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memo

Chernin

February 11, 1976

TO: Membership
 FROM: Albert D. Chernin, Executive Vice Chairman
 RE: Changing Interreligious Relationships

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This memorandum constitutes the final report of proceedings of the January 18, 1976 meeting of the NJCRAC Executive Committee. At that meeting, Milton I. Goldstein, chairman of the Commission on Church-State and Interreligious Relationships, reviewed recent discussions in that Commission, conducted in pursuance of the ongoing process of re-assessing developments in order to adopt programs as required to meet changing needs. Following Mr. Goldstein's presentation, Rabbis Balfour Brickner (of UAHC) and James Rudin (of AJCommittee) made further observations; and there was general discussion in the course of which community representatives present reported on relevant recent developments in their respective communities.

The discussion was carried forward the following day at the next meeting of the Commission on Church-State and Interreligious Relationships.

What follows is a composite summary of that sequence of reports and discussions.

CHANGING INTERRELIGIOUS RELATIONSHIPS

General Assessment

Relationships between Christians and Jews have improved significantly in recent months. This improvement is especially notable in relationships between Catholics and Jews; and more so on the local level than at the level of national and international denominational bodies.

Frictions and tensions persist, however; the most troubling of them arising from Catholic displeasure about Jewish opposition to parochialism and the persistent pro-Arab bias of many national Protestant denominational bodies.

Some Specific Developments and Their Evaluations

The almost universal condemnation of the anti-Zionist UN resolution by both Catholic and Protestant spokesmen at national as well

as local levels has had important positive effects on Jewish-Christian relationships, generally.

Catholic-Jewish relations have been affected positively by the recently promulgated Vatican guidelines, by expressions of strong support for Soviet Jewry especially by Catholic clergy, by an increase in the number and frequency of Catholic theological writings presenting Judaism and the Jewish people in a favorable light, by numerous sympathetic commentaries on the significance for Christians of the Holocaust, by a tremendous improvement in the quality of reference to Jews and Judaism in parochial school textbooks and by a marked temperateness in the Catholic responses to Jews on the highly charged emotional issue of abortion.

Positive indicators of improved Protestant-Jewish relationships are found in recent Protestant theological writings favorable to Judaism and to the Jewish people, in seminars and conferences leading toward a reappraisal of Judaism as the "mother lode" of Christianity, and in indications that the National Council of Churches of Christ in America -- in which a powerfully entrenched pro-Arab element has hitherto been ascendant -- may be preparing for a public declaration of support for secure and recognized borders of an independent State of Israel.

Statements concerning the Middle East adopted by the World Council of Churches meeting in Nairobi were not hostile toward Israel -- due in considerable part to the effective cultivation of relationships with the World Council leadership by American Jewish interreligious organizations. Those relationships are largely to be credited with having produced a sharp denunciation of the UN anti-Zionist vote by the General Secretary of the World Council two weeks prior to the convening of the Nairobi meeting. His action effectively forestalled any countervailing action by the meeting, itself. Four anti-Israeli amendments to a bland Middle East resolution were, in fact, defeated. The World Council includes representation from 281 Protestant and Eastern Orthodox churches in 90 nations -- mostly Third World and Soviet bloc -- and claims to represent 500 million people. These statistics emphasize the significance of the fact that the 1975 Conference (it meets every seven years) for the first time openly criticized Soviet religious repression.

Some Caveats

Excessively favorable assessments of some of the foregoing developments must be guarded against. While Christians widely denounced the anti-Zionist resolution as anti-Semitic, few offered any defense of Zionism. This is attributable in many cases to ignorance or confusion about the meaning of Zionism; but in some others it may reflect deliberate policy.

Notwithstanding the prospect that a statement favorable to Israel may emanate from the National Council of Churches, the influence of Third World elements in that body and in the World Council of Churches remains formidable. Concern for the Palestinians among Christians runs strong, impeding unreserved support for Israel.

No strong anti-Jewish hostility is discernible in the World Council of Churches but rather simple indifference to Jews and Jewish interests and concerns. Indeed, at Nairobi the World Council evinced a general mood of turning away from all controversial issues -- including Angola and Lebanon, both of direct significance to the Third World -- and concentrating on evangelistic themes and organizational problems.

Many questions about the meaning of Zionism are being asked by Christians, including friendly Christians whose good will toward Israel is balanced by their profound concern for the Palestinian Arabs, and who see the rights of Jews and Palestinians in conflict. One such question that is especially provocative has to do with the "geographical limits" of Zionism.

Some Differing Perceptions and Priorities

Clearly, and understandably, Christian and Jewish assessments of the urgency of various problems stem from differing perceptions and preoccupations and often diverge sharply. Many Christians, out of a tradition of pacifism, view military aid to any recipient as questionable. Campaigns to alleviate hunger and starvation in the undeveloped world appear to many of them worthy of higher priority than they generally are accorded by Jewish organizations.

On the other hand, Jews find the virtual absence of world-wide Christian response to the Moslem attack on Christians in Lebanon incomprehensible; failing to understand that the sense of unity that pervades the Jewish people has no counterpart among Christians. Christians deplore bloodshed, in Lebanon or elsewhere, but do not have the same identification with fellow Christians that Jews have with fellow Jews.

The Issue of Parochialism

Cardinal Krol of Philadelphia at a recent meeting of the National Council of Bishops in Washington, launched a bitter public attack on the Jewish community for its opposition to parochialism. While the Cardinal's outburst may have been prompted by personal feelings of anti-Jewish hostility, which he has long been believed to harbor, some think it may have been the opening tactic in a wider and deliberate Catholic campaign.

Antedating the attack was a letter by the former president of the school board of the Philadelphia Archdiocese, published in the Diocesan newspaper, refusing to attend a meeting called by the National Conference of Christians and Jews to discuss the increased costs of Catholic education. That letter included a scathing denunciation of the Jewish community's opposition to parochialism. It was widely reprinted in the general Philadelphia press.

The population of Philadelphia proper includes approximately 3/4 million Catholics, an equal number of blacks of whom about 5% are Catholic,

200,000 white Protestants, and 200,000 Jews. In the wake of the Krol attack, Catholic hostility toward Jews was evident in letters to editors of general newspapers; only the sensitivity of newspaper editors to the explosive potentiality of the issue resulted in its being treated in the letters-to-the-editor column with some semblance of evenhandedness.

Fortunately, there is a long-established relationship between the organized Jewish community of Philadelphia and the diocesan hierarchy, through which it has been possible to conduct a dialogue on the controversy, though not without considerable animus. Catholic spokesmen urged Jewish sensitivity to the needs of Catholics for their religious schools; the Jewish participants responded that Jews deem aid to non-public schools as a threat to religious voluntarism as well as to the public school system, which they regard as indispensable. A Jewish proposal that the discussion be broadened to include other issues on which there was agreement and on which cooperation, or greater cooperation, could be achieved finally prevailed, however; and it is anticipated that the dialogue will continue on a broader and, it is to be hoped, more fruitful course.

Many Catholic newspapers disregarded the Krol incident. The Conference of Bishops listened to Cardinal Krol's harsh words in silence. In cities other than Philadelphia, the salience of the parochial issue varies widely. Most communities, including those as close to Philadelphia as Wilmington and Washington, report no apparent spillover of the Philadelphia conflict. In Wilmington, plans for initiation of a Catholic-Jewish dialogue are progressing favorably. Catholics in Washington are reported in an ecumenical mood, unimpaired by the Krol incident. On the other hand, in Cincinnati, the parochial issue is being increasingly pressed in the Catholic-Jewish dialogue by the Archbishop, who is President of the National Conference of Catholic Bishops; and, in Milwaukee, Catholic resentment over the organized Jewish community's opposition to parochial has led Catholics to seek for allies among the local rabbinate, by-passing the established lines of interreligious communication.

The "Quid-Pro-Quo" and the "One-Way Street"

The Jewish community will not bargain away any of its principled positions in exchange for Christian support for Israel or Soviet Jewry. It will offer no "quid pro quo" for such Christian action. At the same time, it is the opinion of some interreligious relations experts in national Jewish agencies that Jewish calls for massive aid to Israel, unaccompanied by any show of sensitivity to the needs of Catholic families hard pressed to educate their children, requires some reexamination. Others, however, deem the issue a spurious one. Parochial has been declared unconstitutional by the Supreme Court, they point out; especially in the present economic situation, the prospect for enactment of aid to religious schools, even in the absence of Jewish opposition, is remote. Moreover, they call attention to division on the issue within the Catholic community, noting that the Jewish community has made no effort to exploit this circumstance.

There is, however, a considerable and growing feeling among Jewish community relations practitioners that Jews have regarded the Catholic-

Jewish dialogue too much as a "one-way street," demanding that Catholics learn more about Judaism and Jewish concerns, while showing little or no reciprocal disposition to inform themselves about Catholicism and the causes that are precious to Catholics. Some see this as an impediment to effective Catholic-Jewish relationships; others see it rather as a challenge and an opportunity. In some communities -- as examples, Baltimore, Hartford and San Diego -- ongoing Catholic-Jewish dialogues, Jewish involvement in a variety of issues together with Christian counterpart groups, and a readiness to discuss any issues that might be raised by any of the participants, have helped to keep the dialogue viable.

Catholics may insist that the dialogue include domestic issues such as parochialism; Protestants may insist that it embrace the plight of the Palestinians. There is growing recognition among Jews that the dialogue will have to deal with them all if it is to deal also with problems of Israel and Soviet Jewry.

What Posture for the Jewish Community?

For most Jews, Israel is still the "litmus paper test" of Christian response to Jewish concerns -- some Jews believe properly and necessarily so, others think too much so. The cultivation of Jewish-Christian relationships, so necessary to the fostering of Christian understanding of and sympathy for Israel and the identification of Jews everywhere with the Jewish State, must rest, in any event, on a broader base of participation in dialogue. For the creation or re-creation of such a base, the Jewish community must reverse its present trend of withdrawal from social issues and urban problems. The insistence of Christians on making the dialogue a "two-way street" provides a basis for the formation of new kinds of coalitions to deal with problems common to all groups in the community. Such coalitions can be formed at regional, local and neighborhood levels.

Theological dialogue, condemned or rejected by some Jews, is deemed desirable by others, who contend that it leads to mutual understanding, making Jews better Jews -- that is, better informed about Judaism and the history of the Jewish people -- at the same time that it helps Christians understand the motivations and aspirations of Jews. Those who hold this view cite the demand by both Christians and Jews for the voluminous materials recently produced on Zionism, in response to the current interest in that subject aroused by the UN resolution and ensuing developments, as evidence that they are right.

Social action is no more popular among Catholics and Protestants than among Jews, and no easier for them. Indeed Christians sometimes express envy of Jews because of the absence from Jewish tradition of sharp distinctions between the secular and the religious or between the universalist and the particular. In a true dialogue situation, in the context of a genuinely shared interfaith concern about social issues, Jews can press for attention to their problem of finding effective ways of living in a non-Jewish setting while cooperating with Christians in dealing with the problems of blacks and other minorities; and can find many opportunities for relating and explaining their commitments to social action by reference to the basic teachings of Jewish law and tradition.



THE AMERICAN JEWISH COMMITTEE

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SPECIAL DELIVERY

January 14, 1976

Dr. Joel Woldman
Foreign Affairs Division
Congressional Research Service
Library of Congress
Washington, D.C. 20540

Dear Dr. Woldman,

In response to your request for background relating to my presentation before the U. S. Senate Foreign Relations Committee, I am enclosing several documents. My testimony will be based on several of the concerns which are addressed in these documents.

In summary, these are the major issues that I plan to deal with:

- 1) The problems of nuclear arms proliferation, the rise of violence and terrorism, and the need to build an effective public consciousness that will support more effective international safeguards against the possibilities of nuclear terrorism;
- 2) The violation of human rights in so many parts of the world and the need for strengthening both national and international machinery to cope with these assaults on the dignity of the human personality;
- 3) A constructive and balanced approach to economic justice and such humanitarian concerns as world hunger, accompanied by a policy that will require moral and political responsibility from recipient nations;
- 4) The need for an effective education and cultural program on a global basis that will help strengthen the understanding of and commitment to world pluralism and coexistence between nations and peoples. Here I would advocate support of education in intergroup relations on and international basis, based on successful models of multi-cultural secular and religious education;

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Dr. Joel Woldman

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January 14, 1976

5) In our nation's Bicentennial Year, the need to examine the pre-occupation of our Founding Fathers with "public virtues" - moral responsibility of public officials, abhorrence of corruption, denial of private gain if it is at the expense of public welfare - as a precondition for the survival of democracy. Between 1763 and 1776, such discussions of public virtues as the engine of democracy was the substance of great national debates and public consciousness and affected not only attitudes but civic behavior as well. How to lift up the level of such value concerns in America and in the world community is another theme I would raise.

I will probably bring the full text of my testimony with me to Washington on January 21.

Sincerely,

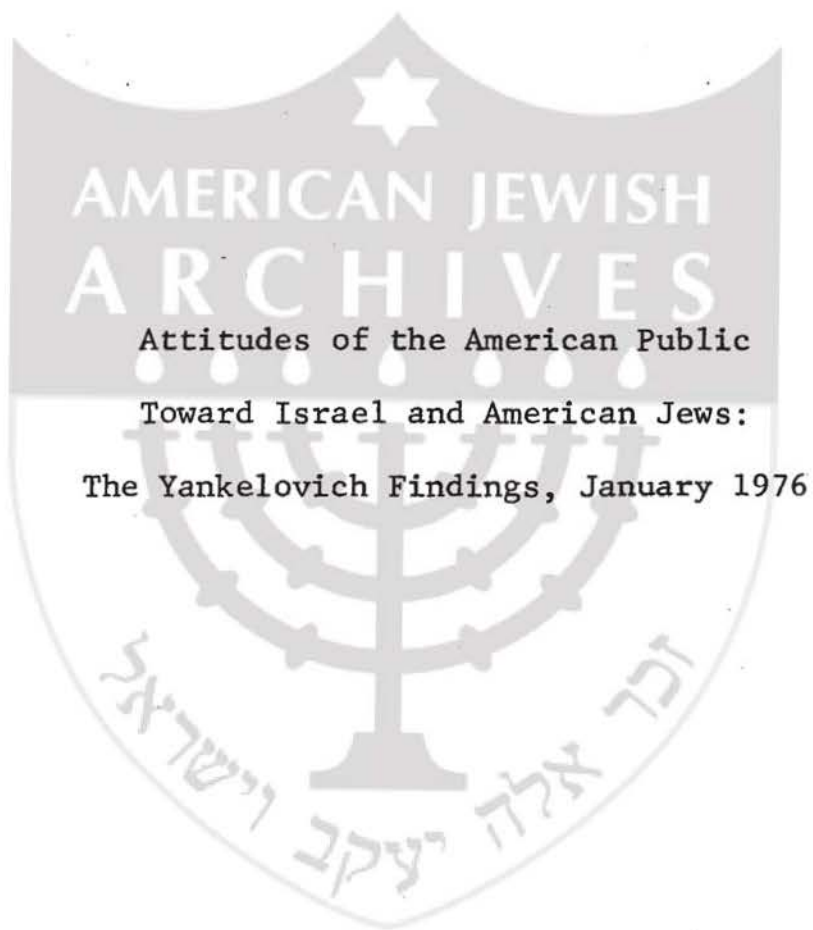
Rabbi Marc H. Tanenbaum
National Director
Interreligious Affairs

MHT:RPR

Enclosures



THE AMERICAN JEWISH COMMITTEE
Information and Research Services



76/185/1

Geraldine Rosenfield
March 1976

Introduction

Americans' feelings regarding the Middle East have not changed significantly during the past two years.

In January 1976 the Yankelovich organization conducted a fifth survey on behalf of the American Jewish Committee to determine attitudes of the American public to American Jews and to Israel. This survey was conducted as part of the special project coordinated by the Israel Task Force of the NJCRAC and funded by the CJFWF. As in the other surveys -- in April, July, and October 1974 and January 1975 -- in the one of January 1976 questions about Jews and about the Middle East are part of more extensive questionnaires. The most recent survey was based on 986 telephone interviews with a cross section of the national population, conducted between January 21 and January 27, 1976. This was a time when the headlines about the Middle East were reporting the visit to the United States of Israeli Prime Minister Rabin, the debate on the Palestinians in the United Nations Security Council, and the cease-fire in Lebanon. The seven questions relating to American Jews and Israel had all been used in one or more earlier surveys.*

Findings

If war should break out between the Arabs and Israel, more than half of those questioned would still identify with

*See Appendix for questions and tables.

Israel and three-quarters would still see Israelis as people they can get along with. Almost as many (73 per cent) describe the Palestine Liberation Organization as terrorist and undemocratic. But, as in last year's survey, only a little under one third (31 per cent) support Israel's refusal to negotiate with the PLO. As many (31 per cent) think it is wrong of Israel to refuse, and 38 per cent say they do not know.

The one conspicuous shift in attitude appears in the question about too much influence over United States Middle East policy. Whereas in April 1974 those seeing American Jews as having too much influence were 29 per cent of the total, in January 1976 their percentage was 49. But respondents selecting organized labor as having too much influence over U.S. Middle East policy rose in the same period from 24 to 45 per cent, and those selecting church interests rose from 9 to 25 per cent. The public seems to have become more aware of interest groups in general.

By contrast, the question asking about too much power in the United States shows a drop of 9 per cent among those who believe Jews have too much power (37 per cent in January 1975, 26 per cent in January 1976). This may indicate that the question is interpreted as relating to domestic policy which concerns

most Americans much more than foreign policy. In domestic matters Jews are not perceived as being a special-interest group, while in foreign affairs Jews are perceived -- if only because of the media -- as vigorous partisans of Israel.

The one question that was asked in all five surveys is, "Do you feel most of the Jewish people in the country feel closer to Israel or to the United States?" In the latest poll just under half think Jews are closer to the United States, under a third think them closer to Israel, and a quarter are not sure. These percentages have been essentially stable since 1974.



APPENDIXTABLE I

Do you feel that most Jewish people in this country feel closer to the U.S. or Israel?

	<u>April</u> <u>1974</u>	<u>June</u> <u>1974</u>	<u>October</u> <u>1974</u>	<u>January</u> <u>1975</u>	<u>January</u> <u>1976</u>
United States	41%	42%	41%	51%	45%
Israel	34	27	32	26	27
Both	8	7	7	5	4
Not sure	17	25	19	18	24

TABLE II

In general, do you feel that

has too much power in the United States?

	<u>January</u> <u>1975</u>	<u>January</u> <u>1976</u>
Organized labor	60%	63%
Big business	78	76
Zionist organizations	22	21
Oil companies	80	79
Church interests	23	17
Arab interests	37	40
American Jews	37	26
Media	50	50
CIA	42	45

TABLE III

A number of groups have been mentioned by some people as having too much influence over our country's policies in the Middle East. Do you feel [] [] has had too much influence?

	<u>April</u> <u>1974</u>	<u>January</u> <u>1975</u>	<u>January</u> <u>1976</u>
Organized labor	24%	44%	45%
Big business	66	74	74
Zionist organizations	24	33	35
Oil companies	77	81	81
Church interests	9	24	25
Arab interests	54	53	58
American Jews	29	46	49
Media	Not asked	49	58
CIA	" "	37	49

TABLE IV

If war should break out in the Middle East
with whom would you identify most?

	<u>October</u> <u>1974</u>	<u>January</u> <u>1976</u>
Arabs	9%	9%
Israel	55	56
Both	5	2
Neither	17	22
Don't know/ No answer	16	11

TABLE V

Have you heard of the Palestine Liberation
Organization?

	<u>January</u> <u>1975</u>	<u>January</u> <u>1976</u>
Heard	52%	63%
Did not hear	40	36
DK/NA	8	1

TABLE VI

When you think of [] do you think
of them as

	<u>January</u> <u>Israel</u>	<u>1975</u> <u>PLO</u>	<u>January</u> <u>Israel</u>	<u>1976</u> <u>PLO</u>
People we can get along with	76%	29%	77%	28%
People we will not be able to get along with	12	60	9	58
Freedom-loving	67	13	69	12
Terrorists	13	73	11	73
Modern	65	30	65	31
Backward	20	51	16	48
Democratic	56	7	57	8
Undemocratic	23	76	18	73
Pro-U.S.	58	7	61	9
Anti-U.S.	21	79	16	73
Pro-Communist	16	44	13	50
Anti-Communist	58	24	63	23

TABLE VII

Do you think Israel is doing the right or
wrong thing in refusing to negotiate with PLO?

	<u>January</u> <u>1975</u>	<u>January</u> <u>1976</u>
Right	29%	31%
Wrong	36	31
Not sure	35	38



THE AMERICAN JEWISH COMMITTEE

MAY 13-16, 1976, THE WASHINGTON HILTON

March 17, 1976

Dr. Dudley Ward
Board of Church and Society
United Methodist Church
100 Maryland Avenue N.E.
Washington, D. C. 20002

Dear Dudley:

It was good to see you at the recent Governing Board meeting of the National Council of Churches in Atlanta. Following your suggestion, I have prepared an analysis of the proposed Middle East Resolution that I understand will be presented at the General Conference this Spring in Portland. Because of the high regard that all of us at the American Jewish Committee have for the United Methodist Church, I have read and studied the document with great care. This explains the length of my remarks.

The proposed document is inherently unbalanced and unfair in both substance and tone. This is especially true when it addresses itself either to Israel and/or the Jewish people in sharp contrast to the statements about Palestinians and/or Arabs.

1. The October 1973 war is described as having "shattered any illusion of Israel's security and invincibility," while the same conflict initiated by Egypt and Syria on Judaism's holiest day "succeeded in buying both governments time and room to negotiate." The Methodist statement seems to justify the Egyptian-Syrian surprise attack (buying time in order to negotiate) while by pejorative phrasing, it paints Israel as a nation filled with "illusions" and one that is militarily "shattered." Nowhere does the reader gain any perspective about the relative size of Israel in comparison to her neighbors, nor does the reader learn of the overwhelming population, financial, and armaments advantage the Arab states hold against Israel.

2. The core of the problem is described thusly: "The Palestinian people remain dispossessed." Many fair minded observers of the Middle East would disagree. The core problem is the right of the

Jewish people to exercise its right of self-determination and sovereignty through the permanent existence of a Jewish State in the Middle East. I think the word "dispossessed" should be changed. It is a highly charged term, and it would indicate that the Israelis were responsible for the plight of the Palestinians, when, in fact, there are many complex causes for their present dilemma. An alternate formulation might be "we sympathize with the plight of those Palestinians who have been forced to remain in refugee camps." Not all Palestinians are residents of the camps, for many have been integrated into Jordanian society, as well as communities of other Arab states. In addition, I learned during my 1974 visit to Lebanon that Palestinians are confined to camps, can not become Lebanese citizens, nor can they obtain employment. As Professor Samir Anabtawi of Vanderbilt University (himself a Palestinian) put it: "There are probably as many Arab reactions to the Palestinians as there are individuals." The proposed phrasing is simplistic and inadequate.

3. The paragraph about the Jewish people, the Holocaust, and Israel is negative, gratuitous, and highly judgmental. It illustrates the essential problem that I have with the entire document. It is, at its core, unfair to Jewish rights and aspirations. It is misleading to declare, "The Jewish people of Israel live in a state of fear." Who among us does not live in such a state? Only the Jews of Israel? Do not Arabs live in fear? The Chinese? America's urban citizens? The Bangladesh peasant? In our age, every people and nation lives in fear, and the singling out of the Israeli Jews can only be seen as a "double standard" at work. First, we are told that the Israelis are "shattered" by the 1973 war, now we are informed they live in "fear". Is there not the old anti-Jewish stereotype at work here, that of the cowering, weak, pariah people? I feel strongly that it is not the United Methodist Church's role or task to question whether the "existence of Israel as a Jewish state resolves or exacerbates the dangers of anti-Semitism." That is for the Jewish community, the victims of anti-Semitism, to decide.

The proposed resolution implies there can be no end to anti-Semitism (the Holocaust for Diaspora Jews, "fear" for those Jews who are rooted in their own homeland). One does not find any similar questioning of the validity of any Arab state, of Arab nationalism, or of Palestinian rights to self-determination. Only the Jewish state's existence is "a subject of much debate." But Israel's existence is not debatable. However, support for its security and survival by people of good will is needed. Nowhere in the document is there a commitment to the twin goals that can help achieve a just peace: the public affirmation of the right of Israel to exist and the right of the Palestinian Arabs to self-determination. The lack of such a commitment is a serious flaw in the proposed resolution.

4. The reference to the Middle East as a "powder keg" is offensive

to Jews since the "two fuses" to this "powder keg" are listed as "Palestine and the Gulf." Why not say the "Arab-Israeli conflict" instead of "Palestine"? Since there is no "Palestine" state currently in existence, why does the United Methodist Church choose a term that is inaccurate, highly emotional, and insensitive to the feelings of the Jewish community? There are, of course, Palestinians, but it is irresponsible for the Church to employ the term "Palestine" in a resolution. One can only conclude that the authors of the document quite deliberately seek to "earn points" outside the UMC by using "Palestine."

5. In the next paragraph, the resolution raises the specter of an Arab "oil boycott" which could "result in direct or indirect military intervention...by the United States." Perhaps the UMC might address itself to the moral propriety of such a boycott. To accept the Arab oil weapon as a "given", and then affirm that it makes a solution urgent is an acquiescence to the Arab plan of strategic economic warfare. The use of the oil weapon has spread social dislocation and hunger particularly among "Third World" countries. They have been the boycott's greatest victims, and the quadrupling of oil prices has severely affected the very countries who can least afford the sharp price rise if they are ever to emerge from poverty. What I am suggesting is that the UMC may want to say something about the oil weapon as a part of a general critique of national policies related to the Middle East. An absence of such a critique flies in the face of the UMC's long standing vision of an interdependent and mutually responsible global social order.

The specific references to Israeli "nuclear devices" is another example of the "double standard." If such a reference is to be used, certainly it should be balanced with an acknowledgment of Egypt's potential for such weapons, along with Libya's publicly stated intention to purchase atomic devices. Finally, why is Israel so unique in "that it might rely (on atomic weapons) should it feel its existence threatened." Grim as the thought is, is there any nation in the world that would feel and act otherwise if its very "existence" were threatened? I think not.

6. The Israeli policy of establishing new communities in the Administered Territories is, of course, a subject of intense debate within Israel itself. It is, however, questionable whether such new communities really do "undermine the possibility of reconciliation and a settlement." During the years 1948-67 there were no Jewish settlements permitted on the West Bank, Gaza, and the Golan Heights. Did the absence of such villages and kibutzim advance the cause of peace and reconciliation in those 19 years? Did the absence of such villages and kibutzim help Arabs to come to terms with the permanent existence

of a Jewish State? The sad answer to these questions is a negative one.

The proposed resolution implies that "recent immigrants" to Israel are the settlers of the new Jewish communities. The evidence is otherwise. As Terence Smith's recent New York Times Magazine article (March 14, 1976) indicates, most of the settlers are native born Israelis, and not "recent immigrants." The stereotyped picture of a dispossessing, recently arrived, land hungry Jew emerges from the document. Nowhere do we find an acknowledgment of the historic and profound religious link between the Jewish people and the Land of Israel. Instead, we are presented with "recent immigrants."

7. The next paragraph speaks of the United States policy of "enticements" towards the Arab states. Why the need to be so critical of recent American initiatives to achieve a fair and just solution to the Arab-Israeli conflict? Do not Saudi Arabia and Kuwait use financial "enticements" to affect Egyptian policy and action? Does not President Kaddafi use "enticements" in attempting to influence the black African states to take an anti Israel stance? Does not the Soviet Union use "enticements" to achieve its policy in the Middle East, or are we to ignore the massive shipments of sophisticated Soviet arms to certain Arab states? Why single out the United States alone as the culprit, as the purveyor of "enticements"? I find this to be another illustration of the unbalanced and unfair tone of the entire document.

8. The UMC document contains these mischievous and misleading sentences:

Commando actions by Palestinian units have continued. Israeli forces have penetrated into many parts of Lebanon, even Beirut, in search of their targeted enemies.

I especially deplore the use of the honored term "commando" in describing Palestinian military actions. An uncle of mine served in the U.S. Army's commando branch in World War II, and he, like other Americans, British, and Canadians, were under strict orders to attack only German military targets and personnel. No civilians, even inside Germany, were to be attacked, only soldiers and war materiel. To apply "commando" to Palestinian terrorist anti civilian activities is to cheapen and besmirch the word. Murderous attacks against Israeli school children and housewives "targeted enemies," is terrorism. The World Council of Churches at its recent Nairobi General Assembly specifically condemned all military action in the Middle East, "including terrorism". Can the UMC do any less?

Once again, a subtle and devious anti Israel "double standard"

is at work in this paragraph. Palestinians are "commandos," while Israelis "penetrate" into Lebanon in "search of their targeted enemies." Arabs fight fair, while Israelis are semantically portrayed as a group of Mafia-like "hit men." The reader is left with the distinct impression that the Arab cause is rather noble and just, (not unlike the anti-Nazi struggle of the 1940s) while Israelis less so. Is this really what the United Methodist Church wishes to convey publicly?

9. What are the "class" interests mentioned in the next paragraph? Is the Arab-Israeli conflict a "class" struggle? I think not, for there are poor men and women in both Israel and in the Arab states, and there is some wealth in Israeli society, though nothing to compare to the colossal financial wealth of many Arab states and individuals (the Sheikdoms, Kuwait, Libya, Algeria, Saudi Arabia, etc.) What is the meaning of the word "class" in this context? Is this to be a Marxist document? If so, let it be clearly spelled out, and not merely hinted at.

10. The document concludes with some recommendation for educational programs for Church members and it also opposes "the continuing flow of arms to the Middle East." Can we assume that the United Methodist Church is applying this commendable call to the Soviet Union as well as the United States? Aside from a passing reference to the "USA-USSR competition" in the Middle East, we are without any mention of the continuing and pervasive Soviet influence in the region. Instead, as indicated above, we are told of America's "enticements," of her ignoring of the Palestinian aspirations, of her "expanding role" in the Middle East, of her "increasingly great involvement," of U.S. policy resulting in Arab "divisions," and of American policy having an "adverse effect" on achieving an overall solution. Not a word about the Soviet involvement! Why this omission that so seriously limits the credibility of the entire document? Why the harsh anti-US tone, with no similar censure of the Soviet role in the area?

11. After three relatively benign recommendations, we come to the real "kicker" in the entire document: the US Government is asked to "seek the inclusion of the Palestine Liberation Organization as the representative of the Palestinian Arabs, in all future negotiations." One suspects that all of the preceding paragraphs were merely the "appetizer" before the "main course."

A public endorsement of the PLO by the United Methodist Church would be a severe setback to the cause of true peace and reconciliation in the Middle East. It would give a great Church's legitimization to an organization that is publicly (Palestine Covenant of 1968 and elsewhere) committed to the destruction of Israel, a member state of the family of nations. I make an important and sharp distinction between the Palestinian people and the PLO; they are not synonymous. As the enclosed Christian Century article by Professor Thomas A.

Idinopulos clearly documents, there are many varieties of Palestinian self-expression, not all of them dedicated to the extinction of Israel.

I believe the policy of the U.S. Government is a correct one, vis-a-vis the PLO. We can neither recognize nor negotiate with the PLO until and unless it publicly abandons its oft stated goal of destroying Israel, and until and unless it suspends all terrorist activity against Israel. Professor Anabtawi is most helpful in suggesting that:

For the Palestinians it will involve a historic reappraisal of their past posture and a realization that while their interests are not necessarily identical with those of their brethren, their destinies are intertwined with all others in the region. The rigid intransigence which old slogans conveyed must now give way to a genuine examination of the range of options available and to the flexible response that they can evoke. Previous forms of organization geared to military combat should perhaps now be superseded by political structures more amenable to the give and take of bargaining and the compromises which they could entail.

The adoption of this resolution with the specific PLO resolution would be a grave and monumental disservice to the Church itself. Such an action would "send a message" to the world Jewish community that one of America's great religious bodies has endorsed a resolution that is extreme, unbalanced, anti-Israel, and anti-Jewish in tone, style, and substance. It would be seen by the Jewish community as an unfriendly act, one not helpful to fostering positive Christian-Jewish relations. It would also be viewed as a setback to true dialogue and understanding. Further, such an act would be perceived as running directly counter to the spirit and letter of the historic statement on Jewish-Christian dialogue that was adopted by the UMC General Conference in April, 1972. That forthright and constructive statement offered some positive and useful guidelines when confronting "Problem Areas":

Facing these difficulties (the search for Jewish and Arab security in the Middle East) together may lead to creative results. In this process we are obligated to respect the right of the Jews, as of all religious groups, to interpret their own Scriptures with regard to their peoplehood and destiny...In Jewish-Christian dialogues is placed a responsibility for being concerned for the implications in the Middle East for peace and justice for all persons.

The Christian obligation to those who survived the Nazi Holocaust, the understanding of the relationship of land and peoplehood, and the conviction that God loves all

March 17, 1976

persons, suggest that a new dimension in dialogue with Jews is needed. A new perspective for Christians is a prerequisite for the reduction of mutual ignorance and distrust.

The loving and respectful spirit that permeates the 1972 statement is almost totally absent from the proposed Middle East resolution. The "new dimension" and the "new spirit" so eloquently called for in 1972 is sadly lacking in 1976.

Since this is a document on the Middle East (and not just the Arab-Israeli conflict), I wonder why there is no mention of the unfolding tragic civil war in Lebanon, the persecution of the Kurds in Iraq, the slaughter of black Sudanese by their northern Arab brothers, the harassment and persecution of Jews in Syria and Iraq, and the problematic future of Christians in the Middle East (see enclosed New York Times article of March 11, 1976.) Indeed, the critical questions of self-determination, human rights and the very survival of non-Moslem communities in the Middle East are completely ignored.

In summary, I am deeply disturbed and disappointed with the proposed resolution. It differs radically from previous UMC statements that have always dealt fairly and compassionately with issues of Jewish concern. Instead, the 1976 General Conference is being offered a one-sided, highly politicized, and extremist document. For nearly a decade, I have consistently been impressed with the spirit of reconciliation and integrity that I have encountered among leaders of the United Methodist Church such as yourself, but a close study of the Middle East resolution has regretfully led to the conclusion that these qualities are missing in the proposed resolution. I trust there is still time for strong corrective action to be taken to prevent the passage of the document as presently worded. Surely, the United Methodist Church in its collective wisdom seeks a Middle East statement that will reflect high moral and ethical standards, and one that will be a positive contribution to true peace, and not a narrow, extreme, spiteful, and ultimately self-defeating resolution.

I hope my comments have been helpful. They are offered in a spirit of cooperation and warm friendship with the hope that a balanced and meaningful United Methodist resolution will emerge at Portland. I welcome your views on this matter, and please know that all of us at the American Jewish Committee are ready to assist you, and your colleagues in every appropriate way. Do not hesitate to call upon us. With best regards, I am,

Cordially yours,

Rabbi A. James Rudin
Assistant Director
Interreligious Affairs

AJR:FM
Encls.

cc: Dr. Robert Huston

[start]

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The Middle East

Background

Since the last General Conference there has been yet another war in the Middle East. The impact of the 1973 war on the politics of the area has been substantial. The human and material cost of the latest conflagration, in contrast to the brevity of the 1967 war, has shattered any illusion of Israel's security and invincibility prevalent during the six-year interim. The relative military successes of Egypt and Syria succeeded in buying both governments time and room to negotiate. However, despite these changed conditions, little progress has been made toward the resolution of the sources of the conflict. Conditions persist which sustain injustice and armed conflict in the area.

First, the Palestinian people remain dispossessed. Their suffering takes many forms: the hunger and deprivation of refugee camps; the abrogation of legal rights under military rule in the Occupied Territories (the arrests, tortures and expulsions documented by the United Nations and other international organizations); the system of discrimination existing in pre-1967 Israel, especially in regard to ownership of land and homes. Until steps are taken to eliminate these problems, it is futile to talk of peace in the Middle East.

Second, the Jewish people of Israel live in a state of fear. This is not merely a consequence of the present state of affairs but a product of a long history of oppression suffered by Jews, especially in the Western world, and culminating in the holocaust perpetrated by the Nazi government. Whether the existence of Israel as a Jewish state resolves or exacerbates the dangers of anti-Semitism is a subject of much debate. It remains, however, for those concerned with peace in the Middle East to search for solutions which would alleviate the fear with which many Israeli Jews now live.

In addition to these basic dilemmas, there exist several trends which warrant the attention and action of the church:

-- The Middle East, as a whole, has become the arena of a furious arms race. This arms race, unlike that of the Cold War, is not a distinct U.S.A.-U.S.S.R. competition. Despite heavy arms shipments to Israel, the new focus of the flow of munitions has been the Arab/Persian Gulf, with Iran being the largest customer. The "powder keg" in the Middle East thus has two fuses, Palestine and the Gulf, with the link being the possibility of tension in the former precipitating an oil boycott which in turn could result in direct or indirect military intervention in the latter by the United States. The escalation of weaponry provided to Israel and its Arab neighbors remains a problem. It is generally believed that Israel possesses nuclear devices on which it might rely should it feel its existence threatened.

-- Demographic policies in Israel have led to increased tensions between the Arab and Jewish populations within the area controlled by Israel as well as between Israel and the Arab states. The resettlement of Jews on land from which Arabs have been evicted and the continuing settlement of recent immigrants on land in the Occupied Territories (West Bank, Gaza Strip and Golan Heights) undermine the possibility of reconciliation and a settlement between the contending sides.

-- Recent U.S. policy has resulted in divisions among the Arab states through enticements to the national self-interest of certain individual states against the interests of others. There is danger that these policies may have an adverse effect on the possibility of achieving an overall solution. The United States has ignored the aspirations to statehood of the Palestinian Arabs, and thus heightened their frustrations and militancy.

-- Although there has been no "war" in the Middle East since 1973, peace has not prevailed. Commando actions by Palestinian units have continued. Israeli forces have penetrated into many parts of Lebanon, even Beirut itself, in search of their targeted enemies. Christians should be aware of this vicious circle of violence. Violence is one of humanity's most abhorrent and enigmatic actions. It cannot be eliminated by palliative means. It is the role of the church to seek the source of the problem and root out the moral injustices which produce violence such as that in the Middle East.

RESOLUTION

The Middle East is the location of the most serious international conflict facing the world today. Though the area includes holy places of three religions, Judaism, Christianity and Islam, the problem is not primarily religious but rather one of conflicting national and class interests. As the United States becomes increasingly involved in the area (politically, economically, and militarily), it is incumbent upon the churches and their members to examine critically the implications of such involvement. While our ability to influence the Israeli or Arab governments is circumscribed, the expanding United States' role demands increased attention to all aspects of the problem.

Therefore we urge United Methodist churches and agencies to take the following specific actions:

- a. Promote educational programs at all levels aimed at helping Christians understand the intricacies of the problem. Specific responses might include an evaluation of the treatment of the problem in the United Methodist curricula and media; the initiation of programs involving increased contact with and among Christians, Muslims and Jews from the Middle East; and the development of denominational participation in ecumenical networks to stimulate interest, raise consciousness, and provide information about the Middle East.
- b. Organize action programs at national and local levels to oppose the continuing flow of arms to the Middle East.
- c. Encourage United States' officials to seek an overall solution rather than accept a partial settlement which is likely to magnify the tensions, increase the isolation of the dispossessed, and set states against each other.
- d. Urge the U.S. government to seek the inclusion of the Palestine Liberation Organization, as the representative of the Palestinian Arabs, in all future negotiations.

Board of Church and Society
The United Methodist Church
October, 1975

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cc: Rabbi Marc Tanenbaum
" James Rudin
Eugene DuBow
W. Trosten

March 31st 1976

Irving Rothman

Rita Blume

Solicitation, Soviet Jewry Task Force

Following our discussion with respect to the personal solicitation Gene DuBow and Sister Ann Gillen want to undertake in Chicago to raise funds for the Task Force, I have reviewed some of the foundation potential and attach a list which requires clearance from you before these people can be approached.

Frankly, getting a list of this nature together from here is difficult for despite my sources, addresses will have to be checked locally for current accuracy. Then, too, if we have any contacts to these trustees, you would be in position to give Gene necessary leads.

In most instances, AJC receives nothing from either the foundation or the individuals. In a few instances, I have included some who give AJC minimum amounts in terms of their potential. If you have additional suggestions to make to Gene, please do so - your knowledge of the community can't be matched.

My best wishes.

Chicago Potential for Solicitation by Gene Dubow & Sister Ann Gillen - Pending Clearance

Polk Brothers Foundation, Inc.
8311 West North Avenue
Melrose Park, Ill. 60160

Assets: over \$6,000,000. required to distribute currently about \$360,000. Past grants to Weismann Institute; Jewish National Fund.

Sol Polk, President
Morris G. Polk, V. Pres.
Sam H. Polk, Secty & Treas.

Morris & Theresa Levia Educational Fund
& Chicago Title & Trust Co.
111 W. Washington Street
Chicago 60602

Assets: \$1,811,000. While primarily for scholarship purposes, grant was made of over \$74,010 to the Jewish Federation Philip Sang was a past chairman of the Distribution Committee

Distribution Committee

Henry Shapiro, Chairman
Morton A. Blitstein, Co-Chairman
Mrs. Harold S. Brady
Mrs. Robert B. Mayer
Theodore Horwich

Rabbi Irving J. Rosenbaum
Robert M. Schroyer
Mrs. Arwin M. Zoller

Max Goldenberg Foundation
& Harris Trust & Savings Bank
111 West Monroe Street
Chicago 60690

Assets: \$2,300,000. Required to distribute currently about \$110,000.

Trustees: Harold J. Baer
Marina Goodman

Susman & Asher Foundation
134 North LaSalle Street
Chicago, Ill. 60602

Last report of Assets \$798,952 but make grants to Technion (\$10,000) Spertus College of Judaica (\$18,000) Jewish United Fund(\$20,700)

Norman Asher, President

Harry & Sadie Lasky Foundation
69 W. Washington Street, Suite 1154
Chicago, Ill. 60602

Assets in 1972 - \$335,122 but adding to the principal. Gave \$50,000 to Histradut, \$7,000 Jewish United Fund; \$1,000 each to Technion and Hebrew University.

Harry Lasky, Pres. & Treas.

Leon Bonem

This foundation is out of existence but they make a substantial contribution to the Jewish United Fund - and made a grant of \$20,000 to Hebrew University in 1972.

Louis, Al & Hazel Breskin Foundation

Gene got a grant from them for one of the Bicentennial lectures. Their contribution to JUF is also substantial. We have had no gift to the campaign since 1971 when they gave \$500.

Louis R. and A. M. Duman

This is not a foundation but again, substantial contribution to JUF.

Harry I. Hofman

No contribution to AJC but substantial contributor to JUF

Goldblatt Brothers Foundation

This is separate from the Employees Foundation. Also very substantial contributors to JUF.

Lionel, Louis & Maurice Goldblatt

The Sterling Morton Charitable Trust

§ David W. Dangler
50 S. LaSalle Street
Chicago, Ill. 60690

Assets are over \$8¹/₂ million - but here I am reaching out. I don't know if this is a Jewish sponsored foundation. The two names I have would seem to indicate that it is. Its purposes are "broad, primarily local giving". This is the usual general description for incorporation purposes.

Mrs. Suzette H. Davidson, Trustee

Harry H. Wolf Foundation
Seven South Dearborn Street
Chicago 60603

Assets: \$1,628,000. Purposes are for general giving.

Harry H. Wolf, Jr. President

Contributors to AJC

Blum-Kovler Foundation
500 N. Michigan Avenue
Chicago 60611

\$10,

Assets are almost \$2,000,000. which means annual distributions of about \$600,000. We received \$250. for campaign in 1975. One of their former gifts to JUF was \$25,000.

Maribel G. Blum, Chairman
Everett Kovler, President
H. Jonathan Kovler, Vice Pres.
H. H. Bregar, Secty

Maurice Spertus)
Herman Spertus)
Philip Spertus)

This is not a foundation - we received \$500. in 1975 from all three. One of their old gifts to JUF was \$70,000.

David H. & Milton D. Ratner Foundation

We received \$500. from Dr. Milton D. Ratner in 1971. One of their old gifts to JUF was \$105,000.

Mrs. Maurice L. Rothschild

Also a substantial contributor to JUF. We received \$625 in 1974.

Gene already has clearance to see Phil Klutznick and discuss with him Edgar M. Bronfman who is listed as a participant at the Brussels Conference, as well as a substantial gift from him. In all instances, we are suggesting contributions to the Institute of Human Relations.

June 11, 1976

Bert Gold

Judy Banki

Attached is a re-draft of Marc's 19 page piece on the presidential election, evangelism and the Jews. As you requested, it has been cut down substantially; single-spaced, it should run under 5 pages.

This could be further reduced by eliminating some of the background material on the history and development of evangelism, but the information may be interesting to Jews. The Roger Williams' quotation could also go, but it has a lovely flavor, and I'd like to keep it in.

Your reactions and comments, please.

JHB:RPR

cc: Sonya Kaufer
Mort Yarmon
Marc Tanenbaum ✓

PS: Just as I was about to send this out, I got a phone call from a member of our Interreligious Affairs Commission who is seriously concerned that it may be interpreted as an endorsement of Carter -- despite the disclaimer up front. He suggested the statement be strengthened by mentioning the names of other presidential contenders, and by stressing that AJC's relationship with the evangelicals is not a recent development. I have added these in pencil in appropriate places.

R E D R A F T

While it does not support political parties or endorse particular candidates for political office, The American Jewish Committee, since its inception, has combatted bigotry and prejudice rooted in stereotypes or caricatures of any racial, religious or ethnic group. Themselves frequently the victims and scapegoats of religio-ethnic stereotyping, Jews should be particularly sensitive to any tendencies in the current campaign that suggest that facile generalizations or group labeling be substituted for a searching examination of where individual candidates stand on a variety of specific issues.

Although he is by no means the only presidential aspirant ~~firmly grounded in Christian faith~~ *President Ford and Governor Reagan - characterize religious orientation*, Jimmy Carter's frequent references to his religious commitment and his personal experience as a "born again" Christian have focused public attention on the faith and ethos of evangelical Christianity, and raised questions in the minds of some people about the commitment to religious pluralism, separation of church and state, and freedom or religious conscience of political candidates whose creed involves the call to evangelize.

These questions may be addressed in two ways; by examining the range and diversity of evangelical Christianity in the United States, and by asking specific questions of all political candidates, whose answers will elucidate their position on issues of concern to Americans of all backgrounds and persuasions.

Historically, evangelical Christianity dominated not only religion, but civic and secular life for the first 100 years of

our country. In that "evangelical empire," as Dr. Martin Marty called it, one had to be an evangelical Christian in order to be regarded as a patriotic American. Neither Catholics, Jews, nor dissenting Protestants were entitled to vote or hold public office.

Yet, the Baptist tradition of religious liberty and freedom of conscience is also deeply rooted in American history. In 1638, Roger Williams gathered nineteen men, refugees from the enforced establishment of evangelical orthodoxy in the Massachusetts Bay colony, to form a new colony in Rhode Island that would not only allow but enforce, liberty of conscience.

In his celebrated parable of the ship, Williams elaborated his commitment to "total freedom of conscience" paralleled by his call for complete obligation "to obey the common laws and orders" of the civil sphere:

"There goes many a ship to sea, with many hundred souls in one ship, whose weal and woe is common; and is a true picture of common-wealth, or any human combination, or society. It hath fallen out some times that both Papists and Protestants, Jews and Turks may be embarked into one ship. Upon which supposal, I affirm that all liberty of conscience that ever I pleaded for, turns upon two hinges, that none of the Papists, Protestants, Jews, or Turks be forced to come to the ship's prayer or worship nor compelled from their own particular prayers or worship, if they practice any."

One of the "fateful events" of American Protestant history, writes Dr. Martin Marty, was the later emergence of "two types

of Christianity." One type, which may be called "private" Protestantism, seized the name "evangelical" which had characterized all Protestants early in the 19th century. It accented individual salvation out of the world, personal moral life congruent with the ideals of the saved, and fulfillment or its absence in the rewards or punishments in a life to come. The second group, which might be called "public Protestants, insofar as it was more involved in the social order and the social destinies of men.

The word, "fundamentalist," was born out of the controversy that lasted from 1918 to 1931 between the forces of "old-style" Christian orthodoxy and "newfangled" religious and social ideas known collectively as modernism. The issue best known to the public was evolution, focused in the Scopes trial of 1925.

In 1895 a Bible conference at Niagara Falls had drawn up a statement of "fundamental" truths which separated "true" Christians from "modern apostates." These essential doctrines were: 1) the virgin virth of Jesus, 2) Christ's death on the cross as payment for man's sins; 3) Christ's bodily resurrection; 4) the actual, bodily return of Jesus to earth to establish the earthly kingdom of God; and 5) the absolute inerrancy of the Bible.

In 1909 two wealthy Californians, Lyman and Milton Stewart, underwrote the publication and distribution of the "Fundamentals," a series of twelve volumes which defended the five essential truths of the Niagara Falls conference and which attacked the

position of the modernists. Henceforth the term fundamentalist referred to those who combined the emotionalism of the revivalists with uncompromising dedication to the "Fundamentals."

Since the Second World War, fundamentalism has moved in three directions: 1) anti-Communism; 2) mass evangelism; and 3) neo-evangelicalism. Each movement is a response to the overall decline in fundamentalist influence for almost three decades before 1960.

Christian Anti-Communism

Christian anti-Communism, headed mainly by Carl McIntire and Billy James Hargis, is dedicated theoretically to informing the public of the Communist threat to democracy. In fact, it has lent religious coloration to reactionary politics, branding as "Communist" all programs with which it disagrees; i.e., civil rights, the peace movement, campus activism, etc.

Mass Evangelism

The mass evangelistic crusades of Dr. Billy Graham, first started in 1949 in Los Angeles, have brought the widest hearing ever given to a conservative Protestant message which for generations had been relegated to the fringes of American life. The current revival of fundamentalism is also seen in the youth-oriented evangelistic organizations such as Youth for Christ, Inter-Varsity Youth Fellowship.

Neo-Evangelicalism

In an attempt to overcome the social isolationism and harsh

dogmatism of classic fundamentalism, a group of "new evangelicals" -- who often reject the label "fundamentalist" -- have sought to bring about the revival of orthodox Christianity in the midst of the secular world, to make Christian faith the mainspring of needed social reforms, and to establish broad-based cooperation between all conservative Protestants. The new evangelicals have condemned the fundamentalist disregard for the problems of society as irresponsible individualism.

Thus, there exists a diversity of viewpoints within the evangelical community, not so much on matters of faith, but on social and economic policy issues. Few northern Jews and Christians have experienced that diversity, and some base their perceptions on historical and literary images which are largely negative. The American Jewish Committee, which pioneered in establishing ongoing dialogue with segments of the evangelical community, ^{beginning in the 1960's,} has enabled numbers of Jewish and evangelical Christian scholars, academicians and theologians to meet and know one another as persons, dispelling mythologies and stereotyping on both sides. Such experiences have punctured the image of either community as a monolith.

The diversity of opinion within our various religious communities notwithstanding, there are authentic differences between them, and conflicting claims. The thrust by some evangelicals to win converts has sometimes led to abuses of church-state separation and coercive measures of proselytism. Jews are particularly sensitive to such developments and concerned

about them. Moreover, Jews naturally resent any approach which reduces them -- or the State of Israel -- to theological abstractions, preliminary stages in someone else's drama of redemption. These, however, are issues between religious groups; they will not be resolved by a presidential election.

Certainly, the presidency should never be used for the promotion of sectarian purposes. Voters should judge for themselves whether individual candidates have the character to resist sectarian pleadings. This is a matter of personal integrity, not of religious orientation or affiliation.

Confronting anti-Catholic bigotry in the 1960 presidential campaign, AJC's David Danzig wrote:

"We are a nation in which a multiplicity of religious groups (none constituting a clear majority) struggles ...each to convince the larger society that its own set of values, policies and solutions to problems best represent the truth and the interests of the country and the common good...There are those who consider the presidency as the symbolic arena in which the struggle will be joined and settled... But the major reality to face is that the struggle among religious groups to shape America to their own points of view is irrelevant to the religious affiliation of the president."

These words ring as true today as they did in 1960, and apply as equally to an evangelical Protestant as they did to the Roman Catholic presidential aspirant of that election.

The issues of difference among religious groups are real. Those relating to public policy should be openly discussed and confronted. Those relating to religious faith and values will probably never be resolved, although dialogue will help dispell false images. But religious pluralism as a functioning reality of American life does not depend on the religion of the president; it depends on the vitality of America's religious communities.

July 10, 1976

Dear Marc,

We're so grateful for your magnificent statements at Chautauqua. As usual, you are able to communicate with clarity, fervor and conviction. That was fine contrast to Paul's excellent contributions--both of you bringing us the best in your own inimitable way.

On Friday Paul did another excellent job and was followed by a spontaneous and heartwarming statement by Robert Gordis. That's where it should have ended. But John Stoesinger then spoke concerning his own pilgrimage from faith to agnosticism as a result of the holocaust. That was poignant, but directed the discussion from the subject at hand to himself.

So these were memorable afternoons. I'm not certain where we'll go with future discussions. Sometime when I'm in New York I'll hope to get together with you and with Paul to discuss this series and our future here at Chautauqua.

I'm enclosing the check for the Honorarium. The expense account check is coming to you under separate cover.

Thanks again. It's a joy to know you and to profit from your scholarship and faith. May our paths cross often.

Gratefully,



IAD-C
28 July 1976

Bernard Resnikoff

Inge Lederer Gibel

The Fellowship of Reconciliation has been offering LeRoy Friesen, the former representative of the Mennonites in Jerusalem, as a speaker while he is on the East Coast and after George and I discussed it, we agreed it would be good to have him here to speak to a few of us. George will be writing you shortly, I believe, asking you to advise us on your meetings with Friesen and whether the investigation of his charges is being followed up. So this is simply from the interreligious point of view asking you your basic impression of Friesen, as a Christian with whom we might wish to continue working when he is settled on the West Coast.

Assuming that George will describe our meeting fully, I simply will say here that it seemed to me Friesen spoke with great respect of you, but did suggest that you seemed very skeptical of his charges. It occurs to me, and I wonder whether you could advise me on this, that the Anglican who accompanied him to the meeting with you may have been the cause of any coolness you might have felt. I know that we have had some problems in this area there. I should tell you that the group of us who met with LeRoy were on the whole very favorably impressed with him, particularly when he made a point of stating his realization that it was difficult to be critical of Israel without seeming to align yourself with the anti-Semites.

On another matter, I was delighted to see your report on the "Druze Zionist Organization" and found it very helpful indeed. I hope you will keep us informed as this moves along.

Did anything develop out of your attempt to help Nafez Nazzal?

I hope you had a good vacation. Best regards.

ILG:dmi

CC: George Gruen
Marc Tanenbaum ✓



Project FORWARD '76

Room 1676, 475 Riverside Drive
New York, New York 10027
Telephone 212/870-2231

R. H. Edwin Espy, *Chairman*
Charles Brackbill, *Director for American Issues Forum*
Richard R. Gilbert, *Associate for American Issues Forum*

July 30, 1976

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

Dear Marc:

We very much need your personal help in order to complete a report we have been requested to make on the role of the churches, synagogues and other religious organizations in the observance of the American Bicentennial.

The American Revolution Bicentennial Administration has turned to Project FORWARD '76 to compile a survey and summation that will be factual and representative. There is a tight time limitation on this request and in order to complete the task by the dead-line we have to have all our data by August 20th.

Because of the work of Project FORWARD over the past two years, we have much of the information in hand. But it must be supplemented, updated and authenticated. Though we cannot make an exhaustive study, we must base it on the fullest and most recent information that the religious bodies can supply.

May I ask you to assist us in making sure that we have the essential information from your national body. To facilitate your doing this, I enclose a questionnaire that we have kept to a minimum in information requested.

We should be very grateful if you could complete and return the questionnaire, or have this done by the appropriate person, to reach me by August 20th.

The report will be issued as a spiral-bound book of approximately 200 pages. We will, of course, send you a copy of the narrative account. The longer, archival record will be available if you request it.

We believe that it will mean a great deal to the cause of religion in relation to our national life if we can produce with your cooperation a true reflection of the role that religion has played in the observance of the Bicentennial. Thank you very much for your help.

May I take this opportunity to extend my hearty personal regards and wishes.

Sincerely,

R. H. Edwin Espy

Greetings!

Ed Espy

Your data and any comments will be especially appreciated. Marc I always respect your thinking. E E



RHEE: cg



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R. H. Edwin Espy, *Chairman*
Charles Brackbill, *Director for American Issues Forum*
Richard R. Gilbert, *Associate for American Issues Forum*
William A. Norgren, *Editor*

INFORMATION REQUEST FOR AMERICAN REVOLUTION BICENTENNIAL ADMINISTRATION REPORT ON BICENTENNIAL RELIGIOUS ACTIVITIES

Project FORWARD '76 has been asked to compile the final report for the Archives on the major positions and activities of American religious bodies in relation to the Bicentennial observance. We anticipate that the report will be published sometime in October as a 200 page spiral bound book.

Your information must be in our hands by August 20, 1976 in order to be included. Please deal with this as soon as possible.

1. NAME OF ORGANIZATION

2. NAME AND TITLE OF CHIEF OFFICER AND OFFICIAL ADDRESS

3. BRIEF DESCRIPTIVE STATEMENT OF ORGANIZATION (Such as found in the Yearbook of American Churches giving founding data, number of congregations or chapters, membership, number of ordained clergy, etc.)

4. In an attempt to show the basic thrust of religious group's response to the Bicentennial, we want to include all or part of the most significant official policy statement of your organization.

In the event that no such statement was published, please send the comments or statement of a representative spokesman which you believe most accurately expresses the general position of the church or organization.



5. In some organizations, the chief responsibility for Bicentennial interests was carried by a board or program agency. Please attach the basic policy statement of or legislative mandate to, such a department or agency. Please give full details as to names, addresses, titles, dates and distribution.
6. In spite of the difficulties of summarization, please provide a brief summary of no more than 250 words which highlights the national, or organization-wide, Bicentennial thrust and programs. You may wish to illustrate this with references to some especially interesting or significant regional or local activity.
7. Please provide an annotated bibliography of the major publications (books, reports, pamphlets, magazine articles, radio, television material, films, filmstrips, etc.) which deal with Bicentennial themes indicating whether they are still available and from what sources. (DO NOT SEND SAMPLES TO PROJECT FORWARD.)
8. What proportion of your regional and local units do you think were participants in some way in the observances of the Bicentennial.
9. Please indicate one source or principal archive where future researchers could locate the Bicentennial records and publications of your church or organization.

Name: _____

Address: _____

10. Please give names, addresses and phone numbers of key people whom we might contact in the next two weeks for any amplification of this information which we may need.

Name: _____ Address: _____

Phone: _____

Name: _____ Address: _____

Phone: _____

Thanks for your help! We are trying to compile a great deal of information for a great number of people, in a very limited time, and at the worst possible time of the year! However, we know the final record will be impressive, and we do want your organization to be included. Therefore, your extra effort is needed.

DEADLINE: AUGUST 20TH, 1976

PLEASE RETURN TO PROJECT FORWARD '76, 475 RIVERSIDE DRIVE, NEW YORK 10027

Taking the pulse of nation's religious condition



RABBI MARC TANENBAUM



SEN. MARK HATFIELD

Today's Topic: "Have You Been to Church or Synagogue Lately?" is discussed by Rabbi Marc Tanenbaum of the American Jewish Committee and Sen. Mark Hatfield (R. Oregon). The speakers answered the public's questions at the National Town Meeting which is held each week at Kennedy Center in Washington D.C. This article was adapted from the debate.

What is the condition of America's organized religion?

By the usual American standards of success in the marketplace, religion is reasonably successful. Despite statistical ups and downs, institutional membership in churches and synagogues rose 46 per cent between 1950 and 1970 while the general population declined. By 1971, religious groups received more than 40 per cent of the total philanthropic giving in our nation. But the criteria for spiritual success is to be looked for elsewhere. Jews and Christians who are faithful to their shared Biblical covenant stake their existence on the central Biblical affirmation that each human being is created in the sacred image of God, that human life is of infinite worth and preciousness, that no human being can be used as an object for someone else's project. In my judgment, the greatest moral, spiritual threat that we face at this moment in history is the actual potential for unprecedented destruction of life that is posed by the nuclear arms race. We now have the capacity, the Soviet Union and ourselves, to destroy each other by some 200 times over. The insane spiraling arms race consumes billions of dollars that are desperately needed for overcoming hunger, poverty and suffering and diverts our attention from the denial of human rights in virtually every part of the world. The condition of religion will be judged ultimately in America's third century by the degree to which we take seriously the instruction of such prophets as Isaiah and translate his vision not into piety and liturgical codes but into actual change of human condition.

What is the future of organized religion?

Probably there will be an increase in diversification of forms in which people will seek to find elements within the established churches and synagogues and adapt them to their own particular needs in their ultimate search for meaning . . . the meaning of human existence. I would bless every effort — that is a serious effort — in which a person seeks to find meaning for one's own life, to create justice and righteousness and a compassionate relationship with another. If the intention is honorable, in the service of truth, love and justice, ultimately the form will prevail.

What is the condition of America's organized religion?

A question put to Jesus might be paraphrased to fit our theme today — "Have you been observing the Sabbath lately?" Jesus used the question as an opportunity to speak about the basic purpose of religious observances. He said, "The Sabbath was made for man, not man for the Sabbath." If the Lord would ask today about his church or synagogue attendance, he might very well respond in a similar vein. If we look at the church as an organization located in a building, we see many indications of declining loyalty to it. Church membership is down for the first time since records have been kept. Church giving did not keep up with inflation last year. Onlookers are aware of divisions within the church over the historical issues of faith and over the current issues — the roles of women and abortion, for instance. Christ's view of the church was purposely to avoid putting the emphasis on structure and organization. He was more concerned about obedience and discipleship than organizational achievements.

For the dispersed church, the building serves mainly as a place for the believer to meet for training and for fellowship and to observe the sacraments. The Church is at its best where people are — in ghettos, needing better housing; in the offices of national leaders, needing fellowship and encouragement; in prison study groups and many other places where people are. The dispersed church is able to escape from the questionable stewardship of building more costly buildings at the expense of a ministry to the poor and to experience a new freedom of service.

What is the future of organized religion?

There is much evidence today that there is a new dynamic in the church. The kind of enlivenment that is occurring spiritually in many of the churches (is occurring) because people have grown tired of the institutional deadness that has gripped too many churches. This does not mean that the church will disappear, the institutional church, but let us be mindful that God is the God of history, his is the sovereign God and his church will prevail. I have every confidence that the spiritual church will be stronger in the future than it is even today.

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D C 6,615

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Des Plaines, IL
D C 3,271

JULY -31-76

August 4, 1976

Inge Gibel
M. Bernard Resnikoff

Friesen, LeRoy, objective analysis of - free of personal bias.

LeRoy is an agonist. This is a virtue. Not a fault. Intellectually, theologically, philosophically, he struggled, if not to embrace, certainly to accept (in the sense of positive understanding) the Jewish condition and the Israeli position. He came to me voluntarily and, through me, to other Jews, better to understand Jewish history and, hence, the contemporary scene. He joined the Theological Fraternity and, while not active there, this doesn't happen often for those immersed in East Jerusalem. He tried hard to absorb the meaning of new experiences and one was able sympathetically to witness the profound agony of a mind confronting fresh data, for which he was not altogether prepared.

He did not always succeed. Never straying far from the imperatives of his creed, LeRoy has a deterministic way of looking at things -- almost as if all his perceptions are filtered through Mennonite lens; anything of a military nature is automatically a bad thing. In this he is flawed -- seriously enough for me to have grave doubts about using him in our interfaith programs.

I have two specific reservations about him:

1. He chose to live in East Jerusalem and he worked in the West Bank. His contact with Israel and Israelis was neither sustained nor profound. I therefore have to question his competence to discuss all sides of the Middle East problem, even from an interfaith perspective alone. In other words, his having lived and worked here for a while does not necessarily give him an edge over others.
2. LeRoy showed a penchant for the Arab side. A predisposition to believe and even a kind of gullibility. The allegation of the torture of Arabs is a case in point. Heresay evidence was totally acceptable to him. While I cannot now deny the charges in a court of law, and while it is quite possible that the Israeli police are not different from other constabularies in occasional excess, I simply cannot believe in the absence of evidential testimony, and backed up by four thousands years of history, that Jews go about crushing the testicles of prisoners. Listen, our people don't always behave like a kingdom of priests, but we are certainly not a kingdom of beasts. I cannot fault him for declining to go through the doors I opened for him to get the facts. But I was whelmed when he subsequently told me that he got the cooperation he needed -- by talking to a foreign correspondent! And no, I don't think it was his Anglican companion that led to any coolness because it was LeRoy who did most of the talking.

When I gently suggested to him and his Anglican friend that their compassionate concern for detained Arabs would sit better with Israeli officials if their humanitarian

Inge Gibel

-2-

August 4, 1976

distress would spill over to the plight of Syrian Jews, there was no reaction.

Even though a respected colleague of mine who worked with LeRoy in another area described him as "a tortured soul", I see no reason why LeRoy should not meet with our staff. But to use him for interfaith programs, the Interreligious Affairs Department can choose better -- especially when it generally chooses the best.

cc: Marc Tanenbaum /
George Gruen

MBR/fp





GREEK ORTHODOX ARCHDIOCESE OF NORTH AND SOUTH AMERICA

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August 4, 1976

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

Dear Rabbi Tannenbaum,

His Eminence Archbishop Iakovos, in his absence, requested that we send you copies of the Resolutions passed by the Twenty-Third Biennial Clergy-Laity Congress of our Greek Orthodox Church in the Americas, which convened recently in Philadelphia.

His Eminence further asked that we convey to you his hope and prayer that you and the American Jewish Committee will do everything possible to achieve world peace, justice and the restoration of human rights to all mankind.

Faithfully yours,

Very Rev. George J. Bacopulos
Chancellor

Enclosures:
GJB/kk



NEWS - RELEASE

SHERATON HOTEL PHILADELPHIA
JULY 2-9, 1976

RESOLUTION

SUPPRESSION OF UNESCO REPORT ON CYPRUS

WHEREAS a UNESCO report on the looting, vandalism and desecration of Greek Orthodox Churches in the Turkish-occupied area of Cyprus has been suppressed;

WHEREAS the suppressed 100 page report was prepared for UNESCO by Jacques Dalibard, a world authority on religious works of art, and the contents of the suppressed report were confirmed by the subsequent investigation of John Fielding of the Manchester Guardian;

RESOLVED that this Congress now goes on record condemning the suppressing of this report;

FURTHER RESOLVE that this Congress immediately urge in a telegram to UNESCO that this suppressed report be released immediately so that the entire world will know of these shocking and appalling religious desecrations and so that appropriate action may be taken by national and international bodies.

Philadelphia
July 9, 1976

At Antiphonitis monastery, 'doors were battered in, 11th and 12th century treasures looted, 15th century frescoes splattered with asbestos cement, the newer icons smashed, fires had been lit, and the floor was strewn with bottles and filth.'

— Journalist John Fielding

Greek-Cypriot churches looted and desecrated

By JOHN FIELDING
Manchester Guardian

(The author is a correspondent for Britain's Thames Television.)

LONDON — Almost two years after the Turkish invasion of Cyprus, a UNESCO report on the looting and vandalism of Greek churches in the occupied north of the island has been suppressed for fear of upsetting both Greeks and Turks.

The 100-page report was prepared for UNESCO by Jacques Dalibard, a world authority on religious works of art.

BECAUSE its conclusions were too well documented to be ignored and seemed certain to generate an international storm, UNESCO asked Dalibard to produce a shorter, bowdlerized version.

This second report, of only five pages couched in innocuous terms, was prepared for publication last month — although even then UNESCO demanded a statement on the cover disclaiming any responsibility for Dalibard's views.

But two weeks ago, Dalibard was caught in the propaganda crossfire between Greeks and Turks about allegations that the Greeks had burned to the ground one of Cyprus' most famous mosques at Peristerona, west of Nicosia. When Dalibard visited the mosque, found it undamaged and had the temerity to say so, he quickly found all cooperation from the Turkish Cypriot administration withdrawn.

He has returned to his home in Ottawa angry and disillusioned — and UNESCO has shelved even his abridged report.

SO BROAD is the divide and so deep the bitterness between the two Cypriot communities now, that the facts on religious looting, desecration and vandalism are almost impossible to obtain.

For two weeks I surreptitiously drove around the occupied areas with a colleague, Martin Smith, having slipped the official escort that accompanies all journalists by leaving the hotel at 6 each morning and returning in time for breakfast.

The vandalism and desecration are so method-

ical and so widespread that they amount to institutionalized obliteration of everything sacred to a Greek. The process must have been perceived by an administration that only a fortnight ago was mobilizing international Moslem opinion to protest over the burning down of a mosque that is in fact still standing intact — we filmed it.

THE LIES are deeply rooted in the memories of massacre and plundering in the 103 Turkish villages destroyed by Greeks in 1963. Since the invasion of 1974, it is the Greek churches, perceived as monuments to oppression and symbols of a divisive constitution that made the Turks second-class citizens, that have borne the revenge.

(Contacted by The St. Petersburg Times in Ottawa, Dalibard confirmed the widespread desecration and looting of Greek churches.

"I saw a lot of this in March 1975, but not much since," he said, explaining that Turkish authorities accompanied him to churches in northern Cyprus. "I didn't get the freedom of movement that (the author of this story) obtained."

(He said that there also has been desecration of Turkish churches in the Greek-occupied section of the island. But, he said, Greek authorities "are making a real effort to restore some of the damaged churches."

(HE SAID THE Turkish authorities have not had the facilities or manpower to protect the numerous Greek churches.

"It's just not a black and white situation," he said.

(Dalibard said he has been able to save numerous valuable antiquities in northern Cyprus, but he fears that publicity of the destruction might jeopardize the already limited cooperation he has received from Turkish-Cypriot authorities.)

Newsman Fielding continued his account: We visited 26 former Greek villages. Only four churches in the 26 could be described as being in decent condition. We found not a single undesecrated graveyard.

IN SOME INSTANCES, an entire graveyard of 50 or more tombs had been reduced to pieces of rubble no larger than a matchbox.

In Dhavlos, the north coast village from which

every remaining Greek was forcibly removed one night last year, we found a particularly repelling example. En route, in the mountains to the south, we found the chapel of Ayios Demetrios at Ardhana empty but for the remains of the altar plinth, and that was fouled with human excrement.

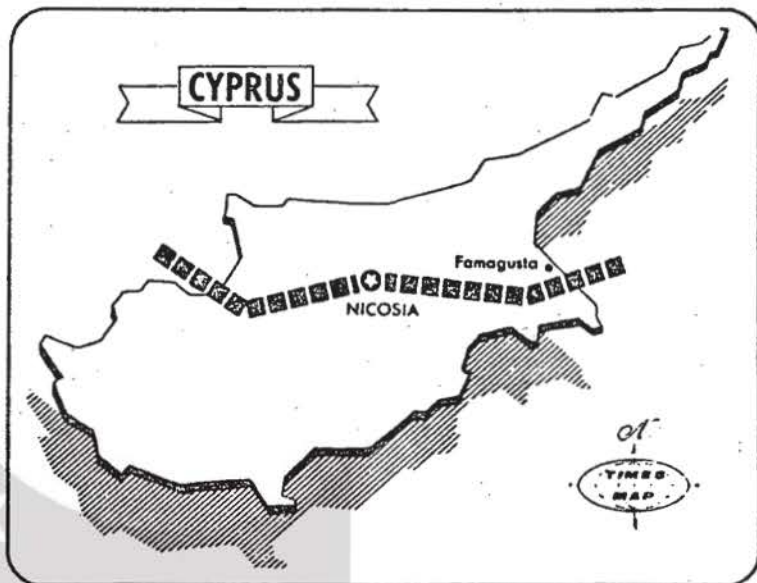
At Syngراسis, the church interior was smashed beyond recognition, littered with the remains of icons, pews, and beer bottles. The broken crucifix was drenched in urine. At Ayios Yeoryios, north of Famagusta, the church tower was apparently in process of demolition, with one of its four pillars knocked away. The roof was holed and windows smashed.

At Lefkoniko, the church furniture was piled outside in the rain, and half a dozen icons were strewn across the rubble in the churchyard. One of the churches in Limnia was utterly wrecked. In a corner lay a stinking pile of household refuse.

THE CHURCH at Piyi was a mass of wrecked furniture, glass, and icons, so was the impressive church at Peristerona, a mile away. Gaidhours church had apparently taken three direct shell hits, although nothing else in the vicinity showed signs of battle. The interior was a shambles, overlooked by an armless Christ on a smashed crucifix.

RAUF DENKTASH, president of the de facto Turkish federated state of Cyprus, told me: "I think religious places should be guarded and protected. We are doing our best to protect religious property on our side as far as we can. It means keeping it closed, so that there is no access to the church, and naturally if there is a need for repairs someone has to look after it. The first thing we did was to put locks on the doors or nail them down . . ."

We found perhaps the most upsetting sight at the tiny Antiphonitis monastery, miles up a path in the fragrant pines of the Pentadaktylos Mountains. Doors were battered in, 11th and 12th century treasures looted, 15th century frescoes splattered with asbestos cement, the newer icons smashed, fires had been lit, and the floor was strewn with bottles and filth. Before departing, someone chalked the date — March 6, 1975.



St. Petersburg Times

Map locates line dividing the Greek and Turkish occupied sections.

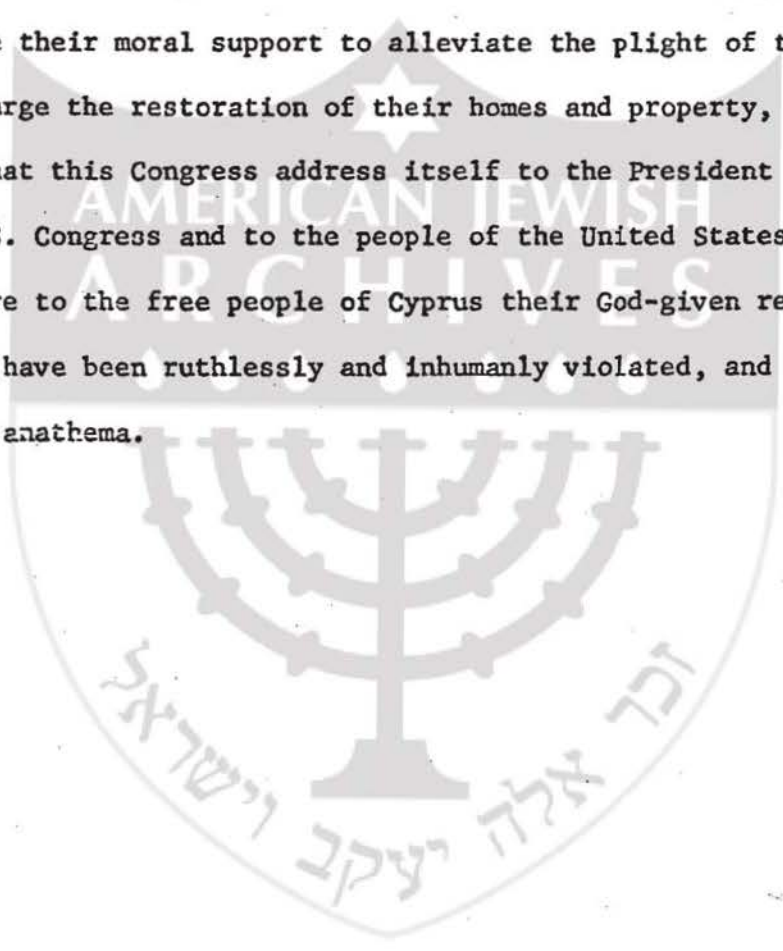
WHEREAS we believe in the indivisibility of freedom, for no person is truly free while others are enslaved, and

WHEREAS we believe the negotiating table to be preferable to the battlefield, be it therefore

RESOLVED that this Congress invites men and women of all faiths in the name of humanity to give their moral support to alleviate the plight of the refugees of Cyprus, and to urge the restoration of their homes and property, and be it therefore

RESOLVED that this Congress address itself to the President of the United States, the U. S. Congress and to the people of the United States to exert all effort to restore to the free people of Cyprus their God-given religious and political rights that have been ruthlessly and inhumanly violated, and to shun those to whom liberty is anathema.

Philadelphia
July 9, 1976





NEWS - RELEASE

SHERATON HOTEL PHILADELPHIA
JULY 2-9, 1976

RESOLUTION

CYPRUS

WHEREAS the conscience of all God-fearing men and women of all faiths abhors inhuman acts of man against man, and

WHEREAS Turkey has committed an unprovoked and aggressive act by invading the free Republic of Cyprus, and

WHEREAS Turkey has brought death and destruction to the Island, and has confiscated the homes and properties of the free people of Cyprus with the result that 200,000 Cypriots have been forced to flee their homes and have become refugees living in camps, and

WHEREAS Turkey has desecrated the houses of worship of the free people of Cyprus, and

WHEREAS The Turkish authorities are refusing to comply with the repeated resolutions of the U. N. which seek to allow these people to return to their homes, and

WHEREAS The Turkish Government has undertaken a systematic program of settling people from Turkey in Cyprus to change the demographic character of the Island Republic of Cyprus, and

WHEREAS the plight of these 200,000 refugees worsens with each passing day, and

WHEREAS the governments of the world have a moral obligation to defend freedom, and

WHEREAS we are implacably opposed to governments which suppress freedom, and

(more)



NEWS - RELEASE

SHERATON HOTEL PHILADELPHIA
JULY 2-9, 1976

RESOLUTION

LEBANON

WHEREAS: The struggle in Lebanon has brought cruel suffering to the bitterly divided people of that nation, and

WHEREAS: The quest for peace is the responsibility of all freedom-loving people.

It is resolved that this Congress calls upon the United Nations, the Government of the United States and all responsible governments to offer every possible service and assistance to the People of Lebanon in the search for an end to that nation's unhappy conflict.

FURTHER: We express our love and deep concern for the People of Lebanon, and offer our fervent prayers for an early and lasting peace.

Philadelphia
July 9, 1976



NEWS - RELEASE

SHERATON HOTEL PHILADELPHIA
JULY 2-9, 1976

RESOLUTION

HUMAN RIGHTS IN CYPRIUS, ALBANIA, LEBANON
HUNGER, AND DECLINING MORALS IN OUR NATION

1. We call upon the World and National Councils of Churches, the Vatican, and the American Council of Jewish Synagogues, to concern themselves with suffering in Cyprus, Lebanon, Albania and other parts of the World where human rights and freedoms are ruthlessly suppressed or utterly denied and to appeal strongly to the Governments of Turkey, United States, Britain and to the United Nations.
2. We call upon Orthodox and all Christians to concern themselves with hunger in the world as well as with the spiritual thirst of the young, evidenced by their falling prey to pseudo-leaders who promise them a new and attractive faith and morality.
3. We call upon our Nation's political and religious leaders to keep vigilance over the declining morals of government and confidence in the nation's leadership which have rendered dangerously wide the gap between people and their leaders.

Philadelphia
July 9, 1976



NEWS - RELEASE

SHERATON HOTEL PHILADELPHIA
JULY 2-9, 1976

RESOLUTION

AMERICAN JEWISH
ARCHIVES
Patriarch of Ethiopia

We call upon the United Nations to demand the immediate release from custody of His Holiness, Abuna Theophilos, the venerable Patriarch of the Ethiopian Orthodox Church, who has been deposed by the military Government of Ethiopia.

Philadelphia
July 9, 1976

DR. ROBERT GORDIS
150 WEST END AVENUE (APT. 24M)
NEW YORK, N. Y. 10023

August 5, 1976

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

Dear Marc:

Thank you very much for your letter of July 30th and for sending me a small selection of material dealing with your far-flung program of activity.

Fannie and I were delighted to have you visit with us here at Chautauqua. Perhaps this year you and I will be able to carry out our long cherished desire to meet and talk during the course of the year. I think you would be interested in the entirely unexpected and highly sensational presentation made by John Stoessinger to which I was called upon by Ralph to respond on 30 seconds notice, and then for only a few moments. The entire episode is of deep human interest. A whole series of letters appeared in the Daily Chautauquan following the exchange. When and if we are able to get together during the year, I would be happy to discuss its implications, which go far beyond one individual, however gifted.

Thank God, I was able to dispose of a good deal of proofreading on the massive Commentary on Job, now in press, and complete a first rough draft of this new book on sex, love and marriage. There is still a long road ahead, but at least the signposts have been set up.

I hope you are enjoying your summer, and since the fall is already whispering in the breeze, may I extend to you best wishes for a healthy, happy and creative New Year, Veshalom al Yisrael. We need your energetic, thoughtful and creative leadership for our people. Fannie joins me in sending you our affectionate greetings.

Yours as ever,



Robert Gordis

RG:tk

Walter M. Vetter
Vice President
Technical Services
212-397-3469



1345 Avenue of the Americas, New York, N.Y. 10019

August 5, 1976

Rabbi Marc H. Tanenbaum
Interreligious Affairs Department
American Jewish Committee
165 56th Street
New York, New York 10022

Dear Rabbi Tanenbaum:

Thank you for accepting the invitation to deliver the invocation at the keynote dinner of the Annual Membership Meeting of the Television Bureau of Advertising.

The dinner will be held at the Shoreham Americana Hotel (Connecticut and Calvert Streets) Washington, D.C. on November 9, 1976. The reception will be in the Ambassador Room from 7:00PM to 8:00PM and the Dinner will be in the Regency Ballroom from 8:00PM to approximately 10:30PM. You will be seated at the head table. At 7:50PM the head table guests will line up in the reception area for a march into the dining room.

Enclosed please find a list of our Board of Directors who will be seated with you at the head table. The principal executives of TvB are: Walter E. Bartlett, Chairman of the Board; Norman E. Cash, Vice Chairman; Roger D. Rice, President.

I am also enclosing some information regarding The Television Bureau.

Thank you again for your kind acceptance. We look forward to seeing you on November 9th.

Sincerely,

Walter Vetter

WV:mb

enc.

cc: Roger Rice
George Huntington
Murray Gross

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Abraham Karlikow, European Director

August 6, 1976.

Mark Tanenbaum
AJC
165 East 56th Street
New York - N.Y. 10022

Dear Mark:

As you know, I was prevented from preparing a report of the Jerusalem meetings because of my health condition. Now, when I am rapidly improving and returning to normal activity, I have decided to prepare a short report outlining the essential features of these meetings, and which I am enclosing herewith. Any comments on your part will be greatly appreciated.

I should also like to have your advice on the meeting that the WCC is planning to organize among Orthodox Christians and Jewish representatives. I understand that thus far no selection has been yet made of the Jewish representatives, for the reason that it is not easy to find persons who are familiar with Orthodox theology.

In a previous communication I have informed you about the forthcoming meetings with the WCC and the Vatican in Geneva in October. However, there might be some difficulties with the Vatican representatives, for thus far no one was appointed to replace Father De Contenson and it is not clear who is now responsible for the Vatican Office for Relations with the Jews. I shall keep you informed of developments as soon as they occur.

I presume you are aware that some time ago the Pope had named the Consultors for the Commission for Religious Relations with Jews. They are:

Most Rev. Bernard Francis Law, Bishop of Springfield-Cape Girardeau (Missouri, USA) Msgr. Pietro Rossano, Rev. Carlo Maria Martini, S.J., Rev. Roger le Deaut, C.S.Sp., Rev. Clemens Thoma, S.V.D. Rev. Marcel Dubois, O.P., Rev. Umberto Porto, Prof. Tommaso Federici.

I am wondering what you know about Rev. Law. The two consultors I know are first-rate experts on our subject. They are Rev. Clemens Thoma who is teaching at a Catholic seminar

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in Switzerland and Rev. Marcel Dubois, Professor of Medieval Philosophy at the Hebrew University. He is very active in the Issaia Center where Christian prayers are recited daily in Hebrew; Professor Dubois delivers his lectures at the Hebrew University in a rich and modern Hebrew.

All the very best.

Sincerely yours,



Zachariah Shuster



COPY

THE AMERICAN JEWISH COMMITTEE

Institute of Human Relations
165 EAST 56 TH STREET NEW YORK 22, N.Y.

PARIS OFFICE

30, rue La Boétie
Paris VIII*

August 5, 1976.

Memorandum

To: Bert Gold
From: Zachariah Shuster

Subject: Jerusalem meetings with the WCC and the Vatican.

The meetings held in Jerusalem at the end of February and early March 1976 with representatives of the WCC and the Vatican were of special significance for several reasons. First, the program consisted of more than an exchange of views for it included joint religious experiences, encounters with leaders of various faiths living in Israel and conferences with two Chief Rabbis and the Ministry of Religious Affairs. the

One experience which deeply impressed all participants was the Sabbath spent at the religious Kibbutz Lavi, near Tiberias. For the first time prominent Catholic and Protestant clergymen joined representatives of Jewish bodies in celebrating Sabbath services in a synagogue, had the meals together with the people of the kibbutz, sang the Sabbath songs with them and listened to the presentations of the kibbutz* explaining the religious and social premises guiding the life of the kibbutz which was established soon after the war of independence. This experience was for most of Christian clergymen their first observation of Jewish communal religious life. Another moving gathering was the memorial ceremony at Yad Vashem where prayers were recited by Rabbi Lookstein and Father Marcel Dubois, Professor of Medieval philosophy at the Hebrew University.

The Jerusalem meetings were also important for the reason that on both sides serious attempts were made to deepen the ongoing dialogue in the sense of coming to grips with fundamental problems concerning the nature of these dialogues and also to make them more comprehensive in the sense of widening the scope of the discussions so as to include larger areas both of religious topics proper and of general social problems.

/....

leaders

Although the acute Middle East issues were not put on the agenda, they were indirectly reflected in most of the discussions. The Vatican representatives, for example, gave elaborate explanations about the Catholic conference with Moslem leaders at Tripoli, about which they were very apologetic. Also, in the final statement issued by the international liaison committee between the Catholic Church and Judaism, satisfaction was expressed with the "repudiation by various authorities of the Catholic Church of the resolution of the UN General Assembly equating Zionism with racism".

The meeting with the WCC

The meeting with representatives of the WCC took place soon after the 5th World Assembly in Nairobi. It was imbued by the new spirit prevailing there, a spirit which sought to redress the balance between the various tendencies in the World Council in recent years. Nairobi was a new landmark in the relations between the Jewish bodies and the World Council. Before Nairobi Jewish representatives were apprehensive that the Assembly might follow extreme anti-Israel positions which were advanced by affiliated Middle Eastern churches and radical trends in the WCC. Because of this, previous Jewish meetings with the WCC were full of tension and there was even fear that the Assembly might endorse the UN resolution on Zionism and racism. The leadership of the WCC being aware of these Jewish apprehensions took two significant steps in advance of the Nairobi Assembly.

One was a consultation called by the WCC in October 1975 with the participation of 40 delegates from Churches in Africa and India, Europe and America. The theme of this conference was "Worldwide Christian responsibility in the Middle East conflict". The conclusions of these consultations were several recommendations to the World Assembly, some of which were rather ambiguous but none of them were distinctly and openly inimical to Israel.

Much more important in preparing a favorable climate at the Nairobi Assembly was the declaration of the general secretary of the WCC, Dr. Philip Potter, on November 11, 1975 in which he took a definite and unequivocal position against the UN resolution equating Zionism and racism. Potter said in the declaration that "Zionism is historically a movement engaged in the liberation of the Jewish people from oppression, including racial oppression". "Zionism", he further said, "is a many-faceted historical process which in the course of time gave expression to many strivings of the Jewish people and has been understood and interpreted in various ways, but none of the interpretations can be utilized to condemn Zionism as racism."

This declaration helped to prepare a moderately atmosphere in Nairobi, where delegates of Churches affiliated with the WCC tried to make positive contributions to the debates on the Middle East.

Among the factors contributing to this atmosphere is also the increasing resistance of European Churches affiliated with the WCC, and particularly the Protestant Churches in Germany, to the Extreme-Leftist trends which have become influential in recent years within the WCC and which were responsible for an increasing anti-Israel attitude.

WCC leaders reported at the Jerusalem meeting that the declaration of the General Secretary about Zionism and racism was virtually approved by the delegates of the Nairobi Assembly although there was no formal vote. This declaration thus represents the official position of the WCC.

The formal resolutions of the Assembly about the Middle East conflict and Jerusalem call for negotiations among the contending parties to the conflict and with it urge that conditions be created that would give Jerusalem the status of a city accessible to all three religions.

A most significant statement with regard to Christian-Jewish encounter in Africa was made by Dean K. Stendhal. He reported that the African Churches are more strongly rooted in the Old Testament and see a greater connection between the Old and New Testament, than Western Christianity. Many Christians in Africa and also in India and in other Asiatic countries, unlike their governments, do not consider Zionism as racism but as being within the biblical context. When they hear about Zionism they immediately associate it with passages from the Psalms, the Prophets and the New Testament. They take seriously the promise of the Land because they themselves have a deep attachment to the soil. For them, the Holy Land, Jerusalem, and the Jewish people belong together.

The major practical achievements of the meeting with the WCC in Jerusalem was clarification of future relationships.

With regard to general purposes, both sides agreed that they are :

- 1) Deepening mutual understanding and sharing concerns
- 2) Combatting prejudices and preventing misconceptions
- 3) Seeking to improve the conditions for living together in the new context of a wider community.

Concerning the levels of encounter it was agreed that the objectives should be to interpret to each other the religious view of each community on fundamental issues; to exchange informations on political and social issues, to develop greater comprehension of the need for continued Christian-Jewish dialogue.

It was further agreed that the responsibility for relations shall be carried by a liaison and planning committee designated by the WCC and IJCIC. In addition there will be from time to time consultations of scholars and experts designated by the liaison committee.

In conclusion, it can be said that the Jerusalem meeting with the WCC made an end, at least for the foreseeable future, to the strained relations that have existed in recent years and that the WCC elevated the dialogue with the Jews to a more central, prominent level within its general structure.

The World Council of Churches delegation consisted of Dr. Stanley Samartha, Chairman; Dr. Ellen Flessman-van Leer; Dr. Franz von Hammerstein; Professor Krister Stendhal; Dr. Lukas Visscher. Joining them was Archbishop Shahe Ajamian, member of the WCC Central Committee.

Meeting with the Vatican

The main subject of the consultation with the Vatican representatives was an assessment of major developments in Catholic-Jewish relations since the publication of the declaration by Vatican Council II on the relations of the Church with Judaism. An extensive paper on this topic was presented by Henri Siegman Vice President of the Synagogue Council of America. In it, he analyzed the new Catholic approach to Judaism in terms of its own self-understanding and elaborated the different manner in which the two parties came to the dialogue -- the Jewish historical approach, as compared to the more theological emphasis by Catholics. He stressed the need for Christians to consider the history of Anti-Semitism, its causes and consequences and the responsibility involved.

He also analyzed the importance of understanding by Christians of the role of the land of Israel in Jewish religious thoughts. This paper was received warmly by all participants who consider it as the beginning of an attempt to deeply comprehend the nature of the Christian-Jewish dialogue and its implications. It is assumed that further discussions on this subject will develop at future meetings with the Vatican representatives.

/...

The meeting expressed satisfaction over the disavowal of the Holy See at the two anti-Israel passages in the declaration of the Islamic-Christian dialogue in Tripoli in February 1976.

Under the auspices of the apostolic delegate, a special meeting took place between the liaison committee and representatives of all Catholic communities in Israel at the Ecumenical Institute at Tantur.

Bishop Ramon Torrella, Vice President of the Secretariat for the Promotion of Christian Unity, and Rabbi Joseph Lookstein, underlined, at the end of the meeting, the particular warmth and friendship which marked the three days consultation in Jerusalem, and the common determination to pursue the objectives and goals of the liaison committee.

The Catholic participants at the Meeting were:

H.E. Mgr. Ramon Torrella, Chairman; H.E. Mgr. Francis J. Mugavero, Bishop of Brooklyn; Fr. P.M. De Contenson, O.P. Vatican Commission for Religious Relations with Judaism; Fr. Bernard Dupuy, O.P. Secretary, French Bishops' Committee for Relations with Judaism; Fr. Marcel Dubois, D.P., Superior House St. Issaie, Jerusalem, Consultant of Commission for Religious Relations with the Jews; Fr. Edward Flannery, Secretary, Secretariat for Catholic-Jewish Relations of the U.S. National Conference of Catholic Bishops, Washington.

The Jewish delegation at both meetings consisted of:

Rabbi Joseph Lookstein, Chairman; Messrs. Bernard Resnikoff and Zachariah Stuster, American Jewish Committee; Dr. E.L. Ehrlich and Dr. Joseph Lichten, B'nai B'rith Anti Defamation League; Professor Shemaryahu Talmon and Zvi Werblowsky, Jewish Council in Israel for Interreligious Consultations; Rabbis Balfour, Brickner and Henry Siegman, Synagogue Council of America; and Dr. Nathan Lerner and Dr. Gerhart Mr. Riegner, World Jewish Congress. Abe Karlikow attended both meetings as an advise.

cc: M. Tanenbaum
M. Fine

THE AMERICAN JEWISH COMMITTEE

date August 9, 1976
to Marc Tanenbaum
from Selma Hirsh
subject

Please note the minutes attached--especially the underlined sections.

Our committee has met twice and plans to have one more meeting before our entire Staff Organization Development session on September 16th.

For our next meeting, we must have the material you were asked to provide as described in the minutes, namely, a brief listing of three programs of varying degrees of importance which you plan to undertake during the coming year. Do not designate the degree of importance you attach to any of them.

Since these are already several weeks late, we would appreciate your prompt cooperation.

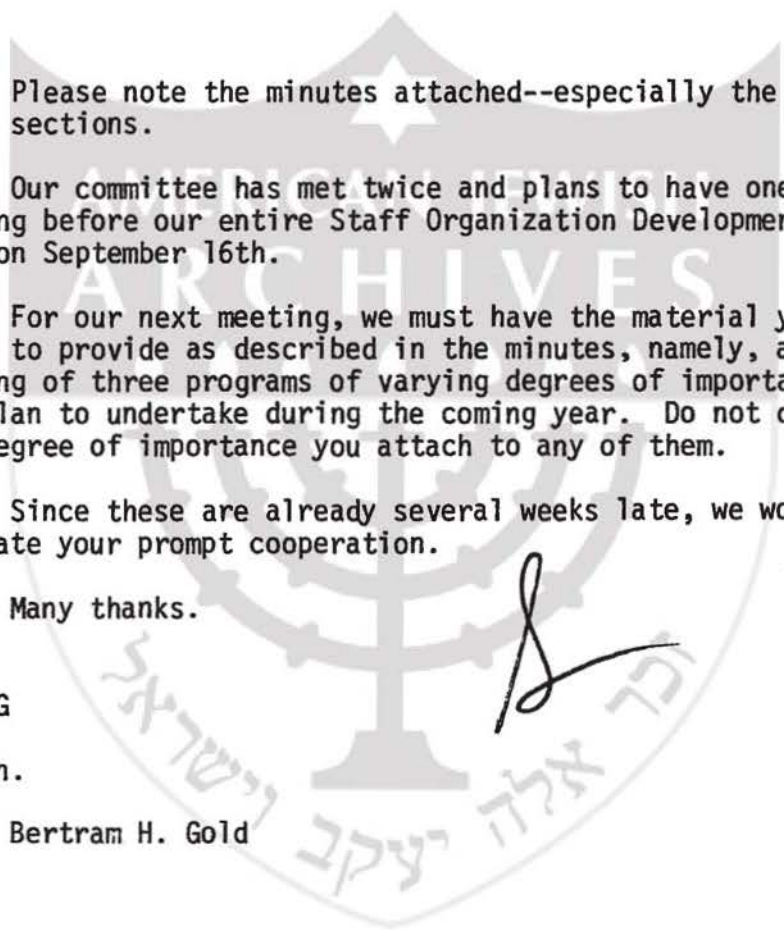
Many thanks.



SH:MRG

Attach.

cc Bertram H. Gold



THE AMERICAN JEWISH COMMITTEE

MINUTES OF THE AFTERNOON SESSION OF STAFF ORGANIZATION DEVELOPMENT CONSULTATION
JUNE 10, 1976

Submitted by: Philip Shamis

MAX BIRNBAUM opened the afternoon session by noting that the morning discussions indicated some distrust of each other among staff with many concerned about "turf invasion." This concern could be because some staff have broad general responsibilities while others have specific assigned areas and, thus, vested interests, for carrying out AJC's programs. For carrying on the work of the Staff Organization Development group, it was agreed that a "task force" of four to six, without vested functional programs interests, should be designated to assess and redefine current program criteria and program priorities based upon such criteria. This group would set up an operational set of criteria, six to seven, weigh them, and apply them to a sample number of program areas--one or two from each program department. The results would then be distributed and discussed by SOD.

To test this process, BERT GOLD suggested that program department heads submit three programs without designation of degree of importance, including one with high degree and one with low degree of importance which this group would assess against the criteria they developed.

The group designated to carry out the proposal consisted of Will Katz, Milton Himmelfarb, Bill Trosten, Eleanor Katz and Selma Hirsh. The group was to have a report ready by the end of July which Max Birnbaum would review and have available at the next SOD session. The assignment for the group was to determine a set of operational criteria, weigh them, and apply them to three objectives from each program area. In submitting their programs, the program departments would prepare two to three-sentence descriptions of the objectives of three programs. The programs submitted could be those currently being carried out. The group in its valuation would disregard current or past program priority and review each as if the program was just starting.

WILL KATZ proposed that we now use the Likert questionnaire for a study of staff relationships. This had been deferred until after wage negotiations were completed. It was agreed that copies of the questionnaire should again be distributed to members of the group to help them decide whether any further use was to be made of it.

BERT GOLD suggested that there be an in-depth valuation of all program departments every three years with two being reviewed each year. He described the current procedures in use by the Budget Committee, noting that budget subcommittees of two members would continue to intensively review the priorities of each department. As the Budget Committee would begin reviewing the 1977 AJC budget the latter part of September 1976, departmental budgets must be prepared before then. In addition to the fiscal budget, a short narrative was to be submitted describing all desired changes in program.

THE AMERICAN JEWISH COMMITTEE

date August 15, 1976
to Marc Tanenbaum
from M. Bernard Resnikoff

subject

The August 11 issue of the Jerusalem Post carried a little story to the effect that the rabbis of Johannesburg have criticized showing the film "The Hiding Place" which they describe as "a cunningly effective Christian missionary ploy."

In the light of this, I would welcome your advice on how to proceed with the Billy Graham organization which has turned to this office to help plan at least a private, if not a public, showing of this film in the fall.

With thanks for your help and with kind regards,

MBR/fp
cc: Morris Fine



August 16, 1976

Dear Morton,

I'm a member of a Jewish Community Center committee here, casting about for a speaker for an annual program which takes place in the fall. I suggested -- urged, actually -- the name of Marc Tannenbaum.

So I was assigned the job of finding out whether he is available. I'm making the query through you, because I can't do the actual inviting -- only learn whether he is available.

The date is open; the committee is willing to set it at Tannenbaum's convenience. The program, now in its 12th year (it may be a bit older than that), is in tribute to the memory of a local man who was a fulltime distinguished architect and an even fullertime wit, besides being a leading Jew: Sigmund Braverman. His widow, Libbie, is -- as I'm sure you know -- equally renowned as an educator.

So will you ask -- and let me know?

Cordially,



Arthur Weyne
2385 Warrensville Center Road
University Heights, Ohio 44118

Houghton College

HOUGHTON, NEW YORK 14744

Since 1883

Founded on the Rock

President

August 16, 1976

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

Dear Friends:

The first issue of the Interreligious News-
letter and the other materials were received
with gratitude.

I want to notify you of a change of address for any mail that is to be sent to me personally and not just to Houghton College. Effective almost immediately, my address will be 25 Pine Crest Place, Brandon, Mississippi 39042. I will be a Professor of Biblical Literature at Wesley Biblical Center, a graduate theological seminary, with mailing address of P. O. Box 4274, Jackson, MS 39216.

Cordially,

Wilber Dayton
Wilber Dayton

WTD/mw

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WILLIAM L. CARY
COUNSEL

August 18, 1976

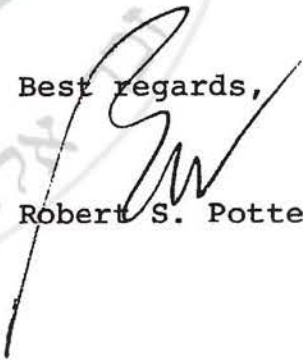
Rabbi Marc Tannenbaum
American Jewish Committee
165 East 56th Street
New York, New York

Dear Marc:

What do you know about this? What can be done
about it?

And what is AJC's position regarding this
relationship.

Best regards,


Robert S. Potter

Enclosure

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August 18, 1976

SOUTH AFRICA LINK TO ISRAEL GROWS

Closer Relations Reported
to Include the Delivery of
Military Materiel

By WILLIAM E. FARRELL

Special to The New York Times

JERUSALEM, Aug. 17—Israel's diplomatic and commercial ties to South Africa have increased dramatically in recent months in a strengthened relationship between the two countries that reportedly includes the sale of Israeli-manufactured military equipment.

While there is little hesitation on the part of Israeli officials to discuss the growing commercial trade between the two nations, these officials are reluctant to discuss the military transactions. Nevertheless, information has been seeping out in various quarters, including the foreign press and the Israeli radio. These disclosures include the following:

¶ An Israeli radio report that Israel is building at its Haifa shipyard two long-range gunboats armed with sea-to-sea missiles for the South African navy. Other accounts place the number of boats at six. The \$20-ton boats cost about \$6 million without armaments. With missiles the cost is estimated at \$18 million a boat.

¶ Reports that about 50 South African naval personnel, on temporary civilian status, are training in the Tel Aviv area to man the missile boats, with the expectation that the first of the vessels will be ready in January.

¶ Unconfirmed reports that the sales agreement with South Africa includes delivery of up to two dozen Israeli-built Kfir jet planes.

¶ Reports that in exchange for South African raw materials, including an estimated one million tons of coal a year to buoy the Israeli steel industry, the Israelis would provide South Africa with advanced military electronic equipment.

Criticism Is Feared

Israeli officials are loath to discuss the reported military aspects of the exchanges between the two countries because of South Africa's pariah status among many nations and particularly because of criticism expected in the United States from such quarters as the black Congressional caucus and from liberal American Jewish groups.

The Israeli Government has long opposed the policies of John Vorster's racial policies and any inquiries concerning Israel's current dealings with South Africa elicit a reiteration of that opposition.

Mr. Vorster visited Israel in April, the first high visit by a South African Prime Minister in 16 years. During his stay, Mr. Vorster told reporters that he had discussions with Prime Minister Yitzhak Rabin and Foreign Minister Yigal Allon dealing with "ways to expand and encourage investments, setting up of joint scientific and cultural ventures and loans for the joint utilization of South African raw materials." At the time, he denied reports of an arms deal.

Such reports grew in intensity after Mr. Vorster had toured an Israeli missile boat at a naval base near Sharm El Sheikh and after he had visited the Israeli Aircraft Industries plant near Tel Aviv, which manufactures Kfir fighter planes.

Foreign Policy Justified

Government officials here justify Israel's stepped-up dealings with South Africa in a number of ways, including:

¶ A contention that such dealings are consistent with a foreign policy that sanctions diplomacy with any nation wishing to pursue diplomatic relations with Israel.

¶ A pragmatic rationale based on the country's inflation rate, estimated this year at about 30 percent, and its strong need for foreign currency and raw materials.

¶ The fact that Arab pressure forced many black African nations into severing diplomatic relations with Israel in 1973, including countries in which Israel had made major "good neighbor" gestures over the years. Israeli opponents of the Government's increased dealings with South Africa say the policy is a shortsighted one that will seriously impede Israel's efforts to restore the severed relations with black Africa.

¶ A contention that declining South Africa's offer of amity might have an adverse effect on that country's small, generally wealthy, and mostly Zionist community of 120,000 Jews.

A number of Israeli Government officials are irked by what they consider to be the special attention being given to the country's dealings with South Africa. They contend that they are being subjected to a double



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7/2
C. O P Y

THE AMERICAN JEWISH COMMITTEE

Institute of Human Relations
165 EAST 56 TH STREET NEW YORK 22, N.Y.

PARIS OFFICE

30, rue La Boétie
Paris VIII*

7 This center
August 18, 1976.

Memorandum

To: Bert Gold

From: Zachariah Shuster

Subject: Forthcoming Inter-religious meetings in Geneva.

Here is some further information concerning the three inter-religious meetings that are being planned to take place in Geneva this fall. As matters stand now, the Jewish group will first meet by itself on October 18, for the purpose of trying to reach a consensus on the issues that might come up at the meetings with the WCC, the Orthodox Christian group and the Vatican representatives on the following days.

1) The formal meeting of the Steering Committee consisting of representatives of the WCC and Jewish organizations will take place on Tuesday, October 19. A suggestion was made that an extra session be held with members of the Commission of the Churches on International Affairs, the WCC unit which deals primarily with international political problems. It is felt that such a meeting might be utilized for a discussion of the Middle East situation, including developments in Lebanon.

(On the subject of Lebanon, it is interesting to note that the unofficial WCC attitude, although not expressed directly and openly, is that the crisis there is not a religious conflict.

Reports from WCC circles indicate that the Churches in Lebanon are very much divided on the basic issues. The Greek Orthodox Church has usually taken a pro-Palestinian stand, while the Armenians and Syriac Churches try to keep out from the conflict. The Maronites, which are the only Catholic group in Syria are, as it is well known, opposed to the Palestinians in the present conflict.)

As indicated in my previous memo on these meetings the major task of the Steering Committee with the WCC is to agree on a program for the larger consultation which is scheduled to be held in 1977. The suggestion was made that one of the topics to be proposed at the October gathering for discussion at the 1977 meeting be the problem of religious liberty, which came up very prominently at the 5th WCC World Assembly in Nairobi and at the current session of the WCC Central Committee.

I have made some suggestions with regard to specific aspects of this problem for discussion both with the WCC and the Vatican representatives.

Considering however that this subject has many ramifications and deserves fuller treatment, I am planning to deal with it in a special report which will be forwarded to you within a few days.

A suggestion was made that at the meeting with the WCC the Jewish representatives propose that the WCC prepare guidelines on Christian-Jewish relations, along the same lines as the Vatican guidelines that were made public last year.

The WCC proposed to establish a working group on ecology. This was agreed upon by our side. The WCC already appointed the following three persons:

1. Professor Odil Hannes Steck, professor of Old Testament in Mainz, formerly Hamburg.
2. Dr. Christian Link, a physicist, philosopher and systematic theologian in Heidelberg, whose first scientific work was on creation.
3. Prof. S.L. Bonting, who is a professor of biochemistry at the Catholic university of Nijmegen and an Anglican priest as well.

From the Jewish side the following two names were suggested for the time being:

1. Professor Hartman of the Hebrew University
2. Professor Weiss, professor of natural science and historian.

Another person has still to be suggested. The WCC proposes that the meeting of this working group take place either the first week of January 1977 or at the end of February. The place is still undecided, but it might probably be held in Jerusalem.

A) As indicated in my previous memo the WCC agreed to arrange for the first time a consultation with representatives of the Orthodox Church. This consultation will consist of four expert-theologians from each side and will take place on October 20. The agenda of this consultation would probably include the following topics:

1. A discussion of the recent address of Msgr. Damaskinos, a prominent representative of the Orthodox Church, on the "absolutist claims of both religions, Christianity and Judaism, and the need for a dialogue among them."

2. Which theological and historical questions are important for a better Orthodox Christian-Jewish understanding?

3. What are the reasons for difficulties between the two communities?

/...

4. What kind of cooperation is possible on different levels in different areas?

Thus far no selection has been made of the Jewish representatives at this consultation. The only one invited up to now is Rabbi Rosen from Romania for the reason that there is a substantial Jewish community living side by side with Orthodox Christian.

Nothing definite has been yet fixed with regard to the planned meeting with the Catholics. For the time being there is no candidate to replace Father De Contenson. It is possible, however, that Msgr. Torrella, Vice President for the Secretariat for Christian Unity and Msgr. Moeller, will agree to come. In that case the meeting with them will take place Friday, October 22nd.

cc: M. Tanenbaum
N. Fine



M. T. Deane

COPY

THE AMERICAN JEWISH COMMITTEE

Institute of Human Relations

165 EAST 56 TH STREET NEW YORK 22, N.Y.

PARIS OFFICE

30, rue La Boétie

Paris VIII*

August 19, 1976

Memorandum

To: Bert Bold

From: Zachariah Shuster

Subj: Religious liberty and the WCC.

The problem of religious liberty throughout the world but particularly in communist countries has moved into the center of passionate discussions at various forums of the World Council of Churches in the course of recent months. This subject which has been lying dormant for many years within the WCC -- because of its heterogeneity, and primarily for the reason that the Russian Orthodox Church, as one of the major WCC affiliates, either passively or actively blocked any effort to deal in a fundamental way with conditions of religious life in the USSR and other communist countries -- is now confronting the WCC in a clear and unequivocal manner.

The major reasons for this radical shift are, first, the Helsinki Accord which in its Final Act promises that "The participating states will respect human rights and fundamental freedoms, including freedom of thought, conscience, religion or belief for all, without distinction as to race, sex, language or religion..." This was a stimulus to many in the Western world to raise the subject of religious freedom, at least among the 35 signatory states, to which belong all communist regimes in Europe.

The other reason was a general rebalancing of forces and trends that is beginning to take place within the WCC. The Western Churches have developed in recent years a serious critical attitude towards the WCC for its choice of interest on the contemporary political and social world scene. While the WCC, it is claimed, has been giving more and more attention and assistance to rebellious and guerilla nationalist movements in various parts of the world, it has been relatively inactive with regard to some of its initial basic responsibilities, and especially to the preservation of religious freedom. In rearranging the order of priorities at the 5th World Assembly of the WCC in Nairobi, the entire field of religious freedom has come to the fore and has been already dealt with at two important gatherings subsequent to the Nairobi Assembly.

/...

Obviously, this matter is of great significance to our own concerns for many of the struggles conducted on behalf of Jewish communities in various areas and, particularly with regard to their right to exercise their religious and cultural traditions, are directly or indirectly related to the concept of religious freedom. The most striking example is the range of problems concerning the Jewish community in the USSR, which is deprived of most of the necessary facilities to develop an active communal existence. The involvement of such a significant international body as the WCC with problems of religious freedom in its various aspects, will inevitably have an impact on our own preoccupations and activities in the coming years.

(In this connection I should like to point out that in a recent exchange of views with members of IJCIC on the subjects to be discussed at the forthcoming meetings with the WCC and the Vatican in Geneva, I have proposed that we should suggest for discussion some aspects of religious freedom at the meetings that are scheduled to take place in 1977. I shall set forth the substance of my suggestions at the end of this paper).

To come back to the WCC discussions we must first refer to the debate that took place at the 5th Assembly in Nairobi on the Helsinki Agreement. After lengthy debate the Assembly adopted a resolution which contained the request to the General Secretary to see to it "That the question of religious liberty be the subject of intensive consultation with the member churches in the signatory states of the Helsinki Agreement." Following the Nairobi Assembly, Mr. Philip Potter, the General Secretary of the WCC, sent out a questionnaire to member churches asking them to express their views on the application of the Helsinki Act. Subsequently, the WCC has arranged a colloquium on the Churches' role in the application of the Helsinki Agreement.

This colloquium took place in Montreux, Switzerland, on July 24-28 with the participation of some 30 representatives of member churches in countries which were signatories of the Helsinki Agreement. In the final document of this colloquium there is a reminder of the Ecumenical definition of religious liberty as formulated by the WCC 5th Assembly which says: "By religious freedom, we mean the freedom to have or to adopt a religion or belief of one's choice, and the freedom, either individually or in community with others, in public or private, to manifest one's religion or belief in worship, observance, practice and teaching."

Among the recommendations made by the colloquium, are the following:

1. The WCC should explore how best to make known to the 1977 Belgrade Review Conference (reviewing the Helsinki Accord) the concerns expressed by the WCC.

2. That the WCC and its member churches should contribute to the realization of the Helsinki Final Act in all its aspects.

At the meeting of the Central Committee of the WCC on August 10-18 in Geneva, which was the first gathering of a WCC Executive body after Nairobi, Mr. Philip Potter delivered a major report on consultations regarding the role of the churches in the signatory

states on the application of the Helsinki Agreement. He dwelt at length on the complexities of the problems but it was obvious that he was trying to avoid taking a definite stand on the actual conditions of religious life in communist countries. As a matter of fact even at Nairobi, there was a strong opposition on the part of the representatives of the Russian Orthodox Church to any action, investigative or otherwise, on the situation in various countries. What the general secretary of the WCC proposed was to establish some general machinery for observation of the application of the principles of religious liberty in various countries and urged a demand upon the member churches to take a vigilant interest in this subject.

At this time it is very difficult to predict what practical results will be achieved in the near future. It should be mentioned that the Russian Orthodox Church has succeeded in Nairobi in having appointed one of their representatives as one of the six Vice-President of the WCC.

It should also be noted that immediately before the meeting of the Central Committee of the WCC in Geneva a report was issued on religious liberty in the Soviet Union by three groups which are not an integral part of the WCC, but close to it. This report is entitled "A post Nairobi documentation" and the groups which sponsored it are Keaston College, Kent, England; Faith in the Second World, Zurich, Switzerland and Inter-Academical Institute for Missiological and Ecumenical Research, Holland. The major points in this report with regard to the U.S.S.R. are:

1. Registration of every association of believers, which is compulsory, is understood not as an act of recognition but as permission for it to exist. "In other words, not merely does the legislation not guarantee freedom for religious societies to exist, and be founded, but actually declares them outside the law."
2. Religious societies are deprived of property rights..."
3. Missionary and cultural activities are forbidden which means, that in practice, evangelisation is banned.
4. The educational system is discriminatory so "that the believing citizen commits a crime..." "if he holds conversation on a religious topic not only with his own children but, at the parents' request, with the grandchildren, nieces and nephews, or the children of his friends and neighbours..."

It must be said that the Central Committee of the WCC and Philip Potter in his major report had a most difficult task before them. On the one hand the WCC, under the pressure of the Western Churches and the stimulus of the Helsinki Agreement, had to face the vital problem of religious liberty in communist countries, while on the other hand they had to compromise with the pressures from the communist countries and with the desire not to bring about a split within the large body of diverse churches affiliated to the WCC.

For the time being there is no practical outcome of these discussions, but one should not minimize the fact that the WCC has finally come around to recognize in a rather sharp way the existence of this problem and the need to deal with it.

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* * * *

Note

In anticipation of the forthcoming meetings of IJCIC with representatives of the WCC and the Vatican in October in Geneva, I have proposed to our IJCIC partners that we suggest for future consultations an analytic interpretation of the concept of religious liberty, with particular emphasis on its application in concrete expressions of communal religious life. In a memorandum to the members of IJCIC I said:

The concept has been in the post-war period incorporated as a fundamental principle in various international declarations and covenants dealing with human rights. However, to my knowledge, there has not yet developed a definite, and comprehensive analysis of this abstract principle in terms of the actual realities in the life of various religions throughout the world.

This principle is obviously interrelated with basic issues involving relations between Church and states. These issues have been far from settled in most countries. For example, Catholics and Orthodox Jews in the U.S. have been urging for quite some time that parochial schools should be supported by public funds and no final resolution has been yet arrived at. There are similar problems which need clarification and I think the Central religious bodies should be the first to attempt to crystalize among themselves their views on this entire area.

From the perspective of our own concerns this concept presents special problems which need analysis first on our own part and then in joint discussion with our Christian partners. What is the nature of religious expression? Is it the practice of strictly religious rituals or the expression of the entire culture, within which religion is a part? To give one drastic example. When we come to the USSR or other communist regimes with the request that facilities be provided to Jewish communities for the teaching of the Hebrew language and Jewish history, in the name of what principle are we asking for these things? Is Hebrew primarily the language of Jewish religious practice or, as the communist regimes might claim, the language of a national culture limited to a territorial entity? ~~Is the teaching of~~

/...

Is the teaching of Jewish history directly related to the understanding and practice of Jewish religion, or is it part of a national culture? Similar problems might exist with regard to other religions. Are public processions of Catholics and Orthodox religions a necessary part of their religious liberty, or should they be considered as actions regulated by public order?

And what about the observance of religious holidays? Can one claim that under the principle of religious liberty Jews and Seven-Days-Adventists be exempted from work on Saturday? Should Jews in public institutions, hospitals, prisons, army be legally entitled to receive kosher food?

~~in conclusion~~ The concern of WCC with the principle and application of religious freedom is a positive development and will have to be followed closely in terms of our own interests in the life of Jewish communities in various parts of the world. It will also have to be our task of deepening the comprehension of religious freedom as expressed in the manifold realities of communal life.

cc: M. Tanenbaum
N. Fine



ARCHDIOCESE OF DETROIT

August 19, 1976

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

Dear Marc,

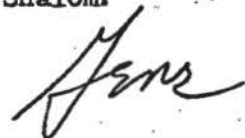
Enclosed is an article that recently came out in SIDIC. I thought you might like it for your files, since it concerns largely the AJC textbook studies. The story behind it is somewhat interesting. As you may notice, it does not mention my own study at all. I had written it for SIDIC some years ago, before I found out that I shouldn't publish anything related to my dissertation until it was accepted by N.Y.U. So I asked Cornelius Rijk to hold off publishing it until after I got the degree. He did. In the meantime I forgot that I had written it, so that I never got around to updating it, which is probably just as well I suppose. But it is kind of a surprise to open a journal and find an article by oneself that one had forgotten all about!

Secondly, and more importantly, an update on negotiations with Paulist press for the book: They like it and want to publish it. And they are flying Cathie and I into N.Y. for a meeting on Sept. 9 to discuss it. They do have some revisions in mind. From what they said over the phone, I got the impression that they didn't want even the one chapter on the dissertation that I did put into the final outline. I guess they feel it's too heavy for the type of readers they want to attract. I'm not sure, but I will know better on Sept. 9.

Cathie and I will be staying in N.Y. until Sunday the 11th. Perhaps I could meet with you and/or Judy to discuss what you think we should do if they do decide to cut out the textbook study section? I am sending a copy of this to Judy (who is scheduled to return after Labor Day), in case you are still on sabbatical and this does not reach you.

I must admit to finding the situation rather replete with irony, since it was the textbook study that started the negotiations with Paulist in the first place. Oh well. It's still a good book, I tell myself, even without that chapter. And I'm sure other vehicles for publishing the results of the study can be found.

Shalom!



Dr. Eugene J. Fisher
Head, Section for Adult and
Catechist Formation

cc. Judy Banki



ARCHDIOCESE OF DETROIT
RELIGIOUS EDUCATION OFFICE

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PERSPECTIVES

Christian Teaching and Judaism

EUGENE FISHER

Two decades ago, the American Jewish Committee initiated a series of projects aimed at evaluating text, books used in the religious education of Catholics, Protestants and Jews. Educational specialists of each faith were to direct the study of their own materials to answer the question of whether or not these texts could in any way be said to promote inter-group prejudice.

Dr. Bernard D. Weinryb of Dropsie College (Philadelphia) concluded from his study¹ of 200 works that while the Jewish material tended to make very little mention of non-Jewish groups (only 14 per cent as opposed to 50-80 per cent for Christian materials), almost no negative views were expressed.

Dr. Bernhard Olson of Yale supervised the Protestant self-study of some 120,000 texts and lesson plans, concluding to a dismayingly high percentage of anti-Jewish and even anti-Semitic material.

Fr. Trafford Maher, S.J. of St. Louis University directed the Catholic study, which eventually produced three excellent but unpublished doctoral dissertations.² These studies too revealed rather, strong anti-Semitic

sentiments in literature, social studies and religion texts used in Catholic schools, in almost all ways parallel to those discovered by Olson.

Significantly, the first major published report of these Catholic studies appeared only in the spring of 1973.³ Fr. Pawlikowski, who authored the thirteen-year tardy publication, gives an indication of the reason for the delay when he points out that the decision to leave the study of the religion texts to the last was deliberately made: «The project directors were concerned at the time that criticism of religious texts, which in Sister Thering's words had achieved a kind of 'sanctity by association', might outrage many Catholics.... Here we have a reflection of the mind-set of the pre-Vatican II Church...»⁴

* * *

Bernhard Olson's classic study⁵ of the treatment of Jews and Judaism in American/Protestant textbooks is now thirteen years old. That study produced some disquieting reports on the level of anti-Jewishness which then prevailed. The findings pointed to theological as well as social castigation of the Jews. Judaism was portrayed in the texts studied as a dead religion and a fossilized way of life. Judaism at the time of Jesus was seen as a degeneration of the vitality of the «Hebrew religion» of the patriarchs and prophets. An empty legalism, attributed to the Pharisees, was seen as having replaced the covenant-response in the hearts of the people. Jesus and his disciples were treated as if they were «somehow not Jews». And the blood guilt and collective guilt theories had not, by the late 1950's, been totally abandoned as a bastion of Christian orthodoxy.

Dr. Fisher has a doctorate in Hebrew Culture from New York University. He teaches biblical Hebrew at St. John's Seminary, Plymouth, Michigan, and is a Consultant for Teacher-Training for the Archdiocese of Detroit.

¹ Bernard D. Weinryb and Daniel Garnick, «Summary of Findings: The Dropsie College Study of Jewish Textbooks» (New York: The American Jewish Committee).

² The unpublished dissertations for St. Louis University are: Sr. M. Rita Mudd, FSCP, *Intergroup Relations in Social Studies Curriculum*, 1961; Sr. M. Linus Gleason, CSJ, *Intergroup Relations as Revealed by Content Analysis of Literature Textbooks Used in Catholic Secondary Schools*, 1958; Sr. Rose Thering, OP, *Potential in Religious Textbooks for Developing a Realistic Self-Concept*, 1961.

³ John T. Pawlikowski, OSM, *Catechetics and Prejudice: How Catholic Teaching Materials View Jews, Protestants and Racial Minorities* (New York: Paulist Press, 1973).

⁴ *Ibid.*, pp. 9-10.

⁵ Bernhard E. Olson, *Faith and Prejudice* (Yale University Press: New Haven, 1963).

Olson's report came out at a time when the ecumenical movement was reaching its peak in the consciousness of American Christians, and just two years before Vatican II's formal (if weakened) rejection of anti-Semitism « at any time and from any source » gave impetus to Catholic/Jewish dialogue.⁶ The emotions of the moment thus gave rise to quite reasonable hopes of improvement in religion texts in this country. The question is: did this in fact occur?

In 1968 the American Jewish Committee sponsored a project by the Presbyterian scholar, Gerald S. Strober, to answer this question. Strober studied approximately 3000 lessons put out by twelve denominations. The resultant document was issued in the fall of 1972. Designed principally as a follow-up to the Olson study, the Strober Report⁷ gives the disheartening news that a whole decade of effort by numerous people has resulted in little, if any, change in the basic tenor of Christian teaching about the Jews and Judaism.

The findings indicate that the treatment of these⁸ themes is likely to be negative although there are lessons which modify this general tendency. These findings, while based on American Protestant publications, are consistent with recent analysis of texts used in Roman Catholic schools in French, Italian and Spanish speaking countries.⁹

⁶ *Nostra Aetate*, No. 4. English translation, see: W.H. Abbot, ed., *The Documents of Vatican II* (New York: America Press, 1966), p. 667. The phrase originally read « deplores and condemns », but the latter (and stronger) term, usually reserved for matters of formal heresy, was dropped on the grounds that John XXIII had asked the Council to avoid any formal heresy charges.

⁷ Gerald S. Strober, *Portrait of the Elder Brother: Jews and Judaism in Protestant Teaching Materials* (New York: American Jewish Committee/National Council of Christians and Jews, 1972).

⁸ These themes include « Judaism, Jesus and his Jewish contemporaries, the Pharisees, Jewish rejection of Jesus as Messiah, the crucifixion, and the first century relationship between Jews and Christians », according to Strober in a paper presented at the National Congress of Religious Education, « Current Themes in Christian Education and Judaism » (Miami, October 29, 1971), p. 3.

⁹ *Ibid.*, pp. 3-4. The French and Italian studies referred to are: Houtart and Giblet, *Les Juifs dans la catéchèse* (Louvain: Centre de Recherches Socio-religieuses, 1969) and Klineberg, Tentori and others, *Religione e pregiudizio* (Rome: Pro Deo Free International University, Sperry Center, 1968). The former concluded

The Churches, it would seem, have done almost nothing to implement even those sporadic statements which have emanated from their respective high places. (It may not be coincidental, in view of this, to point out that Isaac's classic challenge to Christian education, *Jésus et Israël* [1948] was not translated into English until 1971, almost a quarter of a century later!)¹⁰

While many of the more blatantly anti-Semitic formulations of Christian doctrine have been re-phrased, Strober points out, the essence of the anti-Judaic polemic which was begun by the early Fathers of the Church is still intact in Christian teaching materials and therefore presumably in the teachers. Strober concludes that:

the weight of lessons continues a negative portrait of Jewish religion and life, perpetuates distortion and stereotypes, inhibits progress in the development of a relationship of respect between Christians and Jews and provides a theological undergirding which can act to legitimize racial, sociological, political and economic manifestations of anti-Jewish prejudice.¹¹

This statement is a frightening one, for it shows that despite Auschwitz and Dachau, the Christian Churches have failed to come to grips with their own traditions and histories. Indeed, one could say that Christianity has yet to encounter its own mystery and self-definition in terms of the Holocaust, which it *must* do if it is to maintain any resemblance to what could reasonably be called an assembly (*ecclesia*) of the followers of Christ. The anti-Judaic polemic is intricately bound up with the deepest of Christian thinking. This means that we as Christians are not so much faced with a « Jewish problem » in our catechesis as a result of the Holocaust. Rather, we are faced with a « Christian problem » the resolution of which will entail a re-working of our *own* self-definition. Honest Jewish/Christian dialogue today will, I believe, necessitate the formulation of a whole new ecclesiology on the part of the Churches. We Christians have traditionally defined ourselves *negatively* (i.e. by stressing how we are not like the Jews). The Holocaust, and our failure to react to it in a Christian

that French catechetical materials tend to use Jews to « serve as foils for contrast with a Christian attitude ». The latter reveals « a high incidence of hostility toward Jews ». Both point out a tendency toward viewing Catholicism as « the only faith depository of divine revelation ».

¹⁰ Jules Isaac, *Jesus and Israel* (New York: Holt, Rinehart and Winston, 1971). For review and commentary on the significance of the work, see E.H. Flannery, « Jesus, Israel and Christian Renewal », *Journal of Ecumenical Studies*, IX:1 (Winter 1972), pp. 74-93.

¹¹ Strober, « Current Themes », *op. cit.*, p. 5.

manner, have shown the bankruptcy of that negative self-definition. Ultimately, we will need not so much a «theology of Judaism»¹² as a new theology of Christianity in the *light* of a mature and honest theology of Judaism.

The statistics given by Strober on the treatment of modern Jewish history in Christian texts bear out the view that Christianity has yet to deal with the implications of these events. Only six of the 3000 lessons even mention the Holocaust, Hitler's genocidal attempt to exterminate the Jews of Europe. Only four attempt a description of the Jewish areas of the concentration camps. Strober comments: «There is no evidence so far that these painful yet essential issues are being confronted in Protestant teaching.»¹³ What this means, in effect, is that Protestant Christian teaching is striving assiduously to ignore its *own* implication in the Nazi phenomenon. From my own readings of Catholic catechetical materials, it appears evident to me that the Roman Church is working just as hard to avoid confrontation with this admittedly disturbing reality. How are the Christian churches reacting to Auschwitz a quarter of a century later? Basically the same way they did then — with a deafening silence.

How are the Churches reacting to the existence of the State of Israel today — a reality with many biblical ramifications and one which totally confounds the Christian theological polemic that the Jews are dispersed throughout the earth by reason of the «guilt» they incurred for «rejecting» Jesus? Has this tradition, which has imbedded itself so deeply in Christian doctrine and teaching concerning the meaning of the Paschal event, been modified or rejected in the light of present reality? Do the teaching materials even seek to deal with the theologically-laden event of the Jews' successful return to Jerusalem? No. A mere fifteen lessons (0.5 per cent) do so much as *mention* modern Israel.

Studies of American Catholic materials are available, but generally smaller in scope than those of Olson and Strober. One such was reported by Christopher G. Laing,¹⁴ who summarizes the research done by a group of Jewish and Christian parents convinced of the validity of the statement by Glock and Stark that «far from being trivial, religious outlooks and religious images of the modern Jew seem to lie at the root of American

anti-Semitism».¹⁵ Laing's group, like Strober, utilized the categories of Olson. While the number of texts studied was small, the choice is significant, for they chose some of the more advanced and progressive of those which had come out by that time (1967).¹⁶ They concluded:

Nevertheless, our study shows that even these curricula which have an over-all positive orientation toward Jews and other out-groups contain many, though often subtle, negative images of the Jews.¹⁷

The major theme in the treatment of the Jews in the Catholic texts studied by Laing coincides with that discovered by Olson and Strober in the Protestant texts: «Jewish existence is justified solely as the vehicle for bringing in the Christian era of universal salvation through Jesus Christ.»¹⁸ The sub-themes supporting this run parallel to those of the Protestant materials, discussed above, including the various pseudo-theological means employed «to illustrate the Jews' general unworthiness of God's promises» and the view of the Hebrew Scriptures as incomplete and valid only to the extent of pointing to Jesus as the Messiah. Direct charges of deicide and of the diaspora as divine retribution, however, were «much less prominent... than we thought they would be».

Exceptions are rare. On the Catholic side, the most positive approach comes from the publishers of the same

¹⁵ Charles Glock and Rodney Stark, *Christian Beliefs and Anti-Semitism* (New York: Harper and Row, 1966), p. 205.

¹⁶ Texts were for grades four to six; all from Allyn and Bacon, Boston. *Children of the Kingdom* (1966): text and guidebook; *Let Us Give Thanks* (1967): student text and guidebook; *Growing as Christians* (1967): student text and guidebook.

¹⁷ Laing, *op. cit.*, p. 424. A study done in the archdiocese of Atlanta came to conclusions similar to those of Laing. Though improvement was discerned in relation to pre-Vatican II texts, a number of anti-Jewish slurs were still present. See Sr. M. Alice Muir, SND, «Catholic-Jewish Team Reviews Textbooks», *The Christian Century* (Jan. 15, 1969), p. 99. And a study done of a group of teachers at an institute on Judaism revealed that, even though some texts have improved, the teachers still tend to have a pre-conciliar mentality with regard to Jews and Judaism. See Pawlikowski and Thering, «Summary and Interpretation of Questionnaires Given to Catholic Teachers on Judaism» (Chicago: Catholic Adult Education Center, 1968).

¹⁸ *Ibid.*, p. 423.

¹² See *SIDIC*, V:1.

¹³ Strober, *Portrait*, p. 39.

¹⁴ Christopher G. Laing, «Christian Instruction and the Image of the Jews», *Religious Education*, LXV:5 (1970), pp. 422-430.

texts studied by Laing.¹⁹ While neither the text nor the teachers' *Guidebook* specifically deal with the implications of the Christian polemic, or the State of Israel and Judaism today, the approach does serve to bring out forcefully the travesty that is anti-Semitism and, if followed scrupulously, will lead to an understanding of Christianity's role in it.

The only large scale denominational effort to purge lesson materials of anti-Semitism and replace it with a sounder catechesis of the relationship between Christianity and Judaism seems to be that of the Lutheran Church, Missouri Synod. Much of this seems due to the influence of Dietrich Bonhoeffer who, as Karl Barth mentions in a letter to Bethge, Bonhoeffer's editor, «viewed the Jewish problem as the first and decisive question, even as the only one».²⁰

Christian religious education is, of course, not alone in America in the negative treatment of Jewish culture and life. In fact, recent studies of history and social studies texts in this country point to conclusions remarkably similar to those reached for the Christian teaching materials.

In 1949, a study conducted by the American Council on Education concluded that «the textbook portrayal of the Jews in history and in American life is woefully inadequate as measured by either quality or quantity of reference».²¹ This report found that treatment of the Jews tended to stop with the destruction of the Temple in the first century. Thus, while much credit is often given to the ancient Hebrews for religious and moral vision, «students received the impression that little had happened to Jews and Judaism since then and that today's Jews were, in fact, a remnant of a past civilization». The treatment of the crucifixion in many of the texts tended to follow the pattern of the patristic polemic. In other texts, the crucifixion was either not treated at all or «presented so sketchily that anti-Jewish feelings of pupils could well be reinforced». Finally, treatment of Jews in medieval and modern times either is lacking or deals mainly with their persecution, «not with their contributions or their constructive relationships with other people».²²

According to more recent follow-up studies,²³ this grim picture remains essentially the same today. In only two areas was there found a sign of progress. First, the emphasis on Jews as a «race» discerned in the 1949 study has basically disappeared. Second, at least some of the world history texts treat modern Israel with fairness and in some depth.

In terms of the treatment of Nazism's attempt at genocide, Michael Kane in 1970 found only «four of the forty-five texts (studied) to be fully satisfactory and seven that treat one or two of the aspects with reasonable adequacy».²⁴ In short, there has been no improvement of the treatment of this crucial period of history in the most popular American texts. Whether there is a link between the treatment of Jews and Judaism in religious education and public school texts cannot be ascertained on the basis of current evidence. But that the failure of both presents Christian educators and theologians with a crisis of responsibility is clearly evident. Kane closes his report on the treatment of Jews and of Nazism with the trenchant warning: «Their failure may be tragic indeed, for those who withhold the lessons of history may be dooming other generations to repeat its mistakes.»²⁵

Numerous studies have more than adequately shown the anti-Semitism latent within Western culture and history. America is no exception to this. And to the extent that Christian teaching has played and is playing a role in rationalizing and validating this tendency, to that extent does Christian teaching have the responsibility for redressing the wrongs that it has done. The reason for this does not lie in any sort of vague sentimentalism or paternalistic good-heartedness. We, as Christians, are the cause and the problem. We are the ones in need of a «solution». Franklin H. Littell, in a review of the Strober Report for the *Journal of Ecumenical Studies* sums it all up this way:

No wonder that the very credibility of Christianity is questioned... churches in America have not only not faced the key issues of our recent history; they are still cranking out the old and despicable anti-Semitic calumnies.²⁶

¹⁹ Alfred McBride, O. Praem, *The Pearl and the Seed 4* (Boston: Allyn and Bacon, 1971), Episode 1 (text and guidebook).

²⁰ *Evangelische Theologie*, XXVIII:10 (1968), p. 555. See Franklin H. Littell, «The Strober Report», *Journal of Ecumenical Studies*, IX:4 (Fall 1972), p. 861.

²¹ *Intergroup Relations in Teaching Materials* (Washington, D.C.: American Council on Education, 1947). Quote in Michael Kane, *Minorities in Textbooks* (Chicago: Anti-Defamation League, Quadrangle, 1970), p. 14.

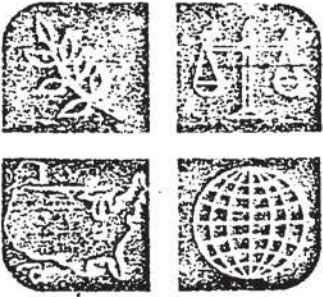
²² *Ibid.*, p. 13.

²³ i.e. Lloyd Marcus, *The Treatment of Minorities in Secondary School Textbooks* (New York: Anti-Defamation League, 1969) and Michael Kane, *op. cit.*

²⁴ Kane, *op. cit.*, p. 53.

²⁵ *Ibid.*, p. 76.

²⁶ Franklin H. Littell, *op. cit.*, p. 862.



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

475 Riverside Drive, New York, N.Y. 10027

William P. Thompson, President Claire Randall, General Secretary

ICB → ARB

October 12, 1976

MEMORANDUM

TO: The members of the Governing Board
FROM: Claire Randall

I suggest that before reading the rest of this memorandum that those Governing Board members who were not present at our recent meeting read the enclosed news releases and report of the Credentials Committee which was received by the Governing Board.

I had some concerns in the events related to the coming of the Jewish young people which I wish to share with you. I have had very deep feelings about what happened to the Jews in the holocaust ever since its reality was first revealed in the '40's. Over the years I have tried to find ways to increase understanding of this unique experience of suffering. I have frequently discussed with William Weller, Director of the Office on Christian-Jewish Relations our need to provide opportunities to grow in understanding of the pain Jews bear because of this and its effect on their lives today. As part of our continuing dialogue with the Jewish community, this week the Office on Christian-Jewish Relations is sponsoring a symposium on "Christians and Jews in the Land of the Holocaust," with Ulrike Berger, a young German theologian who serves on the staff of the Institute for the Church and the Jewish People in West Berlin.

I was also concerned about the very difficult task given the Credentials Committee. I believe they worked with great seriousness and some real anguish over the conflicting aspects of this matter.

In addition, I was deeply concerned during our discussion of the report of the Credentials Committee on Sunday that the Governing Board did not have available to them information on the other side of the issue raised by the young people. The President and I have had for some time materials which indicate the Orthodox Church in America's understanding of this situation. I did not speak of it because the Orthodox Church in America had indicated they would not appear before the Governing Board to supply such information for what I consider to be two valid reasons:

First, they felt they could not speak publicly about this matter for they might prejudice the case while the court in Michigan has

before it the charges related to his naturalization.

Secondly (and perhaps more important), they did not feel they should be put on trial by the Governing Board.

Therefore, I did not feel I had the right to speak for them under those conditions.

However, I have felt that my responsibility to all Governing Board members required me to find a way to provide you with the enclosed information, particularly because you may very well be approached by the press and other persons about this matter. Therefore, I have asked for and received from the Orthodox Church in America permission to send you the enclosed materials which they gave to me earlier.

If you will reread in the Credentials Committee report the official statement of the Lesser Synod of the Orthodox Church in America (which is the Bishops who govern between meetings of the Holy Synod which is made up of all Bishops) you will note its reference to a person being presumed innocent until proven guilty. For this communion, whose members are a minority in our society, many of whom or whose ancestors are from Russia and Eastern European countries, this is of even greater importance as citizens of the United States than it might be for others. Thus, the Orthodox Church in America are deeply concerned when it appears to them that this principle has not been adequately applied in relation to this man over the years.

I want you to know that I am personally conferring with the leadership of the Orthodox Church in America and appropriate Jewish groups on this matter. If any pertinent material concerning this issue comes to me, I will send it on to you; and if I can be of any further help to you on this or any other matter relating to this meeting, please feel free to call on me. I felt we had a very good Governing Board meeting and appreciate the excellent attendance and participation.

CR:wt
Encl. 5

INTERRELIGIOUS

Newsletter

A REVIEW OF TRENDS AND DEVELOPMENTS IN INTERRELIGIOUS AFFAIRS

MILES JAFFE, *chairman*
Interreligious Affairs Commission

RABBI MARC H. TANENBAUM, *national director*
Interreligious Affairs Department

Vol. 1, No. 2, November 1976

Prepared and edited by Judith H. Banki

ANTI-SEMITISM IN ARGENTINA

Both Jews and Catholics have been the victims of increasing violence and terrorism in Argentina in recent months. A number of Jewish personalities and Roman Catholic priests have been kidnapped, murdered and threatened. While the Argentinian Government has fought the left-wing guerilla movement, it seems unable or unwilling to control violence springing from a proliferation of right-wing extremist groups with reputed ties to the military.

In the case of the Jews, however, violence directed at Jewish individuals and institutions has been accompanied by an intensified campaign of anti-Semitic propaganda. The classic anti-Semitic literature of the 19th Century, including the *Protocols of the Elders of Zion*, *The Talmud Unmasked* - a vicious fabrication which employs fictitious passages from the Talmud - and publications written by Goebbels, Rosenberg and other Nazi leaders, have been translated into Spanish and widely distributed throughout Argentina.

These developments are of common concern to Catholics and Jews and suggest mutual cooperation in confronting them. AJC's Interreligious and Foreign Affairs Departments have consulted with Catholic leaders in the United States and at the Vatican to develop a joint response. Rabbi Marc Tanenbaum, an AJC delegation including Miles Jaffe, Morris Fine, David Geller and Brant Coopersmith met in Washington with representatives of the Bishops' Commission on Justice and Peace. Zachariah Schuster met in Geneva with officials of the Vatican Office on Catholic/Jewish Relations. Roman Catholic officials both in the United States and the Vatican, who were already aware of anti-Catholic manifestations, have been alerted to the intensity of the anti-Semitic campaign. They have offered to exchange information on Latin America and to cooperate with AJC confronting the very dangerous situation in Argentina.



PROTEST SOVIET VIOLATIONS OF HELSINKI ACCORD

Protests against Soviet actions viewed as "gross violations" of the Helsinki Accord came from two interreligious sources: the co-leaders of an interreligious delegation which was denied admission to the Soviet Union, and leaders of the National Interreligious Task Force on Soviet Jewry.

In the first instance, the Rev. Dr. Nathan VanderWerf, assistant general secretary of the National Council of Churches, and IAD's Rabbi James Rudin, who were to have led a delegation of eight Christians and six Jews in a 17-day study tour of Poland, the Soviet Union and Israel, denounced the Soviet Union for refusing visas to three American rabbis in the delegation. Pointing out that it was the third such Soviet action in three years, they urged both the U.S. State Department and the U.S. Commission on Security and Cooperation in Europe (which oversees implementation of the Helsinki Accord) to protest to Soviet leaders.

Dr. VanderWerf scored the "strange detente" which encourages "some Americans" to visit the Soviet Union while others in the same group, "namely Jews, are denied this privilege." "As Christians, we cannot be silent about such a blatant anti-Semitic act against friends and fellow citizens," he said.

In the second instance, Sister Ann Gillen, executive director of the National Interreligious Task Force on Soviet Jewry, and her co-leaders, Sister Margaret Traxler, National Catholic Conference for Interracial Justice, Professor Andre Lacocque, Chicago Theological Seminary, and Rabbi Marc Tanenbaum expressed grave concern about Soviet Jews detained "for investigation." In previous episodes of this kind such police raids have invariably resulted in severe punishments and persecution, they noted.

Citing the denial of exit visas, and the recent harassment and beatings inflicted on Jews who were protesting delays and obstructions in obtaining them, the Task Force leaders urged Christians and Jews to join their protest. They also called upon religious leaders to attend the Chicago Consultation on the Helsinki Accord, a major human rights conference taking place in Chicago, November 29-30. Scheduled speakers at this meeting, the second national interreligious consultation on Soviet Jewry, include Congressman Robert Drinan; Dr. Cynthia Wedel, president of the World Council of Churches; Senator Charles Percy; Professor Thomas Bird of the City University of New York and Rabbi Tanenbaum. (The next issue of the *Interreligious Newsletter* will report more fully on this conference.)

AJC CRITICIZES NCC ON TRIFA

AJC has charged the National Council of Churches with compromising its "moral credibility" by refusing to remove or suspend from its Governing Board Valerian D. Trifa, Bishop of the Rumanian Orthodox Church, who faces revocation of his U.S. citizenship on charges of lying about his involvement in Nazi atrocities during World War II.

A statement issued jointly by Rabbis Tanenbaum and Rudin called Trifa an "acknowledged anti-Semite."

The NCC Governing Board stated that it had no power to remove Trifa inasmuch as he represented a constituent church, and such churches appoint their own representatives.

However, Rabbi Rudin, who attended the NCC meeting as an official observer, declared during the debate on Trifa's status that "the National Council of Churches, which rightfully passes moral judgments on nations and individuals, has failed to challenge the actions of one of its own board members."

IAD's statement continued:

We are convinced that millions of American Jews and Christians of all denominations regard the refusal of the National Council to remove Valerian Trifa from his present position in the Council as a moral affront. To avoid taking action on the dismissal of Trifa on the technical basis that such decision rests with the Orthodox Church in America is to evade moral responsibility through legalisms....

In the face of the seriousness of these charges and the fact that Trifa faces revocation of his United States citizenship on charges of lying about committing atrocities during World War II, it would seem that the very least moral obligation rested on the leadership of the National Council to suspend Trifa pending the completion of the Government's proceedings against him.

Criticism of the NCC's retention of Bishop Trifa has come from Christian sources as well. The Committee on Christian Unity of the Reformed Church in America declared that the NCC Board's position is "spiritually and morally untenable. We who do not hesitate to address others with the moral claims of the gospel should not remain silent when our fellow churches are involved. Such a stance would render a serious blow to our credibility." The United Methodist Church's Division of Ecumenical Concerns called on the NCC to be "responsive to the moral seriousness of the long standing charges" about Trifa.

RELIGIOUS LEADERS OPPOSE ELECTION BIGOTRY

At a well attended press conference at AJC's Institute of Human Relations, religious leaders from the Evangelical, Protestant, Roman Catholic and Jewish communities called attention to various instances of appeals to religious bigotry in the recent election campaign, and urged the presidential candidates and both political parties to "reject forcefully any campaign appeals based on the religion a candidate may profess."

The Rt. Rev. Paul Moore, Jr., Episcopal bishop of New York; Rev. Joseph A. O'Hare, S.J., editor-in-chief of the Jesuit publication, *America*; Dr. Arnold T. Olson, retiring president of the Evangelical Free Lutheran Church of America; and Rabbi Marc H. Tanenbaum noted that drives to elect "God-centered citizens" who will work to "rebuild" America as a "Christian republic" had been mounted in some 30 Congressional districts -- led, for the most part, by far-right-wing Evangelical Christians, both Democrats and Republicans.

At other levels of political and civic life, they noted, attempts have been made to impose a religious test. In one case in North Carolina, school board candidates were questioned about their religious convictions. In some 25 cities "Christian Yellow Pages" have been published as Supplements to telephone directories urging that only "born-again Christians" be patronized.

In a joint statement, the four religious leaders declared:

The announced purpose of the drives is to raise the moral quality of American politics -- a goal which Americans of all faiths and persuasions can share. But Americans cannot share the underlying assumptions: that candidates for office are to be judged on grounds other

than their political and civic qualifications and positions -- and that non-Christian believers, nonbelievers, or even Christians with a different religious outlook are insufficiently qualified, trustworthy or patriotic.

These assumptions strike at the American democratic process and, even more fundamentally, at the separation between church and state, religion and government, which the U.S. Constitution has set up so that religion may be truly free.

Editorializing on this issue, *America*, the Jesuit weekly, stated (Oct. 30):

The appeal to "vote Christian" is as wrong-headed as the appeal -- also surfacing in some parts of the country -- to "buy Christian." In both cases, real value takes second place. And neither our politics nor our business can afford such waste.

CHRISTIAN LITURGICAL REFORMS WELCOMED

A hymn used in the Good Friday liturgy of several Christian communions has been removed from the revised prayer book of one major church group -- the Episcopal Church -- and is under scrutiny by scholars and theologians of other churches because of its anti-Jewish impact.

Called the "Improperia," or "Reproaches," the hymn consists of two Medieval poems that, without mentioning the Jewish people by name, accuse them of ingratitude for their deliverance from Egypt and of responsibility for the crucifixion. Beginning with a line from Hebrew Scripture ("O my people, what have I done to thee or in what have I molested thee?") the prayer continues with a lamentation which is put into the mouth of Jesus, although it was composed centuries after his death. Of these verses, author Claire Huchet Bishop has written:

Sensitive individuals may take "my people" and the reproaches that follow to be addressed to themselves, but most people assume that the Jews are meant, and thus the Improperia has always served to build resentment and hatred of Jewry. In Poland it was often followed by pogroms, as was its Orthodox counterpart ("Like dogs they have surrounded him.... Look at Emmanuel tortured by the children of Israel") in Russia. It is one of history's bitter ironies that part of the text of this devotion, which so often has spelled terror and death of Jews, should have been appropriated from a Jewish prayer, recited during the Passover seder. (How Catholics Look at Jews, Claire Huchet Bishop, Paulist Press)

AJC's concern with the anti-Jewish impact of the Improperia was communicated to Roman Catholic authorities even before the convening of Vatican Council II, when, at the request of the late Cardinal Bea, AJC submitted to him a series of scholarly memoranda for consideration by the fathers of the council. One such paper, documented by excerpts from textbooks used in Catholic schools in the United States, Europe and Latin America, explored the image of the Jews in Catholic teaching. Another, entitled "Anti-Jewish Elements in Catholic Liturgy," called attention to the damaging inferences of the Improperia, and the ironic fact that the verses are a deliberate inversion of a Jewish prayer of thanksgiving to God.

The Reproaches had never before appeared in any authorized version of the (Episcopal) Book of Common Prayer, but were included as an optional part of the Good Friday service in a newly-revised draft, of which a trial run of 50,000 copies was distributed for use on an experimental basis. Criticism and concern from Christian sources were quick to follow. The Rev. Canon Jeffrey P. Cave of Washington Cathedral, in a sermon delivered at the Cathedral in August, declared:

To place at the heart of the holiest service of the holiest day of the Christian year a hymn which phrase after phrase lambastes the Jews for their unfaithfulness and their cruelty is to reopen a chapter in liturgy and in life which, since the holocaust and the homecoming of Israel, need never be opened again -- the insidious persistence of anti-Semitic thoughts and deeds on the part of Christians, the first cousins of the Jews.

Canon Cave called for "a modern day crusade against anti-Semitism."

Along similar lines, Professor Thomas Idinopulos wrote in *The Christian Century* (Aug. '76):

The Reproaches revive Christian distortions against Jews and Judaism, and for this reason they should be eliminated not only from the new Book of Common Prayer but from the liturgies of Roman Catholicism and Greek Orthodoxy as well.

The Episcopal Church leadership responded quickly and sensitively. In May, the Church's Standing Liturgical Commission voted the hymn out of the Draft Proposed Book of Common Prayer, and in September, the deletion was finalized by the Episcopal House of Bishops during the Church's governing convention in Minneapolis.

In a telegram to Presiding Bishop John Allin of Mississippi, IAD's Marc Tanenbaum and James Rudin hailed the decision as an "historic act of respect for Judaism and friendship for the Jewish people." In a letter to Rabbi Rudin, Episcopal Bishop John Burt of Ohio, who helped lead the action to remove the objectionable verses, noted that they had been included by a sub-committee "without being sensitive to their history or their anti-Semitic content," and that the episode demonstrates "how easy it is for anti-Semitic feeling to be spread abroad, unnoticed by good, well-intentioned people."

The Improperia are still in use in the Roman Catholic Good Friday liturgy. Until 1970, the hymn was chanted in Latin and probably not widely understood. But with the translation of much of the liturgy into the vernacular -- a move intended as a liturgical reform -- Catholics were exposed in great numbers to the anti-Jewish impact of the prayer. Archbishop John R. Quinn of Oklahoma, chairman of the Catholic Bishops' Committee on the Liturgy, indicated that this commission would study the question this fall. In preparation for that meeting, the Archbishop has circulated the memorandum on anti-Jewish elements in Catholic liturgy which the AJC submitted to Vatican II, and which was later shared with Episcopal Church authorities.

SOUTHERN PRESBYTERIAN BOOK OF CONFESSIONS

Another liturgical development reflecting increased sensitivity to Jews, Judaism and the Jewish background of Christianity is the adoption by the 900,000 member Southern Presbyterian Church in the United States of a revised Book of Confessions which includes, in its Declaration of Faith, the following passage:

*We can never lay exclusive claim to being God's people,
as though we had replaced those
to whom the covenant, the law, and the promises belong.
We affirm that God has not rejected his people the Jews.
The Lord does not take back his promises.
We Christians have rejected Jews throughout our history
with shameful prejudice and cruelty.
God calls us to dialogue and cooperation
that do not ignore our real disagreement
yet proceed in mutual respect and love.
We are bound together with them in a single story
of those chosen to serve and proclaim the living God.*

Believed to be the first such statement adopted by any Christian body as part of its Confession, its "spirit of loving respect for the faith and people of Israel" was commended by AJC on the occasion of its adoption for study by the denomination's General Assembly, which Rabbi Rudin attended as a fraternal visitor. Rabbi Marc Tanenbaum welcomed it as "an invaluable contribution in the struggle against anti-Semitism."

REV. MOON'S TEACHING ANTI-JEWISH, REPORTS AJC

Much public attention has been focused on the Korean-born founder and leader of the Unification Church, the Rev. Sun Myung Moon, but very little has been said about his attitudes and beliefs regarding Judaism and the Jewish people. A documented study of Divine Principle, the basic text of Rev. Moon's movement, carried out by IAD's Rabbi James Rudin, reveals an orientation of unrelieved hostility to Jews and Judaism.

"When referring to Jews and Judaism," the report declares, "we are confronted with over 125 examples of an unremitting litany of pathological anti-Jewish teachings. Nowhere in Divine Principle does Rev. Moon acknowledge the authenticity and integrity of Jews or Judaism, either ancient or modern. From Abraham until the present day, Jews are seen only as a people devoid and emptied of any genuine faith and spiritual qualities. The Jewish people are depicted as collectively responsible for the crucifixion of Jesus as allies of Satan. They have been replaced by a 'second Israel'; (who interestingly enough, must soon be replaced by a 'third Israel'; the followers of Rev. Moon.) Further, the Jews have lost God's 'heritage', and are still being 'punished' for their many, many sins."

The study contrasts Rev. Moon's doctrines with those of Protestants, Catholics, Evangelicals, and other Christians who are meeting with Jews "in love and mutual respect." While Christian church leaders have made vast efforts in recent years to come to grips with their anti-Jewish legacy, to repudiate its most negative and hostile elements, and to affirm the ongoing validity of God's covenant with the Jewish people, Rev. Moon, it declares, "perpetuates only hateful, destructive and divisive teachings about Judaism and the Jewish people."

One can only speculate on what negative and anti-Jewish impact Divine Principle may have upon a follower of Rev. Moon, the report concludes.

.... IAD BRIEFS

Local and regional "Faith Without Prejudice" conferences, exploring how religious groups teach about one another, are continuing around the United States. In May, Rabbi Rudin keynoted a one-day workshop in Louisville, in cooperation with Father Stanley Schmidt, director of the Archdiocesan Office of Ecumenical Affairs. In August, AJC's Houston Chapter sponsored a Faith Without Prejudice conference featuring Sister Colleen Hennessy, superintendent of schools for the Houston Diocese; Presbyterian scholar Dr. James Wharton; and Dr. Samuel Karff, Rabbi of Congregation Beth Israel. In November, IAD's Judith Banki spoke on the subject in Phoenix and keynoted a one-day conference on the subject in Los Angeles, along with Dr. John Bennett, president emeritus of Union Theological Seminary, and Father John Pawlikowski, author of *Catechetics and Prejudice*.

A Women's Interreligious Dialogue on the Middle East has been launched in Philadelphia, involving Presbyterian, Lutheran, Baptist, Roman Catholic and Jewish women. AJC's Philadelphia Chapter is one of the sponsoring groups. This continuing dialogue is a partial result of the enthusiasm of AJC women who participated in the Women's Interreligious Tour of the Middle East coordinated by IAD's Inge Gibel. Another Interreligious Study Tour of the Middle East will depart in February for Egypt, Syria, Jordan and Israel, co-led by Dr. George Gruen of AJC's Foreign Affairs Department, and Dr. Arleon Kelley, associate director of the Commission on Regional and Local Ecumenism of the NCC. IAD's Visitors to Israel Program continues to win high praise from local Jewish federations and community relations councils as well, such as Phoenix and Hartford.

Rabbi Marc Tanenbaum served as an "official observer" at the "Call to Action" Conference sponsored by the National Conference of Catholic Bishops in Detroit. He was invited by the Conference Chairman, Cardinal John Dearden of Detroit. Rabbi Tanenbaum also spoke as one of several religious leaders to address an unprecedented five-day Ethics Workshop sponsored by the Chief of Army Chaplains and hosted by the U.S. Army Chaplain Center and School.

NEW MEDIA BIBLE - INTERRELIGIOUS BREAKTHROUGH

A worldwide team of some 70 Biblical scholars, historians, and archeologists have joined in an effort to produce "The New Media Bible," an unprecedented project to "translate" the entire Bible into film and audio-visual aids. The film project, headed by a top British film producer, John Heyman, seeks to harness religious education to the media revolution as a means of overcoming religious illiteracy and apathy about Biblical ethics and moral values in the society.

Interreligious advisors for the New Media Bible are the Rev. Alfred McBride of the National Catholic Education Association; the Rev. Edward Powers of the United Church of Christ; and Rabbi Marc H. Tanenbaum of the American Jewish Committee. AJC's interest in the project derives from the fact that it provides an innovative answer to depicting the Jewish roots of Christianity and of overcoming negative stereotypes about Jews and Judaism in New Testament education. Further information is available about use in Christian education and Jewish schools by writing to Rabbi Tanenbaum at AJC.

NOTABLE QUOTES

A certain conversion on the part of Christians is necessary for a true meeting and a true dialogue with Jews. Otherwise, it is useless and hypocritical to speak of dialogue. But repentance, in the Biblical sense of the word (Teshuvah or turning) can allow Christians and Jews to know one another again.... If Vatican II broke with substitution theology, it did not replace it. Thus, the language of substitution theology still dominates a teaching without renewal or repentance. Christians must rediscover the meaning of the word "Jew" -- as one who accepts responsibility for his existential situation, who refuses to prostrate himself before idols, who gives thanks. We must present in our teaching a Jewish Jesus re-situated among his own people and addressing his own people. We must rediscover in Jesus the Jew faithful to the Torah, who has put the message of the prophets in the center of his life. Then justice, recognized in the person of Jesus, may again become a promise for all nations through the Christian message.

...We must recognize that the Christian announcement (Kerygma) to the nations is not addressed to the Jews, because "salvation is from the Jews." (John 4, 22) Not only are "the gifts and the calling of God without repentance," (Rom. 11, 29) but without possible evasion. Thus, we must review the attitude of the church on the question of conversion. We do not have the right to deprive Jews of their identity and their vocation, we who are founded upon them. The only thing we might have the right to ask is for Jews to tell us who Jesus is for them. And we should not accept into the Christian community a Jew whose only reason for approaching us is to flee from the Jewish community. Our task should be, were we capable of it, to help him rediscover his Jewish identity.

Let the Jews remain faithful to fulfill the Mitzvah. And let Christians never cease to proclaim Jesus to the nations, to proclaim the Torah, the Torah of Israel and no other. That is our situation and that is our task.

(From an address by Fr. Bernard Dupuy, delivered at Bec-Hellouin, France. Translated from *Sens*, the publication of the Amitié Judeo-Chrétienne de France, No. 7/8, 1976)

..... AJC Interreligious Publications

Catechetics and Prejudice by The Rev. John T. Pawlikowski. Paulist Press, Paramus, New Jersey, 1973. 154 pages.

Faith and Prejudice, by The Rev. Bernhard E. Olson. Yale University Press, New Haven, Connecticut, 1963. 451 pages.

Jesus and Israel, by Jules Isaac, edited by Claire Huchet Bishop. Holt, Rinehart & Winston, New York, New York, 1971. 405 pages.

Speaking of God Today: Jews and Lutherans in Conversation, by Paul D. Opsahl and Marc H. Tanenbaum. Fortress Press, Philadelphia, Pennsylvania, 1974. 178 pages.

The Jewish People in the First Century, Volume I, *Compendia Rerum Judaicarum ad Novum Testamentum*, edited by S. Safrai and M. Stern in cooperation with D. Flusser and W.C. Unnik. Van Gorcum & Company, Assen, Netherlands - and - Fortress Press, Philadelphia, Pennsylvania, 1974. 560 pages.

Portrait of the Elder Brother, by Gerald Strober. American Jewish Committee, New York, New York, 1972. 56 pages.

29 December 1976

See Below

Morris Fine



AMERICAN JEWISH
ARCHIVES

I pass the enclosed on to you for
whatever it may be worth.

MF/di
Enc.

CC: Bertram Gold
George Gruen
Milton Himmelfarb
Marc Tanenbaum

THE AMERICAN JEWISH COMMITTEE

DEC 24 1976

date December 15, 1976
to Morris Fine
from M. Bernard Resnikoff

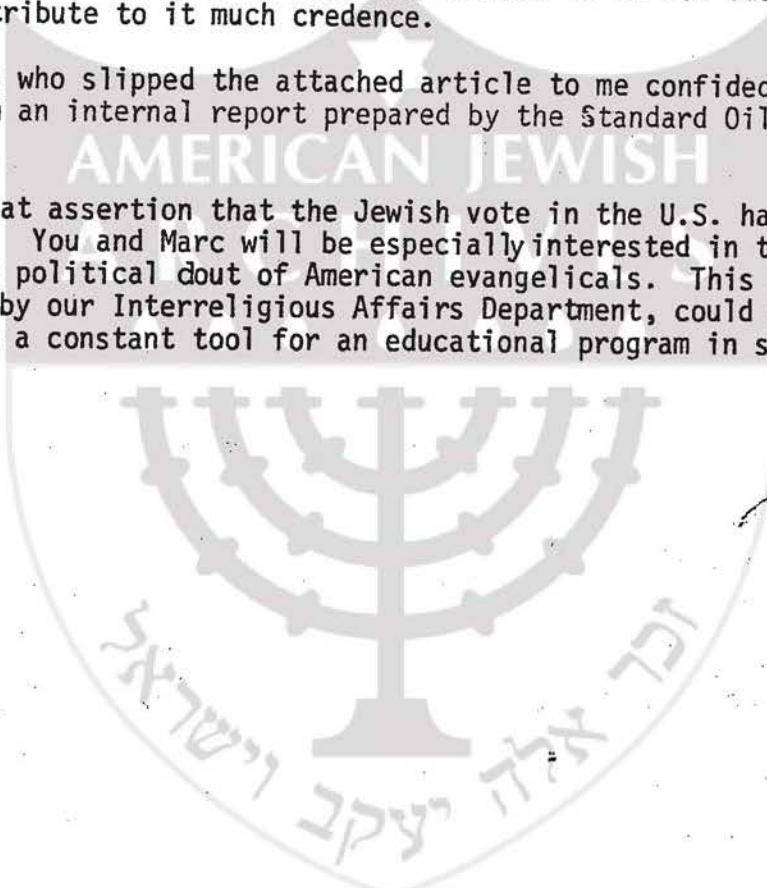
subject

I don't know what to make of this and because it is not identified it is hard to attribute to it much credence.

But the man who slipped the attached article to me confided that it was filched from an internal report prepared by the Standard Oil Company (of New Jersey?).

Note the flat assertion that the Jewish vote in the U.S. has been losing force since 1973. You and Marc will be especially interested in this view of the growing political clout of American evangelicals. This view, if confirmed separately by our Interreligious Affairs Department, could surely be converted into a constant tool for an educational program in support of Israel.

MBR:fp



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RECEIVED
DEC 24 1976

There is something more to be said. Until recently no one realised the importance of Southern Africa to our economy. Now the facts are being discussed. Until recently no one seemed to know that if Southern Africa should fall under Russian influence, the West would face absolute disaster.

At the present moment no one seems to realise the new facts about the Middle East. Until now it has been accepted that the Jewish vote in America compels Washington to support Israel. Washington gives that support contrary to the wishes of the British Foreign Office (which is mainly anti-Zionist) and contrary to the opinions of many large companies and many conservatives.

Furthermore, since 1973 the Jewish vote in America has been losing force. However, since 1975 a new and wholly non-Jewish factor has come into the picture. It is calculated that the new Evangelical religious wave in America now commands 60 million votes - that vastly exceeds the Jewish vote. Most people outside the Evangelical movement (almost dead in W. Europe for the present) know nothing whatsoever about it.

So we will tell you. The restoration of Israel to Palestine, and in particular to Jerusalem, is a cardinal principle of Evangelical faith. It is impossible to be accepted by the Evangelical movement without accepting Zionism. That explains Jimmy Carter. It means that no American President could (at present) abandon Israel regardless of the Jewish vote because to Evangelicals, Israel is no less important than say the Resurrection.

Not one member of one W. European Government has contemplated the above stated fact. Yet it will determine the greatest coming issue of our Epoch. Watch it.

It will not matter what the British Foreign Office or large multi-national companies think. Ideological movements are vastly more important and the sudden Evangelical awakening in America (much laughed at by the Press) is of great significance.

Carter does not constantly proclaim his attachment to it without political reasons. W. European observers seem to think it is mere eccentricity on his part. Not so. Furthermore it creates a yawning chasm between agnostic Europe and revivalist America. You should bear in mind that this will prove of great significance in due time.

Naturally there are many intelligent Americans who do not take the Evangelical movement seriously. Our researches suggest it is a mistake not to do so because it has enormous strategic implications. No Evangelical would dream of turning his back on Israel which is a cardinal article of faith. If you doubt this, it will repay you to read the principle Biblical passages upon which the Evangelicals rely. Any of their Ministers will give you the references which are fundamental to their beliefs.

An important section of the Evangelicals does certainly urge the argument that the Biblical assurances about the future of Israel are not exclusive to the Jews, but even so they attach cardinal importance to Palestine.

No Biblical Evangelical will ever support any administration which abandoned that land and we are told (repeat) that the Evangelical movement now commands 60 million American votes. Probably in England its counterpart does not command 60,000. That is the difference. It has happened very suddenly and to the sophisticated is incredible. We understand that. The facts, however, must be given.

One of the reasons it is not yet understood is that the Evangelicals tend quickly to separate themselves from others. Consequently there is little contact so that those not affected do not realise what is happening.

This office suggests the movement in America will prove decisive in world affairs not least because on a smaller scale there is a similar movement inside Russia and the communist bloc countries. Only in England and W. Europe is there no such revival of Biblicalism - except insofar as it influences a handful of persons (including Prince Charles). We understand that Prince Charles' views were partly influenced by the Rev. John Stott - a leading English Evangelical (All Souls, Langham Place, London).

Note on Rhodesia:

As lately as 18th October, 1976, Mr. Ian Smith was not only on touch with sympathetic Western journalists, but was issuing invitations to them. It was therefore clear that he foresaw the prospect of a breakdown of the Kissinger plan. On 12th October, the British Foreign Secretary offended Conservative Parliamentary opinion by his lack of frankness in not saying whether the settlement plans accepted by Mr. Smith had or had not been agreed to by the British Government. That lack of frankness will become an issue of substantial importance.