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MS-603: Rabbi Marc H. Tanenbaum Collection, 1945-1992.

Series F: General Chronological Files. 1960-1992

Box 98, Folder 3, General correspondence, memos & working papers, January-June 1981.

The American Jewish Committee



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

January 5, 1981

Mr. Leonard Bosin
Temple Israel
420 University Blvd. East
Silver Spring, MD 20901

Dear Mr. Bosin,

Thank you very much for your recent warm and thoughtful letter in which you invite me to serve as Guest Teacher the weekend of May 8-10, 1981 at Temple Israel.

While that is one weekend in which I am free, quite frankly I would prefer a later weekend if that were possible. My reason for suggesting that is that the American Jewish Committee is observing its 75th Anniversary at its Annual Meeting in Washington from May 13-17, 1981. That is going to be a rather extraordinary affair and I have responsibilities for two major sessions of that meeting. It is likely that I will be heavily preoccupied with all kinds of concerns on the eve of AJC's conference.

But if no other date is available then I could probably work it in.

The topic that you suggest "Jews in the Diaspora - Their Present Status and Future Expectations" is a fine one and provides enough room for me to develop the major concerns that I have been thinking about.

My honorarium for the entire weekend, including three lectures and discussions, would be \$2,000. (My normal honorarium for a single lecture is \$1,000.) If all of this is acceptable to you, please let me know and then we could talk further about definition of the subject matter and other arrangements.

With warmest personal good wishes, I am,

Cordially yours,

Rabbi Marc H. Tanenbaum
National Director
Interreligious Affairs

MHT:RPR

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HOWARD I. FRIEDMAN, Chairman, Board of Governors ■ THEODORE ELLENOFF, Chairman, National Executive Council ■ GERARD WEINSTOCK, Chairman, Board of Trustees ■
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ELISE D. WATERMAN, New York ■

DOMESTIC AFFAIRS COMMISSION MEETING
Institute Building
New York, N. Y.
January 12, 1981

MINUTES

I. Education.

Frank Goldsmith, new chair of the National Education Committee, reported on the committee's priorities for this program year. The committee views strengthened public education as an essential American institution which can help raise productivity and assist young people to meet the challenge of restoring America's prominence in the world scene.

He noted two major threats to public education; tax credits for parents of children in non-public schools and a constitutional amendment to permit prayer in public schools, both of which we oppose. He noted concern also about a possible ban on the use of all busing to desegregate schools, even in cases of deliberate and continuing segregative acts by some school boards.

The committee will work in coalition with major national groups to help raise the quality of education through establishment of a national coalition and will develop material to help AJC chapters develop strategies on public education issues which are of local concern. This is viewed as particularly important in light of the new Administration's commitment to shift funds to state, rather than Federal, programs.

II. Women's Issues

Carol Stix reported on the Women's Issues Committee meeting, noting that women's issues in AJC will now focus on integration of concerns into the priorities of each Commission. The DAC's committee, chaired by Bernice Sandler, identified priority issues as follows:

1. Equal Rights Amendment. We will continue to work with other groups for passage of ERA in states that are now considering it.
2. Reproductive freedom (abortion and birth control) is a major issue and should be viewed as protection of the individual's constitutional rights. We will deal with this not by asking people whether or not they favor abortion, but rather as a protection of an individual's right to freedom of choice and with opposition to government's interference in people's private lives.
3. Economic aspects - pay equity. Although equal pay for equal work is on the books, in practice there is considerable evasion. A related issue is the lack of services for working women such as day care centers.

2.

There was strong agreement with this strategy and lengthy discussion on the need to use careful, non-emotional language, in explaining our position inside and outside the agency.

III. 75th Anniversary

Jenne Britell reported on DAC's program for AJC's 75th Anniversary. The planning committee has chosen "Changing Concepts of Justice in America — Civil Rights and Civil Liberties in a New Decade," as the theme for the meeting and is working on speakers and appropriate setting in Washington. We plan to have a U.S. Supreme Court Justice or other well-known federal judge speak followed by a panel of reactors.

IV. Jewish/Hispanic Relations

Jenne Britell also reported on "an extraordinary meeting," sponsored by AJC in an effort to create a dialogue between Chicanos and Jews. The Chicano/American Jewish Committee Western Regional Leadership Retreat was co-chaired by Colorado legislator, Richard Castro, and Colorado Higher Education Commissioner, Lee Kerschmer. The close to 40 participants included legislators, business people, civil rights and civic leaders from both the Jewish and Chicano communities in the West and Southwest. The discussions ranged over a number of issues of deep concern to both groups including bilingual education; quotas and affirmative action; U.S./Israel relations and U.S./Mexican relations. In addition, there were presentations on the structure and organization of the Jewish and Chicano communities, with an emphasis on national overviews. Jenne noted that, in addition to greater understanding of each other's priorities and feelings, the meeting was helpful in dispelling stereotypes and creating a better base from which to build cooperative programs.

In a related matter of concern to Hispanics, Jesse Margolin, chair of the National Legal Committee, noted that the Miami Chapter wishes to join the lawsuit challenging a recently passed ordinance that would prohibit use of funds for any services or written material in any language other than English.

V. Anti-Semitism - Abroad

Milton Ellerin's report on anti-Semitism in France and Germany was based on first-hand interviews in both countries. These were conducted during his recent Sabbatical studies in those two countries. He felt that French anti-Semitism is widespread and increasing. Jews are being scapegoated for the country's problems and the French have not faced up to their role in the holocaust and to their lack of resistance to the Nazis. Ellerin noted that there was reason to believe that Arab terrorists were responsible for the bombing of the Rue Copernic and later a travel agency in Paris, as well as of a hotel in Nairobi. He was particularly dismayed that no anti-Semitic incidents on bombing had been solved nor have any perpetrators been brought to justice. Despite this, he noted that France does not discriminate against Jews as Jews, that not a single influential public figure is a known anti-Semite and that the Nazi movement has no status or political following.

In Germany, on the other hand, he felt there was no public support for National Socialism, that most Germans have come to accept Nazi responsibility for war crimes (although they do not accept any theory of collective guilt) and that there is overwhelming support for a democratic form of government.

He noted that anti-Semitism in today's Germany is hard to measure. However, relatively few Germans know any Jews and 77% claim no knowledge of what happened during the War. He believes that on the basis of his interview and experience, the West German government is dedicated to stamping out any evidence of neo-Nazism.

VI. Anti-Semitism at Home - A Chapter Response

David Peirez of the Long Island Chapter reported on increasing anti-Semitism in that area and described the response of the Great Neck High School that was found covered with swastikas. One morning a faculty member of this predominantly Jewish school, who was present at the meeting, initiated a series of programs at the school called "SHARE DAY." (Stop Hatred and Respond Effectively.) Erika H. Merems, a Great Neck resident, who was largely responsible for organizing Share Day was introduced. Regularly scheduled classes were cancelled and over 150 workshop sessions were held to give students the opportunity to interact with experts of national, international and local stature in the field of education, religion and government, and who spoke about the dynamics of bigotry and ways to combat it.

Equally important in Share Day was an evening public meeting at the High School which drew more than 500 adults to discuss what measures citizens could take to increase intergroup understanding and communication within the community. Some conclusions were the need to look at the curriculum to see what is done to teach about bigotry and how to combat it; that there was a healthy catharsis of the anxiety and hostility felt by residents; and that a community's educational institution can be a crucial element in helping a community face a community crisis. Finally, in facing up to these problems, the community itself was made more healthy and strong.

There is evidence that the defacing of the High School was neither an organized activity nor was it likely that there was KKK, neo-Nazis or other anti-Semitic groups were involved.

The police response was quick and the investigative status of the offense was upgraded from misdemeanor to violation (minor crime). Only in rare cases have such incidents been classified as felonies.

The Share Day experience will be written up as an AJC case report for use in other communities.

VII. Extremism - A Chapter Response

Barry Deutsch of Pittsburgh reported on that chapter's conference on extremism and on the Klan. Its purpose was to inform community leaders, hold an in-depth discussion and background of the problems, describing what other communities have done and set concrete goals for Pittsburgh. Sixty five to

4.

seventy participants from groups such as NCCJ, NOW, YWCA, the Religion & Race Council and the Urban League heard presentations from Alisa Kesten of AJC and other specialists from the Human Relations Council and the Network of Neighbors. They then participated in workshops on the roles and perspectives of local government and media and of educators and clergy.

There was general agreement that an ongoing steering committee should meet again to develop educational programs to make people more aware of the problems of racism and bigotry; emerging problems should be dealt with before they become headlines; the Board of Education should create a teacher training program on the Klan; and that the Pittsburgh Chapter of AJC should create a local Network of Neighbors to help deal with victims of harassment in a sensitive and supportive manner. Pittsburgh is 8% Jewish. The KKK brought the Jews and the blacks back together to learn how right-wing activity is being dealt with and what the two groups can do to counter it.

Minutes prepared by Marilyn Braveman.

MB/so
81-600-13

Mimi Alperin
Hannah Baumann
Jay Baumann
Werner Boehm
Jenne Britell
Sholom D. Comay, Chair
Elaine Cooper
George Cooper
Florence Daniels
Emanuel Dannett
Sylvia Dannett
Barry Deutsch
Richard Fox
Jack Friedman
Edith Gann
Frank Goldsmith
Stanley Greenstein
Alfred Gross
L.H. Grunbaum
Arthur Kimmelfield
Jesse Margolin
Erika H. Merems

ATTENDANCE

David Peirez
George Romm
Seymour Samuels
Ruth Shack
Alvin Silverman
Carol Stix
Gloria Wallick

Staff

M. Braveman
M. Ellerin
R. Kaunitz
H. Lazere
B. Newman
B. Reiser
A. Simms

The American Jewish Committee

Marc Tanenbaum

Staff Advisory Committee
Meeting of January 19, 1981

Summary

Attendance

Bertram Gold, Chairman
Eugene DuBow
Milton Himmelfarb
Selma Hirsh
Abe Karlikow
Sonya Kaufer
Haskell Lazere
Irving Levine
Yehuda Rosenman
Marilyn Rothman

Seymour Samet
Philip Shamis
Phyllis Sherman
Ira Silverman
Marc Tanenbaum
William Trosten
Morton Yarmon

Guest

Shula Bahat

I. PERSONNEL MATTERS

Travel: Bertram Gold said that since the cost of travel has risen so sharply in the past few months, we will have to cut down on staff travel. The chapters will have to make greater use of local people for their meetings. AJC will take a close look at the ways we can save money in the planning of trips. It was suggested that to cut costs hotel bookings should be done centrally and AJC should investigate the possibilities of obtaining "corporation" discounts on hotels and car rentals.

Telephones: Mr. Gold said that the Management Council has been pressing him to make significant cuts in the use of telephones -- telephone costs are skyrocketing. The Management Council suggested to Mr. Gold that abuse of the telephone for personal calls might be solved by a monitoring system. Mr. Gold said that he told the Council that he would like to avoid this. He urged the department heads to tell their staffs not to use the phone for long distance business when a letter could be written. Staff should take advantage of cuts in rates after 5:00 P.M. and speedfax numbers should be used for all long distance calls. AJC phones should not be used for personal business unless absolutely necessary.

II. STAFF CABINET MEETING

Phyllis Sherman explained that the Staff Cabinet would meet for the full day on March 5th and half a day on March 6th. A morning (or afternoon) will be devoted to year-ahead-program planning. Department heads who have not submitted their year-ahead plans were asked to do so immediately. The plans will be sent to members of the Staff Cabinet for their input. Gene DuBow was asked to send a memo to the field staff

as soon as possible, soliciting their suggestions for agenda items.

SAC then made the following agenda item recommendations: 1) 75th Anniversary planning. 2) The religious new right (Moral Majority, etc.): AJC strategy, tactics and implementation. 3) The Reagan Administration, implications for AJC. 4) Staff fund raising responsibilities. 5) The effect of changing Jewish demography on AJC program and institutional maintenance. 6) Intergroup relations -- professional responsibilities and AJC role. 7) New approaches in communications and their implications for AJC.

III. LEADERSHIP DEVELOPMENT AND CULTIVATION

Bill Trosten said that he did not see the identification and training of leadership as a problem for AJC at this time. He thought we had made significant strides in this area. The problem for us is that we are not using the leadership that we have identified and trained. There are now too many good leaders in the pipeline, a number of whom he thought were becoming disenchanted with AJC because they have no significant role. We should, he thought, cut down on our efforts to get new leadership and concentrate on using our present leaders more efficiently. He reported that Gerard Weinstock had urged, at a Board of Trustees meeting, that there be a more systematic approach to use of AJC's human resources. Giving people titles with no work does not work.

Gene DuBow said that a list of the individuals we are talking about and their interests should be prepared and a systematic effort made to carve out work for them. He said that the problem was not a chapter problem but a national problem. Former chapter chairpersons, for example, are not often interested in continuing work on the chapter level but want to be involved in national committees and the national committees are not always sensitive to this problem.

Mrs. Hirsh said that the feeder process breaks down between the chapter chairperson role and the Board of Governors. The commissions do not provide a satisfactory transition between top chapter roles and the Board of Governors. It was agreed that the agency should reconsider the way in which the program commissions are handled. There is not sufficient selectivity in the choice of members so that the commissions do not have sufficient prestige.

We need to distinguish between the older and younger leaders. We may have to concern ourselves for a time with the older leaders before we raise the level of expectation of the younger ones. If the younger leaders are not given meaningful roles, it is likely that we will lose some of them. Perhaps this is the only alternative was one view expressed. Others thought that there were alternatives. We simply are not seizing

the opportunities that are available. Shula Bahat explained that the roles need not be long term. We should be devising experiences for our lay leaders, young and old, that are satisfying and make them feel part of the "clout" group in AJC. Examples cited were AJC leadership missions, such as the one to Mexico. More of these kinds of missions ought to be planned. We ought to more systematically invite leaders to meet in small groups with top government people. Meetings might be held for leadership with key media personalities. One problem is that many of our lay leaders do not know what AJC is about. Since they don't know what's going on in the organization they do not know how to plug in to our work.

It was suggested that these 50 or so top leaders might be utilized in an advisory capacity. When there is a key issue a letter might be sent by the president or executive vice president to this list soliciting their views and "maintaining contact." This can also be done by a phone call from Bert Gold or Maynard Wishner.

Another approach, suggested by Irving Levine, was to have a National Project Council which would identify two, three, or more national projects which would be implemented locally but would be directly responsible to the national program. Special funds could be raised for a few of the projects of the so-called National Projects Council. Some thought this might set up a competition between the chapters and the special program. The Philadelphia Chapter was cited as an example of the way in which national and local programs could be integrated so as to maximize the national applicability on the local level and so as to get national exposure for local leaders.

There was some discussion about the perception of field staff today about their roles. Irving Levine said that when he was an area director he knew that the chapter had as its primary function to implement national program. There was less concern about what the local chapter thought about the program. The local chapter also, of course, had its own local programs.

It was decided that an information profile would be drawn up on the list of leaders about whom we are concerned so that we can think about ways to utilize them. After the list is drawn up, it was agreed that there would be a meeting to discuss further specific ways to deal with the problem.

PHS:mb

81-900-14

LIV ULLMANN

January 20, 1981

Rabbi Marc Tannenbaum
The American Jewish Committee
165 East 56th Street
New York, NY 10022

Dear Marc:

It was such a lovely surprise to open my mail today to find your warm words and kind invitation to receive the Distinguished Service Award. I am so honored by this, and would be delighted to attend the Annual Banquet.

I hope you yourself are fine. I think of you, and really look forward to seeing you again. Since schedules seem to carry us both away from friends too much, it's good to know that now we have a set day to catch up - although I hope there will be an opportunity to get together before four months from now!

I was very touched by the radio script and Jewish Week-Examiner pieces - thank you.

Again, Marc, thank you too for the award. And all the best to you until we meet again.

Yours,

Liv



READER'S DIGEST

750 Third Avenue • New York, N.Y. 10017

Telephone: 972-4000

January 27, 1981

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

Dear Rabbi Tananbaum:

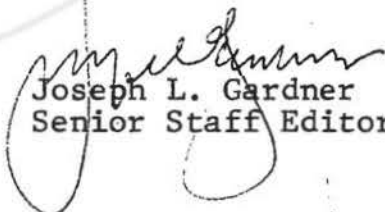
We have finally concluded our editorial work on Reader's Digest ATLAS OF THE BIBLE, which goes to press in June and will be published in the fall.

With this letter I am forwarding page proofs of the extended introductory material and a few sample pages from the 32-page gazetteer that concludes the volume. Previously I have sent you proofs of the central map section of the book, pages 48 to 208.

I now invite your particular attention to the copyright/masthead page (page 4), on which your name appears as a consultant, and to the introduction (About This Book, pages 5-7).

If you have comments on any of this material, please write or telephone (972-6355) at your earliest convenience. I remain grateful for your encouragement and assistance in preparing this book for publication and hope you will share my pride and sense of accomplishment.

Sincerely,


Joseph L. Gardner
Senior Staff Editor

JLG:alp

ITINERARY FOR
 Rabbi Marc Tanenbaum
 Director American Jewish Committee
 4 - 7 February 1981

271200 Jan

<u>TIME</u>	<u>ACTIVITY</u>	<u>LOCATION</u>	<u>TRANSPORTATION</u>	<u>RESPONSIBLE OFFICER/AGENCY</u>
4 Feb				
Approx 2300 2026 2140 - 2200 2300 - 2330	(1) Arrive Manhattan	Manhattan Airport	Com. Air	CMD CHAP
	Enroute to Grimes Hall		Sedan	"
5 Feb				
0600 - 0615	Enroute to NCO Club		Sedan	"
0630 - 0845	✓ (2) National Prayer Breakfast	NCO Club		"
0845 - 0900	Enroute to Cmd Chap Dr. Jan Wilson		Sedan	"
0900 - 1125	✓ (3) Cmd Chap Brief	Bldg. 178		"
1125 - 1130	Enroute to Lunch		Sedan	"
1130 - 1255	✓ (4) Lunch	100 Schofield		SGS
1255 - 1300	Enroute to Div HQ		Sedan	CMD CHAP
1300 - 1400	✓ (5) Command Brief	Main Conf Room		G-3
1400 - 1430	Office Call w/CG	Div HQ		CMD CHAP
1430 - 1630	✓ (6) Visit 1-63 Armor	Field Location	Jeep/UH - 1H	CDR, 1st BDE
1630 - 1825	Free	Grimes Hall		CMD CHAP
1825 - 1830	Enroute to Dinner		Sedan	"
1830	(7) Dinner	333 Pershing		COL Abramowitz

<u>TIME</u>	<u>ACTIVITY</u>	<u>LOCATION</u>	<u>TRANSPORTATION</u>	<u>RESPONSIBLE OFFICER/AGENCY</u>
<u>6 Feb</u>				
0645 - 0700	Enroute to 937th Eng Gp		Sedan	CMD CHAP
0700 - 0830	(8) Breakfast	Bldg. 8063		"
0830 - 0845	Enroute to Cmd Chap		Sedan	"
0845 - 1125	(9) Chaplains' Conference	Bldg. 178		"
1125 - 1130	Enroute to FROC		Sedan	"
1130 - 1300	(10) Lunch	FROC		"
1300 - 1545	(11) Post Tour		Sedan	SGS
1545 - 1650	Free	Grimes Hall		CMD CHAP
1650 - 1700	Enroute to Dinner		Sedan	"
1700 - 1900	(12) Dinner	350 Marshall Field		LTC Hurwitz
1900 - 1915	Enroute to Morris Hill		Sedan	CMD CHAP
1915 - 2130	(13) Jewish Service	Morris Hill Chapel		"
2130 - 2145	Enroute to Grimes Hall		Sedan	"
<u>7 Feb</u>				
0800 - 0900	Breakfast	Grimes Hall		SGS
0900 - 1000	(14) Enroute to Abilene		Sedan	CMD CHAP
1000 - 1100	Visit Eisenhower Center	Abilene		"
1100 - 1200	Enroute to Junction City		Sedan	"
1200	Lunch	Mr. Ser's Qtrs.		"
FBA 1330	FOR Depart Manhattan Leave on Flight 110 Capitol Air Lines, 1430 hrs.	Manhattan Airport	Com. Air	"

1. To be met by CH (COL) Speitel
2. Per published agenda.
3. To provide CH (COL) Speitel the opportunity to confer with Rabbi Tanenbaum and brief him on Fort Riley religious affairs.
4. Hosted by BG Vail. Guest include CG, ADC(S), DPC, C/S, CH (COL) Speitel, BG Hutchinson and Rabbi Tanenbaum.
5. General orientation to Fort Riley and the 1st Infantry Division by CPT Rounds.
6. To observe three companies at separate locations involved in NBC training, dry Fire on Table VIII and tactical movement of tank units. Chap. Peterson will escort.
7. Guest include Rabbi Tanenbaum, Mr. and Mrs. Ser, Mr. and Mrs. Becker, LT and Mrs. Niekirk and CPT Brill.
8. To include approx 30 soldiers from the Fort Riley Jewish community.
9. Rabbi Tanenbaum will meet with Fort Riley chaplains.
10. Approximately 20 Fort Riley chaplains will meet with Rabbi Tanenbaum in Ballroom #4 for lunch. Participants will go through lunch line. Several Junction City/Manhattan ministers will also be invited.
11. To be given by Colonel Gentry.
12. Guest list TBA.
13. To be followed by snacks and Fellowship hour at the Chapel.
14. Will be escorted by Mr. Ser (Junction City).



UNIVERSITY OF MISSOURI-KANSAS CITY

College of Arts and Sciences

Department of History

5212 Rockhill Road
Kansas City, Missouri 64110
Telephone (816) 276-1631

February 12, 1981

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

Dear Rabbi Tanenbaum:

I am very glad we had a chance to meet personally during your last visit to Kansas City in which you made quite an impact on the community Jewish and non-Jewish.

As I told you when we met, my book on comparative religion entitled Judaism and the Gentile Faiths written from the vantage point of Jewish scholarship will be published by Fairleigh Dickinson University Press this year. The book can be of great use to the American Jewish Committee particularly in offsetting the thrust of the Moral Majority. Yehudah Rosenman and Jim Rudin suggested that it could be used as a text for The Academy Without Walls and possibly for seminars.

I am working on a project with Mr. Joel Levitch of Jason Films of New York, an independent education movie and T.V. producer to develop a course for Cable T.V. based on the book. The publisher Mr. Julien Yosseloff of Associated University Presses of Cranbury, New Jersey is willing to cooperate.

Would it be possible to have the book reviewed in Commentary once it is published? You indicated that there is a possibility for seed money for the course on Cable T.V. We are working on some financial support locally and in New York. Would the American Jewish Committee Interreligious Affairs Department be interested in co-sponsoring such an educational T.V. program?

Rabbi Marc H. Tanenbaum
February 12, 1981
Page Two

I am sending you a preface, table of contents, an introductory chapter and a small part of Chapter 1 of the manuscript. I realize you will want to see the book as a whole when it is published but this material can help you decide whether you and the Interreligious Affairs Department would like to support this project. I would very much appreciate your reaction. With all best wishes.

Sincerely,

Joseph P. Schultz

Joseph P. Schultz
Oppenstein Brothers Professor of
Judaic Studies

JPS:bl

Enclosures



JUDAISM AND THE GENTILE FAITHS:
COMPARATIVE STUDIES IN RELIGION

AMERICAN JEWISH
ARCHIVES

BY

JOSEPH P. SCHULTZ



PREFACE

~~The studies in~~ ^{was} This volume were begun eight years ago when in teaching Jewish Studies I became aware of the lack of a single work treating the Jewish religious experience in a cross-cultural context. Since Judaism is the focal point of these studies and the tradition in which I am at home, my treatment of Jewish material is detailed, specific, and based on an intimate knowledge of primary sources. In treating other religious traditions I have sought to acquaint myself with as much of the original source material relating to these studies as was available to me and which seemed necessary to understand differences among specialists. But for the most part I have had to rely on secondary sources because of the scope of this work. To treat in detail each of the religious traditions which serve as the basis for comparison is beyond my competence and would entail a work too vast for the covers of a single book. I have poached upon the preserves of specialists in Jewish Studies as well as upon the scholarly fields of other traditions because the questions in which I was interested cut across geographical boundaries, time periods, and disciplines. In the final analysis, despite certain drawbacks, comparative and cross-disciplinary work is best carried on in the mind of a single investigator rather than by a committee of cooperating specialists. ^{and bibliography} The notes contain the more important sources utilized. To cite all

of the literature pertaining to each study would have turned a work of interpretive ^{SELECT} scholarship into a bibliography. Every effort has been made to bring the material up to date, but the process can never be completed. The transliteration of Hebrew terms follows the usage of the Jewish Encyclopedia. Transliteration of other foreign languages follows general usage. In a number of instances diacritics have been omitted so as not to intimidate the nonspecialist reader.

Portions of these studies have been published as individual articles in various scholarly journals, but the material has been reworked and supplemented for the purposes of this work.

I want to thank the editors of Judaism, Conservative Judaism, Judaica, The Journal of Religious Ethics, and the Journal of Ecumenical Studies for permission to reprint portions of the material published in these journals.

The various libraries utilized in the preparation of this work have been graciously accommodating and I wish to record my thanks to Dr. Herman Dicker of the Library of the Jewish Theological Seminary of America, to Dr. William Sparks of the Library of St. Paul School of Theology, to the staffs of the Widener and Andover-Harvard libraries of Harvard University, and to the staffs of the libraries of Boston Hebrew College, the Spertus College of Judaica, the University of

I AM ALSO GRATEFUL TO THE FRANCIS JUDAEIC STUDIES PROGRAM FOR DONATING THE COSTS OF PREPARING THIS BOOK.

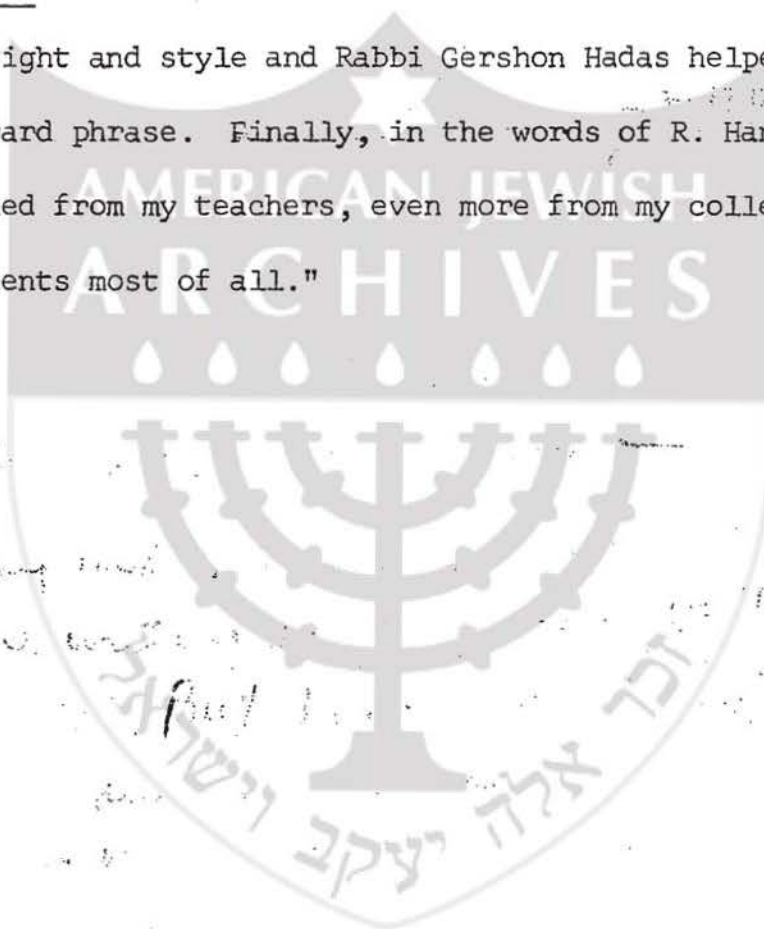
Missouri-Kansas City, and the University of Chicago. ^{MRS. NOELLE H.}

MISSISSIPPI READERS INVOLVABLE SERVICE IN TYPING THE MANUSCRIPT
HAD IN COMPIING THE BIBLE GROUP AND INDEX

I owe my Judaic and general academic training to several institutions and numerous teachers, but four teachers in particular shaped my approach to the world of learning. My father, of blessed memory, imparted to me the Talmudic learning and the Jewish ethical teachings of the East European Jewish heritage. The late Professor Harry A. Wolfson trained me in the methodology of Jewish scholarship and encouraged me to see Jewish Studies in the context of other cultural and religious traditions. The late Professor Abraham Joshua Heschel gave me a profound appreciation for the Jewish mystical tradition. Professor Nahum N. Glatzer was the first to excite my interest in the drama of Jewish history as an undergraduate, later taught me as a graduate student and read a portion of this manuscript.

I have discussed various portions of this work with the following colleagues who offered critical commentary and guidance but who are not responsible for any errors of fact or interpretation I may have made. Professor Benjamin I. Schwartz of Harvard's East Asian Research Institute, Professor Frank Reynolds of the Divinity School of the University of Chicago, Dr. Dale Dunlap, Dean of St. Paul School of Theology, Dr. Daniel Polish, Professors Allyn Russell of Boston University, Joel Porte of Harvard University, Jesper Rosenmeir of Tufts University, John Stack and Carla Klausner of the University of Missouri-Kansas City, and F. Ernest Stoeffler of Temple

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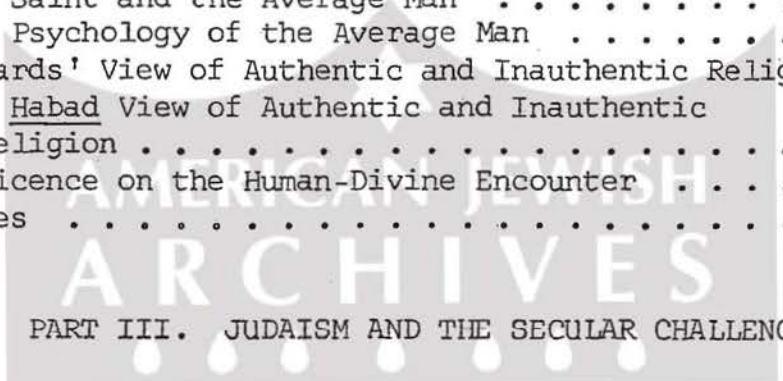
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THE POINT OF DEPARTURE

To live in an age of rapid transition is to live with the mixed truth, the unfulfilled vision, the imperfect present. In such an era there is endless tension generated by the awareness of what cannot be and the uncertainty of what ~~shall~~^{will} be. Deprived of the comforting security of ancient verities, men everywhere confront those large and important questions about life which in more tranquil times are the concern of the few. In our time, ^(when) the insecurity of sudden transition is reinforced by the threat of global extinction; the urgency of these questions becomes overwhelming. Ancient texts are scrutinized for their answers; religious traditions are ransacked for their message of salvation; ideas, customs, rituals are borrowed indiscriminately ^{and} in a search for "meaning." The religious quest now permeating the Western world is characterized by an unusual openness to different modes of living and thinking. The fermentation of life has left its impact on literature, particularly in the area of cross-cultural studies. This book is the outgrowth of such an orientation and is directed to the student, the scholar, and the intelligent layman who, in the words of the late Edmund Wilson, seek to "correlate the adventures and achievements of the Jews with those of the rest of the world."¹

The studies in this book will examine the three central threads

of the Jewish religious experience¹_M--the law, ethics, and mysticism¹_M--
 in the light of a cross-cultural perspective. To these three strands
 one might possibly add the rational-philosophic motif as well. But
 in Judaism, philosophy, for the most part, did not become a separate
 channel for the religious experience but rather a means of elucidat⁷
 ing and justifying the legal, ethical, and mystical strands of the
 tradition. ⁹~~We~~ shall compare these three foci of Jewish life and
 thought with their counterparts in other religious traditions, point⁷
 ing up the tensions between these sometimes conflicting motifs.

But comparison implies a limited juxtaposition of character⁷
 istics; analogy, on the other hand, involves a much wider similar-
 ity. ⁹~~We~~ shall isolate comparable entities and then probe them for
 failures in analogy. This method will enable ^{me}~~us~~ to throw light, not
 only upon other religious traditions from the perspective of Judaism,
 but, by reflection, also upon Judaism itself. Wherever possible ⁹~~we~~
 shall try to trace the threads of connection between the religious
 perceptions of the Jewish people and those of other communities,
 bearing in mind that parallel developments can take place even in the
 absence of direct (or indirect) influence exerted by one culture upon
 another. ^{my}~~Our~~ presentation will be a topical one in which the three
 major types of Jewish religious expression are highlighted; the
 analysis of the material will range through the four periods of Jew-
 ish historical development¹_M--Biblical, Talmudic, Medieval, and Modern,

but not in chronological order. Due to the fact that Jewish law, ethics, and mysticism reached their fullest maturity in Talmudic and medieval times, these historical periods will be ^{the} ~~our~~ major focal point, although Biblical antecedents are examined and in Part IV the modern era is presented. Similarly, the choice of comparative material was dictated by the search for phenomena in other religions contemporary to the particular aspect of Judaism under examination. In Part I, the first chapter deals with the contemporaneous development of law and ethics in the Rabbinic and Confucian traditions, while Chapters ~~II~~² and ~~III~~³ examine ethics and mysticism in Hindu, Buddhist, and Jewish thought. Chapter ~~IV~~⁴ is concerned with the attitude toward government in the legal and ethical traditions of Judaism and Islam. Part II sets forth the tension in the late Middle Ages between the normative traditions of law in the institutions of Judaism and Christianity, and those sects and movements motivated by mysticism and messianism which broke with the established order. Part III treats the confrontation between traditional Jewish belief and ethics and the secular faith and ethics of modern man, concluding with a universal perspective growing out of Jewish tradition ^{that} ~~which~~ can serve as the starting point for a world community based on law.

(A) Some General Principles

In discussing the intellectual history of China, Benjamin Schwartz has defined the focus of intellectual history as that of men's conscious responses to the situations in which they find themselves. Moreover, he suggests that these responses constitute one of the dynamic factors in changing situations. These "situations" include the great universals of human existence as well as the specific social and cultural conditions of given times and places. And the "conscious responses" are both the exercise of intellect and also the involvement of emotional attitudes.² In the comparative study of religions, the focus should be on the similarities and differences in the conscious response of men in varying traditions and cultures to the situations in which they find themselves. Certainly, at a time when all cultures are in a state of flux, the dynamic factor of human response contributing to this change must be examined.

This approach can best be implemented if one bears in mind Joachim Wach's three main principles ~~for the comparative study of religions~~

- 1) Within each religious tradition there is an apologetic element, but the discipline itself cannot be influenced by that apologetic interest.
- 2) The comparative approach must regard all ^eregions as universal e

options not subject to cultural determinism. Accordingly, the religious man must choose his faith irrespective of the prevailing tradition in the particular society or culture in which he happens to live.

- 3) Though the cross-cultural perspective must recognize that "every living religion has its part in the spiritual education of the race," it cannot be blind to the qualitative differences of various religions.³

Underlying these principles is the question of religious truth. To what extent is a particular religious tradition "true"? Wach relates the question of truth to the nature of religious experience. He holds that the religious experience presupposes a capacity on the part of man to respond to divine instruction. Though there is only one ultimate reality, it is perceived in different ways by the world's religions, resulting in a multiplicity of religious experiences. According to Wach, the genuine religious experience is the perception of divine revelation wherever it occurs, that is, within whatever ethnic, cultural, social, or religious context.⁴ This means that there can be revelation in Judaism, Islam, Hinduism, Buddhism, Christianity, and other religious communities. Unlike other scholars, who distinguish between a general revelation in the world of nature, in the conscience and reason of man, and a particular revelation which is given in the events of history and through prophetic individuals,

Wach insists that every instance of general revelation is also a particular one. Does this reduce God's revelation to Christians, Jews, or Muslims to one among many? Not at all, for in each revelation the truth revealed is the maximum God can give; it has simply not been equally perceived or expressed by man's religions. In this connection Wach quotes J. N. Farquhar:

extract] Neither is any one religion alone true in the sense that all others are merely so much sheer error; nor again are they all equally true; but while all contain some truth, they not only differ each from the other in the points on which they are true but also in the amount of importance of the truth and power possessed.⁵

In other words, to use a kabbalistic image, God's revelation may be likened to a powerful beam of white light perceived through a prism as millions of multicolored lights representing the entire spectrum.⁶ No one religious tradition reflects all the lights and all the colors, but certain traditions reflect more light and a wider band of the spectrum than others. Thus, it is possible for the man of faith to believe that though no one religion has a monopoly on revelation, his own particular tradition has perceived God's truth as fully and as decisively as is possible for finite men.

Wach must have been aware that the term "divine revelation" is a Western religious concept foreign to the outlook of certain Far Eastern

religions. He states categorically that it is wrong for Christians to examine non-Christian expressions of religious experience by viewing them through the spectacles of Christian dynamics and the Christian doctrine of God. It is only through the discipline of the history of religions and with the tools of the phenomenologist and psychologist of religion that one can interpret the implications of other traditions for thought, life, and conduct in various non-Christian communities. In evaluating other religions the proper approach is to distinguish between the genuine and the nongenuine religious experience. Wach sets forth several factors ^{that} which should guide Christian scholars in sifting the genuine from the spurious in their investigation of non-Christian religions. ² We cite those which are particularly pertinent to ^{this} ~~our~~ study.

- list*
- (1) There is a genuine experience of ultimate reality in non-Christian religions.
 - (2) Where a genuine religious experience is present the Divine is perceived in the categories described by Rudolph Otto⁷ as the mysterium tremendum and mysterium fascinosum, even though these two aspects are not always to be found in equal proportions in non-Christian religions.
 - (3) The experience of the Holy is integrally related to ethics and morality in all religions.
 - (4) There are various kinds and degrees of apprehension of the

Divine represented in non-Christian religions.

- (5) There is a genuine sense of "worship" in non-Christian systems.
- (6) Religious experience in all religions expresses itself in some form of togetherness.⁸

As we shall see in a later chapter, Jonathan Edwards and the Hasidic masters of Habad in the eighteenth century anticipated Wach by pointing to the same factors to distinguish the authentic from the inauthentic religious experience.

(A)

Echoes in Jewish Tradition

Wach's concept of revelation as both general and particular, and his view that God's truth is one but is perceived in varying degrees by the world's religions through a multiplicity of religious experiences, strikes a responsive chord in Jewish tradition. The early Rabbinic sources state that the revelation to Israel on Sinai did not take place in the land of Israel lest the nations of the world claim that it was not intended for them. God's revelation occurred in no-man's-land so that it would be accessible to everyone,⁹ to which R. Jose adds that the Sinaitic law was revealed not only to the descendants of Jacob secretly, in an obscure place, but to the entire world publicly in broad daylight.¹⁰ The blend of the universal and the particular is also to be found in the Rabbinic view that God revealed the Law on Sinai in four languages—Hebrew, Latin, Arabic, and

Aramaic (or according to other sources in seventy languages corresponding to the seventy nations of the world).¹¹ The Rabbinic concepts of the Noahite laws and of the righteous among the Gentiles who are assured of salvation in the hereafter, discussed in ~~our~~ ^{the} last chapter, are based on the premise that God's truth is also manifest in other traditions besides Judaism.

In the Middle Ages, Moses Maimonides paid tribute to both Islam and Christianity for the great strides toward the truth made by mankind under their influence. Despite their misinterpretations of many fundamental doctrines of Scripture, he says, God in His mysterious wisdom has used these two faiths as aids in the moral and religious regeneration of the world. Christianity and Islam will, in the perspective of history, prove to have been "the trail blazers" for the true messianic fulfillment that yet awaits mankind.¹² The Muslim religious philosophers of Maimonides' time taught that most historic religions could be said to share the same revelational character, and thus the only difference between religions is the relative one of higher or lower degrees of revelation. But Maimonides held that the religion revealed to Moses and Israel is more than the highest form among a variety of revealed religions¹³—it is the one true revealed religion.

The most complete affirmation of Wach's conception of a single divine truth reflected through the prism of the world's religions may

found in the writings of Rabbi Abraham Isaac Kook, the great spiritual master of the Jewish people in the twentieth century. Rabbi Kook believed that the diversity of religion is an accurate and legitimate representation of the diverse expressions of the human spirit. Religions are not meant to compete but to collaborate, to stimulate and emulate one another. In the ferment released by their free interaction each is aided to make the ascent toward God in its own terms. The recognition that the various forms of the spiritual life constitute an organic whole does not eradicate the difference of levels between religions, between the higher and the lower, the holy and the less holy. But despite these differences each religion is "a permanent participant in the ensemble of faiths...each is a path through which God is seeking to raise man to Himself."¹⁴

(A) The Framework of Jewish Scholarship

In a letter to Renan, Max Müller, the great orientalist, once wrote: "Before we compare, we must thoroughly know what we compare."¹⁵ Since Judaism is the vantage point from which this comparative study is launched, it is essential to define it and delineate the framework of scholarship in which it is presented. Judaism is the religio-ethnic-cultural civilization of the Jewish people, who constitute a unique fellowship that cannot properly be designated by any one of the current terms, "race," "nationality," or "religious denomination." Only the word "people" can do justice to the full reality of Jewish

existence and even this word must be ponderously defined as above by the terms "religio-cultural-ethnic."¹⁶

Traditional Jewish Learning. Modern Jewish scholarship is heir to several traditions of learning ^{that} which exist uneasily side by side. The oldest component is centered in the Yeshivot, those academies of Talmudic learning extending in an unbroken chain from the present back to pre-World War II Poland and Lithuania, to medieval France, Germany, Italy, and Spain, and even ³ further back ⁴ to Babylonia and Palestine. Some of these academies had lasted a thousand years longer than the venerable universities of Oxford and Paris. In them the Jewish people produced a vast and variegated literature, of which the Bible and the Talmud were the source, and from which issued countless tributaries of commentaries, lexica, expositions, summaries, responsa, and codes.

The ~~religious task of~~ these schools was to answer the question: What does God require of his people in this time and in this place? The answer was derived from Scripture and from life. On the one hand, human needs had to be met. But on the other hand, the leeway provided for meeting these needs was always limited by the ^{word} ~~word~~ of God recorded in Scripture, which could be interpreted but not contravened. Thus, Rabbinic literature is the outgrowth of a constant shuttling back and forth between the sacred text of Scripture and the ever new problems of life ^{that} which had to be solved. It was the two poles of Scripture and of life ^{that} which generated a tension between the religious

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ideals of study and of observance. The polaric tension between these two values is reflected in numerous Talmudic discussions of law and ethics and, as we shall see, became one of the focal points of the controversy between Hassidism and its opponents in the East European Jewish community during the eighteenth century. The two ideals of study and of religious-ethical practice, also gave rise to two types of Talmudic academies. In one type of school the ideal was "knowledge for its own sake," the pursuit of learning without any ulterior motive, even without a motive so rarefied as the reward of God. In the best of these schools careful attention was given to scholarly method. The texts were approached with the idea of comprehending their underlying principles and their architectonic units. A second type of Talmudic academy, whose most notable prototype existed in Eastern Europe, emphasized learning as the gateway to the righteous life. In these schools the study of ethical tracts and homilies (mussar literature) took second place only to the study of Talmud, and in certain schools as much attention was given to the former as to the latter. Students were under the tutelage of spiritual guides who supervised their ethical and religious development as well as their intellectual growth. The atmosphere was suffused with piety, and the student had before him the living examples of saintly men whose learning was matched by their character.¹⁷

The discipline of Scripture interpretation carried on in the

Talmudic academies was rooted in the belief that on Mount Sinai God revealed to Israel the written and the oral law. All of the later rulings of prophets and sages are but a later unfolding of that which already existed in potentia in the revelation on Sinai. Even innovative legislation introduced by Talmudists of a later period was understood as being derived from that which was implicit in the words of Scripture but was not made explicit until much later. For this reason the Rabbinic interpretation of Scripture with its roots in the Sinaitic revelation claimed absolute authority. It sought to ~~overcome~~ ^{inform good} the reality of the Jew no matter in what country he lived. The absolute authority of the written and the oral law demanded that the Jew fit his own life into its world and feel himself to be an element in its structure of universal history. ^{keep} ^{inform}

For a long time it was comparatively easy for the Jewish world to comply with this demand. As late as the European Middle Ages it was possible to represent Biblical events as ordinary phenomena of contemporary life and maintain Biblical law with its Rabbinic interpretation as the governing force of Jewish society. But when it became impossible, because of great change in environment, and through the awakening of a critical consciousness, to fit contemporary life into the mold of Scripture and Talmud, the Biblical-Rabbinic claim to absolute authority was jeopardized. When the authority of the Sinaitic Revelation was undermined by the rationalism of a new age, which

proclaimed that revelation to be a myth, the bridge of Bible interpretation ^{that} which spanned the centuries from Sinai to the modern period collapsed. Thus, for a majority of Jews Biblical stories became ancient legends, Biblical law was separated from the divine imperative, and Rabbinic methods of interpretation were abandoned. Only a faithful and embattled remnant still clung to the bridge of interpretation leading back to Sinai.¹⁸

The "Science" of Judaism. In Jewish scholarship and in the Jewish community the new frame of mind was fostered by the Enlightenment of the eighteenth and the nineteenth centuries. Freed from the forced separation of the ghetto and its Biblical-Rabbinic Weltanschauung, the Jew was confronted with the critical outlook of the Enlightenment. In an attempt to fuse the old learning and the new, German Jewry created the second component of modern Jewish scholarship--Die Wissenschaft des Judentums. As yet there is no satisfactory translation of this term. The Science of Judaism comes closest, but the word Wissenschaft as used by its practitioners connotes far more than the English word science. It includes the critical investigation of the entire range of Jewish life as embodied in its language, literature, law, institutions, and history. It is the scientific method applied to the humanities. The word "Judaism" here includes both the content of the Jewish heritage and its bearers; it encompasses both Judaism and the Jewish community.

Though the scientific method and the critical spirit of the Science of Judaism were stimulated by the Enlightenment, these modern attitudes existed in embryonic form in the Talmud itself and in such medieval disciplines as Hebrew philology, Biblical exegesis, and religious philosophy. It is in a Talmudic discussion that we find expressed the startlingly modern view that Job never existed but was merely a symbolic figure used by the Biblical author.¹⁹ In a similar adumbration of modern critical views which question the Mosaic authorship of the entire Pentateuch, the Rabbis stated that Joshua wrote the last eight verses of the Book of Deuteronomy dealing with the death of Moses.²⁰ Saadia Gaon, the leading Jewish intellect of the ninth century, utilized the discipline of comparative Semitics in his translation of the Bible into Arabic as well as in his lexicon and Bible commentary. Saadia and Moses Maimonides employed the categories of Greek and Arabic philosophy in composing their own philosophical works. Abraham Ibn Ezra, the medieval Bible commentator, poet, and grammarian, went even further than the Rabbis by intimating that a hand other than that of Moses may have composed other portions of the Pentateuch in addition to the last eight verses. However, living as he did in the age of belief, Ibn Ezra could only hint obliquely at these matters in his commentary on the Bible and usually concluded such comments with the cryptic remark "and a word to the wise is sufficient."²¹

Far more open and pronounced was the critical approach of the

Jewish scholars of Italy during the fifteenth and sixteenth centuries. Profoundly influenced by the Italian Renaissance, which foreshadowed the Enlightenment of the eighteenth century, these scholars were the actual forerunners of the Science of Judaism. Elijah Levita, the confidante and tutor of cardinals and princes, investigated the Masoretic text of the Hebrew Bible and his work is still of great value to modern scholarship. One of the most original scholars of the Italian Renaissance was Azariah de Rossi, whose classic work, Meor Enayim, published in 1573-75, was the first important work in modern Jewish scholarship. It was no accident that it was reissued nearly three centuries later by Leopold Zunz, the father of the Science of Judaism.

In founding the Science of Judaism in the year 1819, Zunz posited a twofold goal for the new society:

- just
- 1) To present the literature and history of the Jewish past in the modern garb of the critical humanistic disciplines, thereby bolstering the wavering loyalty of young Jews to Judaism and winning the respect of the larger community for its values.
 - 2) To aid the Jews in achieving political, social, and economic rights as full-fledged citizens by demonstrating that Jews had attained these rights in other civilizations of the past.

Of the two goals only the second was achieved. Among the young men who helped him found the Science of Judaism, Zunz alone remained in

the Jewish fold; the others converted to Christianity. The young Jews of Zunz's time who, in the memorable words of Heinrich Heine, looked upon baptism as the entrance ticket to European civilization, were not fired by Zunz's ideal of the critical study of the Jewish past. Scholarship has never attracted the masses, and even those of an intellectual bent turned to the beckoning world of European culture rather than to Jewish learning--which they identified with the ghetto from which they were escaping. Nevertheless, the Science of Judaism was successful in helping the Jews of France and Germany to win their struggle for civil rights. Zunz's work, Namen der Juden, published in 1837, challenged a Prussian decree forbidding Jewish parents to give "Christian" names to their children. Zunz demonstrated that Jews had always freely used names borrowed from the general environment; the Prussian government retracted most of the restrictive edict.

But the greatest achievement of the Science of Judaism was that it gave modern Jewish scholarship its basic tools: critical canons derived from the study of classical philology and modern historiography, and a sense of history--emphasizing both the role of change and a strong consciousness of the interaction of the Jew and the world. Everywhere the Science of Judaism sought to explore intercultural relationships. It investigated what it was that Judaism had borrowed from, and in turn contributed to, general civilization, and the circumstances under which Judaism had acted as an intermediary between

various cultural entities. The new scholarship extended the boundaries of Jewish learning far beyond the narrow focus of the ~~hal~~almudic academy. The study of Hebrew, Aramaic, and other Semitic languages became basic. Archaeology, ancient history, comparative religion, comparative law, and folklore all were considered relevant to the study of the Jewish heritage.

The limitations of the Science of Judaism were its apologetic goals and its nineteenth-century "historicism," an oversimplified ~~con~~ception of history ~~which~~ ^{that} stressed development but overlooked continuity. It conceived of change as unilinear, progressing straight up, overlooking the fact that the course of human events is marked by retrogressions as well as progressions. The ultra-rationalism of the nineteenth century also had its effect on Jewish scholars, who failed to give proper value to the emotional and mystical factors in the Jewish experience, particularly in the various Messianic movements, in Kabbalah, and in Hassidism.²¹ Since the Science of Judaism was centered largely in Germany, its devotees looked down upon East European Jews, whom they considered inferior in Western cultural attainments.

As a result of these limitations of time and place, the savants of the Science of Judaism remained untouched by the Zionist movement with its Messianic roots and its popular support in Eastern Europe. Convinced that Judaism could not survive the age of reason, they turned their attention more and more to the past. When the Russian-

born Hebrew poet, Judah Leib Gordon, visited the great Jewish bibliographer, Moritz Steinschneider, in Berlin and told him that he was a Hebrew poet, the aged scholar supposedly asked him: "Young man, in what century did you live?" Zunz himself looked upon the movement he had founded as the "swan song" of Jewish learning, predicting that by the year 1918 Hebrew books would be virtually unavailable. When that year arrived three twentieth-century German Jewish scholars were turning Zunz's prediction into a false prophecy by correcting the distortions in the scholarship ^{that} which he had fathered. Gershom Scholem, Franz Rozenzweig, and Martin Buber restored Messianism, Kabbalah, Hassidism, and an appreciation of East European Jewry to their rightful place in the variegated pattern of Jewish tradition.

Contemporary Jewish Studies. The third component of modern Jewish scholarship, contemporary Jewish studies, including the field of modern Hebrew literature, filled the lacunae left by the Science of Judaism. In a certain sense the scholars of the Science of Judaism shared a common platform with their traditional counterparts in the Talmudic academies—a past orientation. The difference between them lay in the fact that the traditional Jewish scholars viewed the past with the reverent acceptance of pietists, while the Wissenschaft scholars approached it with the critical apparatus of the classicists.

Louis Finkelstein best summed up the matter when he testified to the difficulties involved in compiling a standard reference work describing

the whole phenomenon of Judaism.

Abstract

What surprised me . . . was the dearth of information about Jews today. There are probably a hundred people, and more, whose profession it is to discover all that can be known about the Jews in Jerusalem in the first century; there does not seem to be one who has the same duty for the Jews of New York in the twentieth century.²³

The specialists in contemporary Jewish studies have sought to redress the balance. The impetus for their work has come from two main sources: the ^{re}creation of Jewish national life in the state of Israel, including the renaissance of the Hebrew language and the bur^ggeoning of the social science disciplines. And a third motivating source must not be overlooked--the burning need to document for pos^tterity the destruction of European Jewry in the Nazi holocaust. The handicaps of the field are a lack of a scholarly tradition of its own and, of course, the fact that its specialists are better grounded in the social sciences than they are in classical Jewish studies.²⁴

The Study of Judaism by Christian Scholars. The final element in the discipline of modern Jewish scholarship is the contribution of Christian scholars to the study of Judaism. Beginning with the early Church Fathers Origen and Jerome, who learned their Hebrew from Rabbis in the land of Israel, reaching a high point in the Renaissance and the Reformation and continuing to the present day, Christian scholars

*pp R³
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have participated in many phases of the Jewish scholarly enterprise. The five generations of Buxtorfs who served as professors of Hebrew at the University of Basel, to cite one example among many, established the field of Hebrew bibliography. They translated into Latin considerable portions of the Mishnah, as well as the works of the medieval Jewish philosophers, Moses Maimonides and Judah Halevy.²⁵ During the centuries when Jewish scholarship virtually neglected a critical study of the Bible, Christian scholars erected the imposing structure of modern Biblical criticism.

Of great importance to modern Jewish scholarship was the work of Christian scholars in the field of Religionswissenschaft, which embraced the disciplines of the history, sociology, psychology, and phenomenology of religion. The pioneering studies of Max Weber and Werner Sombart, which examined Judaism from a socio-economic viewpoint, profoundly influenced Jewish historians like Simon Dubnow and Salo Baron. In rewriting Jewish history from the socio-economic perspective, Dubnow and Baron dispelled the lachrymose theory of Jewish historical writing best expressed by the exaggeration that "the Jews have no history but only a martyrology." Emile Durkheim's sociology of religion, whose focus is the integrative, cohesive consequence of religion for the members of the group, had a decided impact on the religious outlook of Mordecai M. Kaplan and the Jewish Reconstructionist Movement in America.²⁶ Finally, Jungian and Freudian theories of depth psychology;

Wilhelm Dilthey's views of the inner forces, phases, and aims of historical development; and Rudolph Otto's phenomenological concepts of religion (such as the idea of the numinous) all influenced Gershom Scholem's monumental studies of Jewish mysticism.

The participation of Christian scholars in Jewish studies prevented the isolation of the discipline, provided Jewish scholars with an input from a different perspective, and prevented their work from becoming ingrown. On the other hand, George Foot Moore²⁷ has documented the distortions in Christian scholarship on Judaism stemming from theological bias. But these have largely been corrected in recent years by the work of Moore himself, by William F. Albright, R. Travers Herford, James Parkes, and their disciples.

(A)

The Personal Factor

In a cross-cultural study written from the vantage ground of Judaism, it is not only the lens of Jewish scholarship ^{that} which ~~deterf~~ mines the perspective of the work but also the commitments of the writer. At best, of course, a certain residue of personal interpretation is bound to remain. I have not been untouched by the conflicts and the paradoxes of our time. I am a believing Jew in an age ^{that} which has been described as beyond belief.²⁸ I have deep roots in Jewish tradition but live in a Jewish community ^{that} which has been described as living after the tradition.²⁹ Are these commitments of mine a barrier

to the understanding of the commitments of others? ^{On} To the contrary. The Olympian detachment of the cosmopolitan with only superficial roots in his own culture often results in his superficial understanding of other cultures. To quote Nietzsche: "Grey cold eyes do not know the value of things." A rootedness in one's own heritage, combined with breadth of outlook and sensitivity to human experience, can lead to a profounder understanding of the heritage of others. As the draftsman's compass encircles a sweeping arc while firmly fixed in the ground, breadth of vision in cross-cultural studies is enhanced by a firm anchor in a particular tradition.



(A) NOTES

1. Edmund Wilson, A Piece of My Mind (New York: Farrar, Straus and Cudahy, 1956), p. 152.
2. Benjamin Schwartz, "The Intellectual History of China¹-Preliminary Reflections," in Chinese Thought and Institutions, ed. ~~by~~ John K. Fairbank (Chicago and London: University of Chicago Press, 1957), pp. 16-22.
3. Joachim Wach, The Comparative Study of Religions, ed. with an introd. by Joseph M. Kitagawa (New York and London: Columbia University Press, 1961), p. xliii.
4. Joachim Wach, "General Revelation and the Religions of the World," The Journal of Bible and Religion ²² ~~XXII~~, No. 2 (April, 1954):86.
5. Quoted in Wach, ibid.
6. See G. Scholem's discussion of revelation as seen by the Jewish mystics in The Messianic Idea in Judaism (New York: Schocken Books, 1971), pp. 295-³296.
7. Rudolf Otto, The Idea of the Holy (New York: Oxford University Press, 1958), pp. 12-40. By the term mysterium tremendum Otto means that sense of absolute unapproachability and overpoweringness which an individual feels in the presence of the holy. It is the feeling of awful majesty ^{that} ~~which~~ overcomes us when we witness or participate in the solemnities of religious rites and liturgies.

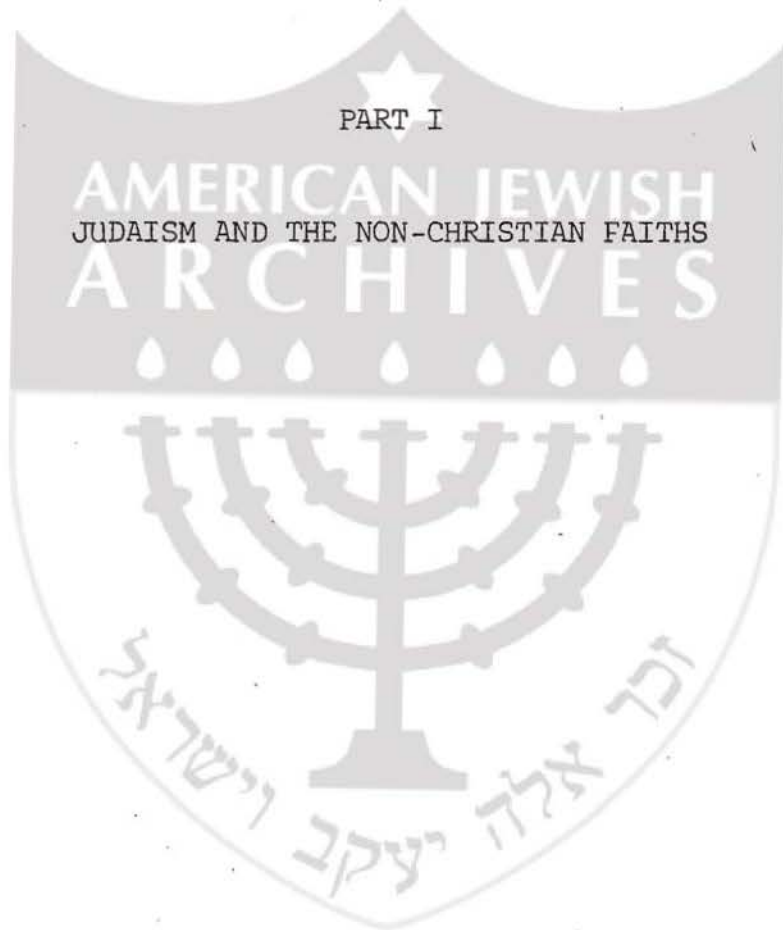
By the mysterium fascinans Otto refers to that feeling of mystery, dread, and fascination which we feel when confronting a divine object ^{that} ~~which~~ has in it an element of the demonic.

8. Wach, The Comparative Study of Religions, pp. xlv-xlv.
9. Mekilta, Bahodesh 1 (ed. Lauterbach) #, 198.
10. Ibid., p. 199.
11. Sifre Deut. 343 (ed. Friedmann), p. 142b. The number seventy is derived from Genesis 10, see Louis Ginzberg, The Legends of the Jews (Philadelphia: The Jewish Publication Society, 1954), 5, 194-195, n. 72; ibid., 39, n. 214.
12. Responsa of Moses Maimonides (ed. Freimann), Responsa 369; Mishnah Commentary Laws of Idolatry, Chap. 9. See also Maimonides, Epistle Concerning Apostasy (Iggeret ha-Shemad); G. Tschernowitz, Ha-Yahas bein Yisra'el La-Goyim Le-Fi Harambam (New York, ^{BIZARON} 1950).
- 2:
13. Guide of the Perplexed II, 39; Mishnah Torah, Hilcot Yesode ha-Torah ⁸ ~~II~~, 9; Julius Guttman, Philosophies of Judaism, trans. ~~by~~ David Silverman (Philadelphia: Jewish Publication Society,
-
14. Abraham Isaac Kook-The Lightsof Penitence, The Moral Princirles, Lights of Holiness, Essays, Letters and Poems, The Classics of Western Spirituality (New York, Ramsey, Toronto: Paulist Press. 1978)

- streich, Jewish Philosophy in Modern Times (New York, Chicago, San Francisco: Holt, Rinehart and Winston, 1968), pp. 212-215.
- However, Rozenzweig derogates Islam, see Star of Redemption, pp. 116-118, 122-124, 164-166, 172, 181, 215-217, 225-227 and Jacob Taubes, "The Issue Between Judaism and Christianity," Commentary 16, No. 6 (December 1963):528.
15. Quoted in Wach, The Comparative Study of Religions, p. xl.
16. Robert Gordis, Judaism for the Modern Age (New York: Farrar, Straus and Cudahy, 1955), pp. 19-40, 103-125.
17. An excellent description of the pre-World War II Talmudic Academies in Eastern Europe is that of Gedalyahu Alon, "The Lithuanian Yeshivas," in The Jewish Expression, ed. and introd. by Judah Goldin (New York: Bantam Books, 1970), pp. 448-464.
18. Erich Auerbach, Mimesis (Princeton: Princeton University Press, 1953), pp. 15-16.
19. b. Bava Batra, 15a.
20. Ibid.
21. Commentary of Abraham Ibn Ezra to Genesis 12:6 and to Genesis 36:31.
22. G. Scholem, "The Science of Judaism--Then and Now," Bulletin, Leo Baeck Institute (Tel Aviv, 1960), ¹~~III~~^M 3, 10-20.
23. Proceedings of the Rabbinical Assembly of America ¹³ XIII (1949):121.
24. Marshall Sklare, "The Problem of Contemporary Jewish Studies," Midstream ¹⁶ XVI, No. 4 (April 1970):27-35.

25. Lou H. Silberman, "The University and Jewish Studies," in The Teaching of Judaica in American Universities, ed. and introd. by Leon Jick (New York: Ktav Publishing House, 1970), pp. 9-11.
26. Mordecai M. Kaplan: An Evaluation, ed. by Ira Eisenstein and Eugene Kohn (New York: Jewish Reconstructionist Foundation, 1952), pp. 18-25. Weber and Durkheim represent the two main tributaries in the field of the sociology of religion. For a critical analysis of their impact, see the excellent study by Roland Robertson, The Sociological Interpretation of Religion (Oxford: Basil Blackwell, 1970), pp. 7 ff.
27. George Foot Moore, "Christian Writers on Judaism," Harvard Theological Review ¹⁴ ~~xiv~~ (July, 1921):197-254.
28. Robert N. Bellah, Beyond Belief (New York, Evanston, and London: Harper & Row, 1970), p. xxi.
29. Robert Alter, After the Tradition (New York: E. P. Dutton, 1969), pp. 9-13.

now



CHAPTER 1

Chap head

THE WAY: IN THE CONFUCIAN AND RABBINIC TRADITIONS

In the history of civilization there have emerged traditions whose relation to the particular society in which they exist is like that of the connective tissue to the body. As the connective tissue is interwoven into every organ of the body, so these traditions are organically related to every facet of the social structure; in fact they form a seamless web ^{that} which holds that structure together. As the connective tissue of the body has the power of rejuvenation, so do these traditions, though temporarily eclipsed by outside forces, renew themselves again and again in the course of centuries. Confucianism sustained the civilization of the Chinese even as Rabbⁱⁿic Judaism sustained the civilization of the Jews.

In China, ^g the period of the Warring States (481-221 B.C.E.) ^{co} coincided with the flowering of a classical age, among whose seminal thinkers were Confucius and the two great developers of his ideas, Mencius and Hsun-tzu. On this intellectual foundation there arose the social and political order of Confucian China, which endured for more than two thousand years, surviving Mongol conquest, the rivalry of Taoism, Mohism, and Legalism as well as the challenge of Buddhism. To a certain extent, ^g it persists to this day, ^g despite the inroads made by Communism and the scientific-technological revolution of the

twentieth century.

In Israel, the beginning of the fifth century B.C.E. also marked the beginning of a classical period of creativity. Ezra, the priest and scribe, together with a collegium of priests, edited the Pentateuch and laid the foundation for post-exilic Judaism, of which Rabbinic Judaism is the most characteristic form. The Pharisaic? Rabbinic tradition begun by Ezra and further developed by a long line of teachers has persisted to the present, surviving Greek, Roman, Muslim, and Christian conquest as well as the challenge of Christianity, Islam, and modern secular ideologies.

(A) The Jewish Diaspora in China

The rise of classical traditions in Judaism and Confucianism at about the same time prompts the fascinating question as to whether there were contacts between Israel and China during this period. In the year 1605, a Jesuit priest, Father Matteo Ricci, was visited by a Chinese gentleman who claimed he was a member of the Jewish community of K'aifeng. Upon investigation it turned out that there was indeed such a community, with a synagogue ^{that} which had been built in 1163 of the present era. According to one inscription on this synagogue a party of seventy families reached China in the Sung Dynasty (960-1279 C.E.) and were invited by the emperor to settle at Pien, the modern K'aifeng. A second inscription stated that the Jews reached China in the Han

Dynasty (206 B.C.E.-221 C.E.) while a third inscription ascribed their arrival to the Chou Dynasty, sometime between circa 1100-221 B.C.E. The most historically plausible inscription attesting to the earliest Jewish entry into China is the reference to the Han Dynasty. Not only is this dating supported by the letters of the Jesuit missionaries in China but it also corresponds to the eastward expansion of Jews and Judaism in the Roman Empire as a result of the silk trade and the destruction of the Second Temple in 70 C.E.¹

In the first century of the common era, with the entire Mediterranean world united under the Pax Romana, enormous wealth was concentrated in the hands of the Roman ruling class, enabling them to indulge their tastes for rare and exotic objects of luxury, particularly silk. The Romans obtained their silk from China, or Seres as they called it, and for hundreds of years until the sixteenth century, when the silkworm was introduced into Europe, a flourishing silk trade developed between China and the Roman Empire and later the European continent. The silk was transported over the caravan routes of Western Asia, but due to natural and political upheavals preference was given to the sea route, which went by way of the Persian Gulf and the Indian Ocean. Outside the borders of China the silk trade was mainly in the hands of Western merchants, including Jewish traders who joined the caravans and ships all the way to China and back. Though trading and migration must be distinguished, one does lead to

the other. An allusion to a Jewish migration and settlement in China at this time may be contained in the appeal of the Jewish King Agrippa to the Roman Emperor Caligula on behalf of the Jews of Jerusalem. In pointing out that it is to the emperor's benefit to grant his request because of the many Jews in the Roman Empire, he goes on to say:

extract
I say nothing of the countries beyond the Euphrates, for all of them, except a very small portion, and Babylon, and all the satrapies around which have any advantage of soil or climate, have Jews settled in them. So that if my native land is, as it reasonably may be, looked upon as entitled to a share in your favor, it is not one city only that would be benefitted by you, but ten thousand of them in every region of the habitable world; in Europe, in Asia and in Africa: on the continent, in the islands, on the coasts, and in the inland parts.²

Additional Jewish migration to China must have come with the collapse of the Jewish State in 70 C.E. when Jews fled or were sold as slaves in distant parts of the world.

The first concrete historical references to Jews in China are by Arab geographers and travelers dating from the ninth and tenth centuries. During the great flowering of civilization in the Tang period (618-907 C.E.) Judaism took root in China along with Islam, Manichaeism, Zoroastrianism, and Nestorian Christianity. The Arab geographer Abu-Zaid, writing before 916 C.E., describes the revolt of the Chinese

rebel Banshu, in which Jews perished along with Christians, Moslems, and Magians. There are no references to Jews in the literature of the Sung period (960-1279), but it was during this dynasty that the community in K'aifeng was founded. The K'aifeng Jews came from Persia or India, Afghanistan or Yemen. Their liturgy was patterned after Maimonides' regulations for prayer and is similar to the Yemenite prayerbooks where Maimonides' influence is most notable. The Memorial Book of the community contains references to rabbis, ritual slaughterers (indicating adherence to the dietary laws), and other community leaders. Activity in the Jewish community was in no way a handicap to advancement in Chinese society, as is evident from the career of the K'aifeng Jew Chao Ying-Cheng. Cheng embarked upon a Confucian government career in the year 1646 and gained considerable renown in the Shang-Hang district for suppressing banditry and establishing an educational institution. He was active in synagogue affairs and took a major part in rebuilding the K'aifeng synagogue destroyed in the floods of 1642. His Hebraic knowledge is attested by the fact that he helped in the collation and reconstruction of the Torah scrolls recovered from the floods and by the book he wrote entitled The Vicissitudes of the Holy Scriptures. Cheng's younger brother, Chao-Ying Tou, was also active in the Jewish community of K'aifeng and took his examinations to enter the Confucian government service where he served as a magistrate in K'un-ming. He also wrote

a book in ten chapters entitled Preface to Clarifying the Law.³

Chinese influences crept into the beliefs and attitudes of the Jewish immigrants. It was easy for the Jews to accommodate their religious beliefs to Confucianism and the inscriptions contain many quotations from the Confucian classics as well as Taoist terminology. The Jews referred to the Scripture (Ching), to the Way (tao in its Confucian and Taoist meanings), and fused Chinese and Jewish legends of the Creation. The Jews adapted Jewish mourning rites to Confucian practices, using incense bowls but not images. The exclusion of images underscores the three points of conflict between Jewish and Confucian practice ^{that} which engendered misgivings on the part of Chinese who married into the community. These points of conflict were the Jewish opposition to idolatry and the eating of pork, and the Confucian opposition to the circumcision of male children. The Confucians, like the ancient Greeks, considered circumcision a barbaric rite. On the whole, however, the Jews easily adapted to their Confucian background and sought to demonstrate the close similarity of Judaism to Confucianism. As the inscriptions in K'aifeng state:

abstract

The Confucian religion and this religion agree on essential points, differing only on secondary ones [1489]. . . . Although the written characters of the Scriptures of this religion are different from the script of Confucian books, yet on examining their principles it is found that their

ways of common practice are similar [1512].⁴

Was this wishful thinking on the part of a Jewish diaspora community anxious to accommodate to its Confucian environment? Idolatry, the dietary laws, and circumcision are, after all, not secondary matters in the scale of Jewish values. Or these three points of conflict notwithstanding, are the K'aifeng inscriptions right in attesting to an essential congruence of the Confucian and Judaic heritages? The answer to these questions requires a closer look at the structures of the two traditions.

The Nature of God and the Role of Heaven

A key factor setting the Rabbinic and Confucian traditions apart is the different role accorded religion in Confucian China and in post-Biblical Israel. In Confucianism religion is but an operational tool for a value system essentially humanistic in outlook, while in Rabbinic Judaism religion is the heart supplying life blood to a value system which, though similar to the rational Confucian turn of mind, remains essentially religious in outlook. In Rabbinism and in Confucianism the focus is on this world, but in both traditions the preoccupation with worldly matters does not exclude the supernatural. Of Confucius it was said, "the Master did not talk about extraordinary forces and disturbing spirits,"⁵ and the Rabbis declared, "Whosoever gives his mind to four things it were better for him if he had not



DEPARTMENT OF THE ARMY
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FORT RILEY, KANSAS 66442

AFZN-CH

17 February 1981

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

Dear Rabbi Tanenbaum:

Your 4-7 February visit during the week of the National Prayer Breakfast was an absolute delight to us. Positive remarks continue to pour in reference your talk and your "presence." Our chaplains have affirmed as one the significance of your visit to Fort Riley. Our Jewish community has been revitalized by your presence.

Your visit has let us see Fort Riley through different eyes. It has indeed broadened and deepened our vision. You have not only helped to bridge the Jewish-Christian community, but you have also helped us to be more understanding within our own Christian diversities. More than one chaplain has expressed the hope that some of us Christians could be as "Christian" as you. These are but weak attempts to describe the profundity of your impact here. It is with great pleasure that I say "thank you" to you. Fort Riley would welcome a future visit. I personally anticipate some future opportunity to be in your company. My prayer is that your influence for good, already monumental, will be enlarged in the future. May many years of health and service be yours for God.

Shalom.

Sincerely,

EDMOND J. SPEITEL
Chaplain (COL), USA
Command Chaplain

*Marc -
Received your
most gracious letters.
Thank you -
Mrs. Ed.
Ed.*

Leo Cherne



Executive Director
The Research Institute of America, Inc.
589 Fifth Avenue, New York, N. Y. 10011

February 18, 1981

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

Dear Marc:

What an excellent piece that was in the Philadelphia Enquirer. I'd have missed it but for your thoughtfulness. The content was so important and my pride in knowing you so great that I have already xeroxed copies for some friends who will be as grateful for your views as I am. You are a truly extraordinary person. If I had known all about you that I have learned since we first travelled to Asia together, I'd have been intimidated. Happily, I came to know you and know how fortunate I was before I learned the true dimensions of that good fortune. Stay well.

Warm regards.

Sincerely,

□

Howard Kohr

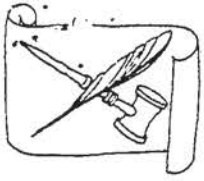
2/28/87

For you

information
AMERICAN JEWISH
ARCHIVES

Howard

/ 10: Marc Javetbaum



National Coalition for
PUBLIC EDUCATION AND RELIGIOUS LIBERTY

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February 17, 1981

MEMO

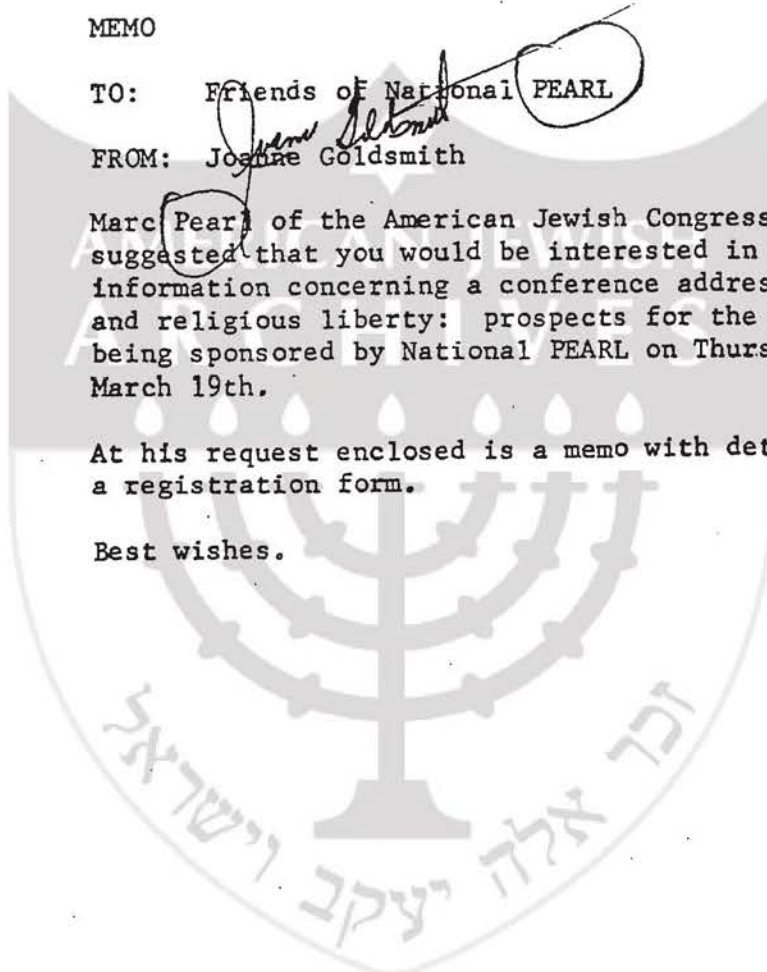
TO: Friends of National PEARL

FROM: Joanne Goldsmith

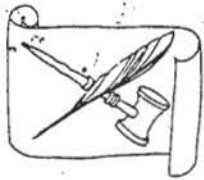
Marc Pearl of the American Jewish Congress has suggested that you would be interested in information concerning a conference addressing education and religious liberty: prospects for the 80's being sponsored by National PEARL on Thursday, March 19th.

At his request enclosed is a memo with details and a registration form.

Best wishes.



PARTICIPATING ORGANIZATIONS: American Association of School Administrators • American Civil Liberties Union • ACLU National Capital Area • ACLU of Connecticut • American Ethical Union • American Humanist Association • American Jewish Congress • Americans United for Separation of Church and State • Anti-Defamation League of B'nai B'rith • Baptist Joint Committee on Public Affairs • Board of Church and Society of the United Methodist Church • Central Conference of American Rabbis • Illinois PEARL • Minnesota Civil Liberties Union • Missouri Baptist Christian Life Commission • Missouri PEARL • New York PEARL • Monroe County, New York PEARL • Nassau-Suffolk PEARL • Michigan Council Against Parochialism • National Association of Catholic Laity • National Council of Jewish Women • National Education Association • National Women's Conference, American Ethical Union • Preserve Our Public Schools • Public Funds for Public Schools of New Jersey • New York State United Teachers • Ohio Free Schools Association • Union of American Hebrew Congregations • Unitarian Universalist Association



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Counsel

Leo Pfeffer

Executive Director

Joanne Goldsmith

February 12, 1981

MEMO

TO: Members and Friends of National PEARL

FROM: Joanne T. Goldsmith, Executive Director

What are the prospects for education and religious liberty in the coming years? What is the status of government aid to religious schools? How strong is the increasing push for religious practices in public schools? How will the schools be affected by the increasing activism of religious leaders on the right end of the political spectrum? What is the impact on school systems of the rising agitation on family issues, sex education, abortion, and values education? Join National PEARL as we discuss strategies for dealing with these issues at a conference entitled:

EDUCATION AND RELIGIOUS LIBERTY: PROSPECTS FOR THE 80's

Date: Thursday, March 19, 1981
Time: 8:30 a.m. - 5:00 p.m.
Place: Sheraton Inn Washington Northwest
8727 Colesville Road
Silver Spring, Maryland 20910
Cost: \$40.00

Annual PEARL meeting will follow the conference

Enclosures: registration forms
hotel information

PARTICIPATING ORGANIZATIONS: American Association of School Administrators • American Civil Liberties Union • ACLU National Capital Area • ACLU of Connecticut • American Ethical Union • American Humanist Association • American Jewish Congress • Americans United for Separation of Church and State • Anti-Defamation League of B'nai B'rith • Baptist Joint Committee on Public Affairs • Board of Church and Society of the United Methodist Church • Central Conference of American Rabbis • Illinois PEARL • Minnesota Civil Liberties Union • Missouri Baptist Christian Life Commission • Missouri PEARL • New York PEARL • Monroe County, New York PEARL • Nassau-Suffolk PEARL • Michigan Council Against Parochialism • National Association of Catholic Laity • National Council of Jewish Women • National Education Association • National Women's Conference, American Ethical Union • Preserve Our Public Schools • Public Funds for Public Schools of New Jersey • New York State United Teachers • Ohio Free Schools Association • Union of American Hebrew Congregations • Unitarian Universalist Association

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MAR 5 1981

B. H. GOLD

ANTI-DEFAMATION LEAGUE

OF B'NAI B'RITH

823 United Nations Plaza
New York, N.Y. 10017

MEMORANDUM

me - 7.4.81
FOR YOUR INFORMATION

To: ADL Regional Directors
CRC's and Federation Executives

From: Rabbi Leon Klenicki, and Rabbi Solomon S. Bernards
THEODORE FREEDMAN

Date: February 25, 1981

Subject: Yusif Albandak, a PLO Representative in the U.S.A.

ADL has just learned that Yusif Albandak, a Christian Arab, has been designated the PLO liaison to the Christian Evangelical community in the United States.

Albandak has a history of work in this country and Latin America. In the 50s he embarked on a country-wide lecture tour for the purpose of raising funds for the "Holy Land Christians" on behalf of the "Holy Land Christian Committee." He denounced Israel as a Communist country, and stressed that "all Zionists are Communists." He charged that Jews in the United States "control the press, the government, the motion pictures, etc." Albandak pointed out in all his lectures that "the decision to partition Palestine resulted from the support of American leaders. . . (who fought) not in the interest of Christ, but for the votes in New York."

Albandak later went to Latin America where he developed a similar campaign, gathering Right Wing elements in support of "Palestinian victims of Zionism." The enclosed background materials: Facts, an ADL report on "The Pro-Arab Propagandists," and Rabbi Morton Rosenthal's article, "Albandak's New Mission," will give you information on Albandak's activities here and abroad.

Albandak's current activities in the U.S.A. will presumably be designed to weaken the strong support of American Evangelical groups for Israel and its struggle against terrorism. He will likely use the arguments of the Antiochian Church concerning human rights, though these have been discredited by a recent report of the State Department, or to emphasize the "plight" of Christians in Israel.

May we suggest that you inform your local Christian Evangelical contacts and religion editors of Albandak's background, and please keep us apprised of any developments.

Thank you in advance.

LK/SSB:bl
enclosures

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ADL BULLETIN

PUBLISHED BY THE ANTI-DEFAMATION LEAGUE OF B'NAI B'RITH, APRIL, 1972

Albandak's
New
Mission

Exposed by ADL 20 years ago
for his anti-Semitic
activities in the U.S., an
propagandist is now
launching an anti-Jewish
campaign in Argentina.

AN ARAB PROPAGANDA AGENT who engaged in anti-Semitic activities in the United States some twenty years ago is attempting to mastermind an anti-Semitic campaign in Argentina. The agent, Yusif Albandak, is head of the Arab League in Argentina.

Known as el Bandak during his stay in the United States, he is currently trying to coordinate efforts of the Arab League, pro-Arab front groups, traditionally anti-Semitic rightist groups and left-wing elements in an attempt to discredit Israel and isolate Argentine Jewry.

Anti-Defamation League records show that Albandak's current tactics parallel his past activities in the United States and in England. In both countries, he attempted to use prominent citizens as "window dressing" for his fund-raising and propaganda activities.

In London, as a broadcaster of Arab language programs for the British Broadcasting Company, Albandak had cultivated prominent officials of the military, the Church of England, and English peerage. The names of many of these individuals were subsequently listed as sponsors of his Committee for Christian Relief in the Holy Land.

In America, Albandak claimed support from HELP, the Holyland Emergency Liaison Program, set up shortly after he came here. HELP's stated purpose was "building public understanding of the problems of the Near East." It listed many prominent Americans on its executive committee, including Christian Herter and Allen W. Dulles. However, within a month after their appointments were made public, both men resigned. Mr. Herter, who described himself as having "always been strongly pro-Zionist," admitted his failure to thoroughly investigate the outfit; Mr. Dulles said that he doubted that he had ever given the group permission to use his name.

Dozens of prominent Argentinians

learned of Albandak's "window dressing" tactic last fall when, to their surprise and chagrin, their names were listed among the signators of an "Appeal for Support of the Rights of the Palestinian People" which appeared as a full-page ad in the October 14 edition of the Buenos Aires daily *Clarín*. The manifesto to which their names had been affixed, together with those of known Nazi-Fascists, restated basic Arab propaganda positions: that the "fight for national liberation of the Palestinian people" is part of the decolonization fight of the Third World; that imperialism is intent upon the "annihilation of the Palestinian people" and uses "Zionism and the Arab reaction as an instrument" to achieve its objectives in the Middle East; that the State of Israel is a tool of imperialism designed to insure the strategic domination of the Middle East and the control of oil in the region; that Israel does not respect the charter of the United Nations and follows a "racist and discriminatory policy."

The ad called upon the United Nations to force Israel to divest itself of the occupied territories. It concluded by declaring the solidarity of the signators with the Palestinian people and their repudiation of the "policy of extermination and aggression which menaces all mankind."

WHEN QUERIED by D.A.I.A. (*Delegación de Asociaciones Israelitas Argentinas*), the organization which represents Argentine Jewry, many whose names appeared in the ad insisted that they had been used without their prior knowledge. Others said they had unwittingly permitted the use of their names, not knowing the true purpose of the request.

Harold Conti, a writer, told D.A.I.A. that he had permitted his name to be used for the ad "... without attentive reading of it ... In no way do I approve an anti-Jewish attitude, nor do I share the reactionary ideology of the groups or persons who signed the declaration. Neither do I seek the destruction of the

State of Israel ..."

Dr. Raul Bustos Fierro, a prominent leader of the Justicialist (Peronist) movement and a former national deputy, said in a note to D.A.I.A., "... I did not sign the 'appeal' nor did anybody solicit my authorization." Bustos Fierro said he had written to the editor of *Clarín* declaring that "I have never been, nor could I be, involved in an attempt, open or disguised, to cause a confrontation between the Arab and Jewish communities of our nation, or in an effort which tries to revitalize the odious concept of anti-Semitism ..."

THE *Clarín* AD was the opening salvo in a barrage of carefully timed Arab League-inspired propaganda geared to a then impending debate in the United Nations on the Middle East. Egypt and the other Arab states were bent on persuading the world that war would break out before the end of the year unless Israel was forced to capitulate to Arab demands. The editor of the popular Buenos Aires paper, *La Opinión*, criticized Arab efforts to influence the Argentine vote at the United Nations, pointing out that it fit the pattern of previous years in which the Arabs intensified their propaganda on the eve of a UN debate on the Middle East.

A week later, another ad appeared in Buenos Aires papers, announcing the philosophy of the newly formed "Justicialist Committee of Solidarity with Free Palestine." The group's ten-point statement denounced "Zionist penetration of the Argentine economy and culture" and pledged to fight to prevent it and the use of "the riches and labor of the Argentine people to foment aggression against the Arab peoples." The ad included the traditional disclaimer of having no enmity against the "Jewish race or religion." Seeking support from all sectors, it asserted that the fight for the liberation of Palestine is an essential part of the Third World's fight against imperialism and urged all Argentine citizens to express their militant support and solidarity with the Palestinian cause.

The ad was signed by Andres Framini as president of the group. Despite the disclaimer of anti-Semitic intent, Framini, in a subsequent news conference, the following phrases in giving the Committee's policy points:

"... Jewish reactionaries who are Jews before they are Argentines, serving other flags ... ; having taken for Israel thousands of millions of pesos marked with the blood and sweat of Argentine workers ... they can begin to pack their bags to go to their country of origin ... ; we will not permit the formation of ethnic groups in the Argentine ... ; the D.A.I.A. and others have under-

estimated the tolerance of the Argentine people."

THE ADVANTAGE to the Arab League of a "Justicialist" front group was obvious to observers of the Argentine political scene. The Peronists, known as the Justicialist movement, are generally considered to be the single most important political group in Argentina today. With democratic elections scheduled for March, 1973, the Peronists will undoubtedly exercise a decisive influence in the new government. By using Framini, a once prominent Peronist figure, the Arab League hopes to stake its claim on the loyalties of the Justicialist movement.

The hope was shattered on February 21 when Gen. Juan Peron wrote to an Argentine journalist confirming in writing the views he expressed in an interview the previous day. Referring to Framini and advertisements of the Justicialist Committee of Solidarity with Free Palestine which had appeared in Buenos Aires papers, Peron said "they have no authority or power to speak in the name of our movement . . . The national Justicialist movement, with a tradition of more than a quarter of a century, has authentically demonstrated that it does not encourage racist sentiments . . . I wish to assure you, in the name of our movement, that discrimination will not figure in its political activities, nor will it participate in any campaign which might represent an affront to anyone."

ALBANDAK'S CAREER in the United States was short-lived because his activities could not withstand the test of public scrutiny. ADL reported extensively on Albandak, his background and his American backers. It also detailed his assignment by the head of the Arab League to cultivate contacts among Latin American delegates at the United Nations. The ADL book, "The Troublemakers," by Benjamin R. Epstein and Arnold Forster, reported Albandak's speaking engagements, including one at a conference at the Bob Jones University in South Carolina. There, Albandak charged that the United States was run "by a gang of ignorant, incompetent leaders sold out to the Zionists." He also warned his audience, "Wake up, O American Christians, to the Zionist menace, because tomorrow your country may become a second Palestine. The Zionist menace is a menace to each of your hearts and to your homes. Only through destroying it along with those who support it, can the United States be prevented from becoming a second Korea."

He was the object of investigation by government agencies after the late Walter Winchell wrote that Albandak "should

have, but hasn't bothered to register as a foreign agent." Winchell also described Albandak as having "once worked with Hitler's stooge, the Grand Mufti," and said that Albandak was being sponsored by two noted anti-Semites—Benjamin Freedman and Merwin K. Hart.

A vice-president of the National Conference of Christians and Jews, William Lindsay Young, decried Albandak's cross-country speaking tour before Christian church groups as "aiding and abetting anti-Semitism." In an article in the November, 1950 issue of "Land Reborn," the official publication of the American Christian Palestine Committee, Young accused Albandak of "fanning the flames of bigotry and hatred." The previous year, the American Christian Palestine

Committee had, "after careful investigation," made public the following facts: "El Bandak appears to have been a former collaborator with the ex-Mufti of Jerusalem, Haj Amin Husseini, . . . made close contacts with anti-Semites and pro-fascists . . . accepted funds from Hart . . . While claiming to represent the Christian Arabs of Bethlehem, his main purpose appears to be to attack Jews, Zionists and Israel, and the anti-Semitic press in America has given him and his message complete support."

IN ARGENTINA, Albandak has attempted to avoid public notice. The D.A.I.A. charged the Arab League with responsibility for the advertisements and called them an effort to confuse the Argentine people. Albandak responded with a full-page ad in *La Nacion*, denying responsibility for the ads and declaring that the Arab League has not and would not intervene in the internal affairs of the nation or in the affairs of Argentine political groups.

An Arab language newspaper destroyed Albandak's cover. In an article with a Buenos Aires dateline, *Al-Bayan* reported that Andres Framini and the president of a second front group, Argentine Committee for the Liberation of Palestine, had conferred with Albandak on their anti-Israel campaign. It also appears from articles in publications of Arab terrorist organizations that the terrorists have an alliance with non-Arab revolutionaries in Argentina and that the country has become their base for Latin American operations. It is interesting to note that Albandak was once the representative in Chile for the Palestine Liberation Organization, which coordinates Arab terrorist activity around the world.

IN TRYING TO avoid personal publicity, Albandak is undoubtedly mindful of the experience of his predecessor, Hussein Triki, who directed the Arab League office in Buenos Aires in the early 1960's, injected himself into Argentine domestic affairs so brazenly that a national legislator demanded his expulsion. The Argentine government subsequently refused to renew Triki's visa and he was forced to leave the country.

Possibly anticipating that his fate may be the same, Albandak recently received permission from the government of Chile to open an office in Santiago, thus broadening his base in Latin America—and causing alarm among Chilean Jewry.

The career of Yusif Albandak, son of a former mayor of Bethlehem, has taken him to countless nations and capitals. In each place, exposure has led to his downfall, but not before he succeeded in spreading bigotry and hatred.



Montage of Arab propaganda in Argentina.

The FACTS

Reported monthly by the Civil Rights Division, Arnold Forster, National Director, Arnold L. Scheuer, Editor
ANTI-DEFAMATION LEAGUE OF B'NAI B'RITH • 212 FIFTH AVENUE, NEW YORK 10, N. Y.

THE PRO-ARAB PROPAGANDISTS

In June, 1950, "The Facts" published a report⁽¹⁾ concerning anti-Semitism and Israel which revealed that while the intensity of anti-Israel propaganda had diminished considerably by the end of 1949, it had by no means ceased entirely. This lull in pro-Arab activity continued for a short while thereafter. But recently there has been a significant upsurge in harmful anti-Israel propaganda most of which is anchored to anti-Semitism.

For the most part, this current campaign is not being conducted by native professional hate-mongers. With the exception of the usual anti-Semitic references to Israel by such bigots as Gerald Smith, Marilyn Allen and Elizabeth Dilling, the nation's hate press has abandoned its direct attacks on Israel and has concentrated, instead, on the larger "menace" of World Jewry and political Zionism.

The present campaign is being waged by various individuals—apparently operating independently of one another—who, on the surface, appear to be expressing a legitimate pro-Arab point of view. Some are veteran propagandists formerly identified with the organized pro-Arab movement in this country; others are newcomers to the scene. In virtually every instance, their attacks upon Israel—either by design or otherwise—have had a generally harmful impact upon the American Jewish community.

ONE of the most outspoken critics of Israel, whose attacks have contained overtones of anti-Semitism, is the facile Arab apologist, Yusif el Bandak, son of the present Mayor of Bethlehem, who has been propounding the Arab point of view since his arrival in the United States in August, 1949.

(Bandak arrived in this country armed with a letter of introduction to Merwin K. Hart from British Lieutenant-General Sir Frederick Morgan who, in 1946, was ousted as UNRRA chief in Germany for making questionable public statements about European refugees. Hart promptly took Bandak under his wing and devoted several issues of his "Economic Council Letter" to propounding Bandak's pro-Arab "line." Subsequently, Vice Admiral Charles S. Freeman [USN, Rtd.], a long-time intimate of Hart, helped organize and still operates the Holy Land Christian Committee whose stated objective is to raise funds for the relief of Arab refugees. Actually, however, the money has gone, in part at least, to finance Bandak's pro-Arab activities in this country.)

Despite the public exposure of Bandak's background,⁽²⁾ the Arab apologist embarked on a country-wide lecture tour for the purpose of raising funds for the Holy Land Christians. In recent months, Bandak has concentrated his efforts in the California area where he made public speeches under the auspices of reputable Christian churches.

In August, 1950, Bandak addressed the congregation of St. Mary's Episcopal Church in Los Angeles. The impact of his remarks on that occasion were considered so damaging to American Jews that Dr. William Lindsay Young, former President of Park College and Vice-President of the National Conference of Christians and Jews, communicated with Bandak personally in an effort to get him to temper his propaganda.

A summary of Dr. Young's conversation with Bandak appeared in the October-November issue of "Land Reborn,"

the official publication of the American Christian Palestine Committee. According to Dr. Young, Bandak insisted that "Communism was rampant in Israel," and asserted flatly that "all Zionists are Communists." When this statement was challenged by Dr. Young, Bandak admitted that perhaps it was an exaggeration, but insisted that "at least one-half of them [Zionists] are [Communists]." Dr. Young also reported that Bandak complained that his efforts to spread the "truth" in this country were being frustrated "because the Jews control the press, the government, the motion pictures, etc."

On September 3, Bandak spoke before the First Congregational Church of Los Angeles. Asserting that it was his "responsibility as a Christian" to recount the alleged suffering of his people now living in the Holy Land, Bandak presented his listeners with a distorted version of events allegedly taking place in Israel. Charging that "the decision to partition Palestine resulted from the support of American leaders . . . [who fought] not in the interest of Christ, but for votes in New York," Bandak, by cleverly phrased innuendo, gave his listeners the impression that Israel is a Communist-oriented State.

Conspicuous among those present at Bandak's September 3 harangue was Gerald L. K. Smith who vociferously applauded all of the Arab spokesman's inflammatory remarks. Also in the audience was Dr. Young who reported that in this speech Bandak "said practically the same things in public he told [me] in private." Dr. Young further reported that:

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THE PRO-ARAB PROPAGANDISTS

(1) Also see *The Facts*, July-August, 1948

(2) See *The Facts*, June, 1950

After the meeting was over, many people lingered as the atmosphere was rather tense. I heard no discussion of ways and means to help the unfortunate Christians in Bethlehem, the avowed purpose of his organization. There was, however, a great deal said about the Jew and the woe he has brought to Palestine.

On October 15, Bandak again delivered an attack on Israel—this time before the congregation of Los Angeles' St. John's Episcopal Church. Once again, the Arab apologist provided his listeners with a biased and provocative report of events taking place in the Holy Land, interspersing his speech with frequent allusions to "the Zionist-Communists." Asserting that "atrocities committed by Jewish gangster elements against Arabian women and children are commonplace," Bandak charged that "the Zionist-controlled American press prevents the true story of the plight of the people" from reaching the public. Bandak also claimed that the United States government "conspired with Russia" to send support to Israel because this country was "interested in getting Jewish votes."

In addition to speaking before various church groups, Bandak disseminated his biased views over the air. On September 3, the Christian-Arab spokesman reached an estimated audience of 100,000 listeners over a radio program sponsored by Dr. James W. Fifield. (Fifield, influential pastor of Los Angeles' First Congregational Church and founder of Spiritual Mobilization has, in the past, aroused strong criticism for public statements considered prejudicial to the interests of minority groups.) As a result of his West Coast lecture tour, Bandak reportedly raised some \$20,000 for his cause. There is no way of determining exactly what part of this sum actually reached the needy Christians in Bethlehem.

Following his West Coast tour, Bandak delivered a vicious attack on Israel and American Zionists at Greenville, South Carolina. Speaking before the Mid-Century World Outlook Conference, Bandak told an audience of 4,000 delegates that Israel was "to some extent" responsible for the war in Korea. Bandak's distorted thesis contended that Israel's disregard of United Nations' decisions regarding Jerusalem "encouraged" the Soviet Union to defy the world organization in the East. Bandak urged all American Christians to wake up to the "Zionist menace in the United States" lest this country "become a second Palestine."

THE brief lull in pro-Arab propaganda activities was the result of a combination of outside circumstances, not design. Dr. Virginia Gildersleeve who, along with Kermit Roosevelt, in 1948, had founded the pro-Arab Committee for Peace with Justice in the Holy Land, talked only occasionally before anti-Zionist groups in which she deplored alleged Zionist efforts to segregate Jews from "the current of American culture." The notorious Benjamin Freedman, who spearheaded the recent aborted attack against Mrs. Anna Rosenberg, preoccupied himself with other matters. But he continued to expose the "menace" of World Zionism in scattered issues of Conde McGinley's "Common Sense," and to make use of his pet "Khazar" theory by which he "proves" that the Israeli Jews had no historical right to the Holy Land.

Dorothy Thompson, one of Bandak's staunchest champions, continued her active interest in the Arab cause. Miss Thompson, a member of the Holy Land Emergency Liaison Pro-

gram's (HELP) executive committee—along with Kermit Roosevelt—disseminated pro-Arab points of view (carefully refraining from anti-Semitism) in her syndicated column, on the lecture platform, over the air and in magazines. Last winter, she paid a four weeks visit to the Near East where, under the expert guidance of Arabs, she made an on-the-spot survey of the plight of Arab refugees which apparently increased her hostility toward Israeli Jews. She also stopped off in Cairo where high Egyptian officials gave her "the VIP treatment" thereby measurably intensifying her pro-Arab leanings.

Little was heard from professional propagandists Kalil Totah and Habib Katibah, both closely identified with the now defunct Institute of Arab-American Affairs. When the Institute closed its doors in the early months of 1950,⁽³⁾ Katibah and Totah went their separate ways. Katibah, seriously ill, went to Florida where he died last month. Totah remains spasmodically active. Last summer, when he abandoned hope that he would somehow be able to revive the Institute, he moved to Whittier, California, where he purchased a home. Totah continued to make occasional public addresses to civic and church groups on the "problems of Palestine" in which he invariably protested that the American public is prevented from hearing "the truth" and that President Truman continues to back Zionism in order to hold on to "Jewish votes." (During the week of January 20, Totah spoke before two groups in Los Angeles: the First Union Church and the Wilshire Christ Church. The following month—on February 12—Totah turned up at a Gerald Smith meeting at Los Angeles' Embassy Auditorium where he made himself conspicuous by his presence on the platform.)

HOWEVER, toward the end of 1950, pro-Arab activity in this country took a sudden turn upward. Several times during the year it had been rumored that a new official Arab propaganda agency was about to be launched in the United States. (The Arab Office, established in Washington, D. C. in 1945 and registered with the Department of Justice as the official representative of the members of the Arab League, ceased functioning in 1948. The Institute of Arab-American Affairs which closed in the summer of 1950 denied that it was the spokesman for the Arab League, although it consistently echoed the official Arab propaganda line.)

A sign that Arab propaganda was shifting into high gear occurred in October, 1950 when Abdel Rahman Azzam Pasha, the Arab League's Secretary-General, and several of his associates arrived in this country and set up headquarters in New York City's Plaza Hotel. As Secretary-General of the powerful Arab League, Azzam is one of the official spokesmen for the Arab member states. His position roughly resembles that of a secretary of state, and he consequently enjoys the prestige and privileges generally reserved for a high-ranking diplomat.

Azzam, an avowed foe of Israel and a personal anti-Semite, works closely with the Grand Mufti, the Arab League's "spiritual" leader. (One of Azzam's associates, Raja el Hussein, who arrived in New York with him, is a close relative of the Grand Mufti and came as the representative of the Mufti's "High Command.")

(3) See The Facts, June, 1950

Azzam's official reason for coming to the United States was to act as observer at the United Nations which, at that time, was debating the question of the internationalization of Jerusalem. His stay in this country received little public notice. From time to time, the press published brief reports regarding his official activities. These included a trip to Washington, D. C., in November, when he was formally welcomed by high governmental officials including Secretaries Dean Acheson and George Marshall and a speech before the National Press Club on December 12 in which Azzam pleaded eloquently for a "greater understanding" of the Arabs' problems.

Azzam's activities, however, were not restricted to these few public enterprises. Most of the time he was occupied with behind-the-scenes maneuvers designed to attract support for a widespread anti-Zionist, anti-Semitic propaganda campaign which he hoped to launch in this country. Azzam's propaganda "line" was based upon the premise that Jews control the United States, and that if the Arabs could destroy the Jews they would eliminate Israel's principal ally. Therefore, Azzam and his followers determined on a two-prong attack; to develop a schism between the American government and Americans of the Jewish faith, and to build domestic resentment against American Jews in the hope of undermining their security in the United States.

Shortly after his arrival, Azzam established contact with various individuals who, he felt, would be sympathetic toward his cause. These included professional Arab propagandists already in this country and some of the most notorious professional anti-Semites.

Azzam was able to secure the help of many of these people without having to pay for their assistance. But there were other occasions when the Arab League's Secretary General had to pay for cooperation. One such instance involved a "deal" with Yusif el Bandak who, after he returned to New York from the West Coast, held a series of conferences with Azzam. The result was that Bandak was placed on the Arab League payroll and was given a substantial advance with a promise of more to come. In return, he agreed to use his efforts to help swing American sentiment away from Israel.

By aligning himself with Azzam and his associate, Raja el Hussein, the Grand Mufti's relative, Bandak was, in effect, working for the Mufti. (When Bandak first arrived in the U. S. in 1949, he vehemently denied any identification with Hitler's Arab ally.) One of the initial tasks assigned Bandak was to act as a liaison man for Arab interests at the United Nations. Re-enacting his usual role of self-styled defender of the Holy Land Christians, Bandak circulated among the Latin-American delegates confiding to all who would listen that it was the Zionists who drove the Christians from their homes; that the Zionists are Communists at heart, and that the Zionists have made Israel a center of Communist propaganda throughout the Middle East.

In addition to his lobbying activities at the United Nations, Bandak made speeches before church groups in the East in a further attempt to attract support for the Arab States. It was while on Azzam's payroll that Bandak made his inflammatory

anti-Israel, anti-Jewish speech before the Mid-Century World Outlook Conference at Greenville, South Carolina. In the latter part of December, 1950, Bandak managed to get on the UN payroll and sailed for Libya on a UN mission.

A revealing aspect of Azzam's activities concerns his willingness to use professional anti-Semites in furthering his propaganda aims. During his brief stay in this country, Azzam was in contact with a number of discredited individuals who have been outspoken in their antagonism toward Jews. Among them was the notorious Benjamin H. Freedman. Azzam first met Freedman in 1947 and got in touch with him again some time in October 1950 at which time the anti-Zionist extremist offered to help further Azzam's cause in whatever way he could.

Although contemptuous of Freedman as a renegade Jew, Azzam welcomed his support for whatever it was worth. At one time, he considered sending Freedman abroad on a confidential mission. But the embarrassing notoriety which Freedman received as a result of his attempts to "smear" Mrs. Anna Rosenberg apparently made Azzam think differently of the venture.

ORIGINALLY, it was reported that Azzam hoped to establish a new official pro-Arab propaganda agency in the United States. But apparently this plan has been discarded—for the time being anyway. However, before he returned to Cairo, late in December, Azzam considered various possibilities for arousing pro-Arab sentiment in this country. These included periodic press releases aimed at "explaining" how Jewish capitalism is precipitating World War III and the publication of bulletins dealing with various aspects of the Arab-Israel conflict which would also portray Israel as a menace to world peace. To date, none of these projects has materialized.

If and when the Arab League does open an official office in this country, its financing will be no problem. Azzam has substantial funds already earmarked for this purpose. Additional fund-raising possibilities include Arab lectures at various American universities for which an admission charge would be made. (Azzam has close contacts at several large American universities.)

THE activities of Azzam and his associates have been supplemented in recent months by a fresh wave of anti-Israel propaganda disseminated by various platform orators, news commentators and other individuals who, for varying motives, have been actively propounding the Arab point of view. In addition there have been reports and articles in the Catholic press assailing the state of Israel and presenting partisan attacks regarding the Internationalization of Holy Places and other related issues.

Although most of this latter campaign has been free from any direct expression of anti-Semitism, its secondary impact has been harmful, and serious concern has been expressed regarding the damaging effect it has had on Jews in the United States.

For the most part, the bulk of the platform attacks have come from self-styled experts on the Middle East who have recently returned from brief tours of Israel and the Arab States. In several instances, the offenders have been influential ministers of local congregations.

One recent speaker, whose remarks regarding Israel aroused resentment, was Dr. Ralph McAfee, a prominent Presbyterian minister of Erie, Pa. Following his return from the Middle East, Dr. McAfee participated in a forum, "Israel As We Saw It," which was held in October, 1950 under the auspices of the Anshe Hessed Temple Mens' Club of Erie. Dr. McAfee spoke before a mixed audience of over 500 Christians and Jews, and his talk indicated clearly that his appraisal of the situation was the result of his complete acceptance of Arab propaganda to which he had been subjected during his stay abroad. In addition to being misinformed on the historical background of the struggle for Palestine, several of Dr. McAfee's remarks were adjudged to be in extremely bad taste—particularly his insinuation that the State Department had been influenced in its attitudes toward Israel because it desired to pander to New York "Jewish votes."

Subsequently, Dr. McAfee gave substantially the same talk at a dinner meeting held under the auspices of Erie's First Methodist Churchmen's Club. Speaking on "The Twentieth Century Jew and World Peace," Dr. McAfee presented his listeners with a sympathetic picture of the Jews under the Hitler regime. However, in his discussion of Israel-Arab relations, the minister consistently cited unidentified Arabs as authorities for his questionable statements without indicating that these "authorities" might well be prejudiced against Israel.

Dr. McAfee was not deliberately malicious and apparently did not intend to foment anti-Semitism. Nevertheless, the effects of his talks—however well-intentioned—resulted not only in greater sympathy for the Arab cause but in antagonism toward the American Jew.

A similar attack on Israel, delivered by a clergyman recently returned from the Middle East, occurred at Oelwein, Iowa. In this instance, the speaker's remarks were the subject of an editorial entitled "Russian Jews in the Holy Land," which appeared in the September 20 issue of the "Oelwein Daily Register." The editorial noted, with approval, that the speaker—identified only as "a Galilean shepherd"—asserted that "the same man who gave China to Russia gave the Holy Land to the Russian Jews," and that "the natives of Bethlehem, Nazareth and Jerusalem are forced to live in caves because of the

influx of Jews who are Jews by religion and not by race." Referring to lantern slides of "modern brick structures" in the Holy Land which apparently accompanied the lecture, the speaker was further quoted as having said that "these homes were ours . . . but now [they belong to] the Russian Jews."

LAYMEN, too, have returned from brief visits to the Middle East and have given biased reports. In December, the Jewish Community in Atlantic City, N. J., was particularly disturbed by a speech given by George A. Hamid, Sr. before the Pleasantville Rotary Club. Hamid, owner and operator of Atlantic City's Steel Pier, who commands a significant position in the amusement field, addressed the Rotarians at a weekly dinner meeting on December 27 at the Atlantic City Country Club.

Reporting on conditions in Israel and the Middle East, Hamid discussed the Arab refugee problem at great length, but the offensive part of his talk concerned Communism and Israel. Although the speaker scrupulously avoided mention of the word "Jew," he asserted that thousands of European refugees from Communist-dominated countries were pouring into Israel where they were being received with open arms. Hamid flatly charged that "these people" were Communists, and that Israel was being overrun by "Communist elements from Europe."

On the West Coast, there have been several instances of anti-Israel propaganda disseminated over the airwaves. On January 19, and again on January 22, J. Frank Burke, who owns Station KFVD (Los Angeles), made much of the "fact" that the United States failed to protect the Arab nations from Jewish "aggression." Burke's comments were incorporated in a discussion of the United Nations' action in condemning Communist China for aggression in Korea. Said Burke:

. . . The Arabs have not been friendly to our position from the first . . . [because] when they were trying to protect their land from aggression by the Jewish people, we really sided with the Jews. They do not like it . . . so . . . [it] is not surprising that [they hesitate to support] a United States' demand that the UN denounce Red China as an aggressor.

THE uneasy peace in the Holy Land requires temperate and unprejudiced discussion of the Israeli-Arab problem in the United States. Extremist charges, founded in a one-sided pro-Arab viewpoint and utilizing anti-Semitism, can serve only to undermine good human relations between Christians and Jews in the United States.

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Marc Tanenbaum

THE AMERICAN JEWISH COMMITTEE

Staff Advisory Committee
Meeting of March 30, 1981

Summary

Present

Bertram H. Gold, Chairman
Milton Himmelfarb
Selma Hirsh
Abe Karlikow
Sonya Kaufer
Irving Levine
James Rudin
Seymour Samet
Philip Shamis
Phyllis Sherman
Morton Yarmon

Absent

Eugene DuBow
Haskell Lazere
Ira Silverman
Marc Tanenbaum
William Trosten



I. REPORT FROM BERTRAM GOLD ON THE OFFICERS MEETING WITH THE ADMINISTRATION
(March 24, 1981)

C
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AJC's delegation met at the State Department with Walter E. Stoessel,
Under Secretary of the Department of State, and Nicholas Veliotos, Assistant
Secretary for Near Eastern and Middle Eastern Affairs. The State Depart-
ment officials reaffirmed U.S. commitment to the Camp David process and
said that the U.S. continues to try to discredit the PLO.

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The delegation was told that there is an agreement between the U.S.
government and the Saudis on sale of AWACS to Saudi Arabia. The Administra-
tion believes that the sale is necessary because of the Soviet threat, and
to show U.S. friendship to the Saudis. Moreover, according to the State
Department, since the Saudis cannot use the equipment themselves, Americans
will have to man the AWACS, in effect, giving the U.S. a base in Saudi
Arabia. If there is a problem in the area, presumably the U.S. will be
able to move in. As a member of SAC pointed out, "that is what we said
when we sold military hardware to Iran."

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Mr. Gold said that the AJC delegation told the State Department
officials that the Jewish community was opposed to the F-15 equipment
sales, but stressed that the Jewish community would go to the mat on the
sale of the AWACS, which it does not believe is in U.S. interest.

L
The Israelis are, of course, opposed to the sale of the F-15 equipment,
but they have not made any major outcry against it because they believe
that they can't win. They also do not want to engage in a no-win fierce
battle with the "pro-Israel" Reagan Administration. In AJC's afternoon
meeting with Eppie Evron, Israeli Ambassador to the United States, it
was clear that the Israelis are, however, going to strongly fight the
sale of the AWACS.

The delegation met for luncheon with Murray Weidenbaum, Chairman of the President's Economic Council. The delegation expressed its concern about the dismantling of valuable domestic social programs and about cutbacks for energy conservation. Mr. Weidenbaum responded with "supply-side" economic rationale for the Administration's budget cuts.

The delegation spent an hour with Vice President Bush. There was discussion of the domestic agenda, but Vice President Bush quickly turned to the Middle East situation and other foreign policy matters, including human rights. The Vice President said that the Administration is committed to promoting human rights. The AJC delegation responded that this perception is not coming through to the American public or, unfortunately, to people and governments in other parts of the world. The AJC delegation also pointed out that the Administration's differentiation between authoritarian and totalitarian governments is not valid and would seem to suggest that the Administration will support every two-bit dictator. Vice President Bush said that he thought that was a good point!

On the Middle East, we again registered our dismay about the pending sale of AWACS to the Saudis. The Vice President did not seem to know about the AWACS' capabilities, so Al Moses filled him in.

SAC then discussed the possible strategies for the Jewish community with respect to the AWACS. Seymour Samet commented that it is sometimes good strategy to fight on an issue that you know you will lose (the F-15s) so that you can gain advantage in the real fight (the AWACS). Mr. Gold said that there was going to be a meeting of the Presidents Conference in the next few days. It is possible, he said, that the information on the AWACS may harden the community on the F-15s.

It was noted that the Board of Governors thought that AJC should not be influenced by what the Israelis had to say on the F-15s, rather our major concern should be the best interest of the United States. Some members of SAC cautioned that was not an easy argument to make; others pointed out that AJC may desire to take an independent stance, but the issue will not be fought strongly or with full Jewish community support, unless the Israelis are willing to take on the battle.

II. BOARD OF GOVERNORS FOLLOW-UP

The Board of Governors elected to meet on three Mondays a year in addition to meetings at the Annual Meeting, the NEC and Board Institute. The tentative Board schedule for Fall 1981-Spring 1982 will be Monday, September 21; Thursday, October 22 (NEC meeting); Monday, December 7; February 5, 1982 (Board Institute); Monday, March 22, 1982; May 12-16, 1982 (Annual Meeting). This means that the commissions will meet on Sundays. ~~or Monday~~

Mr. Gold stated that the Board did not have sufficient time for discussion of AJC's strategy with respect to the Moral Majority, and that this had distressed some Board members. The SAC then discussed how best to deal with the issue. At first it was thought that there should be a separate Annual Meeting Plenary Session on the subject, instead of the scheduled concurrent Friday morning session. On reflection, however, the SAC felt that this would not be different from the session at the 1980 NEC meeting and, moreover, that such a large group could not be expected to develop strategy for the agency. Two other approaches were then suggested. The first was a Plenary Session on the "Culture Conflict" in the United States with Daniel Bell as the speaker. Another alternative was a session on the issues of confrontation with the right -- abortion, school prayer, etc. A moderate viewpoint on these issues would be expressed by the panelists. SAC was of the opinion that a session on the underlying "culture conflict" would be more productive and stimulating. It was felt that AJC's viewpoint on the hard issues might get lost in the second format recommended. Selma Hirsh said she would follow up on the recommendations with the planning group.

PHS:mb

81-900-36





The American Jewish Committee

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

March 31, 1981

Dear Editor,

Faced with assassination threats by the fanatical Moslem Brotherhood and increasingly isolated internationally, President Hafez al-Assad of Syria has resorted to a new wave of repressive measures including searches without warrant, torture, detention without trial and summary executions. Several thousand persons have reportedly been killed in the escalating civil strife.

In addition to the deteriorating domestic situation, Syria's international isolation has prompted the previously cautious Assad to embark on a series of rash and risky foreign actions--announcement of a merger agreement with the erratic Col. Qaddafi of Libya in September, signing of a Friendship and Cooperation agreement with the Soviet Union in October and an increase in Soviet advisers in the country to 3,000-5,000 and the marshalling of 50,000 troops along the border with Jordan in November.

The 5,000 Jews of Syria, while not participating in the politics of the country, have increasingly become victimized by the reversion of the regime to past patterns of brutality. In addition, they suffer special discrimination as Jews. Unlike other Syrians, they are forbidden to emigrate. Seven Jewish men are presently in prison for having attempted to flee. A young woman who was wounded and paralyzed when she was shot in an earlier attempt to escape has been allowed to receive treatment in the United States, but her husband and four small children were denied permission to join her. Several Jewish women have been raped and the entire community lives in constant fear.

The attached comprehensive background report by Dr. George E. Gruen examines the perilous future facing Syrian Jewry within the broader domestic and international context.

You are welcome to reprint this report.

Cordially yours,

Morton Yarmon
Director of Public Relations

MY: RD
Attachment
81-960-D-13

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SYRIAN JEWS FACE PERILOUS FUTURE

A Foreign Affairs Department Background Memorandum

by Dr. George E. Gruen
Director, Middle East Affairs

As Syria continues to be racked by civil strife, its 5,000 Jews face a future that becomes more precarious day by day. They are uniquely discriminated against by a strict ban on Jewish emigration. Seven Jewish men are currently in prison for allegedly having attempted to leave and other Jewish men and women have been killed or severely wounded in earlier escape attempts. Jews also are subjected to special decrees, restricting their right to sell or inherit property.

In addition, Jews have at times suffered from the adverse effects of governmental action to root out the fanatical Moslem Brotherhood, which has murdered top officials and sought to assassinate President Hafez al-Assad last summer. To counter the Brotherhood, Assad has unleashed his Defense Brigades and the *Mukhabarat* (secret police) who commit acts in violation of fundamental human rights, including searches without warrant, torture, detention without trial, and summary executions.

This is in sharp contrast to the relative moderation Assad practiced in the mid-1970's when, as a member of the Alawite religious minority, he sought to minimize ethnic and religious divisions and promised that all Syrians, including Jews, would be treated equally. Today, however, no one in Syria is secure, even in their own homes.

Brutality of Security Forces

In its section on Syria, the U. S. State Department's latest review of human rights practices cites "reliable reports that security forces dragged people from their residences and brutally beat them during house-to-house searches...." The use of force "was protested, to no avail, to a high level of the Syrian government by local delegations from the affected cities" of Aleppo, Hama and Homs.

In one house-to-house search last July, a special forces unit entered the home of a Jewish goldsmith. The men of the unit took the husband with them to identify other Jewish homes in the neighborhood. One guard was posted outside and the captain remained behind ostensibly to search the Jewish home. Finding nothing incriminating, he turned to the young wife of the goldsmith, ordered her to strip to prove she was not concealing Moslem Brotherhood literature, and then raped her.

A protest to the authorities led to a promise of an investigation, but nothing was done to punish the officer involved. It is believed that one or two other Jewish women in Aleppo were also violated, but were too ashamed to protest.

The patent absurdity of searching Jewish homes for Moslem Brotherhood literature or adherents should be obvious. The Jews in Syria take no part in the domestic politics of the country, they are exempted from military service and hold no government posts... They certainly would have nothing to gain from the coming to power of the fanatical Moslem Brotherhood, which seeks to create an Islamic state in place of the present regime.

Emigration of Moslem and Christian Syrians

Moreover, a crucial difference between Jews and other Syrians is that Jews are denied the option of leaving the country. The violence, lawless-

ness and economic instability have prompted increasing numbers of Syrian Moslems and Christians to go abroad. According to State Department sources there are some 2,500 Syrians currently studying in the United States. Other sources estimate that at least 400,000 to 500,000 Syrians are working abroad, mainly in the oil-producing states of the Arabian Peninsula and Persian Gulf.

The Syrian authorities have been ambivalent about this emigration. On the one hand, Syrians working abroad annually send back an estimated \$1 billion of scarce foreign currency to their relatives within Syria. On the other hand, the Syrian government seeks to stem a "brain drain."

Yet the Jews are the only religious group totally forbidden to emigrate. In the case of non-Jews emigration is only restricted for certain categories, e. g. young persons liable for military service, and doctors, scientists and engineers who were trained at government expense and must complete ten years of service within Syria before being permitted to emigrate. However, even these restrictions are relatively easy to evade. Moreover, since Syria has long regarded Lebanon and Jordan as parts of historic Greater Syria, passports have not been required for travel to these neighboring countries. Moslem and Christian Syrians have been able simply to show their Syrian identity cards, much as American citizens are able to travel to Canada without obtaining a passport. Consequently, the State Department concludes that despite the formalities, "it is relatively easy for Syrians to travel abroad."

Ban on Jewish Emigration

But this is not the case for Jews. The term "*Musawi*" (follower of Moses, i. e. Jewish) is entered on their identity cards and they are barred from travelling even to neighboring countries. In March 1974 two young Jewish men were killed and four young Jewish women were raped and murdered as they attempted to flee to neighboring Lebanon. A protest funeral march by Jewish women in Damascus brought their tragic fate to world attention. In response to numerous international interventions, including a personal appeal by President Jimmy Carter, fourteen young unmarried Jewish women were permitted in July 1977 to come to the United States to marry. There were hopes that Assad would fulfill the promise he made to Carter in May 1977 that additional Syrian Jews would be permitted to leave for humanitarian reasons "on a case by case basis." In the nearly four years since then only a handful of persons, mostly ill or aged, have been permitted to leave.

The Syrian authorities have turned a deaf ear to repeated requests for family reunions to the United States. At present some 400 unmarried Syrian women find it difficult to find suitable husbands, since many young Jewish men had earlier fled the country. Even among those men who remain some refuse to wed under present circumstances, because, as one escapee explained, "I did not want to marry and raise a family before I could assure my children that they would grow up in freedom." A recent Swiss visitor to Syria reported that social pressures are growing within Syria for Jewish women to convert and marry Moslems.

The Tragic Case of the Barakat Family

Others have again risked their lives and sought to flee the country. Mrs. Badrya Akiva Barakat, a young mother of four children, was gravely wounded and paralyzed when she was shot by Syrian border guards in August 1979. She was hospitalized in Aleppo and after many months of appeal was finally permitted to go abroad for expert surgery together with her aged parents. A large deposit of \$10,000 had to be paid. Moreover, her husband and their four small children--Rima (9), Noura (6), Gabi (5), and Filly (2)--were refused permission to accompany her. Her husband, Barakat Barakat, age 34, and other members of the family were among a group of 24 persons arrested by the Syrian authorities on October 10, 1980 for allegedly attempting to flee. Although a judge in Damascus ordered their release, the *Mukhabarat* insisted on keeping seven of the males, including her husband and a 14-year-old

cousin, in prison "as a warning to others."

Mrs. Akiva Barakat is now undergoing post-operative rehabilitation treatment in Brooklyn. Her physical afflictions are compounded by mental anguish over separation from her children and fear for the fate of her husband.

"Illegal" flight has become increasingly dangerous and difficult as the *Mukhabarat* and other agencies of internal security intensify their vigilance within the country and along the borders. The *Mukhabarat's* insistence that Jews be sentenced to a minimum of six months in prison--and possibly up to five years--for attempts to escape has served to deter "illegal" emigration in recent months.

Some Jews had in recent years been able to obtain passports and exit visas to travel abroad for brief periods for business or health reasons. However, they had to post exceptionally large bonds, often upwards of \$6,000, and leave close family members behind as further insurance that they would return. Since the average annual per capita income in Syria is \$800, only the small wealthy segment of Syrian Jewry could take advantage of this opportunity to leave the country. If a Jew did not return within the specified time the bond was forfeited. In March 1981, the authorities suddenly cancelled the exit permits of the handful of Jews who were holding valid passports. No explanation was given.

Other Discriminatory Restrictions on Syrian Jews

The government also seizes the property of Jews who left "illegally" and the share of inheritance of family members who are abroad. Recently, property was seized in Aleppo even from Jews abroad on valid passports. Their close relatives have had to pay rent to the government for the right to live in their home. In a typical Catch 22 ruling, the Syrian authorities claimed that the power of attorney the Jew had given his relative was only valid while he was within the country. Yet, had he been physically present there would have been no need for an agent to handle his affairs. Syrian Moslems and Christians who live abroad can buy and sell property through their designated agents in Syria. In another reversion to past discrimination, the *Mukhabarat* in Aleppo recently tried to confiscate a Jew's 1975 model automobile on the basis of a 1966 decree forbidding Jews to own cars. After repeated appeals to Damascus, the order was rescinded.

Syrian Jews must also inform the *Mukhabarat* if they intend to travel from one city to another. If any member of the family is unexplainedly absent from home, the remaining family members must immediately notify the secret police or face harsh interrogation and imprisonment. Because of the greater difficulties and time required to escape from the capital, hardly any Damascene Jews have dared to flee. Consequently the Damascus community has grown through natural increase to 4,000 today. In contrast, the number of Jews in Aleppo has shrunk to 750, while the number remaining in the town of Qamishly is estimated at between 150 and 200. Since Qamishly has not had a regular rabbi or Jewish school for several years, there has been a gradual movement to Aleppo.

Jewish Community Life

Regular services are held in the nineteen synagogues in Damascus and three in Aleppo. Two Jewish schools continue to function in Damascus and one in Aleppo, under the ever-watchful eye of the *Mukhabarat*. Some Jewish students are able to attend the universities. In Damascus, there are about twenty Jewish doctors, twenty pharmacists, five dentists and two lawyers who practice their professions. Others engage in business and commerce, as well as artisans in the traditional Syrian Jewish crafts in gold, silver and brasswork. In the economic realm they have suffered primarily

because of the general deterioration in the country's economic situation. Yet the special restrictions on transfer of property illustrate the discrimination to which Jews are arbitrarily subjected.

Two ancient synagogues in Aleppo, the Beit Nassi and the Midrash Segnor Moshe, were demolished during the past couple of years. They were razed when the quarter was demolished as part of an urban renewal scheme. The Jewish community saved the Torah scrolls and other religious items. The government offered a token amount of compensation to the community. The Jewish community council in Aleppo appealed to a Damascus court for a larger award, but without success thus far.

While Syrian Jews are troubled by President Assad's acquiescence in the brutality of the special forces, Syrian Jews are even more fearful of the consequences for them should the Moslem Brotherhood come to power. "This would be the blackest day in our life," confided one Syrian Jew recently. He expressed the fear that a fundamentalist and rabidly anti-Israel Moslem Brotherhood-dominated regime would reintroduce even harsher discriminatory laws against the Jews.

Syria's International Isolation

Meanwhile, Syria's rulers are beset with a great many problems. Maintaining 23,000 troops in Lebanon in an effort to control the civil war is a heavy drain on the economy. Syria also has large units stationed along the Golan Heights facing Israel. Tension and insecurity within Syria have been heightened by the wave of assassinations of Assad's supporters and by the government's large-scale military moves to put down all opposition.

On the international scene, traditional rivalry with Iraq increased this fall when Baghdad accused Syria of supporting Iran, and Assad's friction with Jordan nearly escalated into warfare in November when Syria concentrated 50,000 troops along the border. To break out of the isolation, Assad concluded a merger agreement with Qaddafi's Libya in September. And of potentially far greater significance was Assad's signing last October of a formal Friendship and Cooperation Treaty with the Soviet Union. The number of Soviet advisors within Syria now exceeds 3,000 and some intelligence estimates are as high as 5,000.

Are Assad's days numbered? The most recent reports indicate that his brutal repression appears to have crippled the extremist opposition--at least for the moment. Several thousand persons have already been killed.

Arrest of Human Rights Advocates

Yet the government's draconian measures have not been limited to violent opponents. Amnesty International reported on June 9, 1980 that leaders of the Syrian Bar Association and of the League for the Defense of Human Rights in Syria--who had for two years been peacefully petitioning for an end to the special security courts, for the release of political prisoners and a restoration of legal due process--were arrested in April 1980. The State Department confirms that as of March 1981 they were still in prison. This demonstrates how far the Assad regime is prepared to go to suppress any opposition, even the non-violent efforts of distinguished lawyers who seek to uphold human rights.

And while all persons in Syria are subject to the arbitrary whims of a lawless regime, Jews know from bitter experience that they have special reason to feel vulnerable. It is thus all the more urgent to intensify international humanitarian efforts to obtain the right of Syrian Jews to emigrate.

March 26, 1981

81-580-12

Falasha Freedom Foundation

2112 Broadway, - Suite 406

New York, N. Y. 10029

(212) 873-2811

April 7, 1981

President

Marc A. Lewittan

Dear Friend,

Executive Vice-President

Dr. Charles H. Kremen

Vice-President

Dr. Abraham Feld

Executive Board

Rabbi Dr. Marc D. Angel

Dr. Simon V. Haberman

Rabbi Avi Weiss

Rebecca Schachter

Haim Stern

The letter reproduced below was delivered to the NJCRAC on March 16, 1981. The leadership of the Ethiopian Jews in Israel asked from each and every Jew to get copies to as many North American Jewish leaders as possible immediately. Therefore, we ask your help in hand-delivering (or mailing to the home addresses) copies of these pages to the lay and professional leaders in your community. Will you please do this with dispatch.

The Ethiopian Jewish leadership requests, because of the delicate nature of the subject matter, that this letter not be published in any periodical or bulletin, But they do want responsible Jewish leaders to have copies of this letter and to pressure national U.S. and Canadian Jewish leadership and the government of Israel into action. As they write, "the fate of our people now resides in your hands."

Secretary

Sarah Feld

History will judge us by our actions - not by our words.

General Counsel

Robert Persky

Marc Breker

CONFIDENTIAL CONFIDENTIAL CONFIDENTIAL CONFIDENTIAL

Council of Ethiopian Jews

P. O. Box 3084

Tel Aviv 63571, Israel

March 14, 1981

Leason Director

Elan Rosenberg

Mr. Daniel Shapiro

Mr. Abraham Bayer

NJCRAC Committee on Ethiopian Jewry

443 Park Avenue South

New York, N. Y. 10016

Legal Counsel

Marino & Veneziano

We, The Ethiopian Jews residing in Israel, understand that the NJCRAC Committee on Ethiopian Jewry represents the interests of the Ethiopian Jewry and speaks for most major Jewish organizations in America. Because we believe that American Jews care about the fate of the Ethiopians Jews, and because we know that the American Jews have the ability and resources to effect the rescue of our people, as a last resort we turn to you for help. In so doing, we not only reveal to you our common plans and our feelings, but, in reality, on delivery of this letter the fate of our people now resides in your hands.

Speaking as leaders of all the Ethiopian Jews in Israel, we believe that despite the apparent progress seen in aliyah this past year, the rescue of our people is still of very low priority in the eyes of the government of Israel and especially in those of the Jewish Agency. Furthermore, we charge world Jewish leadership with negligence for ignoring our pleas, for engaging in futile and useless rhetoric, for believing the lies and excuses of Israeli clerks -- while the facts show that our people are being raped, mutilated, sold into slavery, and are dying of murder, disease, famine and warfare. Still you do not believe us nor do you make serious efforts to even try to find out the truth.

The Ethiopian Jewish residents of Israel have planned a series of major demonstrations and hunger strikes, but were prevailed upon by Prof. Lenhoff, who has spent the last month meeting with and listening to our anguish, to try for a final time -- before we turn to the streets -- to allow American Jewry to act forcefully and quickly to apply their energies towards the rescue of our people, just as you have done in the past for other Jewish Communities in distress.

Today, the Ethiopian Jewish Community is the oldest continuously surviving Jewish Community in the world. We are the only one in immediate physical danger. We are the only Jewish community in danger of dying out in current times. The time is to end discussion. The time is for action.

Today there are from 1,200 to 1,500 Ethiopian Jews in a hostile Moslem country neighboring Ethiopia, in a land where they know not the language or customs, in a land where they are hiding for fear of being exposed. If captured or imprisoned, there is no one to speak on their behalf. They are dying of dysentery and dehydration, and the rainy malarial season is rapidly approaching.

The current route of freedom to Israel has worked. Right now it is the only route for which it is practical to bring out large numbers of people. And it may end soon. Yet, the operation is limited, it is slovenly carried out, it lacks personnel and funds, it has insufficient back-up, and it is not broad enough exploring other avenues of routing to Israel. Most of the people waiting there have been there for 11 months, some for over 1½ years. Families have been separated, and many people have died there. They walked there at great risk for days and weeks, young and old, leaving familiar surroundings only to find themselves trapped with no place to go to. They are in immediate danger and must be removed in large numbers now.

Likewise, in Ethiopia, the government has gained more control over the territories in which the Ethiopian Jews live. Now our people can not move from one place to another without government permission and surveillance. They are watched continuously and virtually all possibility of escape to freedom is now closed. More young people are being pulled into the army and are being sent off to fight and die in the wars with Eritrea and Somalia. Others flee to the cities where they become assimilated. Our Kohanim, teachers and other leaders are continuously watched and are under great danger should they make one suspicious move. Some of our people are still imprisoned under false charges of being Zionist agents. We are forced to work without salary in the government-sponsored agricultural "Green Plan," and much of the food we raise goes not to our fellow Ethiopians, but to feed Russians and Cubans. Bandit groups still roam the countryside, rape and steal our women, rob us of our possessions, and threaten our men with death if they appeal to the authorities. Slavery and mutilations still occur. Some counter-revolutionary

fronts still attack our people as "racists" because of our identification with Israel. Part of our people live in the famine areas. We do not get sufficient medical care. Our Kohanim are unable to train successors. We get little training in Jewish subjects. If we are not killed physically, then our culture which we have preserved for over 2,000 years will soon die.

Most of the above you all know, but for some unfathomable reason refuse to believe. We have no alternative but to demand action -- or to reluctantly let the world know that the charges of racism made by our Arab enemies are true regarding Israel's attitude toward the Jews of Ethiopia. To publically make those charges hurts us because we came to Israel, not for material gain, but because of love of Zion, to live as free Jews and build a Jewish land. We love this country. We have not abandoned it. But we have been betrayed by its leaders only because the surface of our skin is black.

We, the leaders of the Ethiopian Jews now residing in Israel, demand the following from the government of Israel, and we ask the Jewish community of America through the NJCRAC to carry these demands to them, and to see that they are carried out:

1. The Jewish refugees in the country(s) neighboring Ethiopia must all be evacuated and brought to Israel before July 1. The routes are there. Ethiopian Christians and Moslems are leaving for Europe and elsewhere in large numbers. Every avenue of evacuation to freedom - legal and illegal must be used.
2. Negotiations must begin with Ethiopia immediately for a stepwise removal of its Jews. The first step should be a reunification of families, as is done with the Jews of Russia and with Cubans wishing to join families in the USA. Israel and Ethiopia have improved relations; they carry out business together. A proper price must be set; none is too high. It must be done quickly. It can be done now. You must employ other governments and various world agencies, such as the Red Cross or the UN to do this. Such a process may take time, but you must begin now. In addition, it is possible to bring out our students on student visas the way many Christian Ethiopians leave. There are less than 100 students who qualify, but we must begin immediately.
3. All Ethiopian Jews in prison must be released, and the former ORT teachers who were imprisoned and beaten, must be brought to Israel immediately.
4. In Israel, the so-called Interministerial Committee, which seldom meets and never consults us, must be disbanded. In its place the Prime Minister must immediately appoint an "Ethiopian Jewry Authority" directly responsible to him, just as was done for the Russian Jews to coordinate all activities of our people -- both aliyah and klita. This Authority (ה'ר'ת) must have 5-6 members whose full time activities must deal with Ethiopian Jews and in coordinating all the activities now handled part time by clerks in about a dozen different Ministries and agencies. Furthermore, we want a voice in the selection of the leadership of the Authority, and to have a role in its activities. In addition, we want as advisors to that Authority representatives from our worldwide support groups that we approve of.

We know that the remnant 22,000 Ethiopian Jews will not arrive in Israel during the next year, but our 4 demands are reasonable if only you and the government of Israel have the will to do it. You have the ability. You have the resources. You have the contacts. We will accept nothing less than concrete results and signs of continuing progress.

If we do not see such progress and signs by Pesach, our Freedom Holiday, our Council will meet to decide on strong action in both Israel, and with the help of North American support groups, in your continent and elsewhere as well. If major world Jewish organizations continue to neglect the destruction of our people as they have for the past 100 years, then now may be the time to form a new major Jewish organization to do just those functions that you and the State of Israel were charged with doing by World Jewry.

No reply to this letter is necessary. We await only results.

In love of Zion, and of the G-d of Abraham, Isaac and Jacob, we look to you for the redemption of the last remnant of the Ethiopian Jewish Community.

Avraham Yerday, Pres.
Association of Ethiopian Jews

Ishiyahu Ben-Baruch, Chairman
Union for Saving Ethiopian Jewish
Families

Zecharias Yona, Secretary
Association of Ethiopian Jews

Aklum Ferede, Absorption Worker

Ishiyahu Avraham, Secretary
Union for Saving Ethiopian Jewish
Families

Rachamim Elazar, Treasurer
Association of Ethiopian Jews

This document was agreed upon unanimously on March 12, 1981, and signed after Shabbat on March 14, 1981. Witnessed by:

Prof. Howard Lenhoff, Pres. AAEJ

Murray Greenfield, Director, AAEJ
in Israel

From the Desk of *M. Tenenbaum*

M. BERNARD RESNIKOFF

TO: Abe Karlikow

When Lea's husband received an invitation to visit Bethlehem University, I agreed with Lea that it might not be a bad idea for her to go along.

I asked her to stay alert to the experience and to write up her impressions, which are attached for the interest and information of the department. Neither she nor I think it is useful as a formal report from the Israel Office, but it is still worth sharing with our colleagues.

Encl.

MBR:mk



A VISIT TO BETHLEHEM UNIVERSITY

The University of Bethlehem is located on a high hill overlooking the beautiful landscape of the Judean mountains, in a spacious stone building surrounded by lush gardens, one of the three universities of the West Bank; the other two being Bir Zeit University and the University of Nablus.

The University of Bethlehem is a direct result of the visit of Pope Paul VI to the area in 1965. Other results include a school for deaf and dumb children and a hostel for poor pilgrims who come to visit the holy places in the area. The University was founded by money raised by Catholics in the U.S. and Europe, under the auspices of the Vatican.

The University is quite small, comprising at present approximately 800 students and 100 faculty. It can accommodate no more than 1,000. The University grants undergraduate degrees, but does not have facilities for graduate students. However, things are not easy for it, even as far as these first degrees are concerned. While universities in the U.S. and Europe recognize degrees given by the University of Bethlehem, Arab universities do not. The Vatican representative in Israel tried for several years to persuade the authorities in Amman to recognize this University without success, and even his talks with King Hussein in this regard bore no fruit. In the last two months the University has hired a new President who is an Arab Christian, and there is now hope that this fact might help get recognition by Arab universities, although it seems that this alone might not be enough. The charter of the Council of Arab Universities speaks of Moslem studies and Moslem tradition -- therefore an Arab Moslem President might be demanded -- a requirement which the Vatican would probably decline.

Thus, West Bank Palestinians who can afford it, prepare to send their children to universities in the U.S. and Europe, rather than to the University of Bethlehem.

As far as faculty is concerned, the policy of the University is to hire good teachers, and not to concentrate on research-oriented professors. The reason is, that since the students' academic level is so low due to inadequate primary and high schools, what is needed most is good teachers who will devote hours and energy to their students, to raise their academic level.

The University of Bethlehem has problems not only with Arab countries not recognizing the degrees it grants, but also with the Israeli authorities. While the University of Bethlehem is not so politically active as the University of Bir Zeit, the former President (who still acts as President), has been very busy mediating between the University's Palestinian students and the Israeli military government. On the one hand, he tries to persuade his students to keep their political activities inside the University to the minimum (for example, celebrating Palestinian national events), and, on the other hand, when, during such events, the Palestinian flag is flown and he gets a call from the military government to "get that flag down in ten minutes or we'll come and get it" -- to persuade the Israeli military government to be flexible and to intervene as little as possible. But he does not always succeed, and when the IDF surrounds the University, confrontation is unavoidable. The sight of soldiers brings about stone-throwing by the students, which in turn causes shooting, and students begin jumping over fences so as not to be caught by the soldiers, since this would mean that their I.D.'s would be taken and future job-finding would be that much harder.

Jumping over fences and running away usually results in students losing their books -- and then returning to classes without them, as Sister Maria Petrushka points out. Sister Maria is a nun in the Greek Catholic Church from Pittsburgh, who came to teach English during her sabbatical at the University of Bethlehem. She has fallen in love with the place, the landscape and exotic alleyways of Bethlehem, but nevertheless cannot wait to go back to her native U.S. The reason? The tension is too much for her. The sight of soldiers, of students throwing heavy rocks, of shooting and of breaking windows is too much for Sister Maria. And not only do students turn up without their books; students arrive late to classes, and sometimes miss classes altogether, because of curfews in their home villages, or because of army roadblocks, etc. Then there are the problems with the library: Every book arriving at the University library must first pass careful censorship by the Israeli censor. There are quite a number of books which are not allowed by the Israeli authorities, including, according to Sister Maria, a book on nuclear physics.

With all this, the students love the University. Due to the fact that a planned gathering of more than ten persons in the West Bank requires military government permission, there are no clubs or any recreation areas for young men and women to meet each other. Thus the University actually provides the only place where they can meet, talk, laugh and flirt.

And what does the previous President have to say about confrontations between Palestinian students and Israeli soldiers? "What can you do," he sighs, "The Arab students are kids and the Israeli soldiers are kids ..."

Lea Spector

April 12, 1981

RNA News Letter
c/o C. Fouke
231 Madison Avenue
New York, NY 10016
April 28, 1981

Rabbi Marc Tanenbaum
Director, Interreligious Affairs
American Jewish Committee
165 E. 56th Street
New York, NY 10022

Dear Rabbi Tanenbaum:

As I indicated to your secretary, I'll be glad to accept your guest column for the May-June News Letter of the Religion Newswriters Association. I'd like it in hand June 1 if possible. I'm looking forward to seeing your column, and am not unhappy to use it one issue later than originally scheduled.

Meanwhile, here's a copy of the March-April News Letter. You may be interested to see what's on the program for RNA's annual meeting, in Los Angeles this year.

Sincerely,

Carol Fouke

Ms. Carol J. Fouke
Editor, RNA News Letter

NEWS LETTER

RELIGION NEWSWRITERS ASSOCIATION

"The object of the Association is to advance the professional standards
of religious journalism in the secular press."

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LOS ANGELES HILTON IS RNA'S JUNE 6-7 MEETING SITE, PROGRAM PLANNERS ANNOUNCE;
PROGRAM INCLUDES DEBATE BETWEEN LEADING BAPTIST FUNDAMENTALIST AND MODERATE

The Religion Newswriters Association's 1981 membership meeting will open with registration at 2 p.m. Saturday, June 6, at the Los Angeles Hilton and continue through Sunday, June 7. Details of meeting arrangements and program were announced by RUSSELL CHANDLER and JOHN DART of the Los Angeles Times and by LOUIS MOORE of the Houston Chronicle. The three are working together on plans for the meeting, which is the weekend before the Southern Baptist Convention meets in L.A. June 9-11. Los Angeles was chosen at the 1981 RNA meeting site by members in a poll taken late in 1980.

Here is the schedule for the RNA meeting:

- JUNE 6 -- 2 p.m. Registration in the Buffalo Room, Los Angeles Hilton
- 2:30 p.m. Debate between the Rev. Dr. Paige Patterson, a leader of the Baptist fundamentalists, and the Rev. Dr. Kenneth Chafin, a leader of the Baptist moderates, on the topic "Inerrancy is a Crucial Issue in the Survival of the Southern Baptist Convention." The afternoon program will conclude at about 5 p.m.
 - 6:30 p.m. Cash bar in the New York Room, Los Angeles Hilton
 - 7:30 p.m. Awards Banquet, New York Room. Jimmy Carter has been invited to speak; if he cannot, Norman Lear is among prospective speakers.
- JUNE 7 -- 9 a.m. Continental breakfast and business meeting, St. Louis Room, Los Angeles Hilton

-- Noon Lunch, New York Room. Afternoon speakers include MIKE CLARK of the Memphis, Tenn., Commercial Appeal on how he got the story of the formation of the New Religious Right in politics last summer; SBC Press Representative Wilmer C. Fields, and Frank Dent of World Council of Churches Communications.

-- Evening Informal "booze and bull" session in the RNA president's suite, Los Angeles Hilton

The registration fee for the RNA meeting, payable at the meeting, will be in the \$60-\$70 range, Chandler said, and will include the awards banquet, continental breakfast, Sunday lunch and Sunday evening amenities (Sunday supper not included). Persons planning to attend the RNA meeting are asked to drop a note to that effect to Chandler by May 15. His address is Los Angeles Times, Times Mirror Square, Los Angeles, CA 90053.

Hotel room requests must be forwarded to W.C. Fields as soon as possible. Rooms are available on a first-come, first-served basis, and Fields has emphasized that housing for both the RNA and the SBC will be tight. Fields may be reached at SBC, 460 James Robertson Parkway, Nashville, TN 37219, telephone 615-244-2355.

AMERICAN JEWISH ARCHIVES

BRIGGS, IN OUR SUNDAY VISITOR, COMMENTS ON MEDIA VIEWS OF RELIGION

KENNETH BRIGGS, New York Times religion editor, was interviewed for the March 15, 1981, issue of Our Sunday Visitor. The interview focused on the impact of religious conservatives and on the waning and waxing influence of more established, organized Christian religions and of persons within these traditions.

He also was asked whether he thinks the media ever will take religion seriously. He replied, "The media, primarily, are interested in money and power as they relate to the government and to the operations of a democratic society. However, as the media become more interested in life-style coverage and in matters of values and behavior, there is a chance that they may come to view religion even more seriously. Having disappeared from the consciousness of many media people, religion can now re-enter with a kind of surprise value. I don't think we are going to see attention to religious institutions but religion will be seen--perhaps rediscovered by many in the media--as a powerful movement among people who are looking for meaning in their lives."

That could mean "a change in the view that there is antagonism between the media--which seem to live in a world of change and changing values--and the Church which was seen as an entrenched, unmovable force," Briggs said. "Antagonism grew up between the two. I think that antagonism has disappeared to a very large extent. People can't remember why anybody was so upset with this allegedly repressive force in society. I think religion is seen more often as a way in which people put their lives together in a positive way rather than keeping them from living a full life in a negative way."

ABOUT THE RNA NEWS LETTER . . .

The May-June issue of the RNA News Letter will include coverage of the association's annual meeting in Los Angeles, and of winners in RNA's awards competitions. The series of guest columns by prominent religious figures on religion writing as they have observed and experienced it, started in November-December 1980, will continue in the May-June issue. Deadline for the issue: June 8.

WHILE YOU'RE IN LOS ANGELES: STORY IDEAS FOR RELIGION NEWSWRITERS

By RUSS CHANDLER and JOHN DART
Los Angeles Times

To convince your editors to send you to the RNA annual meeting June 6-7, it could help to be able to suggest an extra story or two you might pick up for your paper while you are in Los Angeles. Of course, there is the Southern Baptist Convention annual meeting which opens Tuesday morning, June 9, and concludes Thursday night, June 11. Pre-convention meetings of several large groups--Pastors Conference, Woman's Missionary Union Convention, Religious Education Conference, etc.--will begin Sunday afternoon or evening, June 7, and continue through Monday, June 8. The SBC News Room will be Room 212 at the Los Angeles Convention Center. Some other story possibilities in and around Los Angeles:

- * Robert Schuller's Crystal Cathedral in Garden Grove, 30 miles from downtown L.A.
- * Campus Crusade for Christ International headquarters in Arrowhead Springs, 65 miles.
- * The International Fellowship of Metropolitan Community Churches (gay churches), based in Los Angeles.
- * The Worldwide Church of God headquarters, Pasadena.
- * Melodyland Christian Center with Ralph Wilkerson (charismatic), opposite Disneyland, 30 miles from downtown L.A.
- * Transcendental Meditation headquarters in West Los Angeles, 15 miles from downtown.
- * Krishna Consciousness Society headquarters in Culver City, 10 miles.
- * Other "New Age" or "Eastern Type" religion story possibilities include 3HO (Happy-Healthy-Holy) in West Los Angeles, Nichiren Shoshu in Santa Monica (12-15 miles) and Church Universal and Triumphant (Guru Ma Prophet) headquarters near Malibu (20 miles).
- * Black pastor E.V. Hill and his World Christian Training Center anti-poverty program (he's a Moral Majority man) in Watts, 4 miles.
- * Other ethnic church story possibilities include Korean, Latino, Armenian, Russian and others.
- * 75th anniversary year of the Azusa Street Mission Revival, which many Pentecostal historians credit with the biggest beginning to the modern pentecostal-charismatic movement. The old church building no longer stands but another house important to the story is in Los Angeles.
- * Cardinal Timothy Manning, not much of a mover and shaker, but Auxiliary Bishop Juan Arzube is national bishops' Chairman for Latin America and has outspoken opinions on El Salvador situation.
- * Methodists, under Bishop Jack Tuell, are busy raising millions under Pacific Homes Retirement Centers court settlement. Some facilities are within driving distance.
- * Two major seminaries: Fuller in Pasadena (11 miles) and Claremont (25 miles).
- * Los Angeles Dodgers are not in town during RNA and SBC--but the L.A. Music Center is within walking distance and it's 8 miles to Hollywood Boulevard in Hollywood

PROPOSED AMENDMENTS TO RNA CONSTITUTIONS, BYLAWS; VOTES TO BE AT 1981 ANNUAL MEETING

By LOUIS MOORE
Houston Chronicle
RNA Second Vice President

At the 1980 RNA convention in Indianapolis, RNA President BEN KAUFMAN asked me to undertake an updating of the RNA constitution and bylaws. This has not been an easy task. VIRGINIA CULVER, our secretary, beautifully described the RNA in last year's minutes when she said we "bumble along." We kid ourselves if we think we can turn to our "archives" and instantly locate a current constitution or even accurate minutes for each of the RNA conventions held in previous years. Neither the archives nor most of the files of the RNA officers contain the most recent constitution and bylaws.

I won't go into detail here, but trying to bring together all this material has been a royal headache. With the help of DICK OSTLING's memory, John DeMott's diligent search of the archives, and RUSSELL CHANDLER's persistent search of his vice presidential files, I believe I have accomplished the task.

The RNA utilizes two constitutions and one set of bylaws. One constitution is that of the RNA. The other constitution is that of the James O. Supple Memorial Fund. The bylaws govern only the operation of the RNA. There are no bylaws attached to the Supple constitution.

RNA presently operates under a constitution revised in 1970. That constitution supercedes earlier constitutions adopted in 1952, 1956, 1957 and 1959. My readings of the RNA minutes (and when not available, of the RNA newsletter immediately following the annual conventions) indicate that only one minor change has been officially approved, that of raising the dues. All other proposed amendments during the 1970s apparently failed to gain approval.

The bylaws appear to have been last revised in 1970 also. I also can find no evidence of approved amendments. The constitution for the Supple Fund is dated May 3, 1955. Dick Ostling assures me that this is the most current Fund constitution. Because that constitution is so out of date, I assume that somewhere along the way it has been amended. If not, we are clearly operating in violation of several sections. But I can find no trace of the amendments.

These three documents, then, are the basis on which the RNA is currently operating. I am convinced that the best course for the association is to amend the two constitutions and the bylaws in ways that will clarify and update all three of them. Therefore, on my own, I am offering the following list of proposed constitutional and bylaw amendments. The proposed amendments are published here in accordance with current constitution and bylaws articles which say any amendment must be presented to the membership at least 30 days before the annual meeting. Revised constitutions and bylaws will be duplicated and mailed to all RNA members after action is taken on the proposed amendments at the June 6-7 annual meeting in Los Angeles.



KEY TO PROPOSED AMENDMENTS: Straight text indicates wording from current constitution and bylaws. Material proposed to be added is underlined. Material proposed to be deleted from current constitution or bylaws is in parentheses (). For example:

Original wording: The very quick fox jumped over the lazy dog.

Proposed amendments: The (very) quick brown fox jumped over the lazy dog.

Amended version: The quick brown fox jumped over the lazy dog.

PROPOSED AMENDMENTS
RNA CONSTITUTION

1. Amend ARTICLE IV -- FINANCIAL MATTERS by adding a Section 3, which shall read:

"Section 3 -- The association may from time to time authorize fundraising projects, such as the sale of membership lists, and authorize the expenditure of the monies in appropriate ways."

2. Amend ARTICLE VII -- VACANCIES in the following manner:

"When a vacancy shall occur in any office, except that of president, the Executive Committee shall elect a member of the Association to fill such vacancy for the unexpired term. In the event of the resignation or death of the president, the first vice president shall automatically become president. If the first vice president cannot serve, then the second vice president shall become president."

PROPOSED AMENDMENTS
RNA BYLAWS

1. Amend SECTION I -- DUTIES OF OFFICERS by adding a new ITEM 2 and a new ITEM 3, re-numbering subsequent items. The new items shall read:

"ITEM 2. The first vice president shall be president of the Supple Board of Managers and shall oversee the annual contests."

"ITEM 3. The second vice president shall be the membership chairman and available to take on whatever duties assigned to him/her by the executive board."

2. Amend SECTION II -- EXECUTIVE COMMITTEE, ITEM 3, Paragraph c. as follows:

"ITEM 3. The Executive Committee shall also have the following duties and powers:

c. (to require the secretary, with the help of the treasurer and membership chairman, to maintain and annually prepare a list of active, associate and honorary members and to distribute same to the membership.) It is one of the duties of the executive committee to maintain an annually prepared list of active, associate and honorary members and to distribute same to the membership."

3. Amend SECTION II -- EXECUTIVE COMMITTEE, ITEM 3 by adding a Paragraph "i" to read as follows:

"i. To authorize by Nov. 1 of each year one person or a group of persons to organize and execute the annual year-end poll of the RNA."

4. Amend SECTION III -- FINANCIAL MATTERS as follows:

"(Dues shall be \$15 per year for active members and \$10 per year for associate members, payable annually beginning the first day of each calendar year.) Annual dues shall be assessed for both active members and associate members, payable annually beginning the first day of each calendar year. Members who fall two years in arrears in payment of dues shall, after proper notice, be automatically dropped from the roll. No dues shall be required of honorary members."

PROPOSED AMENDMENTS
JAMES O. SUPPLE MEMORIAL FUND CONSTITUTION

1. Amend ARTICLE II -- PURPOSE, Section 1 as follows:

"The purpose of this organization shall be to collect funds and therefrom to make (an award) three awards annually for excellence in the field of (religious) religion journalism with the object of interesting young writers (in writing with-
in this field) within the field and to raise the calibre of such writing(, said a-
ward to be made in honor of the memory of the late James O. Supple, a founder of
Religious Newswriters Association and former religion editor of the Chicago Sun-
Times.) . These three awards shall be made in memory of the late James O. Supple,
Harold Schachern and Louis Cassels."

2. Amend ARTICLE II -- PURPOSE, Section 2 as follows:

"(All contributors to secular newspapers and news-magazines shall be eligible to receive the award, which shall be called the 'Supple Memorial Award.') The Board of Managers shall define the boundaries for each of the three awards, but the board shall stay within these guidelines: The Supple Award shall be given for excellence in reporting of religion on all newspapers, newsmagazines and wire ser-
vices. The Schachern Award shall be given for excellence in producing religion sections or pages. The Cassels Award shall be given for excellence of reporting of religion on smaller dailies and weeklies."

3. Amend ARTICLE IV -- BOARD OF MANAGERS, Section 1 as follows:

"The affairs of the Fund shall be under the direction of a Board of Managers con-
sisting of not more than seven members, (four of whom shall be elected annually
at the annual meeting) five of whom shall be the executive officers of the Reli-
gion Newswriters Association, and two of whom shall be appointed by the president
of the (Religious) Religion Newswriters Association(. The President of Religious
Newswriters Association shall be, ex-officio, a member of the Board of Managers.)
, by and with the majority consent of the other four officers. (Terry Ferrer,
George Dugan, Caspar H. Nannes, Robert D. Whitaker, Margaret A. Vance, Ann Eliza-
beth Price shall constitute the Board of Managers until their successors are
named and qualified at the first annual meeting.)

4. Amend ARTICLE V -- OFFICERS, Section 1 as follows:

"The officers of the Fund shall be a President, Vice President, Secretary and
Treasurer. (They shall be elected annually by the Board of Managers at a meeting
of the Board to follow the annual meeting of the Fund.) The president shall be
the first vice president of the Religion Newswriters Association. The board
shall choose a vice president, secretary and treasurer. These officers may or may
not be the same as the vice president, secretary and treasurer of the RNA."

5. Amend ARTICLE V -- OFFICERS, Section 2, by striking:

("Section 2. Until their successors shall be elected and duly qualify, the offi-
cers shall be as follows: Terry Ferrer, President; Margaret A. Vance, Vice Pres-
ident, and Robert D. Whitaker, Secretary and Treasurer.")

6. Amend ARTICLE VII -- MEETINGS as follows:

("Section 1. The annual meeting of the Fund shall be held in April, May or June

to coincide with the annual meeting of Religious Newswriters Association. All active members of Religious Newswriters Association shall be eligible to vote.")

("Section 2. The Board of Managers shall meet to organize and elect the officers of the Fund immediately after the annual meeting.")

("Section 3. The Board of Managers shall hold three regular meetings a year, one each in the month of April, and of October, and of January, all at the convenience of a majority of its members.")

("Section 4. Special meetings of the Board may be called at any time by the President or Vice President of the Board.")

"Section 1. The Board of Managers shall meet as often as necessary to carry out its business, but no less than twice during the year. One of those two required meetings may or may not precede or follow the annual meetings of the RNA."

"Section 2. Special meetings of the board may be called at any time by the president or vice president of the board."



Winners of Religious Public Relations Council "merit awards," presented at RPRC's annual convention April 8-10 in Washington, D.C., included JAMES CASTELLI, the Washington Star; PAULA HERBUT, Philadelphia, Pa., Bulletin, and DAVID ANDERSON, UPI, Washington, D.C. Also cited was Vicki Chandler, religion writer for the Valdosta, Ga., Daily Times. The winners of merit awards, for journalistic excellence, also were named RPRC fellows.

RNA associate member JUDITH L. WEIDMAN of Nashville, Tenn., is editor of "Women Ministers--How Women are Redefining Traditional Roles," published recently by Harper & Row (\$5.95 paperback). Contributing chapters were ordained women of several denominations. Weidman, an ordained minister in the United Methodist Church, is associate general secretary of interpretation, Board of Higher Education and Ministry at UMC offices in Nashville.



CONVER'S SATURDAY PEORIA, ILL., JOURNAL STAR COLUMN: BACKGROUND ON THE LECTIONARY

BILL CONVER, religion writer for the Peoria, Ill., Journal Star, wrote "to offer a gimmick I have been using which might be of some use to the preparers of Saturday religion pages.

"For my Saturday column for the Journal Star I have been taking the lectionary passages for Sunday's church services and expanding or backgrounding them. For instance, it may make St. Paul's work more real to people to know that Corinth was a most unlikely place for him to take his message, being the swinging, brawling place that it was with temples devoted to Artemis or Diana. I get to tell about places and persons mentioned in the Bible this way.

"My most-used sources are Lou Cassels' book "Your Bible" and Father McKenzie's "Dictionary of the Bible," along with others. The Saturday column can hardly be called a preparation for worship, but it can tell some interesting things for which the minister does not have time on Sunday. I must admit that the research is also kind of fun for me. My other column is on Monday, mostly with straight area news."

A copy of one of Conver's columns follows (page 8).

BILL CONVER

RELIGION



Jesus Gives Directions In Sermon On Mount

The Gospel passage for many of tomorrow's church services is Matthew 5:17-37. This is still the Sermon On The Mount and contains some of Jesus most undiluted directions for the people of God.

He is, for instance, talking about the old law and the new, and he makes sure to tell his audience that the old law is not to be replaced but will be expanded and implemented.

Jesus talks about the occasion of sin and here is where you find him telling his hearers that if one's eye can put him in sin's way it is "better that he pluck it out."

If one's hand can get him in trouble with God, "it is better that he cut it off." He also has comments on divorce and oaths.

It is here that scholars suspect that the original text has been tampered with. Matthew's passage about divorce contains a loophole for the man about to divorce his wife that is not found in the other Gospels.

His passage has Jesus saying:

"Everyone who divorces his wife, *except on the ground of unchastity*, makes her an adulteress; and whoever marries a divorced woman commits adultery."

The italicised phrase is the loophole and scholars guess it was added by a later copyist or translator.

But the important conclusion to this passage is the one we are likely to overlook or misread. Jesus says:

"For I say to you unless your justice exceeds that of the scribes and Pharisees, you shall not enter the kingdom of heaven."

Many times in the New Testament, we come upon the Scribes and the Pharisees and it is important to know about them or we lose the nuances in some of Jesus' remarks.

First of all: The Scribe.

In the Egypt and Mesopotamian societies, the Scribe was a very important fellow. Because he could read and write and perhaps do some arithmetic, he had a tremendous edge on a great majority of his fellow men and women. The degree of literacy in ancient times was certainly minimal.

The Scribe was indeed important because it was through him that the advance of civilization and public administration, mercantile and industrial activities and even government bureauc-

Continued on A-6

Jesus Gives Directions In Sermon On Mount

Continued from A-3

racy took place. In many instances he had more real skills than his bosses.

Thus the scribes became the possessors and transmitters of all the learning of the ancient world. In many cases they advanced, because of their skills, to positions of political power. The Scribe was a professional man, an intellectual and in many cases an officer of great influence.

There is nothing to suggest that in Jesus' time the Scribes were members of any particular Jewish sect or party, but it would be a good guess to suppose that many of them were Pharisees adhering to the strict interpretation of the Law, because for one thing, they knew how to make even The Law work to their advantage. It would not at all be surprising to find that scribes had a professional organization of their own and that their knowledge and skills were passed on to only a chosen few.

Such standing and influence therefore seems to have made Scribes a rather pompous lot in their vanity and love of the signs of respect. It is quite possible that these men got by with a minimum of showy righteousness. Jesus told the people they must be better than the Scribes.

The Pharisee was a member of a party or a class and in the Gospels we find him rather hostile to Jesus' teachings. They with the scribes were always trying to trap Jesus in a mistake for which he could be either persecuted or actually prosecuted.

Flavius Josephus, the most quoted historian of the time, mentioned them as appearing in the reign of John Hyrcanus (135-104 B.C.), but they were probably in existence in some manner long before that. Josephus says there were 6,000 of them in Herod's time.

Pharisees stood for a strict interpretation of the law, and were at the same time realists in the realm of politics, where they were quite flexible and able to accommodate themselves to any conqueror's demands. They had little sympathy with those who wanted to overthrow conquering governments like Rome.

They were a lay group, not of the priesthood and more often than not were foes of the Sadducees.

Pharisees believed in the Law as found in the five books of Moses, but they also put a great deal of weight on Jewish oral traditions.

Jesus probably appeared as a threat to both Scribes and Pharisees, thus attracting their animosity. The implication in the Gospels is that many Pharisees were likely to "use" the Law for their own ends, mostly obeying the letter of the Law rather than the spirit of it.

Surely, not all Pharisees were hypocrites, however. Nicodemus was one as was Gamaliel and Paul admitted to being proud of being a Pharisee.

So there are the types of men Jesus stung time and again by associating with the poor and afflicted and sinners. He appeared not to be too careful about their "ritual washings" and their precepts about avoiding service on the Sabbath.

ERIK W. MODEAN, LILLIAN R. BLOCK DIE; BOTH LONG-TIME RNA MEMBERS

Erik W. Modean, a founder and life member of the Religion Newswriters Association, died at his home in Maywood, N.J., March 8 of an apparent heart attack. Lillian R. Block of Montclair, N.J., editor-in-chief emeritus of Religious News Service, died March 21 of heart failure. Modean was 69; Block, 72.

Modean for 31 years headed the News Bureau at the Lutheran Council in the U.S.A. and its predecessor, the National Lutheran Council. Before that he was Protestant editor of Religious News Service in New York City; associate editor of Protestant Voice, a now-defunct weekly newspaper published in Fort Wayne, Ind., and manager of the rationing board in Manchester, Conn. He began his journalism career in 1928 on the Manchester Herald as a feature writer, but spent the decade until he left in 1941 as its sports editor. He had retired from the Lutheran Council in October 1976.

In a Lutheran Council release announcing Modean's death, RNA President BEN KAUFMAN (Cincinnati Enquirer) called Modean a "friend of all of us" who "held our respect when he switched to denominational journalism and dignified that calling, too. Being in the middle, he grumbled a lot about things he could not tell us and reporters who would not recognize this facet of his integrity."

Block joined RNS in 1943, and shortly afterwards became assistant managing editor, according to an RNS story. She was appointed managing editor and director in 1957 and editor-in-chief in 1976, retiring at the end of 1979. Before joining RNS she was a reporter for newspapers in New York and New Jersey, a writer for professional journals and a professor in the New York University Department of Journalism.

"No one did more to advance the profession of religion news reporting," said BILL THOR-KELSON, religion editor at the Minneapolis Star, in the RNS account. "Religious News Service for many years was her whole life and she put everything she had into it." CHARLES AUSTIN, a former RNS staff reporter and writer now a religion reporter for the New York Times, said, "There was probably not a single person in the whole world of religion who did not know of her and RNS because of her." He praised Block's "passion for balance and fairness," and said that although she was not a religious leader, "she had great stature in the world of religion."

GEORGE DUGAN, retired from the New York Times religion writing post and a former RNS writer, recalled when Block took over RNS after Lou Minsky died. "Lillian edited copy, assigned stories, catalogued and even took to the road to sell RNS to editors," he said. And, Dugan said, she had time for laughter.

"She brought fun to RNS," Dugan said. "There were some occasions, in the middle of a serious news conference, when Lillian would catch the humor of a situation and break into peals of laughter--so much that she literally had to wipe away the tears of sheer enjoyment. During my years on the Times," he continued, "Lillian was an ever-present help. At any time of day or night, at work or at home, she had the right answer for almost every question. And she never failed to give it with a pleasant, little aside."

Modean is survived by his wife, Marion, and sons Gilbert and Kenneth. Mrs. Modean has suggested that any memorial gifts be channeled to the RNA Supple Fund in Modean's memory. The National Conference of Christians and Jews, the parent organization of Religious News Service, is setting up a Lillian R. Block Memorial Fund "for the benefit of the news service to which she dedicated her life." Her survivors include a brother, Theodore, with whom she lived in Monclair.

NEWS ABOUT RNA MEMBERS AND FRIENDS

WELCOME NEW MEMBERS: MICHAEL L. MERCER, The Jackson Sun, Jackson, Tenn.; BETTYE F. ANDERSON, The Jackson Sun, Jackson, Tenn.; KEITH R. SKRZYPCZAK, The Tulsa Tribune, Tulsa, Okla.; GARY PETERS, Sheboygan Press, Sheboygan, Wis.; ANNETTE DROLET, Clearwater Sun, Clearwater, Fla.; JAN TICKNER, Daily Courier, Conroe, Texas, and BETTY PIERCE, El Paso Herald-Post, El Paso, Texas. According to membership application forms, Mercer spends 25 percent of his time covering religion and Anderson 50 percent of her time covering religion at The Jackson Sun. Anderson notes, "Paul Jefferson, now with the Topeka (Kans.) Capital-Journal, was an RNA member. I was a member when I was previously on this beat in the 1970s." The religion writing post at the Conroe, Texas, Daily Courier is newly created, Tickner reports, adding that she covers religion full time for that 13,500 circulation daily. RNA also has gained a new associate member, WILLIAM H. REID of Staunton, Va. He writes that he was "church reporter for the Harrisonburg, Va., Daily News-Record from 1947 to 1959 and was an RNA member for part of that time." He currently is a reporter, printer and interpretative author, according to his letter-head. Welcome, all!

AWARDS: RICHARD N. OSTLING, religion editor for Time magazine, has won the 1980 William E. Leidt award for excellence in religious reporting in the secular press. The Episcopal Church established the award 13 years ago after receiving a bequest honoring Leidt, a longtime church communicator.

Kenneth Woodward of Newsweek magazine was chosen second by the judges and MICHAEL CLARK of the Memphis, Tenn., Commercial Appeal and Ann Rodgers of the Concord, N.H., Monitor were named runners-up. Forty-six religion writers, representing papers of all sizes throughout the country, entered the 1980 Leidt contest and the judges commented that they were "favorably impressed with the scope of the content of the entries."

Of Ostling's work, one judge said, "The story of Pope John Paul II and his triumphant return to Poland is a great piece of writing and captured the emotion and warmth of the occasion beautifully. The story on modernizing the case for God is an excellent summary of a continuing philosophical debate. The third story on the art of preaching is one which directly confronts an issue that all church-goers talk about at one time or another." Ostling will receive a certificate and a \$100 check as winner.

Note was made of Woodward's "outstanding ability to develop detailed information into very readable accounts." His "Who Was Jesus?" exploration was called "truly outstanding." Clark was cited for a seven-part series on the religious right and Rodgers for articles on religious attitudes toward contraception, Marian theology and on the ministry and death of a Maryknoll nun slain in El Salvador. A judge called her work "the kind of religious article that is not often seen in small newspapers."

BOOK, NEWSLETTER: William H. Gentz writes to plug a book and a newsletter which may be of interest to RNA members. The book is "The Religious Writers Marketplace" by Gentz and Elaine Wright Colvin, Running Press, 125 S. 22nd St., Philadelphia, PA 19103 (\$12.95), listing, among other things, U.S. and Canadian publishers of religious literature. Gentz publishes the Christian Writers' Newsletter, 300 E. 34th St. (9C), New York, NY 10016 (\$10 a year).

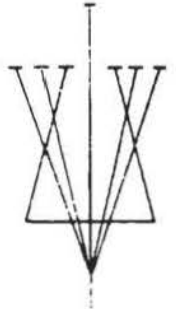
News Letter Editor: Carol J. Fouke, Lutheran Church in America, Department of News and Information, 231 Madison Avenue, New York, NY 10016.
212-481-9666. Deadline for May-June issue: June 8.



Tulsa Baptist Association

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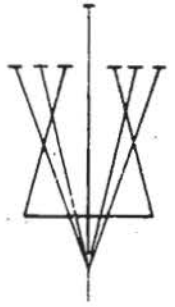
SOUTHERN BAPTISTS & JEWS

In Conversation In Tulsa, Oklahoma:

Wednesday, May 27, 1981

10:00 A.M. to 2:00 P.M.

Trade Winds Inn



TULSA JEWISH COMMUNITY COUNCIL 3314 E. 51st ST. TULSA, OKLAHOMA, 74135 918 - 749-4427

SOUTHERN BAPTISTS & JEWS

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Trade Winds Inn

- 10:00 A.M. Welcome - Rev. Rick Hagar
Tulsa Baptist Association
- Introduction of Facilitator - Yolanda Charney
Tulsa Jewish Community Council
- "The Status of Evangelical-
Jewish Relations" - Rabbi Marc Tanenbaum
American Jewish Committee,
New York
- Discussion
- 12:00 Lunch
- 12:45 - 1:45 "Religious Pluralism:
Evangelical & Jewish Perspectives"
- Discussion

Rev. Garnet M. Cole
Tulsa Baptist Association
710 South College
Tulsa, OK 74104

Rev. Fred Williams
Easton Heights Baptist Church
2901 West Easton
Tulsa, OK 74127

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First Baptist Church
403 South Cincinnati
Tulsa, OK 74103

Dr. Bruce Anthony
First Baptist Church
403 South Cincinnati
Tulsa, OK 74104

Rev. John Copeland
Crusaders Baptist Church
1401 South 77th West Avenue
Tulsa, OK 74127

Rev. Dale Blackwood
Valley View Baptist Church
5204 North Osage Drive
Tulsa, OK 74126

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Gracemont Baptist Church
3160 South 129 East Avenue
Tulsa, OK 74134

Rev. Maurice Smith
Home Mission Board, SBC
7624 Four Winds Drive
Ft. Worth, TX 76133

Rev. Rick Hagar
Tulsa Baptist Association
710 South College
Tulsa, OK 74104

Rev. John Lucas
Sunnyside Baptist Church
3900 S. Epperly
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Trinity Baptist Church
1703 West 14th
Tulsa, OK 74107

Rev. Bob Haskins
Baptist General Convention
of Oklahoma
1141 North Robinson
Oklahoma City, Okla. 73103

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Nogales Avenue Baptist Church
102 South Nogales
Tulsa, OK 74127

Rev. Mel Worters
Brookside Baptist Church
3615 South Peoria
Tulsa, OK 74105

Dr. Robert Bayles
Ranch Acres Baptist Church
3143 S. Jamestown
Tulsa, OK 74135

Rev. Tom Baddley
Immanuel Baptist Church
1915 East 3rd
Tulsa, OK 74104

Mrs. Ferrel Vestal
3867 South 82nd East Avenue
Tulsa, OK 74145

Mrs. Yolanda Charney
Jewish Community Council
3314 East 51st
Tulsa, OK 74135

Dr. E. N. Lubin
Doctors Building
21st & South Lewis
Tulsa, OK 74104

Rabbi Charles Sherman
Temple Israel
2004 East 22nd Place
Tulsa, 74114

Mr. Charles Whitebook
#1700 Fourth Nat'l. Bank
Bldg.
Tulsa, Okla. 74119

Rabbi Marc Tanenbaum
American Jewish Committee
165 East 56
New York, NY 10022

Mr. David Bernstein
1430 South Boulder
Tulsa, Okla. 74119

Rabbi David Packman
Temple B'nai Emunah
4901 N. Penn
Oklahoma City, OK 73112

Rabbi Arthur Kahn
B'Nai Emunah Synagogue
1719 South Owasso
Tulsa, OK 74120

Mr. Howard Raskin
5726 South Delaware
Tulsa, Okla. 74105

Rabbi David Maharam
Emanuel Synagogue
900 NW 47th
Oklahoma City, OK 73118

Rabbi Norbert Rosenthal
Temple Israel
2004 East 22nd Place
Tulsa, OK 74114

Mr. Nathan Loshak
Jewish Community Council
3314 East 51st
Tulsa, OK 74135

Mr. Ernest Siegel
Jewish Community Council
2200 N Classen Blvd #710
Oklahoma City, OK 73106

Mrs. Phyllis Fist
2508 Terwilliger Blvd.
Tulsa, OK 74114

Mr. Irvin Frank
P. O. Box 1856
Tulsa, OK 74101





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Leland Cohen, Ph.D.

*includes all officers

June 3, 1981

Mrs. Dorothy G. Barnard
15975 Quiet Oak Road
Chesterfield, MO. 63017

Dear Mrs. Barnard:

Congratulations on your election as Moderator of the Presbyterian Church in the United States. I hope that we will have an opportunity to meet and to work together on issues of concern to the St. Louis community.

The American Jewish Committee has long emphasized the importance of interreligious understanding to insure a pluralistic society based on democratic principles. Our National Interreligious Affairs Director, Rabbi Marc Tanenbaum, has taken a leading role in ecumenical work and we of the St. Louis Chapter of the American Jewish Committee are also committed to this cause.

Locally, we have been fortunate to work with The Rev. Tabscott of your own Des Peres Presbyterian Church and we look forward to our continuing relationship.

Again, congratulations and I hope to meet you soon.

Sincerely,

Lois Gould
St. Louis Chapter President

LG:pw

BC: Rev. Robert Tabscott
Rabbi Marc Tanenbaum ✓
Jonathan Levine
Harold Applebaum

enclosure

St. L. G.D. 5-22-41

Area woman wins top Presbyterian office

By ALBERT L. SCHWEITZER
Globe-Democrat Religion Writer

Dorothy G. Barnard, a Kirkwood woman who has held several offices in the Presbyterian Church in the United States, has been elected the denomination's chief presiding officer.

"All my life I have been in training for this," said Mrs. Barnard, who is an officer of Des Peres Presbyterian Church in Frontenac. "Everything I learned in the church, working with Bible instruction, the travel I did for the church, teaching and lay preaching — it all has led to this."

Mrs. Barnard, wife of Gene R. Barnard, president of Barnard Shoe Industry Supply Corp., said that as moderator of the 900,000-member denomination she would "work with the differences" in her church and build up lay participation.

SHE WAS ELECTED moderator of the Presbyterian Church in the United States, frequently referred to as the Southern Presbyterian Church, on the first ballot Wednesday night during the denomination's 121st general assembly in Houston. She won 205-168 over the Rev. A.A. Markley III, pastor of First Presbyterian Church in Fayetteville, N.C.

At another Presbyterian denominational meeting held simultaneously in the same city, United Presbyterian Church delegates elected the Rev. Robert M. Davidson, of New York, their moderator Wednesday. The United Presbyterian Church has 2.4 million members.

Mrs. Barnard, a native of St. Louis, and her husband were founders of the new Des Peres Presbyterian Church, 11155 Clayton Road. The original congregation was formed in 1834 but became inactive until the



Dorothy G. Barnard
... elected moderator

Barnards revitalized it by holding assemblies in their home beginning in 1954. From a group of 16, the meetings grew into a self-supporting church three years later.

IN A TELEPHONE interview, Mrs. Barnard, 58, said the diversity of her denomination's membership is an attribute.

"We have diversity in the church with ethnic groups, theological differences, age and sex," she said. "We have to claim all our differences — it makes us a stronger church."

Mrs. Barnard, a 1946 magna cum lauda graduate of Washington University with a bachelor's degree in education and a Phi Beta Kappa, said education of the laity will be a priority in her one-year term.

"As lay people are educated they can say what they believe in a clear way and be understood in the world we live (in)," she said.



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Dean of Faculty
W. Robert Cook, Th.D.
Administrative Vice President
Bernard E. Park, D.Ed.

June 15, 1981

The Editor
The Oregonian
1320 S. W. Broadway
Portland, OR 97201

Dear Sir:

With the increase of information now available on the Israeli attack on the nuclear facility near Baghdad, Iraq, it seems that the explanation of Begin is more and more plausible that this was an act of supreme self defense. My principal concern, however, is not with the rightness or wrongness of this action in our perception, so much as it is with an overriding concern that the enemies of the nation of Israel and the Jewish people worldwide will use this action as a pretext further to alienate Israel from the world community.

As an Evangelical Christian deeply committed to the nation Israel and to Jewish people, I wish to remind others that it is possible to disagree on a particular action of the state of Israel and still be pro-Israel, just as it is possible to disagree on an action of our own government and still be pro-American. However we interpret Israel's action, whether daring or irresponsible--let us not waver in our basic and fundamental commitment to our strongest ally in the Middle East.

Respectfully submitted,

Ronald B. Allen, Th.D.
Professor of Old Testament Language
and Exegesis

RBA:rmw

[start]

Original documents
faded and/or illegible



Interesting Reading

SPOTLIGHT June 22, 1981

Letters

Readers Comment on Zionism

man is more adamant about loving all Jews than Jerry Falwell is. I am a Christian and I do what I can to support Falwell in his battle against homosexuals and immorality in general although I do not agree with his pro-Zionist position.

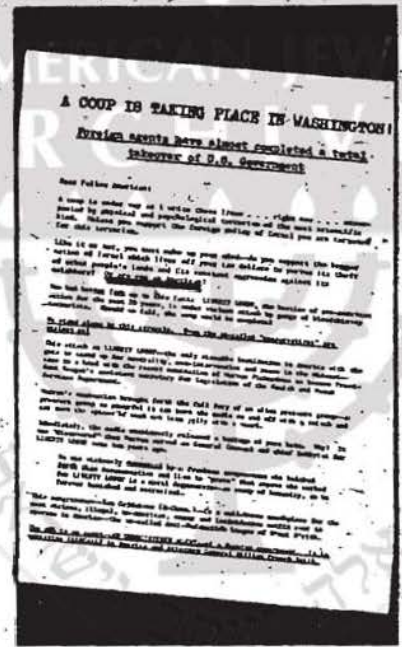
ROBERT E. STEELE
Elbert, Colorado

When we wrote our senators Kennedy and Tsongas about the existence of an agreement between United States and Israel to share intelligence, we received an ambiguous reply from Tsongas in which he denied that there was any agreement but at the same time said the U.S. does make arrangements with its allies, including Israel, to share intelligence information.

We will use the white paper on the ADL to answer him. We are also glad that you are holding up under attack by these subverters and are enclosing a contribution for your work.

BILL and JEAN SMITH
West Concord, Massachusetts

I can't afford this \$50; and I can't "not afford" it. Shortly after Warren Richardson took a bath in ADL hate and poison, the network TV news showed Phil Donahue at the convention of



at the mouth to get guns outlawed.

Then came Jerry Falwell, saying that our grandmothers and grandfathers stand indicted because they "knew" all along about the "holocaust" and turned their backs.

Again, "news" of Donahue trying to make Sen. Jesse Helms (R-N.C.) look like a traitor for not taking an Israel-first attitude in the AWACS deal with Saudi Arabia. I hope we haven't already lost.

It's hard to understand how a foreign country (Israel) could get such a hold over our nation and politicians, unless Zionist Israel and the government of the U.S. are controlled by the same outfit—the New York and international bankers.

I have read that the Zionists were brought out by the international bankers and put in Palestine to start World War III, which they seem to be trying to do now. We have to try to save this country. It can be done if we are determined in our efforts and enlist divine aid.

OLIVE FASSETT
Denver

Don't dare ever send me another piece of your garbage.

PHYLLIS LEVINE
New York

Your letter on the "coup" assumes that all "conservatives" read "Human Events" as the bible. Believe me, many "conservatives" laugh at quite a few articles in that publication. Get mad at "Human Events," but leave "conservatives" alone.

ROBERT W. BINGHAM
Pittsburgh

I agree with you wholeheartedly.

are in control of our country, radio, TV, government. How can Jerry Falwell be so blind to the things? Maybe he is well compensated for the pro-Israel stance he espouses.

JOHN DRANCHAK
Scranton, Penna./va

As a longtime friend and admirer of The SPOTLIGHT and Liberty Lobby, I want to thank you for the stand you are taking on the Zionist issue. You are right on every count. Unfortunately, most of the fundamentalist Christians in America, the ones who should be in the forefront of this fight, have been brainwashed by their religious leadership they refuse to see that the Zionists are the worst enemies of Christianity anywhere in the world.

I have known several of your top people for years and have a great deal of confidence in them. We are engaged in a battle to the death with the forces of hell itself, and most Christians don't even know there is a battle going on.

JACK MOHRE
Bay-St. Louis, Mississippi

Your thoughtful letters and comments are welcome. Because of space limitations we reserve the right to edit them. Letters must be signed and have address. Writer: Letters Editor, The SPOTLIGHT

All mattoids are liberals...
But not all liberals are mattoids.

N. Y. rabbi defends Israeli raid as an act of self-preservation

By LEWIS H. ARENDS JR.

Statesman-Journal Reporter

PORTLAND — A New York rabbi defended the Israeli attack on the Iraqi nuclear power plant at a Portland audience Friday.

Rabbi Marc H. Tanenbaum, director of interreligious affairs for the American Jewish Committee, spoke to about 200 people attending a luncheon of the City Club of Portland in the Benson Hotel.

He said it was impossible for Jews, who had faced extinction with the Nazi Holocaust, to wait while a stated enemy built a nuclear bomb to be dropped on Israel.

It was common knowledge, Tanenbaum added, that Iraqi leaders had been spreading word in the Arab world that the "peaceful" plant included technology to build a bomb. The bomb would be used to destroy Israel, the rabbi said the leaders had stressed.

He said such a weapon would destroy about a third of



RABBI TANENBAUM

the country's 3 million residents. To allow that threat was "intolerable to Jewish consciousness," he said.

To a question as to why Israel did not try diplomatic means, he said it had "sent dozens of missions" over the past two years asking France not to send enriched uranium to Iraq. France went ahead with shipment because it was guaranteed an uninterrupted petroleum supply in return, Tanenbaum said.

IN POINTING to the military precision which limited loss of life and made the raid before radioactive material was in place, he joked that the United States "should have rented an Israeli general for the push into Iran." He said the captives would not have spent 444 days in Iran in that case.

The rabbi's main talk dealt with the freedom of the United States and the refugee problem around the world. He said only 19 nations still "uphold civil and political human rights.

"We take for granted this liberty at our peril," he said. Of the 16 million refugees around the globe, he said up to three-fourths of them would be delighted to come to this country. "That is what the U.S. means to the world," he said.

THE RABBI HAS been consultant to the U.S. government in such diverse areas as youth and the aging. He also has made four trips to Southeast Asia on behalf of the International Rescue Commission.

He told of a 1978 visit to a Thailand camp that had been a former political prison.

"There were 980 people packed in there. There were small cells where six or seven people slept on mats on the floor."

The only art or decoration he saw in the camp was a charcoal drawing of the Statue of Liberty on a brick wall.

"WITH ALL THE imperfections, this remains the greatest nation," he said.

He condemned the "self flagellation, dumping on self" which has led to "deep moral depression" in this country. "It (the United States) is a bastion, the last best hope of democracy and liberty in the world."

The strength of the nation owes much to the ethnic and religious plurality, he said. He told of an incident during another trip to Southeast Asia as an example of society with no concepts of human rights.

A BOATLOAD OF 250 ethnic Chinese had been traveling for five or six weeks from Vietnam, he said. When they attempted to land in a Malaysian area that is predominantly Muslim, they were attacked by villagers shouting "infidels, heretics, pig eaters" and their boat shoved back, he said.

The boat struck a reef and split open. Tanenbaum and a United Nations official with him were able to rescue only 12 or 15 of the people from drowning.

"You have no right in God's name to destroy human life because they don't share your view of truth," Tanenbaum said.

"EVERY LIFE is of infinite preciousness. My conviction is that we are here as brothers and sisters in God's human family. We are here to love and care, to be present in the hurts and to celebrate the joys."

Tanenbaum is in Portland for a series of meetings with the Christian and Jewish communities. He will speak at 11 a.m. Sunday before a meeting at Lewis & Clark College.

Oregonian, 6-13-81, A9

City Club told Israeli raid a 'heroic act'

A prominent American Jewish leader, who had been harassed earlier in the day by swastika-wearing men, Friday told the Portland City Club that Israel's destruction of an Iraqi nuclear reactor was a "heroic act" aimed at preventing a new Holocaust.

Rabbi Marc Tanenbaum, national inter-religious affairs director of the American Jewish Committee in Washington, D.C., said the Israeli government had "no alternative" after Iraq leaders said they intended to use the reactor to make nuclear bombs to de-

stroy Israel and Zionism.

Before his City Club address, Tanenbaum spoke to about 80 clergymen at a meeting sponsored by the Ecumenical Ministries of Oregon. The midmorning session took place at Westminster Presbyterian Church, 1624 N.E. Hancock St.

As people began arriving for the meeting, four men dressed in paramilitary clothing and wearing anti-Semitic placards featuring swastikas and crosses suddenly appeared on the sidewalk in front of the church.

Calling themselves members of the Christian Socialist White Peoples Liberation Army, they sang anti-Jewish songs and passed out anti-Semitic leaflets to those entering the church.

The Rev. Rodney Page, acting director of the ministries group, said the hecklers failed to disturb the meeting "and were gone when it ended an hour and a half later."

Nevertheless, he said his organization was "embarrassed" by the incident and said it was typical of the type of anti-Semitism the clergymen had been opposing in the area in recent months. The ministries recently took out a full-page ad in The Oregonian condemning such actions. Page said the ad might have "brought out these individuals."

In defending Israel's attack on the Iraq reactor, Tanenbaum pointed out to the City Club audience that Israel went to great lengths to destroy it "before it became hot."



RABBI MARC TANENBAUM

The rabbi, who is scheduled to deliver the baccalaureate address Sunday at Lewis and Clark College commencement exercises, emphasized that Israel desperately tried to dissuade France from providing Iraq with enriched uranium for the reactor.

But, in what he referred to as an "oil blackmail" gesture, Iraq promised to send oil to France for an indefinite period and received the uranium in return, Tanenbaum said.

In response to a question about the raid's implications for the future, Tanenbaum said he did not believe the Israeli attack would set any new precedents "because there were very distinctive reasons behind the act."

Observing that Jews have learned "to believe our enemies," the rabbi said Iraq made no secret of its intentions about the reactor. He added that Israel can no longer afford any "illusions or fantasies" about its Arab neighbors.

Had Israel waited until the reactor was completed this summer, he said, the bombing might have spread nuclear radiation throughout the Middle East.

Woman, 87, killed in fire

An 87-year-old North Portland woman was found dead in her apartment Friday morning after apparently being fatally injured when her nightgown caught fire from a stove.

The body of Sigrid M. Ronko, 5914 N. Interstate Ave., was found in the kitchen when a patrolman came to the house about 9:56 a.m. to check on her welfare after a neighbor called police.

It was not known how long the woman had been dead. Investigators speculated that the woman had put a pot of water on the stove when the accident occurred.

516-19th St.
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9584

Pearl

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DRAFT - May 1, 1981

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 - STEVE SHEARER
 - DANNY WEBSTER
 - BRENT HARRIS
 - JONATHON PRINCE
- SOUTH
 - MAX RAPOPORT
 - DENNY TURZAK
- NORTHWEST
 - DOUG KRIEGER
 - DAVE SMITH
- NORTHEAST
 - SAL BENOIT
 - JOHN FUGATE
- MIDWEST/ROCKY MOUNTAINS
 - JOHN LEONARD
 - MICKIE BUICE
 - RICK RODRIGUEZ
- SOUTHEAST
 - CHARLIE TUCK
- SOUTH CENTRAL
 - TERRIE RISENHOOVER
- SOUTHWEST
 - JOE LOPEZ

TO: Jewish Federation & JCRC

(NOTE: Arlene Pearl (Israel Affairs) & Steve Fishbein (JCRC Chairman) must be aware of our response - keep in touch with Sita or Doug Shearer in Sacramento - 443-7077 (Business))

MINISTRIES
ANTIPAS PROJECT
EVANGELIZATION
HOME BIBLE STUD
CHRISTIAN-JEWIS
RELATIONS
MISSIONS
LITERATURE (MEDI)

ASSOCIATED WITH
SADDLEBACK FAM
FELLOWSHIP
RUSSIAN RIVER
CHRISTIAN CENT
GOSPEL MINISTERIE
INC.
SOS MINISTRIES
"THE GENERATION"

OF EVANGELICALS, ISRAEL, & AWACS

Evangelical Christians (whether within Protestant, Catholic, or Orthodox branches of Christendom) have increasingly shown interest in the American political arena. A Very recent Gallop poll indicated that nearly 54% of all Americans profess having a spiritual encounter with Jesus Christ and are born-again, Bible-believing Christians - many of whom "witness" to their faith. Their involvement in the past Presidential election was overrated and understated; however, to say that the "Evangelical Right" or the generic term "Moral Majority" has not and will not continue to be a potent force in American politics is ludicrous (Contributions to Jerry Falwell's Moral Majority have doubled on a per-mont basis since the November '80 election.).

Evangelicals in the main remain socially conservative. The great "moral issues" confronting our nation (e.g., abortion, ERA, prayer in the schools, gay rights, pornogr. etc.) will find most evangelicals taking "conservative" positions on virtually all these issues.

Evangelicals, in keeping with their biblical theology and their conservative stance regarding Israel's security have an amazing degree of compatibility with the, for the most part, liberal American Jewish community. Both are united around the "survival issues." Both seek after a just and lasting peace accord in the Middle East for all peoples represented. When "push comes to shove" it may be these critical survival issues which throw both evangelica and Jew together. To separate the American Jewish commun. from Israel's healthy existence is absurd - both are intr. sically bound in mutual support. As Israel declared Jerus lem its capitol, the Arab world reacted by threatening

HABAKKUK 3:17-18

Although the fig tree shall not blossom, neither shall fruit be in the vines; though the labour of the olive shall fail and the fields shall yield no meat; though the flock shall be cut off from the fold and there shall be no herd in the stalls: yet I will rejoice in the Lord, I will joy in the God of my salvation.



to terminate diplomatic relations with any nation that quartered its embassy in Jerusalem - the very real threat of a cut-off of oil supplies was implied. Evangelicals in September of 1980 established "The International Christian Embassy" in Jerusalem in response to this isolation from the world community. Nearly 1,000 Christians from 22 nations as well as Israeli religious leaders and government officials participated in opening ceremonies. A staff of 12 members will, according to John Rawlings (Canadian filmmaker who resides in Israel) "be ambassadors for Israel and for the principles of God that Israel represents We want to remind Christians to pray for the peace of Jerusalem."

Biblical and moral mandate propel large segments of American evangelicals to side with the American Jewish community in uncompromising support for a secure Israel. We make strange bedfellows indeed! Nevertheless, both, perhaps from differing points of view, have a stake in Israel's healthy survival. Incidentally, the gulf separating evangelicals and Jews in America is being bridged by leaders (both lay and clergy) of both communities. Christianity Today and the American Jewish Committee in January 1980 at Deerfield, Illinois co-sponsored the 2d national gathering of evangelicals and Jews which was a smashing success. It may be that evangelicals and Jews are far more compatible, though major differences exist, than heretofore realized by both sides.

The evangelical, as expressed recently by Dr. Joe Aldrich, President of Multnomah School of the Bible (Portland, Oregon), is adamant regarding Jews in general: "God Himself said of the Jews, 'I will bless those who bless you and curse those who curse you.'" Aldrich in condemning a local neo-Nazi organization continued by saying, "We would be among those who bless. We would stand among those who affirm God's eternal love for those whom He chose and honored above all peoples and nations of the earth: Jews. If lines are to be drawn, let them be drawn around both Christian and Jew--not between. That's what God's love does, and God's love is what Christianity is all about."

Evangelical Charismatics gathered in Jerusalem from around the world in November of 1980 and declared: We must stand up and be counted if we love Israel - it will cost us something, but we're way behind in our debts to Israel. We need to align ourselves with them (Women's Aglow Jan. '81). Kenneth Kantzer, editor of Christianity Today (April 24, 1981) declared: We evangelicals need to make our identification with Jews so plain that--let us repeat--when anyone attacks Jews as Jews, or displays any form of anti-Semitism, he must know that he is also attacking evangelicals and violating their basic convictions. And he will then need to do battle against both Jews and evangelicals.

This decided stand against anti-Semitism and uncompromising pro-Israeli position is rooted in evangelical theology - theology which evolved in the early 1800's and which has not changed since that time. In keeping with this position, we, as evangelicals, would address the pending sale of AWACS and other sophisticated "offensive"



hardware to the Saudis.

The proposed sale of this military hardware, originally orchestrated by the Carter administration with alleged support by the Israeli government, does not take into consideration the precise reaction by the Israeli government, nor does it take into account the reaction of American Jews and many other concerned groups within the American society.

Events in Iran should have taught us the danger of putting sensitive weaponry into the hands of unstable, undemocratic regimes threatened with internal strife. In 1979 the seizure of the Grand Mosque in Mecca showed that Saudi Arabia was not the island of stability it appeared to be. Saudi citizens appear to be supportive of their government - but a radical change in leadership cannot be ruled out. F-15s and AWACS can provide little help in confronting internal subversives; in fact, the accumulation of prize weaponry may encourage overthrow!

In addition to this obvious instability we would point out other impediments to such a proposed sale of weaponry:

- (1) Does adding to an already burgeoning military expenditure (Saudis spend nearly 21 billion annually in weaponry) guarantee that its increasing availability will not be used by a country which has only recently declared a "jihad" (holy war) against Israel? The Saudis have participated in three wars against Israel - with men and weapons.
- (2) Does support in terms of offensive weaponry to a nation that actively backs the PLO and its terrorists activities sound like a healthy investment?
- (3) To say that the Saudis by thus being armed would be a credible deterrent to Soviet adventurism in the Middle East (Gulf Area) is patently absurd - a bear would demolish a mouse! Only the US could effectively counter Soviet aspirations - especially, if an invasion were attempted. Existing AWACS on assignment in the immediate Persian Gulf from the US now function as early warning against Soviet aspirations. Defense of the Persian Gulf region is best left to the US and European allies.
- (4) What are our American objectives in this region? The Saudis have rejected the US concept of a "strategic consensus" against the Soviet Union. Saudis categorically refuse to consider granting US facilities in their country - thus, do their aims coincide with ours? or do such differences amount to appeasement of the Saudis?
- (5) The obvious economic considerations surround the sale of the AWACS to the Saudis is the assumption that it would guarantee moderation in oil prices and continue to assure oil supplies to the West; however, the record is overtly clear: The Saudis determine oil price and production policies as it benefits their own economic interests - they, now in concert with OPEC, are pressing for a policy which would keep driving the price of oil up. By maintaining high levels of production, the Saudis have managed to keep the pressure on fellow OPEC

members as well as to make money - not to do the US a favor. The US has had enough humiliation at the hands of Middle Eastern antagonists who through terror and economic blackmail have little respect for the US and her allies - one of whom is decidedly Israel. Does the US have to "prove" anything to the Saudis? If the Saudis insist that the sale of these AWACS is a test of our friendship, do we need such friendship as this? If President Reagan is faithful to his pledge to back friendly nations whose policies are clearly in our interests - then now is the time for him to erase one of Jimmy Carter's errors and develop a foreign policy in the Middle East that is realistic and not subject to political expediency. Perhaps President Reagan's foreign policy advisors should consider supporting historically friendly Middle Eastern governments whose policies respect US interests and reward them for their consistent support by selling the AWACS to them - they might start by considering Israel, since they normally are the ones in need of early warning devices.

TAV EVANGELICAL MINISTRIES -

Doug Krieger/NW Rep



June 15, 1981

Doug Krieger
Tav Evangelical Ministries
4156 Wildwood Drive
North Bend, OR 97459

Dear Doug:

It was good to see you last week. I enjoyed meeting Doug Shearer and Ed McAteer. I am hoping to keep in touch with both of them.

I talked with Ron Sunseri earlier today. He has some legitimate concerns. Some of the reservations he expressed are based on theological differences. He had the feeling that neither Rabbi Tanenbaum nor Ecumenical Ministries were frank about their purposes. Ron concedes the right of the State of Israel to exist, but does not appear to give this any particular theological importance. He rejected Rabbi Tanenbaum's effort to bridge Christian-Jewish differences by reference to the Abrahamic Covenant. I am hoping that I can have more discussions with him. These theological differences need to be explored openly if there is to be meaningful cooperation among Christians. I can only approach these differences as an untutored layman. My upbringing has been very "ecumenical."

Doug Shearer and I also discussed the conversation you had with Ron concerning conspiracies. I have much more familiarity with this subject. A Communist colleague at one of the colleges where I teach got me interested in the subject four years ago when she introduced me to literature about the "Trilateral Commission." Since that time I have collected a large amount of literature--right-wing, left-wing, and middle-of-the-~~bird~~--on the subject. It is all fascinating, and for that reason potentially deadly. Believe me, the virulent anti-Semitism characteristic of some of the literature is not representative of the whole. Oftentimes groups that we would pigeonhole together have widely divergent, sometimes diametrically opposed, views about the same events. The Illuminati which you mentioned were an apparently short-lived Masonic sect of the late 1700s in Bavaria. Yet you may find references them in John Birch Society literature (which I find free of anti-Semitism), in cultic literature (such as books by Robert Anton Wilson of the Institute of Exo-Psychology, an LSD cult), and numerous, apparently unrelated, publications. I have no desire to baptize any of this literature. But in fairness to Ron, and to Norman Dodd, who was the chief investigator on the Reece Committee to Investigate Tax-Exempt Organizations in the early 1950s, I must say that the standard histories have been suspiciously silent about the evidence that some tax-exempts and professional associations have been used for liberal, reformist political purposes, and that these programs have been further abetted by the federal government through grant programs. The pedigree of liberal reformers is of less concern to me.

Having said all of this, I must nevertheless admit that many perplexities remain unresolved in my mind and that I am not sympathetic to the Birchist view that a monolithic conspiracy of financiers and social reformers is responsible for everything from sex education to land-use planning and rising medical costs. I will only admit that I have acquired a lot of fascinating, documented literature that makes "paranoia"--so called--seem well within the range of rational explanations of the state of our polity. As a Christian, however, I have confidence in the outcome--whatever the truth about principalities and powers. I suspect that Christians are susceptible to a variety of interpretations about prophecy; some emphasize its working-out in natural catastrophes, others in utopian one-world political designs, still others in the growth of occult activity. Each view is subject to its own pitfalls. But, there they are....

I didn't mean to be so long-winded. I am committed to promoting Christian political dialogue. The more I explore the Christian traditions, the more I realize that the differences are important and must be aired in public in order to find common ground. I believe the Christian community must set its own agenda. Rabbi Tanenbaum was right about this; we have the intellectual resources to answer our detractors from the liberal community. It is time that we refuse to be consigned to the fringes of American culture and set aside our intellectual inferiority complex. Evangelicals have been parochial, it is true, but we have been mostly unwilling to assume leadership in the moral vacuum left by dying liberalism and take our rightful place as God's heirs. If we spent as much energy on taking dominion as we do on reassuring everyone of our benevolent intentions, we might be well on the way to fulfilling the Great Commission. If Christ is returning soon, we have our work cut out for us in the meantime. Ultimately it is our actions that will tell. Our theories, our interpretations of the end times, are important--but they are misplaced if they stir us only to utopian social reformism, liberation ethics, lifeboat pragmatics, or ticket-counter eschatology.

I called the Haimowitzes in Denver this weekend. The church that had the Israel Independence Day celebration is Faith Bible Chapel, 6210 Ward Road, Arvada, CO 80004. The pastor is Robert Hooley, 303-424-2121. I hope all this information is timely and useful to you. I'm looking forward to getting together again soon.

In Christ,

Steve

Steven A. Samson

Held 2/3 Times

Very Successful

Event

SA

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GUIDELINES FOR JEWISH-CHRISTIAN DIALOGUE

Adopted by the Consultation on the Church and the Jewish People of the sub-unit on Dialogue with People of Living Faiths and Ideologies, World Council of Churches, on 26th June, 1981, at London Colney, England

PREFACE

- 1.1 "One of the functions of dialogue is to allow participants to describe and witness to their faith in their own terms. This is of primary importance since self-serving descriptions of other peoples' faith are one of the roots of prejudice, stereotyping, and condescension. Listening carefully to the neighbours' self-understanding enables Christians better to obey the commandment not to bear false witness against their neighbours, whether those neighbours be of long established religious, cultural or ideological traditions or members of new religious groups. It should be recognized by partners in dialogue that any religion or ideology claiming universality, apart from having an understanding of itself, will also have its own interpretations of other religions and ideologies as part of its own self-understanding. Dialogue gives an opportunity for a mutual questioning of the understanding partners have about themselves and others. It is out of a reciprocal willingness to listen and learn that significant dialogue grows."
(WCC Guidelines on Dialogue, III.4)
- 1.2 In giving such guidelines the World Council of Churches speaks primarily for and to its member churches as it defines the need for and gifts to be received by dialogue. People of other faiths may choose to define their understanding of dialogue, and their expectations as to how dialogue with Christians may affect their own traditions and attitudes and may lead to a better understanding of Christianity.
- 1.3 In Jewish-Christian dialogue it is of special importance to allow for a certain asymmetry between these two communities of faith. For example, an understanding of Judaism in New Testament times becomes an integral and indispensable part of any Christian theology. For Jews, a "theological understanding of Christianity is of a less than essential or integral significance, although neither community of faith has developed without awareness of the other.
- 1.4 The relations between Jews and Christians have unique characteristics because of the ways in which Christianity historically emerged out of Judaism. Christian understandings of that process constitute a necessary part of the dialogue and give urgency to the enterprise. As Christianity came to define its own identity over against Judaism, the Church developed its own understandings, definitions and terms for what it had inherited from Jewish traditions, and for what it read in the Scriptures common to Jews and Christians. In the process of defining its own identity the Church defined Judaism, and assigned to the Jews definite roles in its understanding of God's acts of salvation. It should not be surprising that Jews resent those Christian theologies in which they as a people are assigned to play a negative role. History has demonstrated over and again how short the step is from such patterns of thought in Christianity to over acts of condescension, persecutions and worse.

- 1.5 Bible-reading and worshipping Christians often believe that they "know Judaism" since they have the Old Testament, the records of Jesus' debates with Jewish teachers and the early Christian reflections on the Judaism of their times. Furthermore, no other religious tradition has been as thoroughly "defined" by preachers and teachers in the Church as has Judaism. This attitude is often enforced by lack of knowledge about the history of Jewish life and thought through the 1,900 years since the parting of the ways of Judaism and Christianity.
- 1.6 For these reasons there is special urgency for Christians to listen, through study and dialogue, to ways in which Jews understand their history and their traditions, their faith and their obedience "in their own terms". Furthermore, a mutual listening to how each is perceived by the other may be a step toward overcoming fears and correcting misunderstandings that have thrived on isolation.
- 1.7 Both Judaism and Christianity comprise a wide spectrum of opinions, options, theologies, and styles of life and service. Since generalizations often produce stereotyping, Jewish-Christian dialogue becomes the more significant by aiming at as full as possible a representation of views within the two communities of faith.

2. TOWARD A CHRISTIAN UNDERSTANDING OF JUDAISM

- 2.1 Through dialogue with Jews, many Christians have come to appreciate the richness and vitality of Jewish faith and life in the covenant and have been enriched in their own understanding of God and the divine will for all creatures.

In dialogue with Jews, Christians have learned that the actual history of Jewish faith and experience does not match the images of Judaism that have dominated a long history of Christian teaching and writing, images that have been spread by Western culture and literature into other parts of the world.

- 2.2 In the understanding of many Christians, Judaism as a living tradition came to an end with the coming of Christ and with the destruction of the second temple of Jerusalem; the Church replaced the Jews as God's people, and the Judaism that survived is a fossilized religion of legalism.

In this view the covenant of God with the people of Israel was only a preparation for the coming of Christ, after which it was abrogated. Judaism of the first centuries before and after the birth of Jesus was therefore called "Late Judaism". The Pharisees were considered to represent the acme of legalism, Jews and Jewish groups were portrayed as negative models, and the truth and beauty of Christianity were thought to be enhanced by setting up Judaism as false and ugly.

- 2.3 Through a renewed study of Judaism and in dialogue with Jews, Christians become aware that Judaism in the time of Christ was in an early stage of its long life. Under the leadership of the Pharisees the Jewish people began a spiritual revival of remarkable power, which gave them the vitality capable of surviving the catastrophe of the loss of the temple. It gave birth to Rabbinic Judaism which produced the Mishnah and Talmud and built the structures for a strong and creative life through the centuries.

- 2.4 Jesus was born a Jew, born into this Jewish tradition. In this setting he was nurtured by the Hebrew Scriptures, which he accepted as authoritative and to which he gave a new interpretation in his life and teaching. In this context Jesus announced that the Kingdom of God was at hand, and in his resurrection his followers found the confirmation of his being both Lord and Messiah.

Christians should remember that some of the controversies reported in the New Testament between Jesus and the "scribes and Pharisees" find parallels within Pharisaism itself and its heir, Rabbinic Judaism. These controversies took place in a Jewish context, but when the words of Jesus came to be used by Christians who did not identify with the Jewish people as Jesus did, such sayings often became weapons in anti-Jewish polemics and thereby their original intention was tragically distorted. An internal Christian debate is now taking place on the question of how to understand passages in the New Testament that seem to contain anti-Jewish references.

- 2.5 Judaism, with its rich history of spiritual life, produced the Talmud as the normative guide for Jewish life in thankful response to the grace of God's covenant with the people of Israel. Over the centuries important commentaries, profound philosophical works and poetry of spiritual depth have been added. For Jews the Talmud is as central and authoritative as the New Testament is for Christians. Judaism, like Christianity, is more than the religion of the Scriptures of Israel. What Christians call the Old Testament has received in the Talmud and later writings interpretations which for Jewish tradition share in the authority of Moses.
- 2.6 Christians as well as Jews look to the Hebrew Bible as the story recording Israel's sacred memory of God's election and covenant with this people. For Jews, it is their own story in historical continuity with the present. Christians, mostly of gentile background since early in the life of the Church, believe themselves to be heirs by grace of this same story. The unique relationship between the two communities, both worshipping the God of Abraham, Isaac and Jacob, is a given historical fact, but how it is to be understood theologically is a matter of internal dialogue among Christians, which takes on increased seriousness as a result of dialogue with Jews.
- 2.7 Both commonalities and differences between the two faiths need to be examined carefully. In finding in the Scriptures of the Old and New Testaments the sole and ultimate authority sufficient for salvation, the Christian Church shares Israel's faith in the One God, whom it knows in the Spirit as the God and Father of the Lord Jesus Christ. For Christians, Jesus Christ is the only begotten Son of the Father, through whom millions have come to share in the love of, and to adore, the God who first made covenant with the people of Israel. Knowing the One God in Jesus Christ through the Spirit, therefore, Christians worship that God with a trinitarian confession of the incarnate presence, liturgical language foreign to Jewish worship.

Christians and Jews both believe that God has created men and women as the crown of creation and has called them to be holy and to exercise stewardship over the creation in accountability to God. Jews and Christians are taught by their Scriptures to know themselves responsible to their neighbours, especially to those who are weak, poor and oppressed. In various and distinct ways they look for the day in which God will redeem the creation. In dialogue with Jews many Christians come to a more profound appreciation of the Exodus hope of liberation, and pray and work for the coming of righteousness and peace on earth.

- 2.8 As more and more Christians of different traditions enter into dialogue with Jews in local, national and international situations, they will come to express their growing understanding of Judaism in other language, style and ways than has been done in these guidelines. Such understandings are to be shared among the churches for the enrichment of all.

3. AUTHENTIC CHRISTIAN WITNESS

- 3.1 Christians are called to witness to their faith in word and deed. The Church has a mission and it cannot be otherwise.
- 3.2 Christians have often distorted their witness by coercive proselytism - conscious and unconscious, overt and subtle. Referring to proselytism between Christian churches, the Joint Working Group of the Roman Catholic Church and the World Council of Churches stated: "Proselytism embraces whatever violates the right of the human person, Christian or non-Christian to be free from external coercion in religious matters." (Ecumenical Review, 1/1971, p.11)
- 3.3 Such rejection of proselytism, and such advocacy of respect for the integrity and the identity of all persons and all communities of faith are urgent in relation to Jews, especially those who live as minorities among Christians. Steps toward assuring non-coercive practices are of highest importance. In dialogue ways should be found for the exchange of concerns, perceptions and safeguards in these matters.
- 3.4 While Christians agree that there can be no place for coercion of any kind they do disagree - on the basis of their understandings of the Scriptures - as to what constitutes authentic forms of mission.

There is a wide spectrum, from those who see the very presence of the Church in the world as the witness called for, to those who see mission as the explicit and organized proclamation of the gospel to all who have not accepted Jesus as their Saviour.

There is further disagreement where Jews are concerned. There are Christians who view a mission to the Jews as having a very special salvific significance, and those who believe the conversion of the Jews to be the eschatological event that will climax the history of the world. There are those who would place no special emphasis on a mission to the Jews, but would include them in the one mission to all who have not accepted Christ as their Saviour. There are those who believe that a mission to the Jews is not part of an authentic Christian witness, since the Jewish people finds its fulfilment in faithfulness to God's covenant of old.

Dialogue can rightly be described as a mutual witness, but only when the intention is to hear the others in order better to understand their faith, hopes, insights and concerns, and to give, to the best of one's ability, one's own understanding of one's own faith. The spirit of dialogue is to be fully present to one another in full openness and human vulnerability.

- 3.5 In dialogue with Jews it should be remembered that, according to rabbinic law, Jews who confess Jesus as the Messiah are considered apostate Jews. But for many Christians of Jewish origin, their identification with the Jewish people is a deep spiritual reality to which they seek to give expression in various ways, some by observing parts of Jewish tradition in worship and life style, many by a special commitment to the well-being of the Jewish people and the State of Israel.

Among Christians of Jewish origin there is the same wide spectrum of attitudes toward mission as among other Christians, and the same guidelines for dialogue and against coercion apply.

4. ANTISEMITISM - A CONTINUING CONCERN IN THE JEWISH-CHRISTIAN DIALOGUE

- 4.1 Christians cannot enter into dialogue with Jews without the awareness of antisemitism and its long persistent history, especially in countries where Jews constitute a minority among Christians. The World Council of Churches Assembly at its first meeting in Amsterdam 1948 condemned antisemitism: "We call upon the churches we represent to denounce antisemitism, no matter what its origin, as absolutely irreconcilable with the profession and practice of the Christian faith. Antisemitism is sin against God and man." This appeal has been reiterated many times.

- 4.2 Christians must face honestly the tragic history of antisemitism, which includes the Crusades, the Inquisition, pogroms and the Holocaust. It is only by facing this history that Christians can understand the deep-rooted suspicion that many Jews even today have of Christians and Christianity. Christians are called upon to fight antisemitism with all the resources at their disposal, the more so since there are disturbing signs of new and increased antisemitism in many parts of the world. Those who live in parts of the world where there is a record of antisemitic acts are duty bound to unmask for all Christians the ever-present danger they have come to recognize in anti-Judaism and antisemitism.

- 4.3 One Christian response to the Holocaust must be a resolve that it will never happen again. Teachings of contempt for Jews and Judaism in certain Christian traditions were a spawning ground for the evil of the Nazi Holocaust. The Church must learn so to preach and teach the Gospel as to make sure that it cannot be used against the Jewish people. The Christian churches must be in the forefront of any efforts to prevent conditions which might lead to further persecution and another slaughter of the Jewish people.
- 4.4. Discrimination against and persecution of the Jewish people have deep-rooted socio-economic and political aspects. Religious differences are magnified to justify racial hatred in support of vested interests. Similar phenomena are evident in many inter-racial conflicts. Christians should oppose all such religious prejudices, whereby people are made scapegoats for the failures and problems of societies and political regimes.
- 4.5 Christians in parts of the world with little or no Jewish presence do not wish to be conditioned by the experience and shortcoming of those who brought the Gospel to them; rather, they explore in their own ways the significance of Christian-Jewish relations from the earliest times to the present, for their life and witness.

5. THE LAND

- 5.1 The words from the World Council of Churches' Guidelines on Dialogue that one of the functions of dialogue is to allow participants to describe and witness to their faith "in their own terms" are of particular significance for the understanding of the indissoluble bond between the Land of Israel and the Jewish people. This bond has, after many centuries of dispersion, found expression in the State of Israel. The need for the State of Israel to exist in security and peace is fundamental to Jewish consciousness and therefore is of paramount importance in any dialogue with Jews.
- 5.2 When Christians enter into dialogue with Jews they also recognize the need of Palestinians for self-determination and expression of their national identity. It is important to hear Palestinians - Christian and Muslim - express their special bonds with the Land "in their own terms". There must be a place in God's plan for all to live in security and peace.
- 5.3 The Land is holy for the three monotheistic religions - yet understood in different ways. They have all maintained a presence in the Land from their beginnings.

For Muslims the Land has special significance and, with its holy places, has been an integral part of the Muslim world, symbolic of God's universal promises to all the children of Abraham.

For countless Christians the Land has special significance. It is the Land of the Bible. It was in this Land that the Lord Jesus Christ was born, worked and taught, suffered, died and was raised from the dead.

But for Jews the relation to the land is of an essential nature. It is the Land of the Fathers and the Land of promise.

- 5.4 Many Christians find it difficult to grasp this essential nature of the Jewish attachment to the Land. They find it "particularistic", contrasting it with the "universalistic" thrust of the Christian message. Such a view does justice neither to the particular nor to the universal elements in Jewish, no less than in Christian understandings of the Land. Christians are therefore called to examine their theology and the history of their own faith on this point in any dialogue with Jews concerning the meaning of the Land.
- 5.5 Different understandings among Christians of the distinctions between faith and nationality, church and state, religion and politics, often hinder a genuine understanding of the significance of the Land for Jews, both in Israel and the diaspora. They also hinder an understanding of the significance of the Land for Palestinian Christians and Muslims.
- 5.6 These attachments to the Land only emphasize the need for sustained dialogue with Jews. In such dialogue, consideration should be given to finding ways to promote mutual respect and reconciliation among Jews, Christians and Muslims in the Middle East and elsewhere as a contribution to the common welfare of all members of God's human family.

* * * * *

FINAL - 6/26/81

THE RELATION OF THE CHRISTIAN-JEWISH DIALOGUE ^{to} DIALOGUE
WITH PEOPLE OF OTHER FAITHS

1. Christian-Jewish dialogue is basically part of and similar to dialogue between persons of various faiths. All such dialogue represents an attempt to build bridges of understanding and stimulate communication for the sake of the healing and wholeness of the human community. It carries particular importance for the fragmented society of today. It seeks to correct stereotypes, explore differences and commonalities and open means of witness, understanding and cooperation between persons of different religious faiths.

2. Within the whole range of interreligious dialogue, however, we recognize that Christian-Jewish encounter must hold a special place. For Christians speak to Jews as a people who "were made God's sons; theirs is the splendour of the divine presence, theirs the covenants, the Law, the temple worship and the promises" (Rom 9:4)

Hence in our Christian-Jewish dialogue we discover common ground. Our dialogue is not only about breaking stereotypes and the making of bridges of understanding within our common humanity. It also leads us to new understandings of our faith, for the Church needs Jewish insight and tradition; its complementary exposition of the Hebrew Scriptures, its interpretation of Jesus; its wrestlings with the meaning of God and life since Auschwitz. By constant dialogue with the Jewish people the Church renews and purifies its self-understanding.

3. Our dialogue with Jews draws upon a common monotheism, Hebrew Scriptures and heritage in Abraham. These same features may also foster dialogue with Muslims. Thus our dialogue with Jews may pave the way for better Christian-Muslim understanding, and lead eventually to creative dialogue of these three monotheistic faiths with roots in Abraham.

4. As Christians now seek to develop dialogical relations with people of living faiths and other than Jews and Muslims, their dialogue with the Jewish people can help them never to forget that Christianity has its roots in the faith of Israel, and that the message of the Old Testament is an integral part of God's revelation. God is the God of history, who covenanted with his people and chose to reveal himself in a man who lived in a special time, in a special country, and as a member of a special people. When and where we meet the work of God's Spirit in the civilisations and religions of the world it is the Spirit of this God, the God of Abraham, Isaac and Jacob, "the God and Father of Jesus. It is this God who has not left himself without witness" (Acts 14:17) among all nations and whom people everywhere seek "in the hope that they might feel after him and find him" (Acts 17:27). Because of this Christians expect to discover and learn new insights regarding this God in their meeting with persons of other faiths.

5. Because Jews, Christians, Muslims, Buddhists, Hindus and others are increasingly drawn together in scientific, technological, business and academic enterprises, it is urgent that they meet to explore together how the different religious faiths contribute to our common human endeavour. Therefore it is an important responsibility of Christians to encourage multilateral dialogue.

As we seek to develop better ways and means for fruitful dialogue with the Jewish people, emphasizing the common origins and roots Christianity has with Judaism, we do not overlook nor neglect the need for dialogue with people of other living faiths.

However, all of this has to be seen as an integral part of the efforts to strengthen dialogues between all peoples of the various living faiths, as the ONE HUMANITY UNDER GOD.

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I. THEME, ISSUES AND MAJOR CONCERNS

A. Theme

1. The CCJP stresses the importance of dialogue with Jews (and with people of other faiths) for any serious study of the Assembly theme of ("Jesus Christ - the Life of the World"). We are especially concerned that interfaith groups of Jews and Christians participate in the planned study, and particularly in the Bible study related to the theme.
2. The CCJP encourages member churches of the WCC to involve Jews in their preparatory Bible studies. We also encourage member churches, including their local congregations, and other appropriate organizations (e.g. interfaith councils) to organize interfaith consultations on the theme and on the biblical images related to it. The consultation now being planned by the Arnoldshain Academy for November 1981 is an example of such a meeting.
3. The CCJP encourages the WCC to publish reactions to and comments on preparatory Bible work related to the Assembly theme received from member churches and other groups (including interfaith reactions) and to make this publication widely available for further study in order to profit from them in the final preparation.
4. We draw attention to the question found on page 12 of the pamphlet "Assembly Assembling" - "How do we affirm the unique and universal offer of life in Christ when we are committed to a dialogue with people of other living faiths and ideologies?" - and we strongly suggest that this issue must be incorporated into any serious discussion of the Vancouver theme. Jewish communities have suffered terribly in the past as a result of misunderstandings and distortions by many Christians of the universal claims of the Gospel. We therefore stress the particular importance of Jewish-Christian dialogue for any discussion of "Jesus Christ - the Life of the World".

B. Major concerns and issues

1. In line with the previous discussion we recommend that the stated concern "Life in Christ and the life of the whole human family" be given serious consideration by the WCC as a "major concern" at the Vancouver Assembly. This concern touches on a number of important emphases within the WCC, including WFI's concern for dialogue with peoples of other faiths and ideologies and Faith and Order's concern for "The renewal of human community".
2. We also recommend that attention be paid at Vancouver to "Biblical teaching on life" and especially to the significance of the Old Testament for church life and education. This might be formulated as a special separate "major concern" or taken into account in the discussion of other proposed "concerns".
3. A number of "issues" to be presented and discussed at Vancouver are currently under consideration by those WCC committees responsible for Assembly preparations. We underline the importance of "Dialogue and Witness" (an issue suggested by WFI for discussion in Vancouver). This formulation would encourage discussion at Vancouver on the "Guidelines for Dialogue" and on the contributions to those guidelines made by CCJP. In the light of the tension and polarization caused by this subject at the Nairobi Assembly, and considering the fact that much more thinking has been devoted to this issue since then by the WCC (e.g. at Chiang Mai), we hope and urge evangelicals will be included in discussions on this issue. In view of some statements made at Lausanne (1977) and Pattaya (1980), there appear to be new openings for mutual understanding on this subject.

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II JEWISH PARTICIPATION AT VANCOUVER

A. Official participation

1. The CCJP recommends that one plenary session (or part of a plenary session) at Vancouver be given to the guests representing other faiths for a presentation of their reactions to the deliberations of the Assembly. The theme "Jesus Christ - the life of the world" would seem to demand substantive reaction from those outside the Christian community.

2. We also recommend that different committees or working groups meet periodically in special sessions, with the guests of other faiths, in order to hear their reactions to the proceedings and to receive their input on certain issues.

B. Unofficial activities

We recommend that arrangements be made for informal, unofficial activities that would take place alongside the official programme. Such activities might include workshops and visits to communities of other faiths. We therefore urge the WCC to ask the interfaith council in Vancouver to provide contacts with communities of other faiths, including the Jewish community.

C. Invitations

1. We urge the WCC to issue invitations for guests from other faiths as early as possible so that these guests will be able to take part in the process of preparation.

2. We note that it would be most useful for the work of the Assembly to have representatives of various Jewish groups - including Sephardic and Orthodox Jews - represented in Vancouver. We also note the importance of having women representatives at Vancouver.

III PREPARATORY PROGRAMME OF CONSULTATIONS AND VISITS

We note with appreciation the policy, adopted by the Assembly Preparatory Committee, to include visits to communities of other faiths as part of the preparatory programme. In areas where they exist, interfaith councils might organize local visits.

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