Seminary, 1938), pp. 219-228.
5. Rivkin, *op. cit.*, pp. 68-69.
6. Tanh. B., Wayikra 2a-2b; Sifra 91a; Sifre Num., Beha'aloteka 72, f. 18b (Montefiore, pp. 570-71).
7. For the role of Protestant liberal theology in the nineteenth century in translating traditional, Christian theological anti-Judaism into secular anti-Semitism, see David Smith, *Nineteenth Century Protestant Attitudes Toward Jewish Emancipation* (Yale Th.D., 1970).
8. Sifra 86b; Bab. K. 38a (Montefiore, 564).
9. Emil Fackenheim, "The Human Condition after Auschwitz", B.G. Rudolph Lectures in Judaic Studies,

Syracuse University (April, 1971), p. 1.

10. Arthur Cohen, *The Myth of the Judaeo-Christian Tradition* (N.Y.: Harper and Row, 1963), p. xx.

11. Ben Zion Bokser, *Judaism and the Christian Predicament* (N.Y.: Knopf, 1967), p. 43n.

12. R. Travers Herford, *Christianity in Talmud and Midrash* (London: Williams and Norgate, 1903) has collected the possible references to Jesus in rabbinic traditions.

13. Jer. Taanith iv; fol 68d; Emil Schürer, *A History of the Jewish People at the Time of Jesus* (N.Y.: Schocken, 1961; reprint from 1886), pp. 299ff.

14. Mekilta of R. Simon ben Yohai, pp. 1f; see Brown, *Temple and Sacrifice in Rabbinic Judaism*, pp. 24-26.

15. On the earliest of these traditions see J. Neusner, *A Life of Rabban Yohanan ben Zakkai* (Leiden: Brill, 1962), pp. 130-46.

16. See Neusner, *ibid*, ch. 6.

Professor Rosemary Ruether is on the faculty of the Divinity School of Harvard University. Her latest book, *Liberation Theology*, has just been published by Paulist Press.

AMERICAN JEWISH
ARCHIVES





THE AMERICAN JEWISH COMMITTEE

date April 20, 1973
to NJCRAC Program Plan 1973-74
from Rabbi Marc H. Tanenbaum
subject Interreligious Affairs

Interreligious Relations

The field of interreligious relations during the past year emerged as a complex pattern shaped by contending polar influences: a resurgence of emphasis on personal pietism and private salvation, and simultaneously, stirrings to reassert some more effective social activism. Both movements were expressions of deeply-felt needs in American life, and both held concrete implications for the Jewish community.

The tendency toward personal, privatist religion in fact has been incubating since the late 1960's. As has been the case historically, movements that seek "instant salvation" and "personal spiritual experiences" have emerged as responses to periods of turmoil, uncertainty, and transition. The 1960's provided an abundance of unsettling experiences in upheaval and rapid change--the civil rights struggle, riots in the cities, the Vietnam War, space flights, inflation, drugs, crime, etc. Unable to cope effectively with such an "ordeal of change" and with the incessant dislocations caused by "future shock," many Americans were in search for "messianic cults" that would help meet their needs for finding personal meaning, communal solidarity, and some assurances of hope for their individual and collective survival.

It is against that background that "Key '73", the nationwide evangelical campaign--whose slogan is "To Call the Continent to Christ in 1973"-- has come into being. Precisely because it is addressed to this pervasive search for meaning, it deserves to be taken seriously as a religious and social phenomenon, even though its promotional features tempt many to dismiss it as "Madison Avenue" gimmickery. To do so would constitute a mistaken confusion of surface appearances and the deeper realities that are occurring.

Launched in January, 1973, Key '73 is an unprecedented ecumenical undertaking of about 140 Evangelical mainline Protestant, and Roman Catholic groups to evangelize North America. The primary goal of

'Key 73, as described in its official literature, is "to share with every person in North America the Gospel of Jesus Christ as Lord and Savior." Organized in six program phases, the program calls for systematic taking of religious census on a neighborhood basis, distribution of New Testament Bibles, witnessing to Christ on a door-bell ringing drive, Bible study groups, public and private prayer meetings, active use of radio, TV, billboards, auto stickers, etc.

While Key '73 has been the most widely-publicized activity on the ecumenical and interreligious scene this year, the campaign has been attended from its inception by controversy and, at times, conflict (a characteristic feature, not incidentally, of the First and Second "Great Awakening" revivalistic movements in 18th and 19th Century America). Several major mainline Protestant denominations--among them United Presbyterians, United Church of Christ, Episcopalians--declined to join Key '73. Only 40 out of some 150 Roman Catholic dioceses have participated. Their refusal to participate was based, at least in part, on the apprehension of mainline, liberal Christians--Protestant and Catholic--that zealous concentration on "personal salvation" would encourage and validate an abdication of responsibility for social justice, precisely at a time, when, in this view, American society in its post-Vietnam phase required a major mobilization of resources to deal more adequately with domestic priorities. (Repeatedly, some liberal Christian and Jewish spokesmen noted that the mood of pietism in America was not unlike that which prevailed in Germany during the late Weimar and early Nazi period when Christians bent on "private salvation" concerns literally abandoned the streets to the Nazis.)

Jewish concerns regarding Key '73, which figured prominently in the public debate, centered on both American and specifically Jewish issues. Since the initial impulse for Key '73 came from evangelical theologians and spokesmen, there were substantial reasons for Jews being concerned about the ideological conception of America "as a Christian nation" that permeated both the literature and the activity of the evangelical campaign. In the first half of this nation's history, evangelical spokesmen conceived of America as "an Evangelical Empire" in which American nationalism and evangelical Christianity were viewed as being virtually synonymous. (see "The Righteous Empire," by Dr. Martin Marty; "The Religious History of the American People," by Dr. Sydney Ahlstrom). Both Jews and Catholics were second-class citizens in that Christian commonwealth, denied the right to vote and to hold public office unless they were prepared to take an oath testifying to the truth of Evangelical Christianity. It took at least 100 years of arduous struggle to disestablish church from state, and to inaugurate pluralism whose basic assumption is that all religious, racial, and ethnic groups are full partners in American society, de jure as well as de facto.

The evangelical conception of America as "a Christian nation" has surfaced again through the impetus of Key '73, finding public expression in prayer breakfasts with the President, Governors, mayors and other state and city officials. State and municipal legislatures are being urged to adopt resolutions supporting the purposes of Key '73. Public financed institutions, such as state-sponsored universities and public high schools, are being used by evangelical youth groups as arenas for systematic proselytizing activities (most notably, the Campus Crusade for Christ, which claims to have evangelical groups on 400 campuses; Inter-Varsity Youth Fellowship; Young Life; Jews for Jesus, etc.) Public officials are being asked to serve as chairmen of local Key '73 campaigns, The Chief of Chaplains of the U.S. Navy officially encourages naval chaplains to implement Key '73 programs.

Clearly, this pattern of activity will generate a wide variety of church-state concerns during the coming year that will require the skillful attention of the Jewish community and those who share these concerns. In view of the fact that the Campus Crusade for Christ, the most vigorous of the youthful evangelical groups, has announced plans for carrying forward its evangelism efforts through 1975, and that evangelical groups are drafting plans for international drives to "call the globe to Christ by 1980," it is evident that these pressures to conceptualize American nationalism and Christianity as interdependent will be with us beyond 1973.

At the same time, it needs to be acknowledged that Key '73 has afforded an unprecedented opportunity to confront mainline Christian bodies with the need to clarify their attitudes towards pluralism and towards Judaism and the Jewish people in terms other than those of being objects for conversion. During the first part of the Key '73 campaign, an impressive positive result has been realized by virtue of the fact that some 15 to 20 councils of churches or local Key '73 committees have issued public statements in which they have reaffirmed their commitment to pluralism, and their respect for Judaism as a living faith in its own terms and for the autonomy of the Jewish community. (In Springfield, Mass., a group of 200 Catholic and Protestant clergy signed and published a full-page ad in the local newspaper affirming these convictions.) Key '73 has become in its own way the Vatican Council II of American Christianity which is now being confronted for the first time in the history of Jewish-Christian relations in the United States with the need to abandon proselytization of Jewry and to come to terms with the living realities of Judaism and the Jewish community.

On the basis of the positive results achieved thus far, which are unquestionably the fruit of years of Jewish-Christian dialogue, it would seem advisable that local Jewish community relations bodies, in cooperation with the rabbinate, continue to seek such further clarifications from local Christian authorities, based on the models that have emerged in virtually every part of the United States.

In addition to the above, there were other specific Jewish concerns. There is need to watch for signs that literalist, fundamentalist reading of the Bible, which will be intensified during Key '73's program, especially among young people, is not allowed to reinforce negative and hostile theological images of the Jews. Ministers, priests, and nuns, as well as Christian and general mass media, which have been educated and sensitized about Jewish concerns over the Christian sources of anti-Semitism, can play a constructive role in helping to counter such anti-Jewish Biblical interpretations. Especially important in this education effort will be the use of the new "theologies of Judaism, the Jewish people, and of Israel" which a growing number of Catholic and Protestant scholars (Profs. Krister Stendahl, W.D. Davies, Coert Rylaarsdam, James Parkes, Edward Flannery, and others) have been formulating. In fact, one of the more serious negative implications of Key '73 is that in its fundamentalist aspects it represents a regression from this emerging new Christian understanding of Judaism, and efforts should be made to reinforce this positive development by affording opportunities for their being made public through institutes, seminars, lectures, etc.

Special attention will need to be paid to the missions to the Jews groups (American Board of Missions to the Jews, Jews for Jesus, Hebrew Christian Alliance, etc.). These proselytizing agencies have been especially guilty of denigrating Judaism and Jewish history in their publications (The Chosen People), newspaper ads, and TV programs. It will be necessary to continue to alert the Jewish community, especially Jewish young people, to deceptive practices that these groups, together with other evangelical youth groups, are engaged in as they invited Jewish young people in high schools and colleges to "coke parties," "rock concerts," "hamburger bashes," which are pretexts for witnessing to Christ. Reports from a growing number of communities of psychological harassment and social ostracism of Jewish youth, especially in high schools, who refuse to be evangelized will confront local Jewish communities with the need to confer with public school officials to assure that regulations and guidelines are established that will set definitive limits to the use of publicly-financed schools for proselytizing purposes which tend to disturb the learning process and the free social atmosphere.

The entire discussion of the issues raised by Key '73 is complicated by several interreligious dilemma. The evangelical community has been the staunchest supporters of the State of Israel, during and since the 1967 Middle East conflict, and of Soviet Jewry. Strain and tension over Key '73 holds the distinct possibility of some evangelicals transferring a negative reaction to Israel. (This will be an interesting test, of course, of the depth of their belief that Israel is in fact the fulfillment of Biblical promises in their millenarian scheme. But there is no particular wisdom in wanting to experiment with their con-

victions on this score. In addition, threats by some government spokesmen in Israel to impose legislation outlawing missionary activities there could provide another reason for souring evangelicals on Israel. The fact that American Jewish spokesmen and Premier Golda Meir and leading members of her cabinet have consistently upheld the principles of religious liberty and freedom of conscience for all legitimate activities for proclaiming one's religious truth has thus far reassured a number of leading evangelical personalities. But there will be need to pay considerably more attention in the months ahead to these religious liberty questions both in America and in Israel in order to assure that the vital support of evangelicals and "middle Americans" for Israel and Soviet Jewry are not undermined. If the energy crisis will intensify and become another factor for possible weakening of public support for Israel, the commitment of evangelicals to Israel will become even more significant than it is now.

Key '73 has brought about an ironic turn in relations between liberal Protestants and some Roman Catholics with the Jewish community which will surface more publicly in the months ahead. Sharing some of the same concerns about pluralism and social justice with the Jewish community, a number of the major mainline Protestant denominations have begun to undertake a serious examination of their policies and relationships with American Jewry. Recognizing that Jewish charges that their policies toward Israel have been one-sided and partisan, the United Presbyterian Church has conducted an intensive study of Middle East issues which is more balanced than anything they have done in the past. The American Baptists sent a delegation to the Middle East on "A Journey for Reconciliation." The United Methodists have established a new program on "Jewish-Christian Relations." The United Church of Christ has embarked on a new "Shalom" educational curriculum with six other Protestant denominations.

All these efforts signify a new, or renewed, initiative on the part of the liberal Protestant community to pay more serious attention to the concerns raised by Jewish spokesmen since 1967. Given the growing concern of liberal Protestants over their relative impotency during the last election campaign, and a recognition that any effective work in reordering national priorities will require significant augmenting of their liberal coalitions, mainline Protestants are increasingly reaching out toward national Jewish agencies and their local counterparts. Roman Catholic leadership that is socially conscious is also part of their movement toward building alliances with like-minded Jewish agencies and individuals.

If this emerging liberal Christian conviction continues to develop in 1973 and beyond, it will mean that new opportunities will be opening for Jewish communal bodies to rebuild or strengthen social justice coalitions. But if we are not to repeat the problems of the past, it will be essential that both Jews and Christians come to terms with the fact that no meaningful relationships will be sustained unless they encompass and take seriously the particular agendas which each religious, racial, and ethnic group brings to the dialogues table side by side with the universal agenda which they share in common as citizens.

From Israel to the National Association of Evangelicals
Portland, Oregon - May 1-3, 1973

During the last three months the press has contained many headlines datelined Israel disturbing to the evangelicals of America: - "Warhaftig (Minister of Religious Affairs) to act against missionaries" - "Ministry to propose amendments to Law of Return barring Jews for Jesus." - "Chief Rabbi Goren demands missionary activity be outlawed. 'I say we must ^{UPROOT} report this affection called mission'" - "V.P.I. reports government is considering barring the work of many or all of 1,000 missionaries" - "Car belonging to proprietor of Biblical Bookshop and Press set on fire" - "Fire set to books and equipment at Mount of Olives International Center for Holy Scripture" - "Christian Youth Center threatened with attack" - "Homes of two Hebrew Christians bombed" - "Rabbi on hunger strike at Western Wall in protest against missionary activity."

During the same period the press published reports of the opposition to Key 73 by the Jewish community which protested any attempt to evangelize the Jews. There was also the announcement that the popular TV series "Bridget loves Bernie", which gives an account of the complications when a Catholic marries a Jew, was cancelled. This program was objected to by the Jewish community. The New York Times and other papers contained the story of a TV station postponing the showing of a Jews for Jesus telecast in surrender to Jewish protest.

As time went on, the secular and religious magazines began to report these events in greater detail. Newsweek gave an entire page to "Jews for Jesus." Christianity Today featured the story under the misleading headline, "Turmoil in Israel - Christian Go Home." Eternity Magazine presented the problem under the title, "Furor over Jewish Evangelism." I wrote an article for the Evangelical Beacon entitled "New Seeds of Anti-semitism."

The reaction also began to take the form of letters and resolutions. One school of missions called upon President Richard M. Nixon to place the issue against missionaries on the agenda in his discussions with the Israeli Prime Minister on her visit to the White House. The letter went so far as to suggest the internationalization of Jerusalem and that future assistance to Israel by the U.S. be reconsidered in the light of the issue of religious freedom. A letter from the same source receiving wide circulation urged the postponement of all future tours until positive steps are taken by the Ministry of Religious Affairs in Israel to guarantee true religious freedom for its citizens.

Not only were the evangelicals in America reacting to the threat to missions but the Baptist Convention in Israel wrote an open letter to the Prime Minister which stated among other things:

We, the members of the Baptist Convention in Israel respectfully submit to you the following reasons why we believe that the enactment of anti-missionary legislation would work neither to the best interests of the State of Israel, nor to the Christian minorities:

1. Such legislation, however mild, would provide those unsympathetic to the State with grist for their mills to grind out anti-Semitic propaganda, by their distorted use of such legislation.
2. Any anti-missionary legislation could be construed as a negation of Art. 18 of the United Nations Universal Declaration of Human Rights signed by Israel, which guarantees religious freedom to all faiths. This freedom was also affirmed in the Declaration of the State of Israel.

While going on record as opposing any anti-missionary legislation, we wish to express our agreement with the Joint Declaration of Christian Communities of Israel, signed by heads of the Christian Communities in July 1963, which opposes the use of unethical proselytizing practices, such as exploiting "the economic situation of an Israeli citizen--his poverty, unemployment, inadequate housing or desire to emigrate--in order to induce conversion; ...

Foreign diplomats of some nations question the Israeli government on the matter..

The Jewish community in America has also been disturbed by the proposed restrictions on Christian activities in Israel. A recent newsletter to Jews contains the following:

In reply to questions about Christian missionary activities in Israel, Rabbi Tanenbaum said he drew a distinction between such missionaries who "deceive and manipulate" Israeli Jews and those "who are aboveboard and identify themselves as Christians." He said he felt Israel would make "a terrible blunder" if it "violates the principle of religious liberty and freedom of conscience by succumbing to pressures from Jewish extremists who want to pass severe legislation to ban every form of religious activity which is not Jewish.

During the past few years there has been a growing understanding between the evangelicals and the Jewish community in America. The community has become aware that the National Council of Churches does not speak for all Protestants nor do the voices coming from a small segment on the extreme right reflect the thinking of the large majority of conservative church members.

Deeply concerned over the widening division and aware of the misinterpretations of the secular and even religious press reports, I conferred with leaders of the American Jewish Committee in New York expressing concern and even alarm over developments. The result was an invitation from the Israeli government to make a special trip to Israel prior to the annual convention of the National Association of Evangelicals scheduled for Portland, Oregon, May 1 to 3. The only time open on my schedule was Easter week which was also Passover week making the possibility of seeing any one in Israel more difficult. However, the several involved made every effort to arrange appointments. For example, the Minister of Justice, vacationing outside the city, invited me out to the rest home where he was staying during the Passover.

The government provided an escort to facilitate my movements. He met me at the airport with the schedule for the week which included not only meetings with two members of the Prime Minister's cabinet but with all of the representatives outside the government I had asked to meet. In all I had 21 appointments in 7 days. The meetings were leisurely and frank. No question was refused. Many conversations were over a cup of tea and a number held in private homes. Included on the list of interviews was the Minister of Religious Affairs; the Minister of Justice; the Attorney General; representatives of the Ministry of Religious Affairs; the Director for Church Relations in the Ministry for Foreign Affairs; the Prime Minister's Advisor on Minorities; leaders among the Christians of Jewish extraction, none of whom have less than 20 years experience in Israel; the Secretary of the Bible Society; the head of the American Institute for Holy Land Studies who is a member of our own church; the three whose buildings or other property had been damaged by bombs. Some are pastors of duly organized churches including the Church of the Nazarene, the Baptist Convention, and the indigenous congregation known as the Messianic Assembly. Others are supported by highly respected missions to the Jews in the U.S. I have known several of these missionaries and pastors for a number of years and found their appraisals well balanced. In addition, I had a session with the Anglican Archbishop and spent an evening in the home of an Orthodox Jewish theologian who is an authority on Jewish-Christian relations and has made a special study of the "Jews for Jesus" movement.

One could hardly ask for a more complete study in such a brief time. In addition, I received a cable on the third day of my visit as follows:

Appointment with Ambassador Washington April 27
10 00 AM Stop Logical release situation STOP I will
arrange this and travel to fit your schedule Stop
Please confirm by return cable. Strober *

*Mr. Gerald Strober, Consultant - Interreligious Affairs, American Jewish Committee

That which follows will be based on what I was told and what I saw . We want to be frank , commending where deserved and offering criticism where called for . In most instances I will give the gist of conversations rather than quoting directly and refrain from naming sources when advisable .

I took this mission seriously fully aware of a responsibility to the entire evangelical community in America and appreciative of Israel's concern that as evangelicals we be informed . I resisted the temptation to have pictures taken with some of Israels "greats" to avoid any impression that we were motivated by a desire for publicity in accepting the mission .

I wasn't in Israel long before I became aware that the tensions were very real . The Jerusalem Post on the day of my arrival contained an advertisement as follows:

EVERY 8 HOURS ANOTHER JEW
IS LOST TO MISSIONARIES
Show your concern . Come to a demonstration across
from the Knesset
on Thursday , April 19 , at 1 p.m .
THE COMMITTEE FOR THE
PRESERVATION OF JUDAISM
For information ,
please apply to 38 Rehov Yafo , Jerusalem , 3rd floor .
To help support our cause
send your contribution to P.O.B . 7287 ,
Jerusalem .

This could not have drawn much of a crowd since there were apparently no news reports about the rally on the days following . By the second day I began to be made aware of a letter received by a number of those with whom I spoke . These came in an official envelope apparently smuggled or stolen from Hecal Shlomo , the Rabbinical headquarters . It's copied exactly as mimeographed including typing errors and spacing .

TO _____ (Name was filled in by hand)

THIS IS TO ((INFORM YOU THAT YOU HAVE BEEN FOUND
GUILTY OF MISSIONARY WORK AMONGST JEWS IN ISRAEL
AND ASSISTING IN THE DESTRUCTION OF THE JEWISH
PEOPLE .

YOU ARE HEREBY SENTENCED TO BE CRUCIFIED AT
GOLGOTHA OR ANY OTHER APPROPRIATE PLACE.
SENTENCE WILL BE CARRIED OUT UNLESS YOU
CEASE ALL MISSIONARY ACTIVITIES IMMEDIATELY
AND LEAVE ISRAEL WITHIN THIRTY DAYS.

SIGNED

THE SANHEDRIN

AMERICAN JEWISH

ARCHIVES
SENTENCE HAS BEEN CONFIRMED

BY XX PONTIUS PILATE

I was informed by members of the government that such tactics are not unusual. For example, pathologists, even an orthodox, received similar threats at the time of a controversy over autopsies.

In this report we will deal with three matters - the proposal to amend the Law of Return - the reported threat against missionary activity - the intimidation of Christians of Jewish extraction. It will not discuss the American reaction to "Key 73".

I. Facts which must be understood to keep the crisis in focus:

This is an election year in Israel. There are three small religious parties each vying for votes. The largest, the National Religious Party, though having received less than ten percent of the popular vote holds three positions in the cabinet - the Ministry of Religious Affairs, the Ministry of the Interior (which handles visas and passports) and the Ministry of Welfare - in a coalition government, and so exercises a power far beyond the size of its constituency. Minister Warhaftig is a crafty politician and plays the game of politics with skill. He knows how to capture the headlines even though he cannot capture enough votes in the Knesset to make his proposals law. He plays up to the religious segment but is caught between the secularists and the extreme orthodox. If there is any one thing the Jews have in common it is a mistrust of the Minister. He

admitted to me during a very pleasant conference in spite of his well-known aversion to Christians that though he would like to see the Law of Return changed he cannot get the majority of the ministers and the 120 member Knesset to go along with him.

Likewise the Chief Rabbi Goren (there are two Chief Rabbis - Yosef of the the Shephardic and Goren of the Ashkenazi Jews) is also caught between the conservatives and the extremists among the orthodox.

While we hoped that the world at large did not judge America by the statements last year in our political campaign, why should we then blame the Israeli government for all the comments made by her politicians and religious leaders?

II. Israel, like our own nation, has problems with political and religious extremists and also, as the Attorney General pointed out to me, this is an age of violence even in the name of religion. We mention three of the main sources of trouble.

1. Rabbi Mier Kahane and the Jewish Defense League. In America, his departure to Israel was considered good riddance although members of the JDL recently caused property damage and bodily injury at the offices of the Board of American Missions to the Jews in New York City. My information is that he has about 200 followers in Israel. One informant attended a rally on the Mt. Scopus campus advertized as a "Moses - Yes: Jesus - No" meeting of concern. There were 20 JDL followers there, all Americans, discussing plans for persuading the Arabs to leave and for the deportation of Christians. Kahane is openly dedicated to violence. His presence is a source of great embarrassment to Israel. His attacks are not only against the Christians and missionaries but Arabs as well. He has launched a letter campaign offering Arabs money to leave the country. Some of his followers allegedly set fire to the Bible Center on the Mount of Olives and are now in prison pending trial. The Attorney General said this was a criminal act and that the suspects will not be released on bond pending trial. Kahane will stand trial in May for gun smuggling and the government also plans to try him later for the letters to the Arabs, possibly on the charge of sedition. We should not blame Israel any more for the actions of the JDL than they blame our government for the bombings by some groups in the U.S. One spoke of them as a "well disciplined bunch of thugs."

2. The Yeshivas

These are students at orthodox schools who sometimes resort to violence in the name of righteousness. To show the government's impartiality: When students damaged a bookstore selling pornographic literature in Tel Aviv (The Eros Cos) there was tremendous pressure to release the alleged culprits on bail pending trial, especially for a holy day. Even the president of Israel, in a call to the Attorney General on the eve of the day, threatened to go to the prison and pray with the students the next day if they were not released. The Ministry of Justice was adamant. "They are criminals and must be treated as such."

3. The Torah Activists (Peyillim)

These extremists among the orthodox also resort to violence and are suspected of setting fire to the car and bombing as well as other forms of intimidation against Christians of Jewish extraction. (More about that later in the report.) One high official called these acts, acts of hooliganism.

III. The Law of Return

We must also understand why the Minister of Religious Affairs proposes a change. Under the Law of Return two types of Jews are free to come and settle in Israel - (a) Any person whose mother is a Jew and (b) Any person who has been converted to Judaism.

Now, a new two-fold problem has developed. First, a group of young Jews known as Jews for Jesus have started entering the country. There are about 500 on the three main campuses and they are dedicated to evangelism. On the one hand, it seems in conflict with the laws against new missions being established since 1948 and also, the life-style, including dress and commune living, of some is offensive to the Jews. It should also be noted that Jews for Jesus are not church oriented. They are opposed to the Christian "establishment." The second problem has to do with some who, though claiming to still be Christians, have been converted to Judaism through Orthodox Synagogues in the U.S. for the avowed purpose of entering Israel under the Law of Return to become missionaries. It was reported that there are about 20 such in Israel at present. It is also well known that another family has gone through the rites of conversion and sent word in writing to friends that it hopes to enter Israel under the Law of Return. Steps have already been taken to rescind some of these conversions. The Minister of Religious Affairs said he had no objections to conversions according to the HALACHA even in a Reformed or Conservative Synagogue. Apparently conversions in which the convert continues to believe in Jesus is not "kosher." To this the Christians of Jewish

background agree. I was informed that one indigenous Christian congregation refused membership and even communion to such a convert (Christian) to Judaism. The ethics of such acts is not only open to question but the cause of legitimate evangelism has experienced a restrictive reaction as a result of such tactics.

IV. There are missionary societies and individuals, mostly from America, whose practices are considered unethical.

Minister Warhaftig said that there are 40 missionary societies active in Israel as well as 35 denominations employing about 1,000 persons, though not necessarily working among Jews. He noted that there was a total of 2,500 religious persons engaged in Christian work in Israel - more than all the Rabbis in the United States! (The Jewish population in Israel at the last census was 2,632,000 while in the U.S. it was 6,060,000.) This does not take into account those "missionaries" disguised as reporters, guides, students, visitors on extended visas, etc. but fooling no one. The tragedy is that the few create problems for those societies which are legitimate, respected and worthy of our support. It would be difficult for one in Israel so short a time to properly assess the unethical practices so I quote from the open letter to the Prime Minister:

We do not endorse the practice of some who come for short periods of time and in an offending manner--oftentimes both degrading and insulting to the Jewish faith--attempt to press their religion in an argumentative manner on Jewish individuals.

This does not mean in any sense that we oppose the presence of Christians in this land, living among the Jewish people, sharing their faith in a deep-rooted, day-by-day ministry and dialogue, conducted in a manner guided by the proper ethical standards, and recognized by this government as a basic right.

In a letter to Christianity Today protesting the title; "Christian Go Home," Dr. Dwight Baker, long active in Israel and whom I interviewed at Haifa, wrote:

I must take issue with your headline. "Christians, Go Home." Certainly not the Government, including Religious Affairs Minister Dr. Zerah Warhaftig--a long-time foe of missionizing--and not Israeli citizens, either secular or religious (with the exception of a hand-full of extremists), are saying "Christians, Go Home."

The Israelis have allowed the Christians with their churches, bookshops, publishing houses, theological training centers, schools and hospitals to operate freely in the country since its beginning. This degree of religious freedom is all the more remarkable when seen against the back-drop of Christian treatment of the Jews in countries where the state church or dominant religion was Christian for the past 17-hundred years!

What the Government, Israelis (and are increasingly being joined by main-line evangelicals) are saying is "Unethical Missionaries, Go Home." In reality, it is the small sects--with loose or no ties at all with known evangelical churches--whose members go about with their proselytizing, using any and all methods to make a convert, that are causing the religious unrest in the country. Jesus himself condemned his own people in his day for just this same sort of harmful activity. These unethical missionizers go after the very young, the emotionally mixed-up, the indigent and the very old, and in a theologically shallow manner, hard-sell their Christianity.

Oftentimes they offer material inducements to score. It is precisely the increase in this sort of activity that the present ruckus is all about.

So for those expatriates working in Israel at this time, using dubious methods in their proselytizing, I for one join the Israelis in their cry, "Unethical Missionary, Go Home!"

Coupled with the unethical practices in Israel are some of the reports sent to supporters and papers back home. One Israeli newsweekly, according to the Israel Digest suggested that missionary activity exists more in the headlines of newspapers than in fact. It suggests that the missionaries eagerly translate the stories about themselves, sending them to their supporters abroad as proof of their effectiveness and right to support. These clippings result in stories appearing abroad which are translated and reported inside Israel by those opposing missionary activity as evidence that such activity is harmful. Thus, the article implies, the public relations of the missionary and anti-missionary groups are more effective than their activities themselves, each group using the publicity of its opponents to gain backing for its own position.

Minister Warhaftig mentioned the oft repeated complaint that some mission societies seek to buy converts through offers of clothing, food, money and shelter. In some cases this may be true but it is in the very nature of Christianity to give in the name of Christ without expecting anything in return. For example, the Norwegian Mission in Haifa has just received permission to erect a modern, well equipped home for senior citizens, the first Christian residence of this kind in Israel. This has been over the loud protests of the Orthodox in Haifa who argued that the Christians would use the method of housing, feeding, and medical care to buy converts! Israel has yet much to learn about Christian charity and Christians must teach them by exercising it properly.

V. The Structure of Government in Israel follows the British rather than American pattern.

One must recognize this in order to evaluate the statements emanating out of Israel by the Cabinet Ministers. The Minister of Religious Affairs calling for an amendment to the Law of Return or complaining about missionary activity does not speak for the present government since his party does not have control over a majority of the votes, as he admitted in the quote earlier. The majority party does not accept the position of Minister Warhaftig. As to introducing an amendment, the spokesman for the majority doubted the Minister would even introduce it lest he suffer loss of face in a defeat. He might introduce it just before the election for purely political reasons. For us to be all up tight over such announcements reveals ignorance of Israel's political processes. One Christian of Jewish extraction said, "We go through this every election. This is a family and an internal problem. Please ask our brethren in America to leave us alone and permit us to work out our own problems."

VI. The Holocaust

One can understand Israel only in the light of the Holocaust and the previous centuries of persecution at the hands of so-called Christians. Throughout the centuries of ghetto living they have kept the faith, maintained their traditions and culture, and preserved their identity. Now that they are the majority and back in the land there is still a defensive attitude and an underlying fear that a wholesale turning to Christianity might rob the people of the very things many even died to preserve. This goes beyond the idea of opposition to the very mention of the name of Jesus. There are wounds which will take a long time to heal and fears which will take a long time to overcome. Added to this is the fact that the little, young nation is surrounded by people who openly seek to destroy her with few of the nations or even church bodies in the world having the courage to come out openly to her support. We must exercise patience. A people, dispersed and persecuted for 25 centuries cannot be expected to reach full maturity in 25 years!! There is a fierce nationalism which at times finds democratic principles to be a roadblock to a full realization of security.

With this background, we are now to share our findings in the three areas of concern.

I. The Law of Return

The Attorney General stated emphatically that the government had no intention of amending the Law. "I ought to know," he said, "because if it is to be amended, I would be the one to write the new law."

Minister of Justice Y. S. Shapiro was also most emphatic in his comments. He is considered one of the most powerful men in the government and one of the founders of the new nation. In a long and delightful visit he started off by saying he had been informed by the Attorney General of what he had said and supported him fully. "But I wanted," he continued, "you to hear it directly from me." Twice he asked that I be sure to "tell your friends (the evangelicals in America) that you have heard this directly from my own lips and further that the Prime Minister supports this position."

First, he repeated the statement that there are no plans to change the Law of Return.

Second, and this statement is even more significant since it seems to add a new dimension to the concept of religious freedom. Israel has from the beginning claimed to "guarantee freedom of religion and conscience." However, the freedom to share a faith is not always considered part of the freedom to believe. Christianity by its very nature is Good News to be shared. The Minister said, "I know about Christianity and have read the New Testament. In the last verses of Matthew the disciples are commanded to go into all the world and proclaim the gospel. It is part of your Christian dogma to proclaim. We cannot grant a freedom to believe which restricts that freedom to only certain parts of the dogma. Christians must preach their faith. Further, we believe in freedom of speech and freedom of the press or to publish and this right to speak and publish must not exclude Christian truth."

Third, on the question of who is a Jew, he referred to some of the recent decisions and noted the current controversy over converts to Judaism and then those who claim to be Jews even though believing in Jesus. "These are matters of the heart. We are dealing with the laws of the State. We can only go by the certificate of conversion which is based on a very old law originating in the days when people transferred from one community to another. A Jew is a Jew. What he believes in his heart is his private business."

The Attorney General also made a reference to the freedom to share one's faith by calling attention to a statement by Deputy Prime Minister and Minister of Culture and Education, Yigal Allon, to The Knesset on February 11, 1970, a copy of which was made available. He said in part:

The State of Israel holds it to be its duty to see to it that worshippers are not disturbed in their prayer and faith. This duty has two aspects: On one hand, the duty to ensure freedom of worship and to safeguard the Holy Places, and to punish anyone who offends religious feelings, as stipulated in the criminal code, and on the other hand, to abstain from interference in activities which the law does not prohibit. This policy is in keeping with our democratic stance and with our political and particular moral responsibility as a sovereign State in the country, responsible for the Holy Places of numerous religions.

The laws of the State of Israel do not prohibit to preach for any religion and to endeavor to convince a person to convert to that religion in a way which is not legally prohibited. I said: "in a way which is not legally prohibited" by which I meant that as long as there is no coercion and no willful misleading etc. the authorities of the State see no room for intervention.

II. The Threat Against Missionary Activity

There is no threat as far as the government is concerned as is already evidenced by the foregoing conversation with members of the Ministry of Justice. Minister Warhaftig also gave assurance in his comments that there were no plans to change the government's attitude towards the recognized, legitimate missionary activity in Israel, although he pointed out more than once that some aggressive missionary activity causes annoyance to some sections of the Jewish community.

Those showing repeated disrespect for the laws of the land and the traditions of her people may find it increasingly difficult to stay in the country.

III. The Reported Intimidation of Missionaries

There is no doubt an attempt to intimidate and terrorize Christians of Jewish extraction and Christian missionaries as seen in the letter quoted earlier.

I visited three of the leaders who in recent months have either had homes and other buildings bombed or fire set to their cars or equipment.

The one praised the police for their assistance. They had even warned him in advance of possible trouble, arrived on the scene in time to catch the culprits and have been checking up on the place ever since.

The man whose youth center had been threatened insisted that "it wasn't much of a threat" and that the police had arrived immediately.

The third had a different story. And one must "tell it like it is." The incident of violence took place several months ago and even though the police have been offered the identity of those involved no arrests have been made. There is a feeling that in spite of the government's desire to protect all the citizens, local police do not carry this out in practice. Those suspected of these latter acts of intimidation are believed to be Torah Activists. The opinion was expressed by a number that had the suspects been Arabs or members of the J.D.L., action might well have been immediate. I regret I ran across this matter following the meeting with the Attorney General. The suspicions expressed will reach him.

Government pronouncements to the contrary, there is a subtle form of anti-Christianity practiced by individuals and groups. After all, the Jews have had a good deal of experience in many forms of intimidation as practiced on them for centuries and now some are using the same tactics on others. Here history is but repeating itself. This anti-Christian intimidation takes several forms - threats during the night via the telephone, threats by letter, discrimination in employment, etc. Israel will not become a model of democracy until the concept of religious and political freedom is implanted in the hearts of all - a freedom which must be granted equally to all, be they Orthodox, Conservative, Reformed, Secular Jews, Christians of non-Jewish or Jewish extraction, Muslims, or holding to any other religious beliefs.

What Should be the Attitude of the
Evangelical in America towards Israel

1. They should not only continue to pray for the peace of Jerusalem but peace in Jerusalem!
2. They should seek to understand the problems of the government. It is a most difficult situation trying to build a new nation in the midst of a land torn for centuries by religious strife and divided by the various religious and political views of its people.
3. Support evangelical missions to Israel but only those whose ethics in administration, raising of funds, and practices in Israel are above reproach.
4. Tourism should be encouraged. The headlines of violence at the hands of Arab terrorists should not discourage one from visiting Israel. It is safer on the streets of Jerusalem at night than in many American cities in the daytime. However, the tourist should not go to Israel as a 20th Century Crusader nor only as a so-called Christian pilgrim in search of more evidence to bolster his faith. Israel is not only the land of history but of prophecy. Christianity has no sacred shrines.

We worship in spirit and in truth. The event is more important than the place. Ronald Whitney writing on Israel and the Christian Pilgrimage for the Christian News of Israel complains:

They (the Christian Pilgrims) learn little or nothing about the modern State. The Christian pilgrims may travel the length and breadth of the Land, see all the Holy Places, and then go home with almost no knowledge of the Jewish State except as they go through Israeli customs at the airport. They have checked out all the dead stones but did not get acquainted with the living people of Israel.

5. Some Evangelicals have delayed too long the Bible based and, even apart from the Scriptures, the moral imperative of affirming the right of Israel to exist and to be secure in that existence.

We should not consider ourselves any less sympathetic to the Arab cause for such a position nor should we be influenced by different views on eschatology. The United Nations is swayed by the threat of the Arab world but why should we be? The papal nuncio in Eastern Jerusalem replied last week to the question of why the Pope has not recognized Israel with the comment that he feared the reaction in the Arab world. But why should we? The World Council of Churches has often by implication and open statements declared its support of the Arabs at the expense of the Israelis. Why should we? Can we not rise above the political debate and declare our love for both Arab and Jew but insist that our belief in Israel's right to exist and the right to live unmolested by one's neighbor is no less a moral issue than is the right of the neighboring Arab nations to enjoy the security of their own borders?

6. Give thanks to God that Israel is aware of the existence of many believers in America who are sympathetic with her aims. We do share with the Jews a belief in the Scriptures and a hope for the future.

Some Encouraging Developments

I cannot close this report without sharing some of the encouragements.

1. Everyone of whom I asked the question - "Is it easier or more difficult to be a Christian of Jewish extraction in Israel today?" answered that it was easier. In former days one who turned to Judaism from some other religion was called a convert and one who turned from Judaism to Christianity an apostate. Later, he was known as a traitor. An orthodox theologian said that the stigma of converting to Christianity is diminishing.

2. The interest in the study of Jesus continues to grow. I was quite moved as the orthodox theologian took a copy of my book from his shelf. It was written in 1968 and suggested that Israel's scholars might well lead the Jews to Jesus. The theologian stated, "You were more of a prophet than you realized. You reported then that 23 books had been written in Hebrew in which Jesus was the central figure. That number has now risen to 27." The March 7th issue of Christian Century contains an article entitled "Learning About Jesus - in Israel" by Pinchus Lapide with the subtitle, "The history text - books in Israel's schools present a highly favorable image of Jesus." The Associated Press recently released a similar report.

Let's be patient. Remember Jan Hus had the same theology as Martin Luther but was a hundred years ahead of his time and burned at the stake. It wasn't until the invention of the printing press and the peasants' revolt that the world was ripe for the Reformation. A spiritual revival in Israel is predicted in the Scriptures of the Jewish people! Let's not get in its way!

3. There is a growing interest in the Bible. The Bible Society Secretary reported that more Bibles in proportion to the population are distributed in Israel than in any other country. The Old and New Testaments in Hebrew are popular in the Kibbutz. A new translation of the New Testament in the common language - a Hebrew version of Good News for Modern Man - is in process. The Epistle to the Romans has already been printed and the rest of the epistles are ready for publication.
4. There are no doubt a number of Jewish young people turning to Jesus and who do so without forsaking their Jewish heritage and culture.

Before concluding may I share all too briefly a word about the meeting with the Ambassador.

On Friday, April 27, I spent one hour in conference with Israel's new Ambassador to the United States, Simcha Dinitz. It was a leisurely and most profitable experience as I shared my findings and he provided a background to some of the observations. He stated that one of his goals in his new assignment was to try and build a bridge of understanding between the Christian community of America and Israel. As evangelicals we must meet Israel half way in this bridge building.

Conclusion

I am grateful to the members of the Israeli Government and the many leaders in the Christian community for the hospitality and willingness to share information. I am also humbled at the confidence placed in me by Israel in asking me to serve as her messenger to America's evangelicals.

This report was written during the many hours in flight en route home. The writing was often interrupted by the memory of a thought expressed by the pastor of one of the congregations in Jerusalem, himself of Jewish extraction and a resident in Israel for more than twenty years:

The Jews did not come here after an absence of centuries during which they were engaged in an endless struggle to keep their identity, traditions, culture, and religion only to abandon it on their return to the land nor did they return to humiliate Jesus.

Shalom!

ARNOLD T. OLSON

זכר אלה יעקב וישראל

Aaron J. Leventhal
Administrative Director

Rabbi Jeffrey M. Siegel



b'nai b'rith

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June 11, 1973

11/2 ??

Rabbi Marc H. Tanenbaum
National Director of Interreligious Affairs
Institute of Human Relations
165 East 56th Street
New York, New York 10022

Dear Rabbi Tanenbaum:

If you will recall, we had the opportunity of meeting several weeks ago at the United Fund in Columbus, Ohio. At that time I indicated that we at the Ohio State University Hillel were very interested in having you come and speak to our students and to the Campus Ministry Association.

We are presently planning our Speakers Program for Fall Quarter and would like to have you come in early November if possible. Naturally, if this time is inconvenient, we would be interested in knowing what dates you have available on your calendar.

We have a very interesting and dynamic program here at Hillel. Over the past year we attracted speakers of the stature of Daniel Ellsberg and Norman Mailer. We see ourselves as a student center in the broadest sense and feel the topics you have to discuss are of vital interest to us.

We look forward to hearing from you on this matter.

Sincerely,

Aaron J. Leventhal
Administrative Director

AL/smb

Student Members:

Nancy Horwitz
Chairman Hillel Program Board

Katie Disch
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The University Jewish Community Center

memorandum

so 7 name
NCJAC + ...
2--
L. ...
6/25

THE AMERICAN JEWISH COMMITTEE

date June 13, 1973
to See Distribution Below
from Bert Gold
subject

In preparation for some meetings that Elmer Winter and I are arranging with a number of lay leaders to develop program priorities and to do some long-range planning, I am asking several staff members to prepare, each from his own vantage point, a thoughtful memorandum (approximately 4-6 pages in length) on "what's troubling Jews in America today." In addition to providing guidance for our discussions, this material will, we hope, also help us to plan a useful publication.

Because I will be leaving the office for a month late in June, I would like us to meet and discuss these papers on Monday, June 25, at 9:00 A.M. I should, therefore, appreciate your getting them to me no later than Thursday morning, June 21, so that they may be circulated and read in time for a meaningful exchange of views.

Bert Gold

BHG/aw

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MEMO

From the Desk of:

Judah L. Graubart

FOR YOUR INFORMATION

Rabbi Marc Tanenbaum



SOVIET JEWRY

A REPORT TO THE COMMUNITY

Vol. III, No. 4

JULY, 1973

URGENT!

IMMEDIATE ACTION NEEDED ON MILLS-VANIK LEGISLATION!

BACKGROUND: The House Ways and Means Committee, Chaired by Representative Wilbur Mills (D.-Ark.) will soon consider the Mills-Vanik Bill. (This is the legislation, along with its counterpart in the Senate, the Jackson Amendment, introduced by Senator Henry Jackson (D.-Wash.), that would deny the Soviet Union Most Favored Nation status, i.e., special low tariffs on import goods to the U.S., while the discriminatory exit visa tax was maintained against Jews attempting to emigrate from the USSR.)

In light of the pending House Committee action, as well as the strenuous lobbying of Premier Brezhnev during his recent visit, it is imperative that Illinois Congressmen be contacted with regard to the proposed legislation. In the following paragraphs a few key clarifications concerning the status of Soviet Jews have been outlined for use in writing to your Representatives.

According to press reports, Mr. Brezhnev claimed 60,200 exit visas were issued in 1972. In fact, 31,700 were issued in 1972 and as of June of this year, 120,000 Soviet Jews were still awaiting exit visas. Further, the rate of emigration for May and June, 1973 was significantly lower than that of the same months in 1972. In light of Mr. Brezhnev's claim that the Soviet Union is permitting Jews to emigrate, it is most disturbing that at the very time of his visit there should be a decrease in the number of Jews being allowed to leave the USSR.

Despite the fact that the Soviet newspaper, Izvestia recently suggested that the Supreme Soviet (the USSR's legislative body) would be considering new laws regarding the "renunciation of citizenship" (i.e., in effect a

SOVIET JEWRY: A REPORT TO THE COMMUNITY...is a joint publication of the American Jewish Committee, American Jewish Congress, American Zionist Federation, Anti-Defamation League of B'nai B'rith, B'nai B'rith District #6, Community Council of Jewish Organizations, Congregation Am Echod, Congregation Beth Am, Congregation B'nai Torah, Danville Jewish Community, Labor Zionist Alliance, North Suburban Synagogue Beth El, Pioneer Women, Temple Emanuel, Union of American Hebrew Congregations, Zionist Organization of Chicago.

TOTAL CIRCULATION: 7,350

Editorial Offices c/o American Jewish Committee, 105 West Adams St., Chicago, Illinois 60603. (312) 782-2444.

re-evaluation of laws applying to Jews desirous of emigrating) this is not an adequate response to the question of Soviet Jewish human rights. For one thing, the new laws have yet to be even enacted. Thus, the only tangible effort so far is an unofficial Soviet news report. For another, even if the legislation is enacted, at this point it is far too early to tell (a) what its actual provision will be, (b) how it will relate to the question of emigration, (c) whether it will in fact ameliorate the problem or simply provide the USSR with a new avenue of response. Hence, Congressional reduction in support for the Mills-Vanik bill would be premature, despite Soviet attempts to suggest otherwise. The fact of the matter remains that the Soviet Union should not be granted special trade privileges (MFN) until it permits all Jewish citizens who so wish to emigrate from the USSR.

ACTION NEEDED NOW...In light of all these developments, it is imperative that concerned Illinoisans get in touch with their Representatives and (a) congratulate them for their support of the Mills-Vanik bill, (if they have already indicated a favorable position,) or (b) urge that they give their support to the legislation, if they haven't done so already.

(Along with Illinois Representatives, Congressman Mills, should also be reached and urged to continue his support for the legislation. His address is: Hon. Wilbur D. Mills, Chairman Ways and Means Committee, House Office Building, Washington, D.C. 20510).

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* Member, House Ways and Means Committee. Congressman Rostenkowski in particular should be contacted.

| | | |
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** Congressman Collier, also a member of the Ways and Means Committee, has introduced legislation similar to the Mills-Vanik bill. He should be contacted, thanked for his efforts and urged to support the Mills-Vanik legislation.

THE AMERICAN JEWISH COMMITTEE

date September 5, 1973

to Marc Tanenbaum

from Brant Coopersmith

subject

Recently - this happens from time to time - somebody in the Christian community referred some people to me for advice with respect to a campaign which they are conducting here in Washington.

Enclosed is a letter addressed to me in a capacity which I do not hold (but the creation of which reflects a very great ignorance of the Jewish community) indicating that I talked with two people from the International Committee to Defend Shrii Shrii Anandamurti.

The purpose for forwarding this letter is to establish a record because I received a call from Abe Bayer the other day indicating that some representatives of this group approached the Jewish community in Boston and implied that I was supporting their campaign. Actually, so that you might understand what I did, I merely told them what others in positions such as theirs have done. I also suggested that they contact the International League for the Rights of Man and Amnesty International and gave them a few names of some offices in Washington as well as leaders in the Senate. I also referred them to Father Guinan, Director of a Catholic movement of the Center for Creative Non-Violence here. At no time did I endorse their campaign in as much as I know nothing about their organization or their leader who, as you may know, has been in jail for a period of time in India but who now has been on a hunger strike since April 1, 1973.

Regards,

cc: David Geller
Will Katz
Isaiah Terman

International Committee to Defend Shrii Shrii Anandamurti

AUG 29 1973

(202) 291-7542 • 1354 Montague NW • Washington D.C. 20011 USA

August 23, 1973

Brant Coopersmith
Sovlet Jewery
Director of American Jews
818 18th Street NW

Dear Mr. Coopersmith:

We want to thank you for all your help and advice in our case. Really you gave us a great deal of help, both in specific ideas, as well as in general strategic approaches. We have put many of your ideas to use and they have proven very helpful.

We are now putting most of our effort into three main projects. The first is preparing for a hearing at the United Nations Human Rights Commission which is on their docket for September 2. One of our more important projects is setting up a neutral international fact-finding team to send to India to investigate the case. We are working with three organizations to set up this team: Amnesty International, the International Commission of Jurists, and the International League for the Rights of Man. We are also looking for lawyers, especially European lawyers, who would be interested in joining the team. Our third project is to try, through contacting various religious leaders and organizations, to make Pope Paul VI aware of the case.

The people who spoke with you, Skip Netzorg and Judith Merkel, are now in New York contacting individuals and organizations there. In fact we now have teams all over the United States, in Canada, and soon one in Europe. These teams are responsible for contacting persons in search for help and advice.

Please feel free to contact us at any time, if you have any questions or if you have any further suggestions of names, organizations or ideas. All your help has been very much appreciated.

Sincerely,



Paul M. Fahnestock
Director

COPIED Handwritten note from Sr. Traxler

9/9/73

We've been in Lebanon for a week now and have been intensely busy meeting people and observing. Dr. Charles Malik had a reception ~~and~~ for us, among other events and I want to share several points that came to me.

Dr. Behaze Malik, brother to Chas. commanded the floor at the reception, to speak to the guests about Jesus Christ Superstar which he had seen in London. He quoted the Times "It's the Gospel according to Judas" and B. Balik blamed the Jews. He said the Jews subtly made it the story of the homo-sexual relationship of Jesus and Judas and the texts such as Jesus saying to Judas "go and do what you have to do" changes the entire divine and saving act which Jesus intended-his own death. Also, Jesus' saying, "I must do this etc." takes away the free will of Jesus as a Jewish plot to undermine the integrity of the Gospel. Egod!

The Lebanese are graceful, hospitable and gentile but I've never heard such bitterness expressed against Jews and Israel as here. "Praise Us hard and curse the Jews!"

We go to Cypress Sept. 15 and thence to Israel. When I get to Jerusalem, I hope to get in touch with someone at the Jewish travel bureau in order to discuss some of my trips and needs for our one month stay there. One week the other two sisters will make the 5 day trip to Sinai and I'll stay in Jerusalem and hope to see some people like Egal Karn (who was ~~xxx~~ my guide last year) or anyone at his office.

I hope you, Rabbi Rudin, Marc, etc. are all fine. We have another reception on Tuesday _____ given by Bahaze Malik at his home. I'll keep you informed. How was your vacation.

Gratefully, Sr. Margaret Traxler

Board of Global Ministries

The United Methodist Church

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705 Timberline Drive
Wyckoff, New Jersey 07481
September 11, 1973

Rabbi Marc H. Tanenbaum,
National Director of Interreligious Affairs
The American Jewish Committee
165 East 56 Street
New York, N. Y. 10022

Dear Marc:

My sincere thanks to you for your kind note and for your letter of recommendation to the United Theological Seminary of the Twin Cities.

Whether anything comes of my submitting a dossier remains to be seen. According to the last letter I received from Prof. Steckel the Search Committee will not begin interviewing before sometime this fall and will likely not make the appointment before next July.

Incidentally, I want to thank you for the occasional mailings concerning matters of critical importance to Jews as well as to the entire ecumenical community. I find them to be extremely useful in gaining perspective on contemporary developments. We salute you in terms of the significant work you do.

Thank you again for your supportive statement: it means a great deal no matter how the job offer turns out.

Best wishes in all that you do.

Cordially,

Paul

Paul A. Stauffer

(K)

from the desk of:
BERTRAM H. GOLD

Marc T

Amny



Comment?
Berl

ENGEL, JUDGE & MILLER

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SYLVESTER BENJAMIN

September 11, 1973

Mr. Bertram H. Gold
American Jewish Committee
165 East 56th Street
New York City 10022

Dear Bert:

The September issue of Commentary contains an article commencing on page 44 entitled The Conversion of the Jews by Marshall Sklare. On page 49 appears a statement that Rabbi Heschel "carried his campaign (against attempts to convert Jews to Christianity) throughout the entire Catholic community and even to the Vatican itself, pressing, along with representatives of the Jewish intergroup-relations agencies, for a favorable statement on the Jews from the Ecumenical Council".

This statement is erroneous in two respects:

1. Heschel played no role whatever in bringing about the issuance of the statement on Jews by the Ecumenical Council. After the statement was issued he went to the Vatican and offered to serve (for a fee) as the Vatican's liaison with the world Jewish community. When this was rejected he went on to Israel, where he issued a statement claiming credit for the adoption of the Ecumenical statement.

2. There was only one Jewish intergroup-relations agency which dealt with the Vatican on this subject and that was the AJC.

I do not know that you will wish to do anything about this but thought I should call it to your attention.

Sincerely,



Irving M. Engel

International Jewish Committee on Interreligious Consultations

432 Park Avenue South | New York, N.Y. 10016 | Tel. 686-8670
1 Rue de Varembe | Geneva, Switzerland | Tel. 341-325

CONSTITUENT AGENCIES:
WORLD JEWISH CONGRESS
SYNAGOGUE COUNCIL OF AMERICA
AMERICAN JEWISH COMMITTEE



MEMORANDUM

To: Members of IJCIC
From: Rabbi Henry Siegman
Subject: Meeting of IJCIC on September 19 1973
Date: September 11, 1973

This is to confirm that the next meeting of IJCIC will take place on Wednesday, September 19, at 3:30 P.M. in the conference room of the Synagogue Council of America.

Our agenda will include the following items:

1. Proposal that we prepare a summary of the Jewish papers presented at last December's WCC Conference. (Under separate cover you have received a summary of the Christian papers prepared by Dr. E. Flesseman van Leer from the Netherlands.)
2. Preparation for December Steering Committee meeting with WCC.
3. Preparation for December Liaison Committee meeting with Catholics.
4. Proposal from Shemaryahu Talmon for a consultative body.
5. Proposed statement on "Anti-Semitism in the 1970's."
6. Ceylon conference of the WCC.

As you see, there are a large number of unattended matters that require our attention. Please arrange to arrive on time and to stay with us throughout the meeting.

Kindest regards.

HS:ff

546 Coombs
napa, california 94558
September 13, 1973

American Jewish Committee
165 East 56th Street
New York, N. Y. 10022

Dear Sir:

I read your newsletter concerning your views on the film Jesus Christ Superstar. I would like to read more about this and therefore request that you send the compilation of views on this subject. I am Jewish, saw the film, and enjoyed it for the most part. I can see where bigoted people could use the film anti-semitically but I do not believe that this was intended by the film. However, perhaps I am not aware enough of these dangerous elements in the movie. I hope that the compilation throws some light on your position.

Very truly yours,

Guy Mannheimer

Fifth Avenue Synagogue
Five East Sixty-Second Street
New York, N. Y. 10021

RABBI'S STUDY

בקורת השם

September 13, 1973


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

Dear Marc:

I am enclosing two items which I received from Sol A. Dann from whom you must have heard as well. I would like to hear from you on both items. Mr. Dann is a very alert watchdog and deserves some cooperation.

Warmest personal regards and best wishes for the remainder of the summer and the new year to follow.

Yours as ever,


Emanuel Rackman
Rabbi

ER:gh
enc.

SOL A. DANN
ATTORNEY & COUNSELLOR
5754 BOUNTY ST.
SAN DIEGO, CALIFORNIA 92120

(714) 287-1255

Sept. 10, 1973

RE: JEFFREY ST JOHN'S "FIRST LINE REPORT"
ON C.B.S. SPECTRUM 9/10/73, "MIDEAST OIL
& STANDARD OIL OF CAL. VS AMERICAN JEWS".

C.B.S News Department of
Columbia Broadcasting Co.,
524 West 57th St.,
New York, N.Y. 10019

Please send me VIA AIR MAIL a transcript of the above comments, in order that I may pursue same before the Federal Communications Commission, for their appropriate action; on account of your violation of your privileges under your license.

(3/7/73)

Robert Pierpoint's attack on the Jews of America/was bad enough, despite his apology of March 20th, but Mr. St John's was much more horrendous. His was remindful of the harrangues of Hitler, which none of us can afford to permit to go unchallenged.

I await the above transcript by return mail, together with your bill for same.

Sincerely

Sol. A. Dann

cc Federal Communications Commission
1919 "M" St. N.W.
Washington, D.C. 20554

Att. Dean Burch, Chairman

DEAR RABBI RACKMAN —

THESE 2 ITEMS NEED YOUR REPENTISE ATTENTION

Sol. A. Dann

Priest Asks Sympathy for Arabs

By Thomas J. Bogdon
A Member of The Star's Staff

K. C. STAR 9/7/73
TIMES

Jesuit

Gesturing to emphasize a point with students and others at Rockhurst College.
the Rev. Robert North discusses his experiences in the Middle East (Star photo by Joseph A. Coleman)

American public opinion, crucial in the Middle East power balance because of its effects on U.S. policy, has tended to support Israel partly because Arab interests have been unable to communicate their side of the conflict, a Jesuit priest and Mid-East observer for 25 years told a Rockhurst College audience yesterday.

The Rev. Robert North, in a free-wheeling discussion with students, faculty members and guests, said Arab frustration about what they regard as injustice has fostered terrorist activities, just as illegal acts accompanied the American Revolution, the labor movement and the Irish struggle for independence.

"I regret that the Arab side has not come across as clearly as the Israeli side," said Father North, an archaeologist, author and professor who began work at various Middle East archaeological sites in 1948, the year Palestine was partitioned to create the Jewish state of Israel.

Father North, now professor of archaeology at the Pontifical Biblical Institute in Rome, said that his sympathy for the Arab position did not mean he was pro-Arab, only that he did not believe Americans understood the plight of an estimated 1 million Palestinian refugees.

He asserted that when Israel was created these refugees were dispossessed from their homes and that they have lived in virtual "concentration camps" for 25 years. Arabs regarded this as a gross injustice, Father North said, and providing homes for the refugees has remained the major roadblock to a Middle East settlement ever since.

The 6-day Arab-Israeli war in 1967 compounded the problem when Israel took possession of parts of Jordan and the Gaza strip, where many of the refugees had been living, Father North said. The refugees have been subsisting on food provided by the United Nations.

Discussing why Arabs have not articulated their position on the refugees through the American press, Father North said: "I would say Israel has worked hard to see their side of the problem given fair coverage."

He said despite the fact that several million persons of Arab background live in this country, they had made no comparable effort to get their story told. "Arabs have felt their cause was so just all they had to do was get up and shout facts and it would be recognized," he said.

Asked about whether terrorist activities might be counterproductive to the Arab cause, Father North said: "Undoubtedly the reason for the terrorism is complete frustration at presenting their case. All terrorist activities are horrifying when they occur but they could be effective because they are so irrational some may stop and think maybe there is something to their cause."

Father North said that while Jews in the U.S. make sure their case is presented in human terms, "Arabs for Americans are a vast crowd of human beings but they seem very far away."

Only Arab fanatics still maintain that Israelis must be "driven into the sea," he said. The prevailing Arab feeling is that Israel should continue as an independent state, he said, and that solutions must be found for the problems of refugees and land seized by Israel in 1967. He said that Israel recognizes both problems.

More important to both sides than internal Middle East problems, he said, are policies of great powers such as the U.S. He said the area has been a chess board of international politics since early in the 20th Century, when England did not want to see Arab remnants of the Turkish empire become a unified state.

"That has been the tragedy of the Arab world," Father North said. "If the Arabs would unite behind a strong leader with their immense resources the situation would be different in the Middle East."

Father North, who opens the visiting scholar series at Rockhurst this year, will speak on "Excavation and Progress of Understanding in the Arab and Jewish Bible Background" at 8 p.m. tonight in the Little Theater of Sedgewick Hall.

Last night at Rockhurst, Father North opened a 3-part fall symposium by asking his audience to adapt the terms of faith to the real values by which people live.

"If the Bible has no message for this particular group, and this particular city, it is not worth our study," he told an audience of 130 persons. The symposium, a joint venture of the college and the Jewish Community Center, was designed to relate human values to public policy in Kansas City.

Father North said questioning the establishment, its morals and customs, shows a very frank honesty in the young. "This blunt honesty is a kind of faith, and is indispensable to real faith."

He said the "God is dead"

theology of several years ago "Really meant we must search for God in terms of the values which are more real to human society."

Father North traced the images of God through the Old Testament, showing how the images changed with the societies, and each image "died" in the same way God's death was spoken of by the more recent theologians.

"We must find the terms in which the Supreme Power must be expressed to the children in our schools," he said, to prevent young people from turning away from a stereotyped, rigid system of beliefs which do not have meaning for them.

The second part of the fall symposium will take place Oct. 24 with Marc Tannerbaum, national director of affairs for The American Jewish Committee; Krister Stendahl, dean of the Harvard University School of Divinity, and Bruce Vawter, chairman of the department of religious studies at DePaul University.

The symposium concludes Nov. 1 with Rollo May, scholar and author in psychology, and Eugene Borowitz, author and professor at the Hebrew Union Jewish Seminary, New York.

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Forward
to Rabbi Tannenbaum
Rabbi IZAI BERMAN
1301 East 94 Street
Brooklyn, N. Y. 11236
Sept. 16, 1973
W.I.N.S. Radio

New York, N.Y.

Rabbi Tannenbaum:

I had the sorry
experience this morning of
hearing your editorial on
the ruling of the Rabbinic
assembly that women
can be counted as part
of a minyan. The
way in which you
pervert Judaism & the

toah is truly amazing,
and it is truly unfortunate
that anyone saw fit to
give you semicha if indeed
you have it which I doubt.
Your re-interpretation of the
Takama is truly unique
as that is not the meaning
that it has been given
throughout rabbinic literature.
In fact, your entire concept
of Judaism is unique &
not at all what ר' ל. ס. נ.
had in mind and I am
sure that he would turn

over in his grave if he
knew the way you and
your ilk willfully mis-
interpret Judaism & the
principles on which it
is based. In short, you don't
know what you are talking
about.

Sincerely yours,
Tzvi Lerman.

Denville Community Church

UNITED METHODIST

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September 17, 1973

Rabbi Marc H. Tanenbaum
National Director of
Interreligious Affairs
Institute of Human Relations
165 East 56 Street
New York, New York 10022

Dear Marc:

Thank you for your good letter. The conversation with you during that sandwiched lunch in my office, was one of the most moving and revealing conversations I have had with any person. I hope that we can keep in touch. May the God whom we both serve continue to give you strength, and to bless your Ministry.

Idalene and I are enjoying the change of pace which we find in the pastorate. The demands are more incessant, but the deeper personal contacts in the parish are rich and delightful.

Grace and peace.

Warmly,



Eugene L. Smith
Minister

ELS:dtp

California State University, Chico
Chico, California 95926



Department of Religious Studies
(916) 345-5661

September 17, 1973

Rabbi Marc Tannenbaum, Director
Inter-religious Affairs Department
American Jewish Community
165 East 56th Street
New York, New York 10022

Dear Rabbi Tannenbaum:

In August, 1969, we met at the Jewish - Baptist Scholars' Conference at Southern Baptist Theological Seminary, Louisville. I was the youngest participant. Since then I have finished my Ph.D. in the History of Religions, and have taught in the Boston area and now in Chico.

I am writing to find out if you could help us build our audio-visual resources on Judaism. We would especially like to copy videotapes (in almost any format). Of special interest is the program you did for one of the networks in which you explained the significance of the Seder Feast. Does the American Jewish Committee have a copy of this and other tapes which they would be willing for us to copy and return? What fees would be involved? We will accept any restrictions on their usage that you wish to make. They will be used in our "Western Religions" courses and the course on "Judaism" (taught by Martin London, Cantor at the Chico Synagogue), and at the auto-tutorial carrels in the Audio Visual Center.

Best wishes, and a Happy New Year.

Sincerely,

George M. Williams, Ph.D.
Assistant Professor of Religious Studies

GMW/pc



b'nai b'rith

HILLEL FOUNDATION

at The Ohio State University

Aaron J. Leventhal -
Rabbi Chaim Feller
Co-Directors

Jack Luxemburg
Rabbinic Intern

46 E. Sixteenth Avenue - Columbus, Ohio 43201
Phone: (614) 294-4797

September 18, 1973

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Rabbi Marc Tanenbaum
The American Jewish Committee
Institute of Human Relations
165 East 56 Street
New York, New York 10022

Dear Rabbi Tanenbaum,

As the academic year begins at Ohio State University we again think of persons we would like to take part in our program and we would like to hear from you. I have written a number of letters indicating that OSU Hillel would like you to be here one day. The morning would be used to meet with The Campus Ministry Association, the students would like to have a coffee hour with you in the afternoon, and a major address would be scheduled for the evening hours.

We have limited funds for expenses and an honorarium, so for your interest and ours it would be best if you scheduled your visit to Hillel during an already scheduled tour of the mid-west.

Thank you for your interest.

Sincerely,

Aaron J. Leventhal
Co-Director

AL/ww

HILLEL AFFILIATES

National B'nai B'rith Hillel Foundation
Columbus United Jewish Fund and Council
OSU Campus Ministry Association

The University Jewish Community Center
50th Anniversary of B'nai B'rith Hillel Foundations
1923-1973

From the Desk of

EUGENE F. ELANDER

Copies of the attached report
were sent to:

P. Perlmutter
I. Terman
M. Tanenbaum ✓



AMERICAN JEWISH COMMITTEE —
CONNECTICUT/WESTERN MASSACHUSETTS
342 North Main St., West Hartford 06117
(203) 233-8511

REPORT ON INTERFAITH LUNCHEON MEETING
Noon, Wednesday, September 19, 1973
Connecticut Area AJC Office

Present:

Sister Ann Margaret, Ecumenical Commission, Archdiocese of Hartford
Eugene F. Elander, Area Director, American Jewish Committee
Milton Heller, Director of Community Relations, Hartford Jewish Federation
Rev. Dwight Kintner, Executive Director, Connecticut Council of Churches
Rev. David Mellon, Executive Director, Greater Hartford Council of Churches
Mr. Charles Sardeson, Executive Director, Area Office of the National
Conference of Christians and Jews

The meeting was initiated by AJC in an attempt to assess the current status of interfaith relations in the Greater Hartford and surrounding areas to discuss possible topics for an interfaith agenda and to develop a vehicle for implementing such an agenda.

After reviewing past successes and failures, a number of topics were discussed including:

1. Monthly luncheon meetings of area professionals and/or religious and lay leaders on such topics of current interest as the Middle East, the problem of youth who are alienated from religious values, developments in Jewish and Christian theology, etc.
2. Conferences focusing on a theme such as religious education and particularly what each faith teaches about the other faiths. Inasmuch as the Christian community is sponsoring a Conference in November featuring Father John Pawlikowski, which will review the current status of Jewish-Christian relations and will involve Jewish participation, it was felt that no further conferences should be planned at this time.
3. A periodic meeting of area professionals and others as appropriate for purposes of communicating what we are each doing and expressing our concerns in such areas as interfaith relations, social action, legislation, etc. Free and open dialogue might then give rise to additional specific structures such as conferences, workshops, retreats, and other programs.

/continued

Report on Interfaith Luncheon

Page 2

September 19, 1973

After considerable discussion and some difference of opinion, it was agreed that alternative (3) would be the most fruitful because each of us would see opportunities to be of assistance to the others and to bring their concerns to our constituencies. Therefore, Sister Ann-Margaret invited the group meeting today and such additional people as appropriate to come to Saint Joseph's College on October 17 at noon for a luncheon meeting.

Sister Ann-Margaret mentioned in passing as an example of interfaith sensitivity that the New London Parochial Schools had been asked by a group of young people to sponsor a group showing of "Jesus Christ Superstar"; however, based on material distributed by the American Jewish Committee, the school system would not endorse such a venture because of the film's anti-Semitic and anti-Christian content.

Although some of those present expressed skepticism about today's interfaith agenda and its priority in terms of both Jewish and Christian communities, and were reluctant to enter into any ambitious project at this time, a mechanism has been established which has the potential for developing improved interfaith understanding and relationships and leading to specific programming in this area.



The American Jewish Committee

Date 9/20/73

FROM: RABBI A. JAMES RUDIN

TO: Mac T.

For approval

For your information

Please handle

Read and return

Returned as requested

Telephone me

Your comments, please

REMARKS:



Administrative Board Of 28 Bishops Submits ProposalCATHOLIC CONFERENCE ASKS AMENDMENT PERMITTING
PRAYER, RELIGIOUS INSTRUCTION IN PUBLIC SCHOOLS

By Religious News Service (9-19-73)

WASHINGTON, D.C. (RNS) -- The Administrative Board of the U.S. Catholic Conference has proposed an amendment to the Constitution which would permit religious instruction in the public schools under private auspices.

The board, made up of 28 American bishops, in its recommendation also called for voluntary prayer in the public schools and public institutions.

This proposal goes far beyond the "limited" prayer amendment draft now being considered in hearings by the U.S. Senate Subcommittee on Constitutional Amendments which permits only "non-denominational prayer."

The USCC recommendation follows by almost two years a statement by the conference which opposed an amendment proposal then before a House subcommittee. That proposal -- limited to non-denominational prayer in public schools -- was considered inadequate by the USCC.

The Administrative Board meeting (Sept. 18 and 19), chaired by Cardinal John Krol of Philadelphia, suggested the following wording for the amendment proposal:

"Section 1. Nothing in this constitution shall be construed to (i) forbid prayer in public places or in institutions of the several states or fo the United States, including schools; (ii) forbid religious instruction in public places or in institutions of the several states or of the United States, including schools, if such instruction is provided under private auspices, whether or not religious.

"Section 2. The right of the people to participate or not to participate in prayer or religious instruction shall never be infringed by the several states or the United States."

According to a USCC spokesman, the intent of the new amendment proposal is to correct the situation created not only by the Supreme Court decisions of the 1960s, barring prayer from public schools, but also a 1948 Supreme Court decision against programs of religious instruction on public school premises by representatives of various religions.

In November, 1971, Bishop Joseph L. Bernardin, then general secretary of the USCC, said the conference was not opposed to prayer in public buildings nor unconcerned about the "vitally important matter" of meeting the religious need of public school children.

(more)

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RELIGIOUS NEWS SERVICE

DOMESTIC SERVICE

-21- WEDNESDAY, SEPTEMBER 19, 1973

But, he said, the USCC felt the "limited" prayer amendment then before the House of Representatives "would accomplish nothing" with regard to the goals it sought to achieve and could be a "threat to the existing legality of non-denominational prayer."

Bishop James S. Rausch, current USCC general secretary, said the new action of the Administrative Board which covers religious instruction as well as prayer, is "fully consistent" with the conference's opposition to the earlier prayer amendment proposal.

In a statement by the Administrative Board, released by Bishop Rausch, it was pointed out that the new proposal "is vitally important to protect the religious liberty of parents and children" in the U.S.

The Board said this liberty provides both "the opportunity to learn the truths of one's faith, and the freedom from imposition, through the power of the state, of values hostile to one's faith or its moral precepts."

"Many parents are deeply concerned over the fact that their children who attend public schools are being denied such religious liberty," the Board asserted. "They are acutely concerned for the faith and morality of their children" and that the religious heritage of the nation not be supplanted by a "pervasive secularism."

The Board also contended that many parents feel the religious training received at home or through "extra" school instruction is not adequate, and would like such instruction to be part of the child's formal education.

Noting that the deprivation of such instruction may diminish the importance of religion and moral values in a child's eyes, the Board observed "there is evidence of this in statistics which document an alarming increase in the number of crimes committed...by teen-age and younger children."

"Since the Supreme Court has interpreted the Constitution to forbid genuine religious freedom in public education, the people of the United States have no recourse but to amend the Constitution. The question then is how the Constitution shall be amended," the Board said.

"The USCC believes an amendment limited to allowing prayer would be inadequate to meet the national need. The amendment which is needed must cover prayer and religious instruction."

The USCC Board went on to point out that "such an amendment will be a powerful factor in restoring to all Americans a basic liberty of which they are now deprived. It can be an effective instrument in thwarting the trend toward universal secularizing of the education of the young."

September 19, 1973

Mr. Elmer Winter
President
Manpower, Inc.
820 North Plankinton Avenue
Milwaukee, Wisc. 53217

Dear Elmer:

This is to thank you again for coming to our meeting the other day and for your contribution to making it a success. Thank you, too, for the kind words about me. You may be interested in the enclosed copy of the story as it was carried in Religious News Service today.

In all the hullabaloo of security men and keeping to Kol's tight schedule, I may have lost some of the gist of your idea for an advisory group of outstanding travel specialists with interest in Israel, who would meet with the Israel Government Tourist Office people from time to time. I would like to present this suggestion to Amram Zur, the director for North America of the Israel Government Tourist Office, and I want to be certain I have it right. Would you be kind enough to drop me a few lines about this.

With all best wishes to you and your family for a healthy, productive and happy New Year.

Sincerely,

Inge L. Gibel
National Coordinator
Christian Visitors to
Israel Program

ILG:isg
Enc.

bcc: FMarc Tanenbaum ✓
Bert Gold

Religious Life For Soviet Jews, Rehabilitation For RefugeesISRAELI AIDE CITES COUNTRY'S
'FREE AND OPEN SOCIETY'

By Religious News Service (9-18-73)

NEW YORK (RNS) -- Israel's minister of tourism told an interreligious gathering here to come to Israel and see the new "religious life" of former Soviet Jews, the rehabilitation of Palestinian refugees and how Israel is "building" peace in the Middle East.

Moshe Kol, who is also vice-chairman of the International Liberal Party in Israel and a founding father of the Jewish nation, said that 40 per cent of the visitors to Israel each year are Christians and the Israeli people are anxious that Christians have a "positive" picture of Israel as a "free and open society. . . ."

Mr. Kol, in the U.S. for a brief visit, spoke to a group of Jewish and Christian leaders in an "exchange of views" format held under the auspices of the Christian Visitors to Israel Program of the American Jewish Committee. Rabbi Marc Tanenbaum, interreligious affairs director for the Committee, was host.

Besides discussing the various aspects of tourism in Israel, he stressed the greatly improved relations between Arabs (Christians and Muslims) and Jews within Israel. He said the "ecumenical spirit" between the people in Israel "has never been so good," adding that people of all faiths are "living, working and building together."

"We believe in peace in Israel," Mr. Kol said. "We know peace will come. But before peace can come, people must talk."

The tourism minister expressed disappointment in the failure of political dialogue, especially between Egypt and Israel, pointing out that the "only place people don't talk is in the Middle East."

He noted that President Nixon has spoken to Chinese and Soviet leaders, East and West German leaders have dialogued, the Pakistani leader has spoken to India's Indira Gandhi, "but I don't know why (President Anwar) Sadat (of Egypt) will not talk to Mrs. (Golda) Meir," Israel's prime minister.

Mr. Kol said there are no real "conflicting interests" between Arabs and Jews that cannot be worked out at the negotiating table.

Speaking of the juridical status of the Holy Places in Israel, the Israeli official said that the government will "never" internationalize or divide Jerusalem. But he said "we won't mix in the Holy Places or Biblical spots."

(more)

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RELIGIOUS NEWS SERVICE

DOMESTIC SERVICE

-9-

TUESDAY, SEPTEMBER 18, 1973

The minister indicated that when an "intra-Christian" consensus on the disposition and governing of the Holy Places is reached, Israel stands ready to grant these areas extra-territorial status. "We want to help but we don't want to impose."

Mr. Kol said he believes the former Vatican position calling for internationalization of Jerusalem has "softened" and that the Pope will be content with extra-territorial status for the Holy Places. He added that most Christian leaders, including several Catholic cardinals, with whom he has discussed the question seem "quite satisfied" with such a solution.

Rabbi Tanenbaum interjected that talks are now going on between Catholic interests in Israel, the World Council of Churches, and the Israeli government with regard to the Holy Places.

Commenting on the situation of Soviet Jews in Israel today, Mr. Kol said, "I want American Christians to meet Russian Jews who have come to Israel to freely participate in a religious life; there is much to learn from Jews who lived under Communism for 55 years."

Mr. Kol said tens of thousands of Soviet Jews "want a religious existence," adding that all Jews would leave Russia if they were permitted.

Asked about Palestinian refugees in Israel and Israeli-occupied areas, the minister said Palestinians in Gaza "are working" and their standard of living has increased tremendously. With improving conditions there, he said Israel is planning to start a major rehabilitation program.

Noting that for many years Palestinian refugees were used as a "political weapon" against Israel by Arab nations, Mr. Kol said "the time for human suffering in the name of political expediency is over. We are building a peace. . . ."

He declared that Arabs have found they can work and live harmoniously in Israel and take part in the building of the nation.

NAVAJO, A MORMON CHURCH COUNSELOR,
IS NAMED PRESIDENT OF COLLEGE

By Religious News Service (9-18-73)

GANADO, Arizona (RNS) -- George Lee, a Navajo who is a doctoral candidate at the Brigham Young University in Provo, Utah, has been appointed president of the College of Ganado on the Navajo reservation in northeastern Arizona. He is the first Indian named to the presidency of the college.

Mr. Lee recently was named one of the outstanding young men of America. He is married to Kathleen Hettich, a Comanche from Oklahoma. They have two sons. He is a Mormon Church counselor in the New Mexico-Arizona Mission presidency.

September 20, 1973

Ernest Weiner

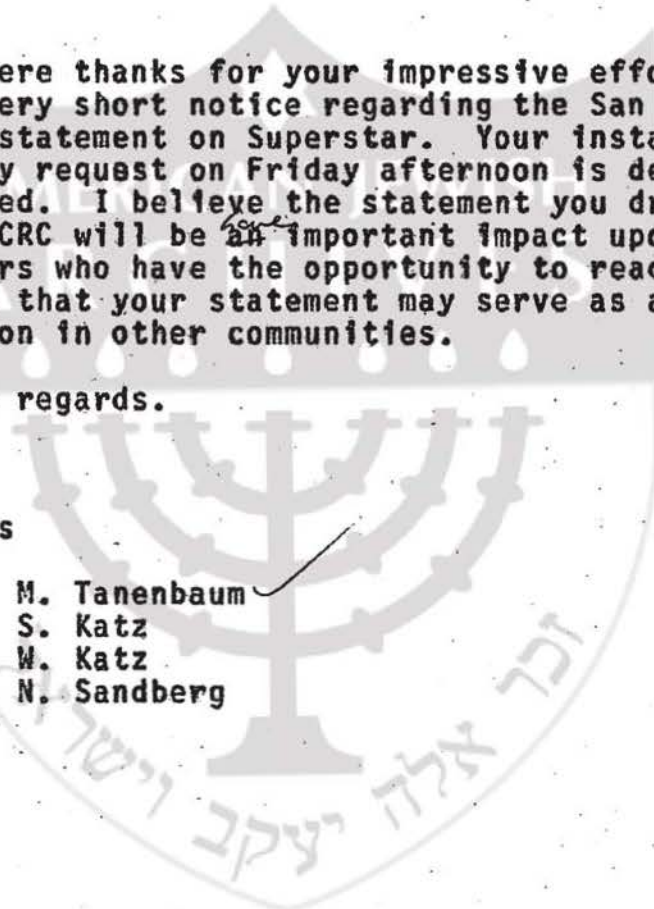
Gerald Strober

Sincere thanks for your impressive efforts taken at very short notice regarding the San Francisco CRC statement on Superstar. Your instant response to my request on Friday afternoon is deeply appreciated. I believe the statement you drafted for the CRC will be an ^{of} important impact upon those theatre owners who have the opportunity to read it. I also hope that your statement may serve as a model for action in other communities.

Warm regards.

GS:as

CC: M. Tanenbaum ✓
S. Katz
W. Katz
N. Sandberg



September 20, 1973

Mr. Emanuel Schwartz
1012 Avenue K
Apt. 4B
Brooklyn, New York 11230

Dear Mr. Schwartz:

Your request to Rabbi Tanenbaum was transmitted to me. I am not quite sure of the title you requested. However, I am enclosing an article on Jewish demography which may interest you.

For your information, you will also find a list of the publications of the American Jewish Committee. Any materials which interest you, may be ordered directly from our publications department.

Thank you for your interest.

Sincerely yours,

Dr. Gladys Rosen
PROGRAM SPECIALIST
JCAD of AJC

GR:mr
enc.
cc: Rabbi Marc Tanenbaum

September 20, 1973

Dr. Mary Faith Carson
Chairman
Department of Religion
Moravian College
Bethlehem, Pa.

Dear Dr. Carson:

I am enclosing a draft of a possible questionnaire form you might use with potential participants. I am also enclosing copies of several promotional brochures prepared by the Israel Government Tourist Office and the Ministry of Foreign Affairs. If you think that extra copies of the latter would be helpful to you, please let me know and I will arrange for you to get them.

Let me know if there is any other way I can be of help.

With all best wishes,

Sincerely,

Inge L. Gibel
National Coordinator
Christian Visitors to
Israel Program

ILG:isg

(dictated but not read)
Enclosures

bcc: Marc Tanenbaum
M. Bernard Resnikoff



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THE REV. WILLIAM F. FORE
EXECUTIVE DIRECTOR

THE REV. D. WILLIAMS MCCLURKEN
DIRECTOR OF BROADCASTING

September 20, 1973

Rabbi Marc Tanenbaum
American Jewish Committee
165 East 56th Street
New York, New York

Dear Marc:

You might be particularly interested in one of our forthcoming NBC Specials that deals with Jews, Christians and Muslims in Israel and occupied areas as they live together today. It will be carried on the network on November 18 and I am enclosing a copy of our Program News release about it which will give you some further details.

I do hope you have a chance to see this. If you should plan to alert anybody to the program, you will want to note that the program time in New York is different from the network feed, and, of course, as you know, it could be at a different time or date as carried by the affiliates so it is always best for anyone to check with the NBC affiliate in their market to determine the specific program time there.

With best wishes, I am

Sincerely yours,

D. Williams McClurken

DWM:doe
enc.

PROGRAM NEWS

from the Broadcasting & Film Commission

September, 1973

This year, religious producers at the television networks visited two tiny areas of the world with a disproportionate amount of trouble. NBC filmed in the holy lands of the Middle East, while CBS took its crew twice to Northern Ireland. The results:

RECONCILIATION IN IRELAND

LOOK UP AND LIVE (CBS-TV)

Parts I and II were telecast in May, 1973

Parts III and IV are scheduled to air September 16 and 23
from 10:30-11 A.M., New York Time

and

HOLY LAND

an NBC-TV Religious Special

November 18, 1973, 5-6:00 P.M. (4:30-5:30 in New York)

The Broadcasting and Film Commission was involved in the production of all of these programs, working closely, on the Irish series, with the U.S. Catholic Conference.

Some Program Highlights ***

East of the Mediterranean is a land contested through centuries; that fathered three great monotheistic faiths, and is holy to all three. Arab and Jewish peoples, and fourteen different church groups must, by necessity, relate to one another. How do they live, and how do those lives intermingle? The NBC production team visited Jerusalem, Galilee, Jericho and the West Bank of the Jordan, to enable viewers to see aspects of this story for themselves and gain insight and understanding.

The Arab world is little known to westerners. Greek Catholic priest Elias Chacour, concerned with the differences in education, culture and standard of living between Jews and Arabs, is supplying Arab villagers with books to help bridge the gap. Gideon Weigert, the first Jewish graduate of an Arab university, notes that social change has come as Arab women leave the home for the first time to work in industry within a labor system that treats Arabs and Jews equally. The Rt. Rev. George Appleton, Anglican Archbishop in Jerusalem, counsels the study of the Koran, pointing out the similarity between Mohammed and Abraham; while in another move toward understanding, Professor David Flusser teaches the New Testament at Hebrew University.

It's important to comprehend the difficult psychological situation of Arabs living in "occupied" or, to the Israelis, "administered" territories. One of these is Nihad Jarallah, President of the Supreme Court of the West Bank, who predicts a hardening of position through dialogue, but a real chance of peace through interpersonal relationships; and the camera spots young Arab and Israeli children, tentatively coming together.

(MORE)

NATIONAL COUNCIL OF THE CHURCHES OF CHRIST IN THE U.S.A. / 475 RIVERSIDE DRIVE, NEW YORK, N. Y. 10027 / (212) 870-2249



The freedom of speech and movement permitted by the Israeli government has had great impact on the Arabs, as well as on Jewish immigrants like Alla Rusinek, who grew up in Moscow ignorant and ashamed of her faith, and now finds herself a bit afraid of the responsibility of freedom.

The camera scans Bethlehem and Nazareth, major Christian communities..largely Arab Christian. By the Dead Sea, separate groups of Arabs and Jews cluster on the beach; while nearby at Jericho, Moslem Amer Salti manages the farm created from the desert by Musa Alami who raised him, and cares for other orphan children with the help of his American-born wife, a Mormon.

A kibbutz is shown, so close to the Jordanian border that its children slept in underground bunkers for two years after the Six-Day War. In the symphony of faith that marks life in this land, the Palm Sunday procession leaves the Mount of Olives; Passover is observed at the Wailing Wall; a community Easter celebration is held in the Arab village of Ibillin in Galilee; and there's a rare look at an Islamic service at the mosque in Acre.

No one forsees peace in this holy place. Not realistically.

Realistically, there is no ready solution to strife in Ulster. There's a tribal struggle here between people of different background and life style, who see things and themselves in separate ways..and who also happen to be of different faiths.

Church attitude is sometimes difficult to read and apt to be unhelpful; but bucking the tide of establishment forces are individuals with a mission..working for peace. At the Corrymeela Reconciliation Center, Presbyterian minister Ray Davey and Catholic university chaplain Father Tony Farquhar provide an ecumenical facility for inner city family groups to join in retreat and develop means of dialogue. Sean Cooney, who spoke of his plans for reconstruction on the May 27 LOOK UP AND LIVE program, shows the integrated housing he and Peter Shevlin have built in the burned out ruins of the Ardoyne district in Belfast.

Supporting these efforts through "Colleagues from American Churches" are U.S. volunteers: students, a family of four, a 72-year-old Michigan woman filling time between VISTA and Peace Corps assignments. They provide activities for young people; help in rebuilding homes; and offer counseling at Coorymeela. All projects are locally planned and controlled; the outsider never intrudes, but may suggest a different perspective on a problem, which frees Irish thinking. The people of Northern Ireland value this show of solidarity, its lack of bias; the spirit of hope and expectation these volunteers bring.

What hope exists in these two world tragedies seems to lie in economic progress and the openhearted association of people. Hope lies especially with the young.

September 20, 1973

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

Dear Rabbi Tanenbaum:

Several years ago, you had an article in "Look" Magazine about bigotry in Religious Text-books. I was very interested in that subject. At my request, you sent me some literature on it. It mentioned that a French priest, a Father Paul Demann in the early 1950's broke ground in this area.

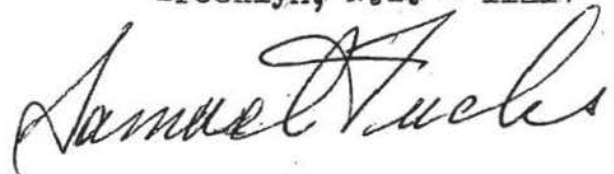
I am enclosing an article of mine, which I could not have published, except by the Jehovah's Witnesses in their magazine, "Consolation", now known as "Awake". This magazine had a world-wide publication of over 3,500,000. Now, it has over 6,000,000 copies published every 2 weeks.

As you can see, I wrote this article on Nov. 8, 1944 at a time when the Nazi-s were murdering the Jews in the concentration camps. It is almost 29 years ago. I feel that this article helped bring to the attention of the public the anti-semitic nature of the teaching in the parochial schools; at least, at that time. I feel that things are much better now. Jews have much better opportunity for good jobs in private industry as well as in government.

At the time, I didn't want my name published but now, after 29 years, I do not mind.

Sincerely yours,

Samuel Fuchs
2126 Benson Ave.,
Brooklyn, N.Y. - 11214



CONSOLATION

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Vol. XXVI No. 658
November 8, 1944

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The Nursery of Anti-Semitism

THE following article was sent to several magazines; and even to the so-called liberal newspapers, the *Post* and *PM*, but they would not print it; Roman Catholic influence in New York is too strong. Do you want to print this article, which is true? If so, use my initials; not my full name.

Years before Hitler was ever heard of, my 6-year-old brother came home crying one day. His friend, Adolph, would not play with him. Why? Well, Adolph shouted at him, "You're a Jew. You killed Christ." Now, we knew the parents of this boy were not bigoted or prejudiced against Jews. The two boys had been playing together since they were babies. On inquiring, it was ascertained that the little boy Adolph had been attending a Catholic parochial school for the past several weeks. Feeling that this was not an isolated case, but could be multiplied by the hundreds, and perhaps thousands, I endeavored to fathom the reason for this sudden change of attitude in the boy. There must be something radically wrong in the teaching in parochial schools if they turn out infantile anti-Semites.

Knowing that I could not be present in the classrooms of these schools to hear and observe, I did the next-best thing. A copy of one of the books used in Catholic parochial schools was obtained. A book called "Bible History", by "Rev." Richard Gilmour, bishop of Cleveland, and published by Benziger Bros., of New York, is for the use of Catholic schools in the United States, as indicated on the title page. This book, as stated in the book, was approved by Pope Leo XIII as well as Cardinal Gibbons.

It is extremely unfortunate for the Jews that the betrayer of Jesus was named Judas, as the first syllable, Ju, of the name is similar to Jew, and brings to the mind, especially of a child, the word Jew. However, I was astonished to find on page 13 of this book, under the chapter relating to Cain and Abel, these comments:

"The murdered Abel is a figure of Jesus Christ, while Cain is a figure of the traitor

Judas and the Jewish people, who put our Saviour to death."

Here is a direct linking of the Jewish people with the traitor Judas. Nothing is left to the imagination. To a child, the reasoning is thus: Judas was a traitor; therefore all Jewish people are treacherous, and cannot be trusted. This is the only inference that can be made from the quotation.

On page 209, under the chapter regarding the condemnation of Jesus, is this paragraph:

"For eighteen hundred years has the blood been upon the Jews. Driven from Judea—without country, without home—strangers amongst strangers—hated, yet feared—have they wandered from nation to nation, bearing with them the visible signs of God's curse. Like Cain, marked with a mysterious sign, they shall continue to wander till the end of the world."

The last sentence should be noted, as it does not speak of the past, but of the future. Does not such a statement justify any treatment that Jews may suffer in the future? After all, they are bearing God's curse. Does this not excuse all the excesses of the Nazis, the murders of millions of Jews, and explain the apathy of the Gentile world to the problem of the Jews in Europe?

On page 258, under "Church History", is the following:

"With the spread of Christianity rose enmities and hatreds amongst both Jews and Gentiles. As the Jews had persecuted Christ, so they also persecuted His apostles and were the first to rise up against Christianity. They scourged Peter and John; stoned St. Stephen; cast St. James headlong from the roof of the Temple and beat out his brains with a fuller's mallet. [Pleasant reading for juveniles.]

"They also seized upon the Christians wherever they were found, scourged them and threw them into prison; others they banished, some they put to death. . . . Wherever the Jews were in power, there the followers of Christ suffered."

On the next page, 259, it is related how the Jews were punished:

"The city (Jerusalem) was taken, the Temple burned, the people sold into slavery, and thus dispersed over the world as we now find them, without country or king. Truly the blood of Christ is upon them."

Note the word "is" in the last sentence; not "was upon them", but "is upon them". Even an adult, not to speak of child, would firmly believe from this book that all the misfortunes of the Jews are merely in expiation of the crime committed by them two thousand years ago; therefore, they are fated to be persecuted and tortured, and helping in this regard is merely fulfilling God's will.

There is nothing in this book to explain to a child that the Jews spoken of were merely a handful compared with the entire Jewish population at the time of Christ. Although it is mentioned that Jesus was a Jew, no mention is made that the disciples were Jews and that the first Christians were Jews. There is nothing to point out to a

child that the Jewish people were paying the penalty for the act two thousand years ago: that Jew

The Catholic church is jealous to educate its children, provides schools in opposition to parents to insure that their children receive training in their education. This entails obligations, to see that the training does not create anti-Jews in the children or give distorted views of the Jewish people. When this has been firmly implanted in a child from the church, it cannot be eradicated, even under the most persistent and argument; the only hope is to be lessened in severity. There is a solemn obligation to require all school texts and textbooks to give an unbiased history of the church and its activities.

—S. F., Bro

La Bottega del Papa

IN HIS book *The Roman Catholic Church in Italy*, published in London by Morgan & Scott, Alexander Robertson, D.D., Venice, lists a few of the things that have been or are still on sale:

Amongst the unholy articles offered for sale in the "Pope's Shop" were licenses to break the laws, and dispensations to live in sin. These articles were in constant demand, so that this was a most lucrative branch of business. At the Reformation, lists of such persons were called for by the English government, and these lists still exist in the State Papers Office. Mr. Froude, in his *History of England*, transcribes some of them. From these we learn that not only lay persons, but deans, vicars, and parish priests, compounded for money to be allowed to live without admonition in the grossest licentiousness.

Dr. Robertson gives a long list of some of the relics that in 1905, the date of his book, were still in existence, and were still making money for their owners, and continues:

The cradle is in the church of San Maggioro; the teeth and hair of the Virgin Croce in Gerusalemme; the cruet of the Last Supper, and the sandals of the feet-washing, are all in the church of Laterano; the iron bar of the Holy Door over the Santa Scala; and in the church of San Spirito there are His swaddling-clothes, the bread and fish miraculously multiplied, the impression of His feet, the stone on which He was presented to the doctors, and that to which He was scourged, and most of all the nails used in the crucifixion.

Torture Not Justified

♦ Alfred Kimball Hills, *Medical Times*: "We are not to be deterred by the number who believe that the torture of animals is justified for scientific purposes, nor are we to be misled by the optimists who assure anti-vivisectionists that medical men never perform experiments on animals."

THE AMERICAN JEWISH COMMITTEE

date September 20, 1973
to ✓ Marc Tanenbaum and A. James Rudin
from Gerald Strober
subject Consultation with Evangelicals

In our program projection for the coming year, we have listed a 'Consultation with Evangelical Leaders'. When I met with Arnold Olson in Minneapolis last week, I raised the possibility of developing such a consultation during the Spring of 1974. I also asked Arnold whether he would be willing to play a cooperating role. He indicated very keen interest in the meeting and said he would be happy to be involved in a leadership capacity. I also discussed with him the possibility of having Dr. Clyde Taylor as a co-chairman with him in terms of coordination for the Evangelical community. Arnold felt this would be most acceptable and he suggested that I visit Clyde within the next two weeks to ascertain his reaction to the proposal.

We tentatively concluded that the meeting should be of a two-three day duration and should involve academicians, key clergy and program personnel with an emphasis on theological issues and Israel. With regard to this latter subject, we felt that a major portion of the last day of the meeting could involve Simcha Dinitz. This would be a natural follow-up to the Olson/Dinitz meeting of last Spring at which I had suggested that Olson bring together a group of top Evangelicals to meet with the Ambassador.

The suggested site for the consultation is the Trinity Evangelical Divinity School in Chicago. This seminary is operated by the Evangelical Free Church.

GS:as



September 19, 1973

Dr. Arnold T. Olson, President
Evangelical Free Church of America
1515 East 66th Street
Minneapolis, Minn. 55423

Dear Arnold:

I was delighted to have the opportunity to visit with you on September 10th. The visit was all the more pleasant since I had the chance to see you in your natural habitat. I was most impressed by your offices and especially the openness of the building's design. May I also express appreciation for your taking the time to bring me to St. Paul. I believe the show I taped will be aired during the latter part of October.

I hope that our conversation concerning the proposed meeting between officials of the Jewish and Evangelical communities will bear significant fruit. I am so very thankful to you for your immediate and warm response to the suggestion and for your willingness to accept a major leadership role. I plan to contact Dr. Clyde Taylor within the next several days to set-up an appointment with him to continue with the discussion initiated in Minneapolis. I will certainly keep you informed on all developments.

May I say how pleased I was to find you looking so well. I know that you will be assured of my warmest personal wishes as you prepare for another busy and productive year.

Cordially,

Gerald Strober

GS:as

DRAFT

*Marc - you should
sent copy of this
to Maher with
covering
notes*

September 20, 1973

Father Paul C. Reinert, S.J.
President
St. Louis University
221 North Grand Blvd.
St. Louis, Mo. 63103

*and blind copy
to
Rywick*

Dear Father Paul:

As you may know, the National Executive Council of the American Jewish Committee will be meeting in St. Louis from October 25 to 28, and we hope, during the course of that meeting, to announce jointly with you the forthcoming conference at St. Louis University, which we have agreed will be held some time next February.

While I certainly hope to meet with you and ~~Father~~ Trafford Mahler in St. Louis before the time the announcement is made, I thought it would be helpful if we could have a preliminary discussion by mail regarding the format and suggested program for the conference.

We certainly agree with your proposal that the conference should be tri-faith in nature, and should explore the findings of the Catholic, Protestant and Jewish self-studies as they bear on the image of one another -- and perhaps also as they bear on the image of racial and ethnic minority groups. I imagine that we would want to involve several kinds of target groups: practitioners in the field of religious education, those with responsibility for training and preparing teachers,

2

curriculum specialists, and perhaps some seminarians with special interest in this field. *I believe we are talking about*
~~our own feeling is that a serious~~
a two or two + a half day meeting which should
~~conference along the lines of our earlier discussion, would~~
~~have to be a minimum of two days, and that it should~~ include presentations on the three studies, ample opportunity for questions and answers, small group discussions and perhaps an evening program utilizing some distinguished academician^s, which would be open to the public.

I would recommend that the Catholic presentation be made by Father Pawlikowski, who is author of the volume based on the St. Louis Studies, that the Protestant presentation be made by Gerald Strober, author of "Portrait of the Elder Brother," and that the Jewish presentation be made by Judith Banki, whom Father Maher will remember as Judith Hershcopf.

If you would be interested in co-sponsorship of the conference by a group such as the Religious Education Association or by one of the appropriate agencies of the National Council of Churches, this might be possible to arrange without difficulty, but we should get moving on this soon.

I hope we may be able to rough out a program and suggest the names of appropriate individuals when we get together
I
in St. Louis, but in the meantime, ~~it~~ would very much appreciate
your reactions to the above *and the names of people you might want to see*
I hope I needn't reassure you *involved.*
that our objective in all of this is not recriminations, but the opportunity to clarify in some depth the theological and

historical themes that partially determine how the various religious communities relate to each other, and ~~it was~~ to do it in ways that will advance understanding, cooperation and joint scholarship among us.

With every good wish,

Cordially

MHT, etc.

AMERICAN JEWISH
ARCHIVES



THE AMERICAN JEWISH COMMITTEE

date September 20, 1973

to Inge Gibel
from M. Bernard Resnikoff

subject

It will be clear to you that my September 17 letter to David Sarnat was without benefit of your ~~two~~ memoranda to me dated September 12th and 14th. Thank you for same and the enclosures which fill a number of holes. In retrospect, I am glad that our separate letters to Sarnat coincide, in the main, both in approach and with reference to specifics.

When you next write David, he will want to know that Yehoshua Abrahams was already in to see me and we have discussed how he can be helpful (which is not very much since he is up in Haifa).

However, I still need answers to my questions in my September 17 letter to David and if you can help get me the responses sooner I would be grateful. I also have to know with greater specificity as to who covers their expenses in this country. I am talking about hotels, travel, airport pickup, touring, and a guide. Do I worry about this? Is the Foreign Office expected to help? Could I come up for example, and ask Silver without offending him, to be absent from certain sessions (for example, with Arab Anglican priest in Ramallah) in order to achieve a greater communication? And so on. ^{the}

I understand your chagrin over Rueven Surkis but I ask you to remember that I had been using him as a leg-man for me and that I have been doing all the coordinating between our two countries. The past summer, he was directly involved, only because of necessity, since I was out of the country, but, as you yourself recognize, this is not likely to happen in the future.

You are quite right in pointing out that there will not be a conflict of interest with Graymoor. But, without staff, there will be a conflict of time. But you are tired of hearing it and I am tired of saying it.

MBR/sr

cc: Morris Fine
Marc Tanenbaum ✓
Seymour Brief

PHILADELPHIA CHAPTER
AMERICAN JEWISH COMMITTEE
402 PENNSYLVANIA BUILDING
1500 CHESTNUT STREET
PHILADELPHIA, PENNA. 19102

FO-PA-D-M
September 26, 1973

David Geller
Murray Friedman

Visit of Sister Ann Gillen to Philadelphia

AMERICAN JEWISH

The above visited Philadelphia and I, along with other Jewish community relations professionals, was invited to meet with her and the staff at the Cardinal's Commission on Human Relations. Protestant religious leadership was present as well.

The result of this meeting was that there was agreement that Rev. Richard Firster, a Protestant clergyman, would work out a program for a conference on Soviet Jewry and that Father David Gracie, a "new left" type of clergyman, would attempt to develop a program wherein the religious leadership could act jointly on broader human relations issues as well.

Regards.

MF:r

cc: Rabbi Marc Tanenbaum
Isaiah Terman

THE AMERICAN JEWISH COMMITTEE

date September 20, 1973

to Marc Tanenbaum

from Brant Coopersmith

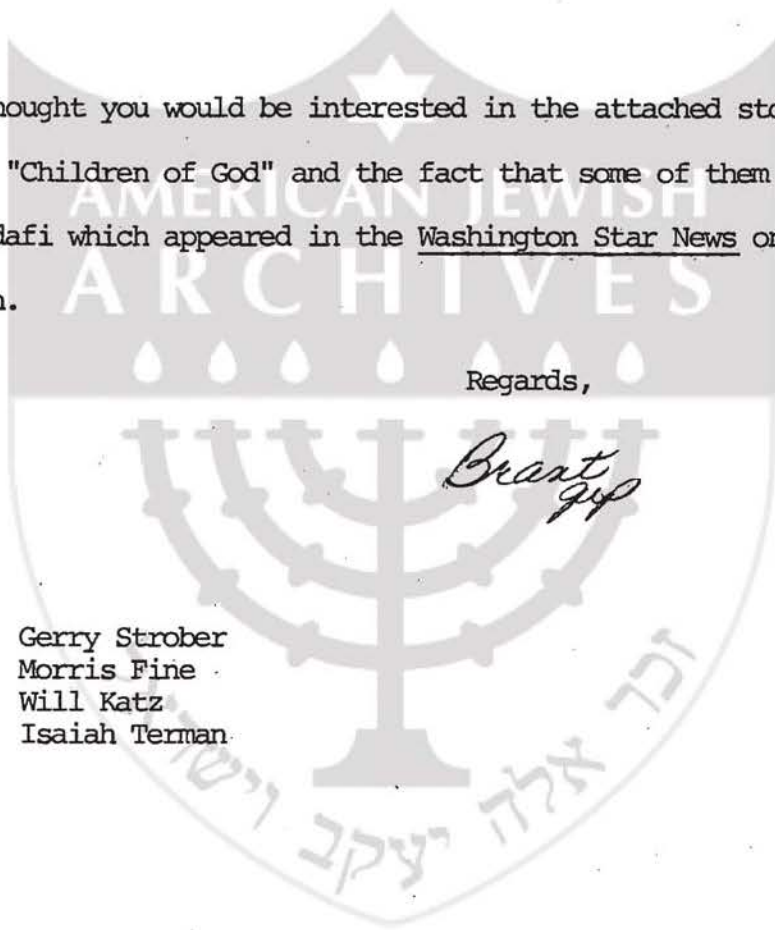
subject

I thought you would be interested in the attached story about the "Children of God" and the fact that some of them support Qaddafi which appeared in the Washington Star News on September 15th.

Regards,

Brant

cc: Gerry Strober
Morris Fine
Will Katz
Isaiah Terman



[start]

Original documents
faded and/or illegible



WASH. STAR-NEWS Sept. 15-1973

Children of God 'Dig' Qaddafi

By Muhammad Tahir
Special to The Star-News

The controversial Children of God, sometimes referred to as the storm troopers of the Jesus People, have found a modern-day hero. He is, of all people, the president of oil-rich Libya, Col. Muammar Qaddafi.

Claiming that he is the "only world leader who really believes in God," many Children of God, whom Jesus People actually repudiate, are convinced

that Qaddafi has been chosen by God to solve the problems of modern man.

The Children of God were attracted to Qaddafi by his Third International Theory. The theory, while getting little attention in the Western press, was revealed last October. In the words of Qaddafi, "it offers an alternative to capitalist materialism and communist atheism and calls for the return of mankind to the Kingdom of God. Mankind has never been in greater need to rearm with faith than now, in ... the 20th century."

THE THIRD International Theory attempts to unite Moslems, Christians, Jews and all other monotheists. "People all over the world must worship God and not mortals, sacred cows, idols, machines or Mammon," Qaddafi feels. "What else but religion urges a man to do good deeds, tell the truth and fulfill his promises?" he asked.

The leader of the Children of God, Moses "Mo" David, 54, claims he saw a vision last April while reading a Time magazine cover article on Qaddafi. In the vi-

sion, David said he saw Qaddafi as the man who "will unite the world and prepare it for the second coming of Christ."

Although the Children of God number only 3,000 or so, they are highly organized around the world into religious communes and devote their entire time to spreading their interpretation of "the good news." In addition, they hope to saturate the world's major cities with literature on Qaddafi's Third Theory.

As one young follower said, "Socialism with God—that is heavy stuff. If we can only get the message out to the young people, it is going to turn them on." Al-

ready the Children of God are selling a number of brochures about Qaddafi and his theory on the streets.

ASKED ABOUT the major theological differences between Moslems and Christians, such as the relationship of Jesus to God, the Children of God say only that they "are interested in getting back to God."

"We don't believe in being divided by little differences," one of them said. The acceptance of the

Third International Theory by the Children of God marks the first time that Qaddafi's ideology has moved out of the Moslem world. In fact, certain segments of Moslem leadership have questioned the socialistic terminology of the Third Theory recently.

Nonetheless, the Children of God have found a hero. And if the Third Theory catches on in the Western world it is sure to enhance Qaddafi's prestige throughout the realm of Islam, particularly in the Arab world.

[end]

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THE AMERICAN JEWISH COMMITTEE

date September 20, 1973
to Marc Tanenbaum and A. James Rudin
from Gerald Strober
subject

Trudy Jensen who was at the meeting I attended last week with the American Lutheran Church for Parish Education gave me the enclosed material which represents the first draft of a proposed ALC statement on relationships between Lutherans and Jews. This statement would be introduced at the October convention of the ALC to be held in Detroit. Trudy is most interested in getting a reaction from us and is entirely open to any suggestions we might have concerning revision of or additions to the draft. I would, therefore, greatly appreciate any comments you might have and I will then incorporate your comments in a letter of reaction to Mrs. Jensen.

GS:as
Enc.



SOME OBSERVATIONS AND GUIDELINES FOR CONVERSATIONS BETWEEN LUTHERANS & JEWS

Improved relationships among separated Christian churches in recent decades have also led to growing conversation between Jewish and Christian groups. We commend all endeavors which seek greater understanding, mutual confidence, elimination of tensions, and cooperation in the quest for justice and peace, and note statements issued by Lutheran groups which are helpful in these areas.*

Amid the pluralism of American society today and in the face of many practical problems facing Christians, Jews, and all men of good will, it is especially necessary to foster and expand such conversations on more local levels, as a contribution to community understanding and cooperation, to heal wounds of the past, and to understand better our common heritage and common humanity. Today the mission of the church surely includes such conversations, and indeed must often begin with them. We urge Lutheran pastors, people, and institutions to seek greater involvement in such endeavors.

*Resolution
To
Speak
To This
Relationship
we should
have to
Jewish
Community,
as LLC*

The Christian cannot fully understand what it means to be Jewish but our common ground in humanity and in the Hebrew Scriptures makes a base for beginning. In order to have authentic relationships there must be honesty, openness, frankness, and mutual respect along with a recognition of the real differences that exist and a willingness to risk confronting these differences.

To these ends we offer some practical suggestions and make some observations as to methods so that conversation may be both honest and fruitful.

1. In localities where Lutherans are comparatively few in number, they are encouraged to cooperate with other Christian groups in initiating and sustaining conversation with Jews.
2. Where Lutherans comprise a substantial group within a locality, they are encouraged to take the initiative in fostering conversation and community understanding.
3. Meetings should be jointly planned so as to avoid any suspicion of proselyting and to lessen the danger of offense through lack of sensitivity or accurate information about the other group.
4. Because of the long history of alienation between the two groups, Christians and Jews should remember that one meeting does little more than set the stage for serious conversations. False hopes and superficial optimism by either group can lead to despair and further alienation.

*"The Church and the Jewish People," Logumkløster 1964 and Geneva 1969, from the Lutheran World Federation, and the papers on "Law and Grace" and "Election and the People of God," from a colloquium sponsored by the American Jewish Committee and the Lutheran Council in the U.S.A. (see Lutheran Quarterly XXI [1969] 401-459, 501; Journal of Ecumenical Studies VIII, 2 [Spring, 1971].

5. On both sides, living communities of faith and worship are involved. Because of fervent commitments emotions may run deep. It should be underscored that neither polemics nor conversions are the aim of such conversations, nor is false irenicism or mere surface agreement. There may remain honest differences, even as broad areas of agreement are discovered.
6. If we have been open and have shared our assumptions, prejudices, traditions, and convictions we may be able to share in realistic goal setting, especially in regard to further understanding and common cause in spiritual and social concerns such as fostering human rights.
7. Different methods of procedure may be followed as mutually determined locally, such as:
 - a. Educational visits to advance mutual understanding of artistic, liturgical tradition.
 - b. Exchange of visits at regular worship services, "open houses," and special celebrations, followed by explanation and discussion.
 - c. Informal small group discussions in homes in the manner of the "living-room dialogues." Participants may involve one synagogue and one congregation or neighborhood groups without regard to membership.
 - d. Week-end retreats with equal participation of members from both groups and equality of expertise.
 - e. Popular lectures, discussion, and demonstrations by well-informed resource persons. Lutherans might invite representatives of the American Jewish Committee, Jewish Chatauqua Society, Anti-Defamation League of B'nai B'rith, National Conference of Christians and Jews, and Jewish theological schools.
 - f. Scholarly lectures and discussions by experts in biblical, historical, and theological studies.
8. Possible topics include: Our Common Heritage; The People of God and Covenant; Christian and Jewish Views of Man; The Significance of Hebrew Scriptures Today; Law, Righteousness and Justice; State of Israel; The Christian Church in Israel; Survey of the Attitudes and Teachings of the Church concerning Judaism; The Image of the Jew in Christian Literature; Luther and the Jews; The Meaning of Suffering; Can a Hebrew Christian be a Jew? An Israeli?; Eschatology in Christian and Jewish Theology; The Significance of the Septuagint; The Universal God in an Age of Pluralism; The State and The Religious Community in Jewish and Lutheran Traditions; What Can We Do Together?.
9. Christians should make it clear that there is no biblical or theological basis for anti-Semitism. Supposed theological or biblical bases for anti-Semitism are to be examined and repudiated. Conscious or unconscious manifestations of discrimination are to be opposed.

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Further information and bibliography may be obtained by writing to:

Department of Interreligious Cooperation
Anti-Defamation League of B'nai B'rith
315 Lexington Avenue
New York, New York 10016

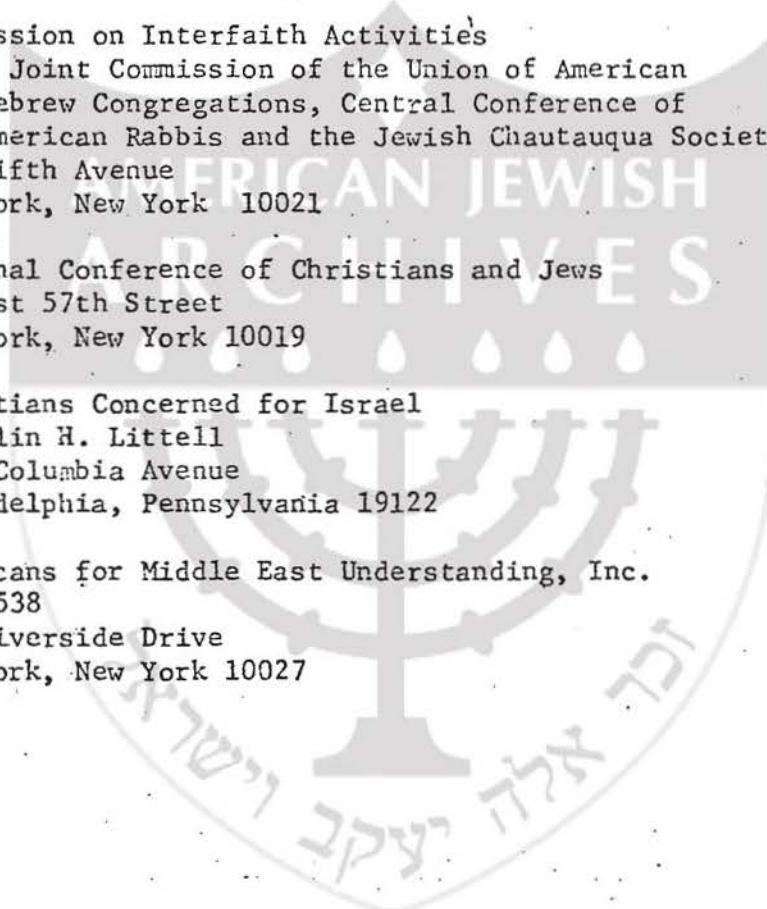
Interreligious Affairs Department
The American Jewish Committee
165 East 56th Street
New York, New York 10022

Commission on Interfaith Activities
(A Joint Commission of the Union of American
Hebrew Congregations, Central Conference of
American Rabbis and the Jewish Chautauqua Society)
838 Fifth Avenue
New York, New York 10021

National Conference of Christians and Jews
43 West 57th Street
New York, New York 10019

Christians Concerned for Israel
Franklin H. Littell
1200 Columbia Avenue
Philadelphia, Pennsylvania 19122

Americans for Middle East Understanding, Inc.
Room 538
475 Riverside Drive
New York, New York 10027



THE AMERICAN JEWISH COMMITTEE

date September 21, 1973
to Eugene DuBow
from Sherwood Sandweiss
subject National Black-Catholic Lay Caucus

Ernie's memo about Mr. John L. Guillory, the newly elected national president of the National Black-Catholic Lay Caucus, was most interesting.

In the memo he mentioned the problems that Mr. Guillory will encounter with Joseph Dulin, from Detroit. He would seem to be correct in that Mr. Dulin has been a real thorn in the Archdiocese here, and a constant critic of Cardinal Dearden.

Originally, he was a principal in a black Catholic school in the city that had to be closed because of insufficient funds and number of students. Naturally, he attacked the Archdiocese as being racist, though it would seem that they made every effort to keep his school open longer than many others in a better situation.

Following the closing of the school, he worked for a time with the American Friends School in the city, but subsequently left them with some criticism.

It is not clear whether he is himself so personally militant and confrontationist in working with other groups, or whether he has put himself into a bind by previous posturing with associates that would not allow him to be more flexible.

Of late, there has been little mention here about him, but I would assume that he will surface again in some bold new move. As you know, the Detroit Black community has several very militant factions and Mr. Dulin has tended to gravitate toward them.

His record as a principal was one of educational competency, but constant politicization of every institution with which he has worked has led to a good deal of friction. It may be that he has become a victim of his own rhetoric and associations, which will foreclose any real cooperation with groups outside the Black community.

If there is any turn in this adversary type role, I will let you know.

Regards.

cc: Isaiah Terman, Rabbi Marc Tanenbaum, Ernest Weiner

Marc Tannenbaum

73-270-69

memorandum

THE AMERICAN JEWISH COMMITTEE

date September 21, 1973
to Members of the Domestic Affairs Commission
from Alfred H. Moses, Chairman
subject Meetings of the Domestic Affairs Commission -
October 25th - October 26th, 1973

The first meeting of the Domestic Affairs Commission will be held in conjunction with AJC's National Executive Council meetings in St. Louis, Missouri. We will meet on Thursday evening, October 25th at a dinner session beginning at 6 P.M. and again on Friday morning, October 26th from 9:30 A.M.-12:30 P.M.

A G E N D A

I. Dinner Session - Thursday evening October 25th-6:00 P.M.

"Intergroup Relations After Watergate: A Strategy for the Jewish Community".....Alfred H. Moses

At the last Annual Meeting of the AJC held in May, 1973 Professor Irving Howe presented a philosophical formulation for a Jewish response to a lessening of social consciousness in the United States. My presentation will propose social action programs flowing from that philosophy. I have asked a panel of discussants including prominent community leaders and AJC staff to comment.

Discussants

Dr. James Laue, Provost, Washington University, St. Louis, Mo. and Director of its Center for Crisis Intervention.

Mrs. Frankie M. Freeman, Member, U.S. Commission on Civil Rights.

Dr. George Wendel, Director of the Institute for Urban Problems, St. Louis University.

Seymour Samet, Director of the Intergroup Relations and Social Action Department, AJC.

Irving Levine, Director - National Project on Ethnic America, AJC.

Morton Ryweck, Area Director West Central Area and St. Louis, Missouri, AJC.

II. Friday morning October 26th - 9:30 A.M. to 12:30 P.M.

A. Program Projections 1973-1974

National Committee Chairmen and Commission spokesmen will discuss in depth the Program Projections for the coming year for the Domestic Affairs Commission. They will then be presented to the National Executive Council for adoption. A copy of our proposed Program Plans is being sent to you under separate cover.

B. The Uses of Power

It has been suggested that the DAC sponsor an AJC Institute on this subject at its 1974 meeting in Washington, D.C. This would concern itself with techniques for influencing social change in America. One aspect of this is a proposal that has been made by Mr. James Marshall, Honorary Vice President of the AJC. I have created a committee to study this proposal and asked Mr. Edward Moldover, its Chairman to report to us at this meeting.

Please note the following DAC meeting dates which are now set:

Thursday evening, October 25th
(In conjunction with AJC National Executive Council meeting) Riverfront Inn, St. Louis, Mo.

Tuesday evening, November 27th

Tuesday evening, January 8th, 1974

March 1974 meeting in Washington, D.C. - Date not yet firm.

Wednesday, May 15th

(In conjunction with AJC's Annual Meeting May 16-20, 1974

Thursday evening, June 20th

Attached, for your scheduling convenience is an AJC calendar indicating holidays and Holy Days. Please indicate on the enclosed reservation form that you will attend the DAC meeting on Thursday evening, October 25th and Friday morning, October 26th.

I look forward to seeing you at the meeting. A
Happy New Year!

AHM:hb
Encls.





SYNAGOGUE COUNCIL OF AMERICA 432 PARK AVENUE SOUTH - NEW YORK, N. Y. 10016 - (212) 686-8670

NATIONAL OFFICERS

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Rabbi Irwin M. Blank

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September 24, 1973

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Central Conference of American Rabbis
Rabbinical Assembly
Rabbinical Council of America
Union of American Hebrew
Congregations
Union of Orthodox Jewish Congregations
of America
United Synagogue of America

Dear Colleague:

Many of you have already seen or heard about the forthcoming American Film Theater subscription series which will begin October 29th of this year. The films to be shown, as well as the details of the entire program, are described in the attached material. Take a moment to look over this material.

We think it is one of the more important learning opportunities currently available. Each of the films is based on a classic play, one that deals with man's abiding moral and ethical dilemmas. Each offers an unusual opportunity for adult and youth education. While study guides are available for each of the films, teachers of Judaism will naturally want to introduce their own insights.

As you know, there has been widespread dissatisfaction with the quality of many recent films. This is an added reason why worthwhile efforts such as these should be supported and encouraged. We urge you to subscribe personally to the series, and to recommend the series to those with whom you come in contact.

For further information, you may contact Mr. Howard Hillman, Director, Education Department of the American Film Theater, 1350 Ave. of the Americas, New York, N. Y. 10019 (212-489-8820).

Best wishes for a happy and fulfilling New Year.

Sincerely yours,


Rabbi Balfour Brickner
Chairman, SCA Committee on Films

Enclosure

September 25, 1973

Elmer Winter

Bert Gold

Dear Elmer:

As you may remember in the discussion you and I held about the West African famine situation we very tentatively explored the possibility of Manpower, Inc. offering its services to the U.N. in some capacity and I promised to send you some material on this.

The enclosed by Bradford Morse to Sidney Liskofsky with with the attached list of possible small scale projects describes some of the efforts now being planned.

Best regards.

BHG/aw
enc.

bcc: M. Tanenbaum
S. Liskofsky
S. Hirsh



THE AMERICAN JEWISH COMMITTEE

PARIS OFFICE: 30, Rue La Boetie Paris 8, France • Bureaus 69-11, 83-83 • Cable: Wajcom, Paris

Abraham Karlikow, European Director

FO-Eur
September 26, 1973

MEMORANDUM

To: Marc Tanenbaum
From: A. S. Karlikow
Subj: Moldover memo of Sept. 17 re Chateau at Langeais

On receipt of your note, Nives Fox called the chateau and spoke with the chief guide there.

He agreed that the expression of his colleague had been unfortunate even though the phrase "the Jew profaning the Lord" is woven into the tapestry itself; and that he would be speaking with his colleagues on how to mitigate this: e.g. simply to say profanation of the holy wafer.

Actually, the matter goes rather deeper for this scene illustrates one of the most classic libels used against Jews, one that has come to our attention on several occasions, the so-called Miracle of des Billettes supposed to have taken place in Paris in April, 1290, and the subject of a play put on in Paris in 1967 that aroused considerable reaction at the time. In fact, the European office commissioned a report describing how this legend was ill-founded.

In conversation with the chief guide, it was learned that the material distributed at the Chateau in connection with this tapestry actually is prepared at the Institut de France in Paris. I shall be meeting with the responsible person, a Madame Regnier, this coming October 3, to discuss with her a more positive and ecumenical approach to the literature as a whole, pointing out what was done in the Brussels Cathedral, at Judenstein in Austria, etc.

Despite such gains in the last few years, the matter of blood libel celebrations, anti-Jewish iconography, and similar heritage from the Middle Ages still exists in many places in Europe, which is why we gave support here to the study now being completed by one of the Sisters of Zion, on the subject.

I'll keep you posted as to developments after I see Mrs. Regnier.

cc: Morris Fine

September 26, 1973

Dear Rabbi Tannenbaum:

I think you are no doubt right about Jesus Christ Superstar, but it seems to me one's right to protest against ^{movies} pictures (or ^{books} etc.) is to a large extent crippled by the fact that the picture was made in Israel, with the participation of Israelis and American Jews.

I read a column in the Jerusalem Post (which you have probably read yourself), by Ephraim Kishon, in which, while he acknowledges that you are right, he claims that the existence of Israel has made anti-Semitism "unimportant", in a sense -- that is, Israelis have contempt for it--and justifies the making of the picture on guess what grounds - economic ones!! It seems Israel wasn't getting the cooperation of Jewish moving-picture producers, but it did get Mr. Kishon's (spelling?) And apparently every small nation needs, must have, cannot exist, without a moving-picture industry.

I was so shocked I wrote to Mr. Kishon about it. A part of my letter (edited and changed by the editors) was printed in the Post. Mr. Kishon in reply quoted from a Jewish Chronicle writer to the effect, ~~that Israel~~ that Israel was wise to consider its economic interests above the "inferiority feelings" of diaspora Jews!!!

My own feeling is ~~that~~ one of horrified shock. If Israel does this, how can one protest against it elsewhere? I have consistently supported Israel, whatever private reservations I may have had, knowing how isolated Israel is. Apparently, Israelis are becoming ^{an} something other than Jews. They may one day find that, whatever they think of themselves, others see them as Jews, and that they have something in common with the dead of Europe - the difference being (thank God) that they have weapons. Unless they do, they will themselves create a gap between the Jews of the diaspora and Israel. Since there are already many Jews who feel no link to the Jewish community or concern for Israel, this will truly be a disaster. In the meantime, while I agree with you, it must surely be embarrassing to protest against ~~the~~ anti-Semitism produced with the help of a Jewish state.

Sincerely,

Norma Freedman
Norma Freedman
70 St. Marks Place
New York 10003

arrogant, and

September 26, 1973

Dr. Robert Huston
United Methodist Church
475 Riverside Drive
New York, N. Y. 10027

Dear Dr. Huston:

Rabbi James Rudin has asked me to communicate directly with you regarding the participants for the Jewish-Christian dialogue scheduled to be held on Friday, October 5, at Convention Center in Cincinnati. I am happy to advise you that two lay persons will be on hand to take part in the afternoon program - namely, Justin Friedman and Mrs. Charles Dragul.

Justin Friedman is very active in the Cincinnati community in many organizations. However, perhaps it would be sufficient to note that he is a past Chairman of the American Jewish Committee Cincinnati Chapter and is currently chairman of the Interreligious Affairs Committee. Mr. Friedman is a past President of the Isaac M. Wise Temple, the largest Reform congregation in Cincinnati. Currently, he is President of the Cincinnati unit of Cancer Family Care and a member of the Board of the Cincinnati Chapter of the National Conference of Christian & Jews.

Mrs. Charles Dragul is a member of the A.J.C. Cincinnati Chapter and past President of B'nai B'rith Women, Cincinnati Council, as well as Vice-Chairman of the Ohio-Kentucky Regional Board Anti Defamation League. Mrs. Dragul was a member of the Cincinnati Human Relations Commission and director of training and placement for PEPSY (Job training program for the Department of Labor). Mrs. Dragul currently serves as a trustee of MARCC (Metropolitan Area Religious Coalition of Cincinnati).

At this writing, I plan to accompany Mrs. Dragul and Mr. Friedman to Convention Center, bringing with me some appropriate literature you may wish to distribute at the meeting. I noted that there is a meeting scheduled for discussion leaders at 1:30 p.m. I would presume that neither of our two participants is required to be present at that meeting. Therefore, unless I hear to the contrary, the three of us will be in room 223 at 2:30 p.m., October 5th, in Convention Hall.

In the meanwhile, if there is anything further our office might do to be helpful, please do not hesitate to contact me, either when you arrive in Cincinnati or in advance. Our telephone number is listed on this stationery. Looking forward to meeting you while you are in Cincinnati.

Sincerely,

Norma B. Moss
Executive Assistant

NBM:rw

bc - Rabbi James Rudin ✓
Seymour Brief

Congregation Beth Israel

TEMPLE PHONE - 745-6727

892 CHERRY STREET

Macon, Georgia 31201

RABBI HAROLD L. GELFMAN
203 RIVERDALE DRIVE
MACON, GEORGIA
TELEPHONE 742-2906

September 26, 1973

Rabbi Marc Tennenbaum
American Jewish Committee
Institute of Human Relations
165 East 56th Street
New York, N.Y. 10022

Dear Rabbi Tannenbaum:

The Committee for our Institute of Religion met last night. After considering at great length your gracious acceptance to speak to us on March 5th, we have concluded that it would be highly improper for us to commit ourselves to an honorarium for one speaker and not for the others. In the five years our Institute of Religion has been in existence, we have never done this. At the end of the Institute, we try to divide our assets as equitably as possible among the participants, but this, from past experience, would scarcely pay your expenses.

I am confident you will understand what adverse reaction might occur if we departed from past policy and discriminated among our speakers.

I do hope, however, that sometime in the near future we shall have the pleasure and privilege of being with you and listening to your message.

With every good wish for the New Year, and again expressing our appreciation for your interest, I am

Sincerely,


Harold L. Gelfman

ENCOUNTER TODAY

EDITORIAL OFFICE

71, Rue N.-D.-des-Champs
75006 PARIS FRANCE

ENCOUNTER TODAY

EDITORIAL OFFICE

~~41, rue N.-D.-des-Champs, 75006 Paris, France~~

~~tel. 640-01-70~~

27 August 1973

The Reverend
Rabbi Marc Tanenbaum
American Jewish Committee
165 East 56th Street
New York 22
U.S.A.

Reverend and dear Rabbi Tanenbaum,

with this go my best wishes for le-Shana Tova in 5734,
for you and your family and your important work.

Thank you for what you sent on August 1; 2 00 th
Year and the Statement on Jewish Christian relations.
I wrote to you some time ago, to get a comment on the
French bishops' document, but your secretary wrote back
you were away. In fact I got a lot of material as this
document had a great impact in various senses on the
public over here.

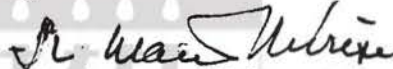
My new office has now been formally inaugurated
and blessed. A Jewish friend has given me a mezuzah
from Israel, so this was put on the door post and I
had a rabbi-cum-capuchin to inaugurate the place. He
is "the Father of the Jews" of legendary fame, who saved
many in Italy during the German occupation and received
the medal of the righteous, as well as a gold medal from
Italian Jews. He is invited, to plant a tree at Yad
Vashem, but does not have the money to travel there,
which seems a pity. Anyhow he told the minyan of sisters
who were here for the opening of all his adventures in
those years, when he criss-crossed Italy to hide his
people, get them faked identities and change their

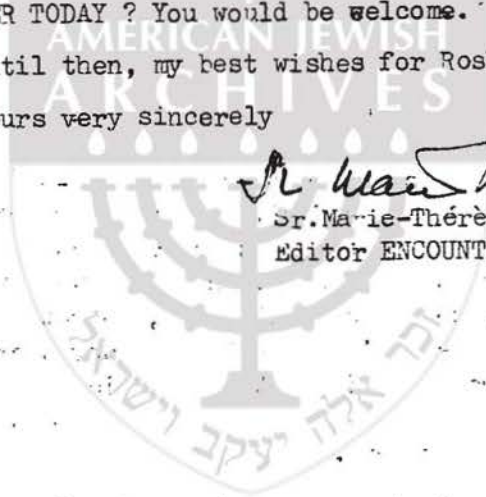
pass ports and names and addresses from one nationality to another, according as consulates were willing or not to accept the new citizens. This went not without risks and danger, and also some fun.

In the following years Mr. Benedetto has been asked to give away brides or bridegrooms in the synagogue of Paris, as they had no other relatives but him, and he had saved their lives, which he does with great love and pleasure.

When shall we meet again, I wonder? Shall I be your interpreter again in the next Liaison Committee's meeting, and will you pass through Paris and visit ENCOUNTER TODAY? You would be welcome.

Until then, my best wishes for Rosh Hashana
Yours very sincerely


Sr. Marie-Thérèse nds
Editor ENCOUNTER TODAY



DBF INTL LT

AMERICAN JEWISH COMMITTEE
165 E. 56 St. N.Y. 10022

RESNIKOFF
WISHCOM
JERUSALEM (ISRAEL)

VIA ITT
10/1/73

RECEIVED CALL FROM ANDRE MONZAIN, CHURCH TOURS, RE
HIS REPRESENTATIVE IN ISRAEL, ~~BERNARD~~ GERMAINE,
UNABLE TO SEE YOU FOR GRAYMOOR TOUR ARRANGEMENTS ON
THE 18TH. PLEASE IMMEDIATELY MAKE CONTACT AND
FINALIZE WITH HER FOR THIS IMPORTANT GROUP, INCLUDING
PERE ROGER AS PER CORRESPONDENCE OF PAST YEAR STOP
HOPE WRIST IS BETTER STOP LETTER FOLLOWS

INGE L. GIBEL

CC: MARC H. TANENBAUM ✓
BERT GOLD
MORRIS FINE

National Conference on Soviet Jewry

DATE: October 2, 1973
TO: Interested Parties
FROM: Jerry Goodman, Executive Director
SUBJECT: IMMEDIATE ACTION

1. After a long and hard fight a victory was scored in the House Ways and Means Committee last week when it approved a modified version of the Mills-Vanik Bill (Jackson Amendment in the Senate). The committee agreed that most-favored-nation status should not be extended to Communist countries which restrict emigration, thus sustaining the principle of linking trade concessions to this human rights issue.

Before voting to incorporate the Mills-Vanik bill in the "Trade Reform Act of 1973", however, a parliamentary maneuver deleted a key provision by a vote of 12 to 12. The Committee sustained a proposal by Congressman Herman Schneebeli, (not a sponsor of Mills-Vanik), to delete all restrictions on credits and credit guarantees, on the basis that the issue is not within the jurisdiction of Ways and Means, but should be considered by the House Banking and Currency Committee.

The deletion means that loans subsidized by the U.S. government could continue to be extended to the USSR to finance various commercial deals and investments regardless of Soviet emigration practices. The deletion removes a major check by Congress on U.S. extension of subsidized credits to the Soviet Union. Thus, the U.S. can continue to extend, without restraint, taxpayer-subsidized loans such as that given by our Commodity Credit Corporation which enabled the Soviet government to pay for last year's "wheat deal", or a \$180 million loan at 6% interest which the Export-Import Bank plans to give to finance construction of a fertilizer plant complex in the USSR.

Representative Charles Vanik will try to amend the bill by restoring the deleted provision when the Trade Reform Act comes up for a vote on the House Floor, probably on October 18.

Every Congressmen is now being urged to support Vanik's effort to secure passage of the Mills-Vanik legislation in its strongest form since the Soviet Union is most anxious to obtain lavish credits. Under the Mills-Vanik Jackson Amendment they would be eligible, if they observed the rights of their own people in regard to emigration.

Messages of thanks and congratulations should be sent to Representatives Wilbur Mills and Charles Vanik, as well as to the eleven members of the House Ways and Means Committee who supported Vanik: James A. Burke (Mass.), Martha W. Griffiths (Mich.), Dan Rostenkowski (Ill.), Richard H. Fulton (Tenn.), James C. Corman (Calif.), William J. Green (Pa.), Hugh L. Carey (N.Y.), Joseph E. Karth (Minn.)-

Democrats; Donald G. Brotzman (Colo.), Donald D. Clancy (Ohio), Bill Archer (Tex.)
- Republicans.

Since the issue before the Ways and Means committee was jurisdictional, the twelve who voted for deleting references to credits and credit guarantees could reconsider their positions when the issue is presented on its merits on October 18. These are Representatives: Al Ullman (Oreg.), Phil M. Landrum (Ga.), Omar Burleson (Tex.), Joe D. Waggoner, Jr. (La.) - Democrats; Herman T. Schneebeli (Pa.), Harold R. Collier (Ill.), Joel T. Broyhill (Va.), Barber B. Conable, Jr. (N.Y.), Charles E. Chamberlain (Mich.), Jerry L. Pettis (Calif.), John J. Duncan (Tenn.) - Republicans.

(Representatives Waggoner, Broyhill, Pettis and Duncan were among the original 288 co-sponsors of the Mills-Vanik bill.)

2. The situation in regard to facilities in Vienna for Soviet Jewish emigrants is still fluid, although it appears to be grim. Telegrams and letters should be sent, stressing the retreat from post-war Austrian hospitality for refugees and victims of persecution. Furthermore, the insistence on closing facilities at Schonau castle represents the capitulation of the Austrian government to terrorists, and is a reprehensible act. Address communiques to:

His Excellency Arno Halusa
Embassy of Austria
2343 Massachusetts Avenue N.W.
Washington, D.C. 20008

3. Remember to alert your constituency and congregation members to this year's Simhat-Torah Day of Unity with Soviet Jews. In most areas this will take place on October 14; in some instances October 20 or 21. Given recent developments, a nationwide show of unity takes on greater significance.
4. Shana Tova v'Gomar Tov.

10/30

THE AMERICAN JEWISH COMMITTEE

date September 19, 1973
to Marc Tanenbaum
from Sydney Kellner
subject

FO-NJ

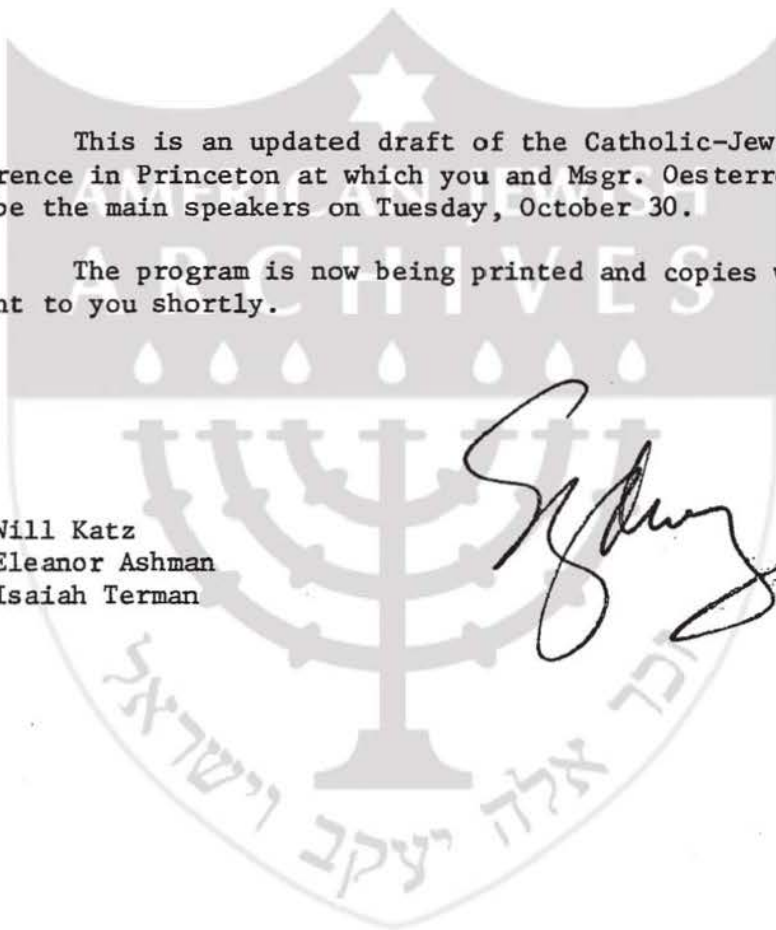
This is an updated draft of the Catholic-Jewish conference in Princeton at which you and Msgr. Oesterreicher will be the main speakers on Tuesday, October 30.

The program is now being printed and copies will be sent to you shortly.

cc: Will Katz
Eleanor Ashman
Isaiah Terman



SK:pe
Encl.



AN INVITATION

Consultation

CATHOLIC - JEWISH RELATIONS:
THE UNFINISHED AGENDA

AMERICAN JEWISH

In Observance of the Eighth Anniversary
of the Vatican Council Declaration on the Jews

Sponsored by

ECUMENICAL COMMISSION
DIOCESE OF TRENTON

and the

GREATER TRENTON CHAPTER
AMERICAN JEWISH COMMITTEE

Tuesday, October 30, 1973
10 A.M. - 3 P.M.

at the

AQUINAS INSTITUTE
Nassau Street at Library Place
Princeton, New Jersey

STATEMENT OF PURPOSE

On October 28, 1965, Vatican Council II adopted the Declaration on Non-Christian Religions which provided a new basis for mutual understanding and creative dialogue between Catholics and Jews.

Many constructive results have developed from the Statement on the Jews. In November, 1966, a year after its promulgation, the Catholic Bishops of this country, in answer to a tribute by American Jewish Committee leaders, warmly reaffirmed the Vatican declaration and the "common heritage of Salvation in the covenant made between God and Abraham and his descendants" and pledged themselves "to continue fostering stronger and more extensive bonds of mutual understanding, of respect, and of cooperation."

In 1967, the American Catholic hierarchy adopted a set of guidelines which advanced Catholic-Jewish relations even further through specific recommendations for combating anti-Semitism, correcting distorted teachings about Jews and Judaism, and eschewing proselytism as a motive for dialogue.

In observance of the Eighth Anniversary of the Promulgation of Vatican Statement on the Jews, the Diocese of Trenton and the American Jewish Committee, Greater Trenton Chapter, have joined in convening this Consultation at the Aquinas Institute in Princeton.

An anniversary is a time to look back to count one's blessings, and to take stock. We hope to do all this but we would like to do more. We intend to look forward to evaluate our unmet needs, to move ahead on the path of theological understanding and mutual acceptance. Thus we have given our Consultation the title, "Catholic-Jewish Relations: The Unfinished Agenda."

CATHOLIC-JEWISH RELATIONS
THE UNFINISHED AGENDA

PROGRAM

10:00 A.M. REGISTRATION AND RECEPTION
Coffee

10:30 A.M. OPENING SESSION

Presiding

REV. JOSEPH C. SHENROCK
Chairman, Ecumenical Commission
Diocese of Trenton

Greetings

THE MOST REVEREND BISHOP GEORGE W. AHR
Diocese of Trenton

Welcome

EDWARD A. RING
New Jersey President
American Jewish Committee

Address: "THE VATICAN STATEMENT ON THE JEWS:
ITS MEANING AND IMPLICATION FOR OUR TIMES"

MONSIGNOR JOHN M. OESTERREICHER
Director, Institute of Judaeo-
Christian Studies, Seton Hall
University; distinguished editor
of "The Bridge", yearbook of
Judaeo-Christian Studies

Address: "CATHOLIC-JEWISH RELATIONSHIPS SINCE
VATICAN II"

RABBI MARC H. TANENBAUM
National Director of Interreligious
Affairs, American Jewish Committee;
noted authority on Jewish-Christian
relationships, was the only rabbi in
attendance when Vatican Council voted
on the "Jewish Declaration".

Questions & Discussion

(Over)

12:30 P.M.

LUNCH
(Dietary Laws Observed)

Presiding

SYDNEY KELLNER
Director, New Jersey Region
American Jewish Committee

Invocation

REV. CHARLES WEISER
Director, Aquinas Institute
Princeton

1:30 P.M.

WORKSHOP

Presiding

RABBI BERNARD PERELMUTER
Har Sinai Temple, Trenton

Discussion will deal with problems
and prospects for improving inter-
religious understanding.

Discussion Leaders

REV. GEORGE ARDOS, Director
Confraternity of Christian Doctrine

RABBI GERALD GREEN
Adath Israel Synagogue, Trenton

REV. DONALD M. ENDEBROCK
St. Paul's Church, Highland Park

RABBI HERSHEL J. MATT
The Jewish Center, Princeton

WORKSHOP RECOMMENDATIONS

Proposals for Future

SUMMATION & CONCLUSION

REV. JOSEPH C. SHENROCK

3:00 P.M.

ADJOURNMENT

REGISTRATION FORM

Please Mail To: Rev. Joseph C. Shenrock
Blessed Sacrament Church
716 Bellevue Avenue
Trenton, N. J. 08618

Please enroll _____ person(s) for the Consultation on "Catholic-Jewish Relations:
The Unfinished Agenda". Registration must be received by Thursday, October 25.

Name _____ Church or Synagogue _____

Address _____ City _____ Zip _____



5/14/74

December 20, 1973

Dr. Muriel M. Berman
Hess's Inc.
Hamilton Mall at 9th St.
Allentown, Pa. 18101

Dear Muriel:

Please forgive my delay in responding to your recent letter. As you may know, I have been overseas to take part in some meetings with the Vatican and the World Council of Churches and hence have fallen behind in replying to letters such as yours.

At the moment my calendar is open for May 14, 1974 and I will therefore be glad to accept your invitation to address the Hadassah meeting.

You are absolutely right about the fast changing agenda; therefore let's be in touch with each other several weeks prior to the occasion.

My warmest good wishes for a happy and healthy Hanukkah to you and Phil.

Cordially,

Rabbi Marc H. Tanenbaum
National Director
Interreligious Affairs

MHT:MSB



5/14/74
EU
H

FROM THE OFFICE OF
THE PRESIDENT

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

Dear Marc:

I am taking the liberty of addressing you this way because of my friendship and association with Sister Rose Thering who talks of you in glowing terms and refers to you at times in this manner.

As you probably know, National Hadassah is comprised of 325,000 members, and divided into various Regions. The Eastern Pennsylvania Region comprised of more than 15,000 members, will hold its Regional Conference in Scranton, Pa., May 14, 1974, and it was the unanimous opinion of the planning committee that we would be delighted and honored if you could speak to us at our banquet session that evening. It is a little early to decide on a subject, as I believe that it would be better to discuss that with you 6-8 weeks prior to the event, due to the ever-changing and emergency situations.

We would also like to be most helpful in arranging transportation and any other facilities involved.

Best personal regards from Phil and myself.

Most sincerely,

Muriel M. Berman
Dr. Muriel M. Berman
(Mrs. Philip I. Berman)

November 21, 1973
MMB:1bm

THE AMERICAN JEWISH COMMITTEE
The Interreligious Affairs Department

INTERRELIGIOUS TRENDS

As is the case in the society at large, "transition," "flux," and "change" will characterize each of the major Christian communities with whom we relate on the American scene and internationally. These shifts will take place on theological-ideological levels, in institutional terms, and on the level of practical interests. In each case, such changes will present opportunities for presenting and advancing Jewish interests, but also challenges and problems. Presupposed in this viewpoint is the continuous need to be au courant with swift-moving changes and developments in order to be able to make informed judgements and adjustments in policy and program as needs require. The point here is that a caution is essential against making easy generalizations about interreligious affairs without reference to continuous mastery of data and hard information. The following generalizations should be taken with that caveat in mind.

INTERNATIONAL RELIGIOUS DEVELOPMENTS: All the basic Jewish "foreign" interests will be affected increasingly by developments at the Vatican and the World Council of Churches, as well as among international Christian church federations (Lutheran World Federation, World Baptist Alliance, etc.). The basic Jewish "foreign policy" interests are taken here to mean Israel and the Middle East, Israel and the Third World, Israel and diaspora Christians, Soviet Jewry, Jews in Arab countries, Latin American Jewry and the Catholic Church, anti-Semitism overseas, etc.

Recent developments (Bangkok Conference of World Council of Churches, Arab reaction to French Catholic Bishops' statement on Judaism and Israel) that the "third world" pressures and influences, spearheaded by Arab Christian forces, will become increasingly decisive in shaping the policies and programs of the Vatican and the World Council toward all Jewish interests. By the year 2,000 Africa will become the scene of the largest single concentration of Christians in the world. That raw fact can have potentially considerable significance for the formation of Western Christian attitudes toward Judaism, Jews, and Israel. At the same time, Third World Christians are challenging the domination of Western Christian theology and ideology over the non-Western Christian communities. That struggle is filled with meaningful ambiguities for Jews: it can lead to a rejection of positive Christian theologies of Judaism and Israel; it raises sharply the third world demand for a new view of pluralism and world community which allows for self-determination and respect for difference - which could be an opportunity for seeding in positive understanding of Jewish positions.

At the same time, the Vatican and the World Council are playing increasingly active roles in relation to the Council of Europe, the European

Common Market, UNESCO, in which there are concrete Jewish and Israeli interests. Much the same is also true of the role of the churches in Latin America.

Such concerns, and a large complex of related ones which we cannot document here, pose the question as to whether: 1) AJC has taken this larger area of interreligious and related concerns into adequate account? 2) What instruments do we have - aside from IJCIC and infrequent contacts with Israeli foreign affairs officials sensitive to these issues - to study, research, and evaluate these developments for a more adequate policy and program formation in some systematic, interdepartmental way? 3) What activities are needed and possible for seeking to influence constructively these developments in terms of Jewish and AJC interests? 4) What concrete implications do these foreign developments have for our work with Christian bodies and others in the United States; for example, our Christian Visitors to Israel program (should we be consciously working to affect the third world and international aspects?); our Black Church-Jewish relations programs, etc.? 5) What written materials do we have or plan, what seminars, institutes, etc. should we be thinking of to sensitize and inform the several audiences that are involved in such international, interreligious concerns?

NATIONAL INTERRELIGIOUS DEVELOPMENTS: AJC today has the most extensive network of relationships and programs that exist in the Jewish community in communicating with virtually every major aspect of the Christian community - mainline Protestants (specialist: Jim Rudin); evangelicals (Gerald Strober); Roman Catholics (Judy Banki and Marc Tanenbaum); Greek Orthodox (Tanenbaum); Black churches (IAD specialist - Inge Gibel).

There are significant changes taking place in each of these communities which affect both our relationships and our "Jewish agenda" interests.

Since the disastrous McGovern defeat with which the mainline liberal Protestant denominations has been identified, the national leadership of mainline Protestantism has been going through a very deep soul-searching. The decline of membership and financial support for national programs, the growing movement by Christian church-goers to support local church and community programs, the virtual total exclusion of liberal Protestants by the Nixon administration from White House relationships have led, among other factors, to a genuine reexamination by mainline Protestants of their policies, including those relating to the Jewish community. We have witnessed, and in fact have helped move, major Protestant denominations to review their formerly negative positions toward Israel. As a result, the Presbyterian Task Force Study on the Middle East, the most balanced produced by any liberal Protestant body, will become the basis of substantially increased dialogue on

Israel and the Middle East in local communities around the country during the coming year(s) not only with Presbyterians but with other liberal Protestants as well.

The generally positive results of the tour of American Baptist church executives and Baptist editors to Israel; the Shalom curriculum project with United Church of Christ, United Presbyterians, Episcopalians, Disciples, Reformed Church, Southern Presbyterians, etc.; our national programs with United Methodists, Lutheran Council of Higher Theological Education - are all evidences that we are beginning to turn a corner toward restoring a more constructive relationship with major liberal groups.

But we will need to face several sets of complications; a) the emerging role of Black churchmen in white church structures; b) the growing role of women in these structures; c) the increased importance of regional and local councils of churches and local church leaders. These factors will be further complicated by the possible dominance of such issues as: a) the energy problem; b) Soviet-U.S. trade versus Soviet Jewish emigration.

The growing influence on Black Church leaders (Dr. Sterling Cary at NCC; Dr. Philip Potter at WCC; Dr. Randolph Nugent at Methodists; etc.) can mean that the black and minority agenda - combatting racism, quotas, proportional representation, domestic economic aid vs. overseas aid to Israel - will inhibit or countervail any significant white Protestant moves toward accommodation or coalitions with the Jewish community. Or it can mean that some white Protestants may want to use alliances with Jews as leverage in their internal struggles with blacks. In turn, blacks who have been allying themselves with pro-Arab positions, may use their Arab-third world orientations as political factors in their struggles with white Protestants, against movement toward Jews. Add to that the emerging influential role of women's lib groups in the churches - who have little or no contact with the Jewish community, and who identify themselves with minority coalitions in the churches - and you have some indication of the complexity of that scene for Jewish interests.

All this means, in short, that we will continue to cultivate the white Protestant openness toward Jewish interests in Israel, Soviet Jewry, combatting anti-Semitism in Christian education, establishing coalitions on domestic social justice issues (in consultation with IRSA). At the same time, we will advance significantly our work with black churches, both in terms of seeking to develop better understanding and relations with black groups, but also for their importance in the white churches. We will also need to do more than talk about work with Christian women's groups for the above reasons, but also because they are important leadership and financial factors in the white church bodies. In addition, any work that AJC does on Jewish women's rights

should be related to our work with United Church Women, otherwise serious political problems on other levels may well ensue.

One other conclusion: we plan to work further on a precise, systematic basis with local councils of churches (in cooperation with CSD). Our network of relationships with local Christian leaders are now important leverage for us in our relationships with national church bodies. Programmatically, that means administering an effective program in local communities and regions on Israel, Soviet Jewry, anti-Semitism and Christian education, the energy problem, third world, domestic national priorities, Christian Visitors to Israel.

In all of these relationships and programs, the implications of the Watergate crisis are still to be discerned. Since questions of morality and Protestant ethos are involved, it is safe to anticipate that liberal Protestant spokesmen will seek to make the most of this situation in terms of justifying their return as conceptualizers of a more socially-sensitive system of values for American society.

EVANGELICALS - Key 73 and Watergate will be critical themes which will affect our programming in the coming period with these communities. We have made the most of Key 73 in establishing for many Christians the importance of pluralism for America and for Jews, the need to give up primordial views about Judaism as spiritually exhausted and the availability of adequate Christian theologies about Jews, Judaism and Israel. Nevertheless, there are evangelicals with bruised feelings about Key 73 and Jewish opposition to it, especially Israeli threats against the religious liberty of evangelical churches in Israel. There is a genuine risk that Arabs will try to exploit this resentment for anti-Israel purposes. Since we have managed to keep most of our evangelical lines of communication in good working order - Billy Graham, Dr. Arnold Olson whom we arranged to bring to Israel for a significant clarification of Israeli policy on religious freedom - we plan to intensify our work with evangelicals on a number of levels.

Should Dr. Graham develop a document on his attitude toward Judaism as an "eternal" religion, we will make serious efforts to have his views become the basis of a major evangelical reconceptualization of attitudes toward Jews and the Jewish religion. With such views already in formation by significant Catholic and mainline Protestant authorities, the evangelicals will become the last holdout of this conversionary view. If we make progress on this front, we will be on the threshold of potentially a wholly new theological situation during the next decades on the American scene. In time, a common Christian understanding that is positive toward Jews, Judaism, and Israel can have important meaning for our work in the Universal Catholic Church, the World Council, and the third world churches, taking into account the great pressures from

hostile political influences in these international arenas. (Belief in the Messiah will help...)

In American terms, the Watergate episodes which reflect the inadequacy of a privatist evangelical ethos in relation to moral action in social structures may well lead to a new opportunity for thinking and work with evangelicals on the Biblical bases for social justice. We will be open to such possibilities.

ROMAN CATHOLICS - The Catholic scene may well become more complicated in days ahead for Jewish interests. First, Catholic clergy and laity are quite devoted to Rome and "the Holy Father", and pro-third world influences on the Vatican will have some spill-over effect on attitudes toward Israel. With the energy problem holding the potential of resentment toward the role of Israel in denying Americans gas and oil for their cars and homes, we may well have to pay special attention to Middle East issues in the Catholic community.

But more subtle and problematic in a negative way, is a growing mood in many Catholic circles that Jews as a community are basically anti-Catholic on many levels. There is a sense of almost despair among Catholic hierarchs over the Supreme Court decision on abortion, which is a major and central moral theological issue in Catholic life. Gallup poll has shown that 85% of "the Jews" are opposed to "the Catholic position" on abortion. Repeated defeats of proposals of some form of financial relief for hard-pressed Catholic education in which Jewish agencies and local Jewish leadership have played an important role has begun to reinforce this negative feeling about the Jewish community.

The significance of these anti-Catholic developments (as seen by Catholic authorities) is that a Cardinal has declared that because of Protestant insensitivity on these two issues "Christian unity" is dead. Translation of that sentiment into Catholic-Jewish relations is not inconceivable. That raises the hard question as to how much longer the Jewish community will be able to come to Catholic leaders for support of Israel, Soviet Jewry, Jews in Arab countries, etc. while Jews continue to act that Catholic-Jewish relations is a "one-way" street, always pointing in the Jewish direction.

One of the implications of this is that we will have to think through agenda for seminars and institutes with Catholics which make it possible for the Catholic agenda to get as fair and sympathetic a hearing from Jews, as Jews expect for their agenda concerns. There are also implications for AJC's work with ethnics who are Catholics.

Institutional Implications:

1) These issues are of such importance, in our judgment, for AJC's

work on so many levels internationally, nationally, and in local communities that a more effective way has to be found to bring them to the attention of AJC's membership than has been the case thus far. How to do this in relation to commission meetings, board of governors, annual meeting, national executive council deserves serious consideration.

2) We need to develop a more effective communications system on these issues with staff and membership, both within AJC and within the Jewish religious and communal groups. Internal Jewish consultations, an AJC Interreligious Newsletter, a publications program that provides insight and information on an ongoing basis deserves discussion.

3) The need for manning and administering a program to work with area offices, local chapter, local rabbinic and communal structures to advance the interests reflected in this document would seem to be very much in order.

A cross-cutting factor in these proposals is that other Jewish bodies are intensifying their work and publications in interreligious relations - see the World Jewish Congress fine publication, "Christian Attitudes Toward Jews and Judaism" which has preempted the role of the AJC Newsletter, not to speak of ADL and UAHC and SCA publications and printed materials - and this concern becomes more than academic.

