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Voss, Carl H. 1981-1995.

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January 1, 1981

Dear Friends Everywhere:

It's the time of year - so soon again! - to write to you once more, thanking you for the cards and letters you sent us over the holiday season and bringing you up to date on our family news.

It has been a good year for us - no big ups, but no big downs either - just busy, interesting, challenging days, weeks, and months.

<u>Phyllis</u> keeps on with her teaching and psychological work. She is even busier this year with her duties as vice president of the University of North Florida Faculty Association. In her practice she has become something of a local expert in clinical hypnosis which she continues to study at professional scientific meetings. In addition to cases of habit control and therapy, she now gets referrals of persons suffering from the side effects of chemotherapy, and of terminally ill cancer patients whom she teaches to use self-hypnosis for pain control when drugs are no longer effective. In June she spent a week in Palo Alto at the Stanford Institute on Intercultural Communication (a subject she teaches at the University), and was able to spend a few days with Christina.

<u>Carl</u> has been very well, except for deteriorating eyesight. He left for Jerusalem in June; and after three weeks of research at the Hebrew University and some wonderful visits with dear friends - he moved on to Geneva. He spent nine weeks there at the Ecumenical Institute of the World Council of Churches at Bossey, continuing research in their extensive archives. He will return in 1981.

Phyllis joined Carl in Switzerland for the last three weeks of his stay. With two-week SwissRail pass we went all over the country, took steamer excursions on more lakes than we knew Switzerland possessed, and went to the top of snow clad Mount Titlis (3,200 feet). We made our base at the lovely old Chateau de Bossey outside Geneva, now the Ecumenical Institute.

Just a week after our return Carl underwent eye surgery. On September 15 he had a cataract removed from his left eye and a plastic lens implanted. It has required time for the implant to "take;" and Carl has been frustrated by not being allowed to exercise, run, and swim as he usually does with such enthusiasm. But the ban has just been lifted, he has received a new prescription for glasses which does seem to make things a little better; and he hopes his work - and his correspondence - will be easier for him as his eyesight improves.

Already he has made tentative plans with his ophthalmologist to undergo a similar operation next April on his right eye which has been steadily failing. he will be ready for a summer of intensive work in Geneva starting in June.

Christina is still in San Francisco. She helped form and launch, and is now heading up a new investment company, "The Liquidity Fund," and is working harder than ever.

<u>Carlyn</u> and her family in Albuquerque are well and busy, deeply involved in all the activities that come with two energetic children, now going on nine and five.

Please do continue to keep in touch with us and send us news of your and your family's doings. It means a lot to us, especially since we see you so seldom.

To you and yours we send warm and loving greatings and our best wishes for a healthy and happy New Year. May it bring you many blessings!

You

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7783 Point Vicente Court Jacksonville, FL 32216

(904) 733-2118

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Phyllis and Carl Hermann Voss

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FROM THE DESK OF CARL HERMANN VOSS VL 8 Dear + LA Rsa ano 9 al D k Carl

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Carl Hermann Voss, Jacksonville, Florida

Founders' Day in the HUC-JIR has had several meanings for me through the years.

I

In the case of the H.U.C., I construed Founder's Day -- and correctly so -to refer to Isaac Mayer Wise. As a child who spent his summers with relatives in Cincinnati, Ohio, especially in the shadow of Hughes High School, I would often be reminded that my paternal grandfather, the Rev. Eduard Voss, had accepted the pastorate of the old St. Paul's German Evangelical Protestant Church, "die alte St. Paulus Kirche," at the corner of 15th and Race Streets, in 1876, just a year after Isaac Mayer Wise had founded the Hebrew Union College in 1875.

Many a time Mother would tell us of how she, the 23-year old wife of Carl August Voss, Impecunious young pastor of the Immanuel Evangelical Protestant Church of suburban Fairmount, had attended Dr. Wise's funeral on March 26, 1900. Because of the throngs in the Plum Street Temple, she — and countless others --had to stand outside in the pouring rain during the entire service, thus ruining one of the loveliest dresses in her bridal trousseau of only two years earlier.

In 1905, Father, Mother, and my two brothers, aged five and four, moved to ittsburgh, to Dad's new post on SmithHield Street in the "Golden Triangle, "/to the 'dest church in the city, "die deutsche evangelische Protestantische SmithHield 'emeinde" (now more sensibly and simply known as "the SmithHield United Church").

Soon Father and Mother became well acquainted with Reform's chief rabbi, the scholar and orator, Dr. J. Leonard Levy of Congregation Rodeph Shalom. On many occasions they reminded me that Dr. Levy had, in 1902, declined the invitation to succeed Isaac Mayer Wise as President of Hebrew Union College.

Yes, Founder's Day at HUC on lovely Clifton Avenue in Cincinnati, Ohio was -and is -- the living reminder of Isaac Mayer Wise.

II.

But there was, I soon discovered, another Wise, also a "Founder," a giant of a man named Stephen Samuel Wise. As a child of the manse and avid listener to Father's chronicles of his fascinating work, I heard of Stephen Samuel Wise, who came to Pittsburgh early in 1916 (when I was only five years old), and, as a devoted follower of President Woodrow Wilson, joined Father, Dr. Levy, and other liberal, Anti-Preparedness pacifists and dissidents in supporting the Wilson crusade of that election year to "keep us out of war."

Rabbi Stephen S. Wise also signified "freedom of the pulpit," as I learned in the Pittsburgh of 1919 because of his courageous, merciless denunciation of the U.S. Steel Corporation, its twelve-hour working day, and the anti-union views of Judge Elbert Gary, Chairman of the Board of U.S. Steel.

In 1923 I saw Stephen Wise in a Pathe news reel as he greeted the English novelist and playwright, Israel Zangwill, on his arrival in New York harbor, about to land for a speaking tour which would include a rousing, controversial speech on Zionism before the American Jewish Congress.

As a boy of thirteen, I was awed by the voice and words of Stephen Wise over the radio as I tuned in on my little crystal set to his prayer uttered before a session of the Democratic National Convention in Madison Square Garden in July, 1924 and broadcast over one of the first national networks. I heard then from my mother who the man really was and what he stood for. Only in the early 1930s, however, as a student at Union Theological Seminary, in New York City,did I learn of Stephen Wise's Jewish Institute of Religion. On Sunday morning, I would go to Carnegie Hall to hear Wise's grandiloquent sermons in extraordinarily reverent services; and then I became aware of the "training school for ministers" he had founded in 1922, a seminary which allowed the students to be Reform, Conservative or Orthodox rabbis.

But when I came to New York in 1942-43 as an executive of the Church Peace Union and the World Alliance for International Friendship Through the Churches and as a founder and the first Executive Director of the newly organized American Christian Palestine Committee, I worked with Wise in a number of organizations, especially in the Zionist Movement. I then realized that his Jewish Institute of Religion was a chief interest and responsibility among many great causes.

His birthday, March 17th, was celebrated by J.I.R. students and faculty alike, not only in honor of St. Patrick but also on behalf of their "Saint Stephen" and his J.I.R. Thus, to me, Founder's Day in New York meant Stephen Samuel Wise.

III.

Soon I perceived that there were more than just two founders of the HUC and the JIR, the German-born Isaac Mayer Wise and the Hungarian-born Stephen Samuel Wise. Other founders included scores of faculty, hundreds of students and alumni, and an untold number of friends and supporters of both institutions.

This t multiplicity of founders impelled me to choose as my subject today a Layman who remained firm in his faith, first in the establishment of the Jewish Institute of Religion in New York City in 1922, then in the founding of the Los Angeles branch of the Hebrew Union College in 1954.

-3-

Having pored over Stephen Wise's papers for almost twenty years, I found one name constantly reappearing, a man who had been a founder of the Free Synagogue in 1907, <u>Walter S. Hilborn</u>, in whose honor this synagogue of the Los Angeles School is named. He can indeed be called a "cornerstone" of the HUC-JIR, both in New York and here in Los Angeles, an outstanding layman, a dedicated, well-informed, highly cultured, quietly devout Jew.

IV.

In 1903, as a graduate of Harvard College and Harvard Law school, Walter S. in Boston Hilborn went to work/as an intern in the law office of a wealthy, influential attorney named Louis D. Brandeis, who influenced him "by shaping his vision of the American Dream and his sense of what the role of the law should be in human life".

In 1906, he established himself in his own law office in New York City and became a follower of the 32-year-old Rabbi Stephen S. Wise, recently returned to Manhattan from the rabbinate of Temple Beth Israel in Portland, Oregon. Wise had just founded the Free Synagogue, free in pews and free of dues, free to inquire and free to utter truth as its spiritual leaders saw the truth. Hilborn, though only in his late twenties, was immediately placed on the Executive Committee and, from that time on, remained an active member of the Board of Trustees of the Free Synagogue through the following 22 years.

Even when he moved to California in the late 1920s and lived there for almost half a century before his death in 1976, he continued as an honorary Member of the Board of the Free Synagogue in New York City.

¹"Walter S. Hilborn: 1879-1976," a eulogy delivered by Alfred Gottschalk, Wilshire Boulevard Temple, Los Angeles, California, July 13, 1976.

-4-

Walter Hilborn was counsel, not only to the Free Synagogue but to Wise himself, and thus shared the dream that Wise cherished from earlier years of a theological seminary in New York City for rabbis. Hilborn knew of the hope Stephen Wise had written about to his wife, Louise Waterman Wise, in 1909:

> Now, Madam, please hold your breath while I tell you something. Why shouldn't I have a school for the training of Jewish ministers?. . I will do that -- I am resolved. It will be a part of the F[ree] S[ynagogue] equipment. Boys could go to Columbia. There I could arrange for their instruction . . . the practical experience, training and discipline, they can get under me! I am just aflame with the idea, and I will do it; and you'll help me, and it will be blessed of God.²

A year later, in 1910, he had written to his former teacher of Semitics at Columbia University, his Ph.D. preceptor, and fellow Zionist, Richard Gottheil: As to the dream of founding a school for the training of rabbis, I hope in time to do the work along the lines laid down by your father. Igustav Gottheil, rabbi of New York's Temple Emanu-Ell' namely, to get a few earnest worthwhile men and direct them, not enslave them nor run them all into a mold, . . . but to give some hopeful promising men an opportunity to prepare themselves, under the guidance of men who are in earnest, for the high task of the ministry.³

²Letter to Louise Waterman Wise, <u>The Personal Letters of Stephen Wise</u>, Boston, The Beacon Press, 1956, p. 131.

From letter to Richard Gottheil, Lake Placid, August 5, 1910, Stephen S. Wise: Servant of the People - Selected Letters, Philadelphia, The Jewish Publication Society of America; 1969, pp. 40-41.

-30

But that was 1909 and 1910; and in the following years Wise was inordinately busy, not only with his Free Synagogue and a widespread preaching and lecturing program but with affairs of state, especially his support of Woodrow Wilson as well as Zionist affairs and Balfour Declaration negotiations, America's participation in World War I and the Versailles Peace Conference. No planning possible then.

But when, in 1922, Wise launched the Jewish Institute of Religion, Hilborn was both counsel and trustee. So loyal was Hilborn in the following years that when, by the end of the fateful year, 1929, he was even more intricately involved in legal work in Los Angeles, he plaintively wrote to his rabbi:

> It is hard for me to repeat how much I miss the F.S. [Free Synagogue] ant its many activities. I think it is my greatest regret in my present blessedness. We have a lovely home and garden, marvelous weather, a few pleasant friends, and an assurance for an entire future; against this there is the loss of the activities which made up so much of my life and which I have not replaced and which I shall replace only slowly, because as yet I have not found anything to which I could give the enthusiasm that I gave to the F.S. [Free Synagogue] and the J.I.R. [Jewish Institute of Religion].⁴

Two years later he was more permanently settled on the West Coast as Trustee of the King C. Gilfette Trust; and unhappily wrote: "I miss the Institute and Synagogue more than I can say; in fact, they are about the only things in New York that I have really missed."

⁴Letter to Stephen Wise from Walter Hilborn, December 23, 1929, American Jewish Historical Society, Waltham, Mass.

-6-

After Hilborn had been in Los Angeles for almost three years he was tapped to help in the Jewish Community and accordingly wrote to Wise: "I have recently been made a member of the Executive Committee of the Federation here, which is the first time anybody has recognized my presence; but I am very glad of the opportunity for service." This began a steady rise in "service" until, three and four decades later, in the 1960s and 1970s, he was considered one of the foremost Jews of Los Angeles and provided matchless leadership, partly in merging the Federation and the **Council** of Welfare Funds, but most notably in the founding, growth, and expansion of the HUC-JIR in Los Angeles.

From the beginning of the Jewish Institute of Religion in 1922 Hilborn, as a trustee and as counsel, had wanted a merger with Hebrew Union College in Cincinnati. Such overtures were repeatedly rejected; but constantly he returned to the idea, over and over again through the years.

He came back to the matter in 1930; and, in 1941, when discussions re-opened, onceAgain he regretted his absence from New York, "Sorry that I am so far away, as I should like to take part in the development of the new institution [of a merged. Hebrew Union College-Jewish Institute of Religion]"; and in the mid-1940s he expressed delight that, at long last, a merger might take place. In 1948 Wise wrote to Hilborn that he was sure his friend would be happy to know the merger was about to be effected.

VII.

In September, 1947, the Union of American Hebrew Congregations started a school in Los Angeles for the training of teachers and the education of adults and called it the College of Jewish Studies, with the faculty recruited on a part-time

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-7

basis from local rabbis. The next year the Hebrew Union College joined with the Union and gave its blessing to the College for Jewish Studies while the Union of American Hebrew Congregations provided for finances and direction on the local level. In 1951 the movement for a Los Angeles Branch began to take shape; and by 1954, the Hebrew Union College-Jewish Institute of Religion was well under way; but not until 1956, when the property on Appian Way was found, did the school really begin to move. Yet more delays slowed the full development of these institutions. Finally the HUC-JIR in Los Angeles, as we now know it, was built adjacent to the campus of the University of Southern California. In the midst of all this Walter Hilborn exulted, for the West Coast he had now come to love was graced by a strong institution of the combined HUC-JIR.

VIII.

But in 1949 Hilborn had been saddened, for on April 19th, Stephen Samuel Wise, after a long, painful illness, had passed away, Hilborn then wrote to Justice Justine Wise Polier:

> I have been following, the last few days, with apprehension the news with respect to your father and learned with great grief last night of his death.

> For many years I know what a brave fight he has been making against physical incapacity and I marvel that he was able to carry on as well as he did. I shall always remember his great courage and his marvelous moral insight. To him the moral issue was always the predominant factor in his attitude toward any problem.

-8-

His friendship for me has always been one of the durable satisfactions of my life. The last fifteen months have separated me from those who were nearest and dearest to me - my aunt, my wife, and now your father; but life goes on, and you and I must do our work daily with courage and determination, living up to the ideals exemplified by those who have gone before.

Hilborn was now 70 years of age. Most men thought of retirement, but he was only getting under way and carried on an active career as a busy lawyer and an en-(Community Chest, Reiss-Davis Clinic, Los. A. Institute of Psychoanalysis, &c lightened civic leader for the next 17 years. / He made the prestigious law firm of Loeb & Loeb even more distinguished. Frequently he was moved to say, "Theluckiest day of my life was when I became a partner in Loeb & Loeb." I'll venture to say that Loeb & Loeb felt the same way about him.

During these years in the autumn of his life he served as honorary chairman of the Los Angeles chapter of the American Jewish Committee and was often heard rejoicing at the steady ascent to positions of leadership in the national framework of the American Jewish Committee of his friend and colleague, Howard Friedman.

IX.

One of the reasons Hilborn was so devoted to the HUC-JIR was the central credo of the Institution: the search for truth and the freedom to utter the truth as interpreted by both faculty and students. He really never considered himself to be religious but would often have long talks with Dr. Edgar Magnin of the Wilshire Boulevard Temple about Jewish ideals and aspirations, history and accomplishments, doubts and affirmations, and would insist to his friends "I am not really religious, although Edgar says I am."

-9-

Certainly it could be said that Hilborn did indeed do justly, love mercy and walk humbly before his God; but never did he feel he had a Final Answer. The Quest went on for 97 years, far beyond the scriptural three-score years and ten, years of joyous striving and accomplishment, not like the Psalmist's prediction that any strength which brought a person to four-score years would be "labor and sorrow." His search for certainty led him into the support of the Festivals of Faith and Freedom Foundation through which, by his largesse, he sponsored plays, symphonies, and other cultural enterprises of a high order.

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But his greatest joy was the Hebrew Union College-Jewish Institute of Religion, as he expressed in 1972 when fragility of health in his **93rd** year prevented him from going to New York to celebrate at the Hotel Plaza the 50th Anniversary of the founding of the Jewish Institute of Religion. President / Alfred Gottschalk had entered the second year of what has now become a decade of his presidency, and he was rebuilding many **bridges** of the past that had been badly battered.

Hilborn, now almost 93, knew that 3,000 miles was too great a distance to travel; and thus his greetings were telephoned, and we shall now recapture the moment when he expressed regrets to his friends that his doctor said "no" for travel to New York, but did allow him to record these words to be reproduced on a tape cassette broadcast of two minutes to the Hotel Plaza audience:

I regret the prohibition of my traveling which makes it impossible for me to be present at this glorious event, the celebration of a beginning in which I may be the only living participant. I remember it, as if it were yesterday, Stephen Wise's announcement that he proposed the establishment in New York City, the center of Jewish life in America, the same philosophy which has led the College to require a year's study in Israel for its present students, of an institution to train rabbis who, upon graduation, could elect for themselves whether they would officiate as Orthodox, Conservative, or Reform. It obtained a legislative charter so that the Institute, with no endowment of half a million dollars, could grant degrees. I have often confessed that Stephen Wise was one of the two great influences in my life. His dedication to his responsibilities as a Jew kept him on the job from early morning to late at night, day in and day out; and his sense of his obligation as a rabbi and as a religious leader, inspired him to take public positions on moral issues, whether popular or unpopular, without considering the effect upon him. The passing of time brought about the merger of the College, a merger originally conceived by us at the Free Synagogue; and now, under its new, inspired leadership, I am certain that HUC-JIR will attain the heights that we all dreamed of and that it will be a blessing to Judaism and to the world in which we live, God bless Alfred Gottschalk!

I am sure that Dr. Gottschalk, today at the New York school of the HUC-JIR, joins with us as fellow founders and with the immortal spirits of the Prime Founders of the HUC-JIR, Isaac Mayer Wise and Stephen Samuel Wise, in saying: "God bless Walter Hilborn!"

-11-

Ecumenical Scholar-in-Residence THE NATIONAL CONFERENCE OF CHRISTIANS AND JEWS, inc. CARL HERMANN VOSS, Ph.D., D.H.L 7783 POINT VICENTE COURT OXFORD, ENGLAND JACKSONVILLE, FLORIDA 32216 GENEVA, SWITZERLAND (904)-733-2118 ()o JERUSALEM, ISRAEL NATIONAL HEADQUARTERS 43 WEST 57th STREET NEW YORK, N.Y. 10019 (212)-688-7530 and ' 81 0 20 6, please A 9 letter 0 1 st 5 Web Leose E ley c Part -D 2 time ·ll-20 oday to Dry 5 OL 0 k. G Δ 0 4 "TO PROMOTE JUSTICE, AMITY, UNDERSTANDING AND COOPERATION AMONG PROFESTANTS, CATHOLICS AND JEWS, AND TO ANALYZE, MODERATE AND STRIVE TO ELIMINATE INTERGROUP PREJUDICES WHICH DISFIGURE AND DISTORT RELIGIOUS, BUSINESS, BOCIAL AND POLITICAL RELATIONS. WITH A VIEW TO MAINTAINING AT ALL TIMES A SOCIETY IN WHICH THE RELIGIOUS IDEALS OF BROTHERHOOD AND JUSTICE SHALL BECOME THE STANDARDS OF HUMAN, RELATIONSHIPS." INCC. BY-LAWS) . e. an 5 5

Ecumenical Scholar-in-Residence

THE NATIONAL CONFERENCE OF CHRISTIANS AND JEWS, inc.

CARL HERMANN VOSS, Ph.D., D.H.L. OXFORD, ENGLAND GENEVA, SWITZERLAND JERUSALEM, ISRAEL

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June 8, 1981

Dear Friends:

It seems no time at all since New Year's Day when Phyllis and I sent out our annual Family Newsletter. But so much has been happening, and I have received warm and affectionate letters from so many of you, that I know of no way to respond adequately other than to send out a summer edition of the Newsletter. This will bring you up to date, tell you of my plans, and, most important of all, thank you for your congratulations on the occasion of my receiving the degree of Doctor of Humane Letters, honoris causa, from Hebrew Union College-Jewish Institute of Religion, and your expressions of concern about my eye operation.

It was a busy winter as I continued my research, reading, and writing -- parts of my book, articles, and book reviews. And spring proved to be even busier. Phyllis had the heaviest teaching and counseling schedule of her seven years at the University; we entertained in our home for six weeks a friend from Poland who spoke only Polish and German; and I was preparing to deliver the Founders' Day address and give several other presentations at HUC-JIR in Los Angeles. In addition, I spent three days in speaking engagements in the Miami-Fort Lauderdale area.

On March 11 I left for Los Angeles where I had a very busy but utterly delightful time. On March 16, immediately after the Founders' Day address, I flew to New York, arriving at midnight. Phyllis had put our Polish guest on the plane for Warsaw and was awaiting me in New York.

March 17, St. Patrick's Day and Stephen S. Wise's 107th birthday, was <u>Der Tag</u>. The Founders' Day program at HUC-JIR, New York campus, was held in the lovely synagogue which is part of the Brookdale Center. Those of you who attended -- and let me take this opportunity to tell you how <u>very</u> much it meant to me to have you there and to see so many of you for the first time in years! -- will agree that it was a beautiful and moving ceremony. Eight rabbis, 25-year graduates of HUC-JIR, were honored for their accomplishments in the rabbinate with the degree of Doctor of Divinity; and I received the degree of Doctor of Humane Letters. I enclose a copy of President Gottschalk's citation; and the diploma, suitably framed, hangs in my study with the Honorary Fellowship from the Hebrew University of Jerusalem (1979). They are a source of great joy and gratitude.

We had a wonderful time in New York, seeing and being entertained by dear friends. But New York was COLD (24 degrees and windy), and Phyllis developed a bronchial infection. We returned home a day early, March 20th; but her infection persisted, even in Florida's sunshine, for almost two months.

On March 24th I underwent surgery for the removal of a cataract from my right eye and the implant of a plastic lens, the same operation as I had on the left eye last September. This latest operation is one reason for my pile of unanswered mail. Fortunately all went well, and in mid-May I had the sutures removed and obtained a prescription for new glasses. Although my left eye seems to have deteriorated slightly, I am reading with two eyes instead of one for the first time since September, and the printed page looks completely different. What a boon!

Now I am about to leave for the summer. Tomorrow, June 9, I fly to Jerusalem; and on July 9 I go on to Geneva where I shall again spend the summer at the Ecumenical Institute of the World Council of Churches. I hope to finish my research in both countries. My travel schedule and summer addresses are as follows:

June 10 - July 8: St. Andrews Scottish Hospice, P.O. Box 14216, Jerusalem, Israel Telephone: (972) 2-71-77-01 July 9 - September 11: Ecumenical Institute, World Council of Churches Chateau de Bossey, CH 1298, Celigny, Switzerland Telephone: (022) 76-25-31

I do hope to see some of you on my travels. Phyllis's plans are uncertain until she knows what her teaching schedule will be. It is unlikely that she will join me in Europe this year, but we hope to have a short vacation together in the States later.



Ecumenical Scholar-in-Residence

CARL HERMANN VOSS, Ph.D., D.H.L OXFORD, ENGLAND GENEVA, SWITZERLAND JERUSALEM, ISRAEL

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Jacksonville, FL February 28, 1982

MEMORANDUM

To: Dr. David Hyatt, Director of the Project

From: Dr. Carl Hermann Voss, Chief Investigator for the Project of Research and Writing on the Subject, "American Christians For and Against Zionism — 1917 to the Present."

Although we have kept in constant touch by telephone, exchanges of letters, and personal conferences in New York City, it seems to be a wise procedure to send you a brief annual report, just as I have done over these past years. This report concerns my activities from March 1, 1981 to today and indicates the progress I have made on my book, the central purpose of my honorific, unsalaried position as "Ecumenical Scholar-in-Residence on Behalf of the National Conference of Christians and Jews."

Like all of the last few years, this one has been eventful and challenging. My work on the book continues to progress nicely although the character of the process itself has changed. I am now collating the vast amount of research material, separating it into the various chapters where it will be used, reassessing preliminary drafts, and outlining my writing program for the coming months. Unlike these previous years, my schedule does not include overseas travel for further research, but rather a focussing on the book here in my study at home. I have leased a word processor to facilitate management of the manuscript and reduce my dependence on a typist with the inevitable need for proofreading and retyping. I am already finding it of great benefit.

As you know, a number of my articles and book reviews have appeared during the past year in various publications. Although I have sent you individual copies as they emerged, I am attaching duplicates to this report for your files. They are as follows:

 The Founders' Day address at the Hebrew Union College-Jewish Institute of Religion, Los Angeles

"TO PROMOTE JUSTICE, AMITY, UNDERSTANDING AND COOPERATION AMONG PROTESTANTS, CATHOLICS AND JEWS, AND TO ANALYZE, MODERATE AND STRIVE TO ELIMINATE INTERGROUP PREJUDICES WHICH DISFIGURE AND DISTORT RELIGIOUS, BUSINESS, SOCIAL AND POLITICAL RELATIONS. WITH A VIEW TO MAINTAINING AT ALL TIMES A SOCIETY IN WHICH THE RELIGIOUS IDEALS OF BROTHERHOOD AND JUSTICE SHALL BECOMF THE STANDARDS OF HUMAN RELATIONSHIPS." INCCJ DY-LAWS) School, on March 16, 1981, "Walter S. Hilborn: A Cornerstone of the HUC-JIR."

(2) A review of the book, <u>The Concept of Zionist</u> <u>Dissent in the American Mind: 1917–1941</u>, by Stuart E. Knee in the November, 1981 issue of <u>American Jewish</u> <u>Archives</u> (HUC-JIR, Cincinnati).

(3) A review of the book, <u>So It Was True: The American</u> <u>Protestant Press and the Nazi Persecution of the</u> <u>Jews</u>, by Robert W. Ross, in the forthcoming Spring, 1982 issue of <u>American Jewish History</u> (publication of The American Jewish Historical Society, Waltham, Mass.); variations of this review in <u>Cross Currents</u>, <u>The Jerusalem Post</u>, <u>Jewish Affairs</u> [Johannesburg, South Africa], as well as a 26-page review/essay in forthcoming issues of <u>Church History</u> (University of Chicago) and <u>Christian Jewish Relations</u> [of the Institute of Jewish Affairs, Ltd., London].

(4) An article, "Milton Steinberg: In Memoriam - 31 Years Later," in the <u>Reconstructionist</u>, March, 1981, as well as in <u>Jewish Affairs</u> [Johannesburg, South Africa].

(5) The Foreword to the book, <u>Israel's Defense Line</u>, by I. L. Kenen, Prometheus Books, Buffalo, NY.

(6) Three articles, (a) "Begin's Likud Party Gains in a Tumultuous Campaign" (June 23, 1981), (b) "Begin Plays 'Hard-Ball' Politics in Israeli Election" (June 27, 1981), and "Begin's Coalition Will Be Weak" (July 9, 1981) in The Florida Times Union, Jacksonville.

I am also attaching a number of clippings which refer to the Founders' Day exercises at the New York School of HUC-JIR, March 17, 1881 when President Alfred Gottschalk conferred upon me the honorary degree of Doctor of Humane Letters. The accompanying citation evokes warm memories of that extraordinary day.

These were but the highlights of a very full year which included further research in Jerusalem, Geneva, Boston, New York, and Berkeley, as well as participation in the sessions of the American Academy of Religion/Society of Biblical Literature in San Francisco. In addition, a triad of books in a series of which I am editor, is nearing completion for scheduled publication by Fortress Press of Philadelphia in 1983/84. These books are (1) <u>The Modern Meaning of</u> <u>Catholicism by Father David Tracy and Father Stephen</u> <u>Happel, (2) The Modern Meaning of Protestantism by Dr.</u> Franklin H. Littell, and (3) <u>Judaism -- An Eternal</u> Covenant by Rabbi Howard R. Greenstein.

It has, as always, meant much to work with you; and your encouragement and cooperation, and that of your ever helpful office staff, have been invaluable.

ARCHIVE

FROM THE DESK OF

CARL HERMANN VOSS

Dear Francine A Her Sorrysme see each En po seldon, but I to Myc : only very ou ball equestly . Ageall goes Lof you, and continues so. - Hereisa Progress Re port." Thanks for the Kelf - given me Jeans Phyllis june in love



7783 Point Vicente Court Jacksonville, FL 32216

January 1, 1983

Dear Friends:

More and more the months and years run together like the negatives on a piece of film; and once again, incredibly, we are looking at the last pictures of an old year, while ahead lies 1983.

In the main it has been a good year and we have both been very active; but, as we grow older, we are increasingly aware of the problems of diminishing strength.

We have done none of the extensive travelling of recent years which took us to Europe and Israel as Carl pursued his ongoing research. did, however, enjoy an interesting and different vacation on a guided tour which took us by bus up the coast of California, Oregon, and Washing-ton to Vancouver. There we boarded the MS Tropicale for a week-long cruise to Alaska, going as far north as Glacier Bay, an unforgettable experience. On our return to Vancouver we again travelled by bus, this time by way of Seattle, Portland, Medford, and Sacramento, back to San Francisco and thence home. Along the way we were able to visit with several old and dear friends, and those visits were really highlights.

Phyllis is busy with her many community activities, hosting her TV show, continuing as a director of the Mental Health Association, presenting seminars, teaching and counseling at the University, and keeping up with her ever growing private practice. She has had two bad bouts of bronchitis this fall - one after the Alaska trip, and one after a professional meeting in Denver, but she seems to be recovering now. We realize that we are dis-acclimatized to cold weather; but we do enjoy Florida and are immersed in our respective thoroughly enjoyable pursuits. [As we write this, the temperature is 80° in December. Our home is built directly over a man-made lagoon, and as we now look out across to our neighbors on the other side - about 40 yards - we see on their roof a Great White Egret and a large Blue Heron! How fortunate we are.]

Carl continues to sort through the mountains of research materials he has accumulated, writing as he goes, and seeing chapters taking shape. Unfortunately, continuing problems with glaucoma, laser treatments, and medication (which has several unpleasant side effects) keep him from forging ahead at the rate his spirit goes. But slowly, surely, he perseveres

Carl's daughter, <u>Carlyn</u>, and her husband and children are still in Albuquerque; and in spite of occasional talk about moving back East, it seems likely that they will stay in New Mexico.

Christina, now president of MacKenzie Securities, Inc., the investment company she founded under the aegis of a larger corporation (and named after her much loved grandmother, Phyllis's mother), is also restless. After ten years in Palo Alto - first at Stanford Graduate School of Business - and San Francisco, she thinks she would like to return to New England, preferably the Boston area. We shall have to wait and see what opportunities present themselves for her.

Carl's doctors have told him so emphatically that he must husband his strength, and he is so unhappily aware of how right they are, that this year he must - very reluctantly - forego the pleasure of writing individual, personal messages on each of these letters. We know you will understand. Consider this paragraph his postscript!

As in other years, we have greatly appreciated your many messages at this Holiday Season and the news of your families. We wish for you and for them a 1983 of health and prosperity with MUCH better daily news.

As always, warmly and lovingly,

seited 1

mothe U. Prelavir

PHYLLIS AND CARL HERMANN VOSS

7783 POINT VICENTE COURT BAYMEADOWS JACKSONVILLE, FLORIDA 32216

TELEPHONE (904) 733-2118

February 11, 1986

DF. Herbert A. Friedman President The Wexner Heritage Foundation 11 West 42nd Street, Ninth Floor New York, NY 10036

Dear Herb:

I was delighted to hear from you and to have such a fine letter so full of good news. You know how much I agree with you that your pulpit should be not only the fund raising platform (for this is very important) but also the chancel; and I find myself delighted to see how you are holding forth creatively and positively (page Norman Vincent Peale!) with this venture.

I like the outline of your plans and the expansion to other cities. At the same time I was very impressed by the roster of speakers lined up for these past weeks and coming months. Very significant. Congratulations and full speed ahead.

Give my special love to Francine and tell her that I hope we all get to see each other soon.

We have a lot of "catching up" to do. May that be soon. Why not visit us here in Jacksonville?

Love to all,



The Historical Jesus

Jesus through the Centuries: His Place in the History of Culture by faroslav Pelikan Yale University Press, 270 pp., \$22.50

J.M. Cameron

In the thought of the Eastern Orthodox Church a distinction is made between the holy icons-placed on the iconostasis-the screen separating the sanctuary from the rest of the church-and other pictures of precisely the same sacred subjects. It is as though the former are so thoroughly suffused by the divine light that they are inwardly transformed, become places where a hint of the glory that lies, ordinarily, beyond the world is manifested. Some of this thought about the interpenetration of r earthly and heavenly things is carried over into Latin Christianity, as in the use of the halo or nimbus in iconography and perhaps most strikingly, for here a factual claim is made, in the phenomenon of stigmatization, the reproduction in the bodies of saints, most famously in the case of Francis of Assisi, of the wounds of the Cross. One has to add, to keep things in proportion, that for both East and West the supreme instance of the coming together and interpenetration of heaven and earth is to be found in the bread and wine of the Eucharist, and here, so far as the senses go, nothing speaks directly except as a sign. That for a certain kind of devotional thinking the bare sign wasn't enough is evidenced by the medieval legends of bleeding hosts.

Such considerations as these would not be relevant to a discussion of the place of Jesus and his image in the history of our culture if they were to be made by one for whom the question was like that of the influence of Plato or Socrates or of the Buddha or Confucius. But Professor Pelikan, one of our best ecclesiastical historians, is also, as he makes plain, a Christian believer. This is one of his qualifications for the task as he sees it. He adds to his immense learning a lively Lutheran faith which does not inhibit his deep sympathies for Catholicism and Orthodoxy. A professor belonging easily to the world of learning, he feels himself as close to the simple devout as to the a) learned. He writes with authority on the historical matters he has to examine as he goes about giving an account of the place of Jesus Christ "in the general history of culture"; but as a believer he assumes a further responsibility, that of interpreting what for others will be simply the data of history as instances of the irruption of the divine into human life and the material world.

Some things will be for him iconic in the strict sense. In some cases, one is tempted to say that this must be true for nonbelievers, too. The stylistic force of, say, the great mosaics at Ravenna is such that virtually everyone who beholds them must at least understand what it would be to take such images as having behind them forces that do not belong to the phenomenal world. This is true of many other instances cited by Pelikan, notably, at the beginning of the modern period, the music of Bach. But understanding imaginatively how something could be so and seeing the stylistic force that prompts the imagination as truly evidence for the reality of faith are at bottom distinct matters, though not in such a way as to make conversation impossible.

Apollo-like figure of the catacombs, the Pantocrator of the Byzantine mosaics, the tortured man on the cross of late medieval piety; it is also "image" in the sense in which a critic may speak of a poetic image without any suggestion that he is necessarily dealing with a poetic rendering of a visual image-poetic images don't have to be cashable in the language of sense perception. Thus Pelikan is rightly concerned with the history of doctrine and with the connections between the development of Christian thought and philosophical and scientific speculation about the universe. The argumentative structure of Christian theology, the taking up into this theology of such terms as

Europe lacerated itself over theories of grace and over the right relation between Church and State; at least, this is how it seems to be. There is of course no shortage of reductionist accounts of such relations.

Even if we accept, as Pelikan does, Karl Holl's judgment that "the Reformation... enriched all areas of culture," there can't be much doubt that the Reformation of the sixteenth century marked the beginning of a thorough process of secularization in Western European culture. The syncretistic culture of Catholicism which had been and continued to be the chief bearer of the Christian image in all the arts except, in part, in music narrowed and became poorer. (Pelikan notices but



Logos, the great controversies about how rightly to formulate the relations between the divine and the human in Christ, all these things constitute the grammar in accordance with which the images are read.

The image of Christ is everywhere, as child, as man, as the incarnate Logos, as king of the universe. In these various guises, the image enters into all human relations, not only into painting, music, architecture, and poetry, but into political and social relations and into the convention for the recording of time. (How to date Easter was a crucial matter in negotiations between Celtic and Latin Christians in Britain.) Earlier questions about the relations between the divine and the human in Christ convulsed the masses of New Rome and Alexandria. The controversy within the Franciscan order over evangelical poverty troubled the politics of Europe and became an issue in the struggle between Empire and Papacy. In the Middle Ages Judgment scenes painted on the walls of churches or carved above the cathedral's portals were matters of immediate concern to ordinary people. As late as the seventeenth century

perhaps doesn't make enough of the iconoclastic side of Protestantism.) There were wonderful Catholic achievementsthe whole culture of the Baroque, for example-but in the main ecclesiastical culture became simply that: something that stayed within the seminary and the sacristy. Even those figures who are the glory of Catholic culture after the Reformation - Richard Simon, the biblical scholar, for example, or Mabillon and the Bollandists from whom comes so much that is distinctive in the modern study of historical material-were ill-regarded by the ruling Church powers of their day. And their writings, in the short term, made for secularization. The critical study of Scripture and the critical study of legends of the miraculous in ecclesiastical history both diminished the popular sense of the wonderful and suggested that all the rich phenomena associated with the living cultus of Catholicism belonged to a simple-minded time now over.

Jesus is absent from popular culture-I will say something about this in a moment-but because the figure of Jesus began to present problems for the educated man. In the age of the Enlightenment we have Jesus made acceptable as the one who "republished" the religion of nature and is thus, as Pelikan puts it, the apostle of common sense. We have the eviscerated Jesus of a variety of "biographics" from Strauss to Renan. This version of Jesus necessarily led, in the nineteenth century, to a demand for something more strictly historical and less at priori, and thus we reach a great turning point, the publication of Albert Schweits zer's Quest of the Historical Jerus Schweitzer concluded that the appealuptic passages of the Synoptic Gespein we written in expectation that the last may were impending and represented the outinal preaching of Jesus, who was sertainly not a serene moral teacher, and that in the end he died frustrated. ceived, and alone. This view at least removed the discussion from the level of triviality at which it had settled down. Pelikan gives us some wonderfully bank pieces of writing by Ralph Waldo Emerson; for example, "A true conversion, a true Christ, is now, as always, to be made by the reception of beautiful sentiments."

The discussion of the nature of Jesus, the deliverances and limitations of historical criticism, the approach to the New Testament writings as evidences for the beliefs of the first Christian generation, the new and-to many-surprising reawakening of dogmatic theology under such influences as those of Karl Barth and Karl Rahner, all these have transformed the problem for both believers and unbelievers. One troublesome consequence is that authority apparently comes to rest in the hands of scholarly men, most though not all of them clerics, Catholic or Protestant. It seems an odd result of so much intellectual turmoil that men should be persuaded that what they are to believe in matters of religion should be prescribed to them by professors. There are many ways around this, some of them traced by the professors themselves.

here is one manifestation of the presence of Jesus in modern culture that Pelikan doesn't look at in any detail: the image of Jesus, and of Christianity in general, in religious kitsch. This may be thought to be largely a matter of popular Catholic culture, especially in the visual arts, as is made plain by the flood of "holy pictures," statues of the Blessed Virgin Mary and the Sacred Heart, that proceed from the shops that sell such objects, into the home, the church, and the funeral parlor. These are often treated indulgently. But kitsch must include more than the golden-haired Madonnas, the epicene statues of Jesus, the twee pictures of the infant Jesus emerging from the tabernacle and simpering at the congregation. It must also include music, and the words of the liturgy, and hymns as well. Pelikan does cite a splendid example of verbal kitsch, and it is clear that he is not unaware of the problem. The example is:

The first two thirds of Pelikan's book are brilliantly successful. The image of Jesus is not simply a visual image, the

February 13, 1986

With the modern world, roughly from 1780 onward, Pelikan no longer treats Jesus as having a place in popular as well as "high" culture, and this not because I come to the garden alone, While the dew is still on the roses. And the voice I hear, Falling on my ear, The Son of God discloses. And He walks with me and He talks with me, And He tells me I am His own. And the joys we share, as we tarry there, None other has ever known.

21



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Why not place your order tolav? Simply send your payment He describes this as sentimental and censures it for its individualism; but he doesn't discuss it as what it surely is, a terrible degradation of religion not simply as a purveyor of the false and the unworthy but as a kind of nastily flavored religious jello, a fouling of the sources of religious feeling. It is as though the image of Jesus is caught in a cracked, discolored distorting mirror in a fun house.

The ravages of visual, musical, and verbal kitsch account for some of the more puzzling features of contemporary Christianity (and perhaps of other religions too). It is not something absolutely new. The origins of kitsch in religious painting go back to Carlo Dolci and perhaps even to Raphael. Once the severe conventions of Byzantine iconography were abandoned, the sentimentality that is one element in kitsch became harder to avoid. And the nineteenth century is the great source of musical kitsch. But in our own day many of the religious elites are incapable of distinguishing between what is kitsch and what isn't.

This confusion accounts, in part, for the immense disappointment that has in-Latin Christianity followed the use of the vernacular in the liturgy. The old Latin liturgy was, except here and there-in the great Benedictine abbeys, for example-a fossil, though even in this form it was able to generate great passion and devotion and was able to touch the merely curious with a sense of mystery. But what has replaced it is flat and touched with verbal kitsch. The word "values" has actually crept into the translations of the Roman collects, as if "those things that are good" would choke a modern congregation. And the hymns and hymn tunes that have become a part of the modern liturgy in many places are sometimes so foolish and embarrassing as to provoke a suspicion of practical joking.

If we are to describe the impoverishment of religious culture in the countries of established Christianity, kitsch is not the only category we need. The New English Bible and the New American Bible don't plunge into the depths of kitsch. They exemplify mediocrity, almost a fear of the powers of the language. Perhaps we perceive this mediocrity rather easily because the archaic translations are so readily to hand; and whatever the defects of these simply as translations, their nobility is plain; it belongs to the age of Shakespeare and Jonson. No one wants the new translators to give us pastiche. But the art of writing nervous, direct prose that avoids cliches and vulgarisms is not lost.

Pelikan's interesting late chapter, "The Liberator," begins with Dostoevsky's account of the prisoner Jesus face to face with the Grand Inquisitor. The moral of the story is taken to be that the Inquisitor fears Jesus because he is a liberator who aspires to free men from a necessary slavery. But this liberator vanishes into the dark alleys of the town having given the Inquisitor a farewell kiss. Unless we have misread Dostoevsky, Jesus will find in the dark alleys the whores, the thieves, the drunkards, and will give them a message of salvation which may indeed be considered liberating, and which is an implied criticism of the ethos of respectable society, but isn't at all liberation in the sense of modern liberation theology in, say, Latin America.

This recent version of liberation theology, insofar as it looks to the powers of political society to establish a Christian society on the ruins of the established disorder, is really at one with the vision of the Grand Inquisitor. At any rate, the legend of the Grand Inquisitor is a curious preface to the topics that follow in Pelikan's account: the social gospel first represented in the United States by the Abolitionist movement, then by Gandhi, then by Martin Luther King. The "icon" is provided by Julia Ward Howe's "In the beauty of the lilies Christ was born across the sea, / With a glory in his bosom that transfigures you and me; / As he died to make men holy, let us die to make men free, / While God is marching on." Pelikan makes this piece of verse a coda to his chapter and even calls it a "stirring summons to live and die in the name of Jesus the political Liberator." I find this hard to understand. It seems clear that for Howe Jesus died to make men holy, whereas it is for us to die to make men free; and the latter will come about through the march of God in the world, a very Hegelian notion.

The book concludes with a short discussion of the worldwide influence of Christianity through a European-centered movement, part military and commercial, part missionary, an influence that has had limited successes, notably in Africa, but has made little advance in those countries that already had established civilizations and religions-India and China, for example. He glances at some of the famous might-have-beens, and gives high marks to the Jesuit Matteo Ricci who might have brought off the implantation of Christianity in China but for the opposition of his coreligionists and the inability of Rome to see what was at issue. Pelikan also considers what may be the moral for Christians now that it is reasonably clear that the mass conversion of the world isn't going to happen. How is one to think of the relations between Christianity and the other great religions? (These are sometimes called "world religions," though it is doubtful that they are this or aspire to the position. Perhaps some branches of Islam do.)

Pelikan ends with a few words on the relations between Christianity and Judaism, and this enables him to bring out once again a theme he has much emphasized: the universality and particularity of Jesus. He writes that both universality and particularity are "grounded in the figure of Jesus the Jew"; and that Jesus "now... belongs to the world." A flat, or flat-sounding, conclusion to a book that



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The New York Review

SUMMER OF 1987

This photcopied article from the February 1987 issue of Jewish Affairs published in Cape Town, South Africa, was so well done and such a contrast to the lecture heard, as noted on the right hand side here, by the Rainbow Group in London on 18th.that I felt it deserved to be highlighted by this duplication. Note what I wrote some days ago in the upper right-hand corner of the first page of the article, page 13.

You will note that the footnotes on page 18 refer in the Bibliography to items under the name of N.N. Glatzer. The speaker of the day erred in tracing the important interpretive work on Rosenzweig to Nathan Glazer. I regret that I did not point out in the discussion period that Nathan Glazer is a professor of sociology and a famous scholar at Harvard University in Cambridge, Mass., and has, so far as I know, done comparatively little work in the field of Rosenzweig's thought and life. It is Nahum Glatzer, former director of Schocken Books in New York, at one time professor of Judaic Studies at Brandeis University in Waltham, Mass., and more recently Distinguished Service Professor (a post-retirement position) at Boston University, who has done the definitive work on Rosenzweig as noted in these two references in the Bibliography.

Yosel, of the University of Cape Town writes on the life and thought of Franz Rosenzweig on the centenary of his birth.



Franz Rosenzweig.

The Jewish world celebrated recently the centenary of the birth of Franz Rosenzweig who is acknowledged as one of the most original and influential Jewish thinkers of the 20th Century. Rosenzweig was born on December 25th 1886 in Cassel, Germany, to an upper middle class family whose affiliation to the Jewish community was merely nominal. Although he had a Bar Mitzvah, home observance was minimal; it lacked devotion and depth and exerted no emotional influence on the child. (Glatzer: 159)

After school he went to University to study medicine. However, early in his University studies, he realised that he had made a wrong choice and switched to history and philosophy. By 1912 Rosenzweig had completed his University studies with the Ph.D thesis on the political and philosophical theory of the German Idealist philosopher, Hegel. Rosenzweig's first years of study were marked by

FRANZ ROSENZW **ON THE CENTENARY OF HIS BIRTH** By Professor I A Ben Yosef



Professor Ben-Yosef belief in progress, science and reason. Towards the end of his studies he began to doubt the ideas of German Idealism, the dominant philosophical trend of his youth, and to take a serious interest in religion. Influenced by friends and relatives of his age, he was drawn more and more into religion and existentialism, the emergent philosophical school at the time.

Between Judaism and Christianity

1913 reveal his inner struggle and the debates he held with friends. Rosenof departure of his philosophy and theology. (Fleischmann: 147)

Between the years 1909 and 1914, he experienced a constant inner tension about what his religious choice should be. This occurred between the ages of 23 and 28 during the period of his studies. From the point of view of the inner struggle and the development of his thought, this stage could be divided into three unequal periods. During the first period, which was from the last months of 1909 until the night of the 7th July 1913, Rosenzweig moved from relativism to faith and from Judaism to Christianity. Towards the end of that night, as a result of a conversation held with his friend, Eugene Rosenstock-Huessy, he decided to convert to Christianity.

The Second period lasted for three months, from the 8th July 1913 until the 11th October 1913. These months were marked by a profound crisis. The inner struggle continued and the gap between him, his family and his cornmunity became unbridgeable. During this drama, the young thinker decided that he should convert to Christianity out of Judaism, as a Jew, and not as a faithless person. He argued that a conversion is a replacement of one religion with another and not just an ascent from a spiritual vacuum to religion. His decision may have been influenced by the historical conversions of Ancient Christianity. Para-

doxically, the idea to convert out of >Judaism brought him back to it.

The decision to live by religion. The third phase in the development played a major role in the life of Rosenzweig's thought lasted from Rosenzweig. Dissatisfied with the the 11th October 1913 (the Day of insipid Jewishness of his home, he Atonement 5673) until virtually the considered converting to Christianity, ≤ end of his life. He decided to remain His letters from the years 1912 and Jewish and to explore his culture. During the years 1913 and 1914 he studied Judaism in Berlin, where he zweig's personal groping was the point met the leading Jewish philosopher (RCohen who influenced him towards a new interpretation of Judaism (Rosenzweig 1935: 229-233). In 1914 Rosenzweig published his first article on Jewish issues. The rest of his short life was devoted to furthering his knowledge, to writing about Judaism and to teaching it - especially to "returners" like himself.

> It is noteworthy that Rosenzweig remained a Jew because of his resolution to convert from Judaism and his undertaking to examine its tradition. Accordingly, he went to a small traditional synagogue in Berlin and participated in the High Holiday services. He was so moved by the liturgy and atmosphere of the small community, that he decided that the religion of his birth was able to give him emotional satisfaction and religious fulfilment and that he should know it better.

> Rosenzweig's inner conflict concerning faith is not fully explainable against the background of his society and time. On the contrary, the ideas and conditions prevalent in the middle class Jewish community of Germany were far from the serious search for faith which marked his youth. One may conclude therefore, that his spiritual yearning was personal and shared by several young intellectuals unfulfilled by their cultural environment, who felt the same way as he did.

> > Jewish Affairs - February 1987

The fact that personal yearning for faith had preceded a theoretical study of historical religions had a decisive impact on Rosenzweig's theology (Guttmann: 358). His personal and subjective approach, initially unrestricted by traditional considerations, prompted him to stress the existential character of Judaism (Herberg: 543). Even his attitude to Jewish law was essentially personal (Fleischmann: 160, Herberg: 544). Since he was influenced to remain a Jew by a practical event (the Day of Atonement) and not by studies or research, he emphasized ritual as the centre of religion and he considered the personal religious example as paramount (Rosenzweig 1970: third Volume, The Personality of Goethe).

Rosenzweig became Jewish more than he was born as such. Therefore he always had a personal and individual approach which explains his originality to a degree. He was looking for the meaning of personal experience in religion and not for historical authority (Guttmann: 338).

The uniqueness of Rosenzweig's theology is seen particularly in his attitude to Christianity. He was attracted to it and seriously considered conversion (Rosenzweig 1935: 45-47). Since he felt that Christianity could give spiritual satisfaction, he approached it personally in a religious way and not only intellectually as an outsider. His attitude to this religion, which was unique in the history in Jewish thought, may have been determined by his life experience. Even though he did not deem it necessary to convert, as he found satisfaction in Judaism, he sympathized with his friends who had converted. He always remained a Jew who accepted the Christian faith as an authentic and truthful way towards God, as is Judaism. Thus Rosen-

Jewish Affairs - February 1987

zweig showed courage in expressing an opinion which has never been popular in Jewish thought, thereby remaining loyal to his worldview. One may assume popular that had his life experience been different, his attitude to Christianity would have been more conventional than it was. Thus there was a striking similarity in his attitude towards Judaism and Christianity: he approached both in a highly personalised manner.

The esteem Rosenzweig had of Christianity is especially manifested in his attitude towards its missionary thrust. Historically considered, the mission has always been controversial, if not outrightly objectionable to Jews. To Rosenzweig, a near convert, the Christian mission was a way to redeem the faithless world, whether that of paganism or that of modern secularism. Rosenzweig argued that the Christian Teaching is the adequate and coherent propagation of the Jewish message to all mankind. Without the Christian interpretation, he believed that the Jewish Source would have been too lofty and abstract. Thus, the Jewish Star of Redemption, according to Rosenzweig, may illuminate the world with the rays of Christianity.

Finally, in the 27th year of his life, Rosenzweig returned to Judaism. Many of his views had already been formulated through studies and experience. This relatively late return may explain the originality and character of his thought. His Jewish Theology is that of a "returner" or a "Hozer Bitshuvah".

Rosenzweig's Work

Rosenzweig's contribution to Jewish thought began in 1914 and ended with his untimely death in 1929. In this relatively short period of 15 years he managed to produce some significant works which are considered by many as the most original Jewish Theology of the century.

The magnum opus of Rosenzweig is "The Star of Redemption". This genial and abstruse book was born at the battle front of the First World War. The book begins with the fear of death and concludes with "Unto Life". It originated as postcards which were sent from the front to his parents at home in Cassel. The series of postcards form in fact the first draft of the book (Levi: 84, 86). It seems that the fear of death serves as the point of departure for the philosophizing and for seeking faith in the mind of the young thinker.

In "The Star of Redemption" Rosenzweig starts his philosophy of faith with three basic "Elements", distinguishable and distinct from each other - God, Man, World. On these three he built the Star of Redemption, the Star of David, (Bergman: 197). The Elements are clearly distinct but not separate from each other. They are indeed connected through three "Ways": between God and the Universe there is the "Way" of Creation (God created the World), between God and Man there is the "Way" of Revelation (God reveals Himself to man), between Man and the World there is the "Way" of Redemption (Man redeems the world through his faith in, and prayer to, God).

The three points of the first triangle — God, Man, World — are therefore interconnected by three points of the second triangle — Creation, Revelation, Redemption — and thus the Star of Redemption is formed. This in short is the foundation of the book.

The discussion of the three "Ways" (ie of the relationships between the three "Elements") enabled Franz Rosenzweig to develop his interpretation of Judaism, "mainly its Biblical tradition, Midrashic law, liturgy and its sacred calendar". (Glatzer: 165)

In addition to his major work, Rosenzweig concentrated mainly on interpreting Jewish sources to the modern reader. During 1922 and 1923, he translated sixty poems of Yehudah Halevi into German. This was a representative selection from the great medieval Hebrew poet, faithfully rendered. The book was published in 1924 and included an epilogue on the Art of Translation and notes to each poem which add a great deal of information about Rosenzweig's own theology and his understanding of the medieval Jewish faith interpreted in modern terms.

In 1925, Franz Rosenzweig and Martin Buber embarked on a major project of a new Translation of the Bible into German (the Old Classical Translation had been done by Martin Luther). The translation produced is accurate, scholarly and true to the stylistic characteristics and spirit of the



Jewish Affairs - February 1987

original Hebrew Bible. It is not based however on the traditional concept of the Bible as the verbatim record of Divine Revelation, but, the translators were conscious of the organic unity of the Torah (Glatzer: 170). The co-operation lasted until they reached the book of Isaiah when Rosenzweig died.

In addition to the Bible translation, Rosenzweig wrote numerous articles, research papers and essays which were collected into the book 'Kleinere Schriften' ('Short works'). These articles deal with the Bible, history, education, theology and philosophy.

One of Rosenzweig's books was published posthumously and deals with German Idealism discussed from the angle of existential philosophy and religious faith ("Understanding the Sick and the Healthy").

In addition to all that, Rosenzweig was engaged in editing books, in lecturing and in directing an Institute for Adult Jewish Education which was aimed predominantly at people like himself, ie 'returners' to Judaism. The Freiea Juedisches Lehrhaus" ("Free Jewish House of Learning") was established in Frankfurt on the Main, and amongst its teachers were Rabbi N Nobel, Martin Buber, Eduard Strauss, Richard Kock, Erich Fromm, Ernst Simon, G Scholem and N Glatzer.

A Unique Life

Rosenzweig's output is impressive both in quantity and in quality. However, what makes his creativity so unique is the fact that between the years 1922 and 1929, for eight long years almost his entire body was paralyzed. He was stricken with a progressive fatal paralysis at the very peak of his creative efforts. In 1921 he had begun

Jewish Affairs - February 1987

to stumble and fall without apparent cause. He was then thirty-five years old. He knew from the beginning that this was a very serious illness and that his days were numbered. He refused however to give in or to desist from studying, writing, teaching and social activity. On the contrary, with the aid and great devotion of his wife Edith, whom he had married in 1920, a year before his paralysis began, he managed to overcome, especially in the first period of the paralysis, many of his handicaps. Students and scholars attended his lectures which were delivered at his home, and he continued to be involved with the "Lehrhaus". Nevertheless, by August 1922 writing had become increasingly difficult for him and his speech even less articulate.

Rosenzweig's only son Raphael was born on September 8, 1922 and he participated in the ceremony of circumcision. Until shortly before his death, services were held in his study on Sabbath and Festivals.

By the end of December 1922, Rosenzweig had entirely lost the ability to write following on the gradual decline of his body. He maintained the ability to speak, albeit indistinctly, to his wife and those closest to him until the Spring of 1923 (Glatzer: 168). Until then he dictated to his wife who wrote down his letters and other compositions.

By 1924 the progressive paralysis left him unable to move. A special typewriter was then constructed to facilitate his communication. At first he was able to operate the machine by himself, but later on he had to point out the characters with his left hand. Eventually this ability to indicate the characters deteriorated until it disappeared. Towards the end of his life his communication and ability to create was maintained with the help of an alphabetical board on which his wife would indicate the letters and he would blink with his eyes when she reached the character to be used in the word he was dictating.

Rosenzweig managed to keep life going in an almost normal manner in a most remarkable way. He maintained a large circle of friends and students. He had a healthy and normal family life, he was creative and never lost his sense of humour and joy of life. He used to listen to the phonograph, the radio and the telephone. He did not allow illness to darken his: life but insisted on maintaining by every possible means a manner of normal life, consistent with his great gifts and numerous human relationships. To his mother he wrote: "The words pain and suffering which you use seem quite odd to me. A condition into which one has slithered gradually, and consequently has got used to, is not suffering, but simply a condition...that leaves room for joy and

suffering like any other... what must appear suffering when seen from the outside, is actually only a sum of great difficulties that have to be overcome. Of course there's no telling how things will turn out, once all means of communication fail. And I dare not think how they would be without Edith... and despite everything, the three of us, I, Edith and Rafael, praise the day" (Glatzer; 169).

"On December 8th 1929, after eight years of agony, Franz Rosenzweig's end drew near... Later that afternoon, slowly, laboriously he communicated to his wife, "... And now it comes, the point of all points, which the Lord has truly revealed to me in my sleep; the point of all points for which there ... " He died in the night of the 9th and was buried in Frankfurt. There was no funeral oration in accordance with his wish, but Martin Buber read Psalm 73 which contains the inscription Rosenzweig chose for his headstone, "I am continually with Thee, Thou holdest my right hand" (Glatzer: 171).

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Jewish Affairs - February 1987

7783 POINT VICENTE COURT BAYMEADOWS JACKSONVILLE, FLORIDA 32216

TELEPHONE (904) 733-2118

August 12, 1987

Dear Herb:

How happy we were to hear from you and especially so because your letter was occasioned by the article on Stephen S. Wise in the Summer issue of Moment magazine. I am so glad that you liked it so much but then I knew you would because our minds are as one with reference to him and to all the things he stood for, worked for, and died for. I worked much of a year on it, ultimately preparing two separate articles at Leonard Fein's suggestion, only to have him combine the two articles into one when he had sold the magazine to the <u>Biblical</u> <u>Archaelogical Review</u> and therefore put it into the last issue he edited. The things omitted were, I think, very valuable; but then on the other hand what emerged turned out to be in your and many of my friends' estimation "a perfectly beautiful and moving piece." Thanks ever so much. One of the most moving things of all, Herb, was that just the week before she died, Justine Wise Polier read the Xeroxed copy I sent to her and wrote to me in what must have been one of her last letters:

> Despite your considerate admonition that I need not acknowledge, I write to say this latest piece about my beloved Father, "In Praise of Stephen Wise," left me with tears of pride and joy, as well as of sorrow. It is a wonderful portrait that captures him so well.

Need I say more?

I was both interested and amused to read about your decision to attend your 50th reunion at Yale, prompted, as you so wisely and wittily said, by "a combination of sentiment plus morbid curiosity." I succumbed to the invitation to attend the 50th reunion at Union Theological Seminary two years ago and came away with very mixed reactions, mostly sour feelings. Details at a later date, but it just wasn't the same. . . Some of the classmates from whom one had hoped and expected to have much more come forth, turned out to be stuffed shirts -- no less! So have a good time in 1988, beloved friend, and we'll compare notes a year from now. How nice it was that you were able to pay tribute to Phil in Rochester and refer to "the good old days" before the blight, Altzheimer's disease, set in. And how wonderful that you should have heard from Soph whom all of us remember so fondly. Those two people helped make my coming to New York so much more interesting and enjoyable, back in 1943, the year you and I met (no, not in Omaha, as you incorrectly cited down at the Brotherhood Synagogue, but in Denver Then you invited me out there to speak before the B'nai B'rith in the early spring of 1949 on "the Prospects for the New Israel.") And how I do remember the disappointment that was mine when my former wife, Dorothy, and I arrived in Bad Homburg just two days after you and your family had left to return to America after your work with Phil in 1946-47, at the very time I was trying to get a visa from the British Foreign Office (ultimately successful, through the entreaties of Fannie Holtzman!) and was ready for my first trip to beleaguered Palestine. But happily we have been able to make up for that in the intervening years, and I do hope that one of these days we shall see each other again -- and that right soon!

I am so glad that your work with and on behalf of the Wexner Heritage Foundation has turned out so well and is giving you such satisfaction. You can well imagine how happy I, too, am, for I felt that you had made your great contribution with the UJA over so many, many years and wanted you to be able to get back into an intellectual swing of things, for you have so much to give on that score, too. I look forward to hearing more about your work, but one thing I must mention to you, and that is that I am anxious for you to meet my Research Associate and co-author of my next book (note the enclosed notice about it from the catalog of Fortress Press), namely, David A. Rausch. He is the author of seven books, not the least of which is an excellent piece of work called A Legacy of Hatred, dealing with the Holocaust in extraordinarily effective fashion. He lives in Ashland, Ohio, and is professor of church history and Judaic studies at Ashland College (Graduate Division) and is thus only two hours distance from you. I am very anzious for you two men to meet, for I want each of you to know the other because both of you are such dear friends of mine; and I have told him so much about you and your work both past and present. Therefore I shall work out something one of these days to bring about a meeting, preferably in Columbus. Are you available for him to see you for half hour or so sometime during the week when you're not busy lecturing or counseling people? Do let me know so that I can have him get in touch with you and then drive the 80 miles from Ashland to Columbus to meet with you at a time convenient with your crowded schedule. I understand from

- 2 -

him that one of the people who is closely associated with you would be able to tell you a great deal about Dave Rausch, and that is Brad Kastan, whom he seems to know well and would want you to rely on to vouch for him -- as do I. Do let me know your schedule, won't you?

- 3 -

I am glad that you did not accept the post on the U.S. Holocaust Memorial and I trust that you would stick to your work and have it move along swiftly and successfully. Please do that, Herb, and know that we are all watching with great interest and anticipation all that you are doing. Love to Francine and to the children.

Most cordially,



Herbert A. Friedman President

20 aug. 87

Leslie H. Wexner Chairman of the Board

Dear Carl -

Thanks for your letter, with

The two monderful anticles: WISE-NIEBUNK and FRAINZ ROSERVENEIG. (it was smashing !)

David Rausch, I will certainly be happy to do so. I am not permanently based in Columbus (as I Think you assumed), but go here from time to time. My next visit will be Monday Oct. 12. I could meet him for 12.3. lunch met day at the Capital Square Hyatt where I will be staying. We could have 11/3-2 hours together. Do you want to ananye is with him, and let me know? Keep well, gove briend - you sound as ever,

fine and strong.

Herb

551 Madison Avenue / New York, New York 10022 / 212-355-6115 41 South High Street, Suite 3710 / Columbus, Ohio 43215 / 614-464-2772 7783 POINT VICENTE COURT BAYMEADOWS JACKSONVILLE, FLORIDA 32216 TELEPHONE (904) 733-2118

September 17, 1987

Dr. Harold Rast Director and Senior Editor Fortress Press 2900 Queen Lane Philadelphia, PA 19129

Dear Hal:

In accord with our recent telephone conversation I am writing to confirm our understanding of the purpose and plan for a book by David A. Rausch and myself on the subject, They Were Not Silent -- American Christians For and Against Israel: 1917 To The Present.

It would consist of sixteen biographical essays focusing on these individuals and the associated titles:

<i>I</i> .	WOODROW WILSON: ALLY OF BRANDEIS AND WISE
II.	VILLIAN ERNEST HOCKING: AN IMPLACABLE FOE
III.	HARRY ENERSON FOSDICK: THE LOYAL OPPOSITION
IV.	ARNO C. GAEBELEIN: FULFILLING GOD'S PROMISE
V.	JOHN HAYNES HOLMES: THROUGH GENTILE EYES
VI.	VILLIAN FOXWELL ALBRIGHT: EXPLORER OF THE PAST
VII.	EVERETT R. CLINCHY: PIONEER IN "BROTHERHOOD"
VIII.	HENRY A. ATKINSON: FROM ECUMENISM TO ZIONISM
IX.	JAMES G. MACDONALD: SHEPHERD OF THE STATELESS
X.	DOROTHY THOMPSON: THE FOURTH ESTATE SPEAKS
XI.	REINHOLD NIEBUHR: APOSTLE OF JUDAISM AND ZIONISM
XII.	HARRY S. TRUMAN: TWENTIETH CENTURY CYRUS
XIII.	G. DOUGLAS YOUNG: PILGRIN TO MOUNT ZION
XIV.	DAVID HYATT: A NEW LOOK AT BROTHERHOOD
XV.	FATHER EDVARD FLANNERY: ANBASSADOR TO THE VATICAN
XVI.	FRANKLIN H. LITTELL: REMEMBRANCE OF THINGS PAST

Many ancillary, tangential figures would be included in each chapter according to the relationship each had to the central individual, either by professional ties or in historic events. Each of these is well known to David Rausch through his research and teaching over the years; and with the exception of Woodrow Wilson and Arno C. Gaebelein, all were personally known to me and were closely linked in ecumenical circles, religious organizations, and public affairs.

Regardless of the varying views of these men and women concerning the Middle East, friendship prevailed in every instance. Throughout the last 45 years and more I was closely tied to them in one way or another in aspirations after common goals. In ecumenical relationships as well as in all interreligious cooperation, there was a oneness of mind in seeking justice for both Jew and Arab and in working toward an equitable solution of the problems involved in the Palestine question.

This commonality of purpose and kinship of spirit were reflected in conferences attended, meetings held throughout the several decades, projects in which we took part and in the preparation of articles, books, and documents pertaining to the area and its controversial issues. Full attention will be given to the views of opposing individuals and organizations ranging from William Ernest Hocking and Harry Emerson Fosdick to the American Friends of the Middle East.

Most informative and significant of all in these years were the study tours we inaugurated through the Arab countries and Israel. I myself led many groups of Christian leaders through the Arab lands and Israel with the objective of having the members of these travel parties subjected to every available viewpoint on matters concerning both Arabs and Jews. The issues outlined, the arguments presented, crucial matters at stake were all discussed as objectively and dispassionately as humanly possible.

In David Rausch's work, whether as professor or as writer, the centrality of his interests in Jewish-Christian relations has always been apparent. His wide knowledge is reflected in the seven books he has written, as well as 200 magazine and journal articles, all of them pertaining to the comity of Jews, Christians and Moslems as in the instance of his book on Zionism Within Early Christian Fundamentalism in America and in A Legacy of Hatred: Why Christians Must Not Forget the Holocaust, his unique talents are apparent. We have worked well together; but we feel a special bond in our attitudes and viewpoints as we collaborate on this subject which has been a matter of great concern and keen interest to David all through his own academic career.

We find that <u>They Were Not Silent</u> has a fascinating tale to tell which centers around these sixteen
personalities and those closely associated with them, even though many of them held such diverse views on the subject. These events we plan to recount in about 300 printed pages (with appropriate footnotes and research references in a separate section) and with a completion date of January 1989 at present envisaged.

I should add that our publications committee, composed of Dr. Robert Handy of Union Theological Seminary in New York City, Dr. Abraham Peck of the American Jewish Archives at the Hebrew Union College-Jewish Institute of Religion in Cincinnati, Ohio, and Dr. Moshe Davis at the Institute of Contemporary Jewry at the Hebrew University in Jerusalem, are in accord with this plan and recommend the approach of the biographical essay.

You and I agreed you would send me a confirming message before you left on your trip abroad; in keeping with our understanding, I have sent you this outline of the proposal for <u>They Vere Not Silent</u> so that you may send me your promised letter of intent before September 25th, the date of your departure.

On a more personal level, may I say that Dave Rausch and I look forward to working with you and your staff on this book, for our relations in work together in the past have been so pleasant.

We hope you and your wife have a safe and enjoyable trip. We know it will be profitable and creative for Fortress Press, but we hope that for you two it will be not only stimulating and inspiriting but, at the same time, both restful and refreshing. Glueckliche Reise, Bon Voyage, and Happy Landings.

Most cordially,

Carl Hermann Voss



Dear Francise and Herl - This brings. our have and best mohorfor 5748. May you two and the boys have abundant good health and happiness :- your gift copy of Protism - Otolkoden Meaning will arine in about 6 to 8 weeks. Enjoy itan rejoice over the anelosed properties for Fortress comming the book to which you have given s

לשנה מובה תכתבו

May you be inscribed in the Book of Life For a wonderful year that brings The best of health, the brightest of days And all of life's happiest things!

Happy New Year

an &

Carl Hermann Voss 7783 POINT VICENTE COURT BAYMEADOWS JACKSONVILLE, FLORIDA 32206x 32256

TELEPHONE (904) 733-2118

CONTRIBUTIONS AND GRANTS-IN-AID TO THE WORLD JEWISH CONGRESS, AMERICAN SECTION, INC. FOR "THE DR. CARL HERMANN VOSS DESIGNATED FUNDS PROJECT" FISCAL YEAR JANUARY 1 to DECEMBER 31, 1987.

January	Jack J. Becker, 859 Waterman Rd., Jacksonville, FL 32207	\$ 500.00
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	Ben Friedman, 961 Old Grove Manor, Jacksonville FL 32207	500.00
April	Jack Coleman, 1436 Swan Lane, Jacksonville, 32207	500.00
August	Raymond F. Kravis, 2109 East 30th Place, Tulsa OK 74144	2,500.00
	Samuel Rothberg, 4739 Grand View Drive, Peoria IL 61614	500.00
September	Harold Ruttenberg, 307 South Dithridge Street Pittsburgh, PA 15213	2,500.00
	Lucius Littauer Foundation, 60 East 42nd Street, (Terminal grant) New York, NY 10165	5,000.00
October	World Zionist Organization, American Section, Inc. Mrs. Bernice Tannenbaum, Chair, 515 Park Avenue, New York, NY 10022	300.00
November	Sidney Korzenik, 120 Carthage Road, Scarsdale, NY 10583	1,000.00
April and December	Alexander Brest, WTLV-TV Channel 12, P.O. Box 1212 Jacksonville, FL 32232	2,500.00 2,500.00
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TOTAL: \$18,550.00

Carl Hermann Voss - 1987 - disbursements

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Does being 'Protestant' mean anything to you today?

Reviewed by Stephen D. Carter

If you are a member of a Protestant church, take a moment and think about your religion. Do you know why you attend a specific church or why you are a member of a denomination? Why are you a Protestant? Have you thought about the historical forces that shaped your church? The auTITLE: Protestantism — Its Modern Meaning AUTHOR: Davis A. Rausch and Carl Hermann Voss) DATA: Fortress Press, 1987.

thors of Protestantism — Its Modern Meaning consider such questions in their excellent overview of this religious movement.

The success of this book is its historical perspective. It gives the reader enough historical data to understand the modern implication of his Protestant beliefs. The authors expect the reader to be able, when he finishes reading, to define what these implications are and how they are unfolding in the life of the modern church. In only 211 pages, the authors succeed in

In only 211 pages, the authors succeed in giving penetrating biographies of the leading founders of Protestantism: Martin Luther, Ulrich Zwingli, John Calvin, John Wesley and many others. They paint realistic portraits — warts and all.

While you read this book, remember what the philosopher/poet George Santanaya wrote, "Those who do not know the past are condemned to repeat it." The same observation is true of Protestantism, for its history contains mistakes humanity cannot afford to repeat. If you do not know why you are a Protestant, you are repeating history's worst mistake; the mistake of ignorance. For this insight alone, Protestantism — Its Modern Meaning is worth reading.

Additionally, the book gives an excellent overview of the nationalistic forces that erupted into the Reformation and Protestant colonization of the New World in the 18th and 19th centuries. Of particular interest here is the relationship between Protestantism and dictators; the relationship between the Lutheran Church and Hitler is the most striking example used by the authors. The reader is not only given a Protestant view of nationalism but also the Catholic position. I felt that both positions were given fair treatment.

Accordingly, the book highlights the following Protestant principles through an analysis of their good and bad consequences:

1. Individual conscience and freedom of religion. As the authors suggest, "Much of the complexity and diversity among Protestant and Protestant denominations stems from this concept." But many Protestant groups have often been intolerant of opposing views. The appeal to God given rights has provided the impetus for the persecution and outright killing of many of those who held opposing views.

The Protestant Bible is stained with the blood of those who had the misfortune to disagree with a religious leader who held civil power. Accordingly, the traditional Protestant assertion that men and women are at best imperfect has resulted in the modern view that all churches stand in need of constant reforming and, further, in the categorical separation of church and state.

2. Grace and faith. Protestantism has always been a religion of faith, a faith based on the revelation that one does not have to work to earn one's salvation. But even this fundamental doctrine has at times been distorted to the detriment of the social obligations of the Christian community. Consider the following: "Slavery, the segregation system and the Holocaust serve as prime case studies in helping the modern Protestant to recognize structures of evil and to act with a Christ-like opposition, even when one's society, denomination or local church supports such structures."

local church supports such structures." 3. Authority of the Bible. Historically, this has been the ultimate theme of the Protestant movement. Everything must be subject to the Word of God. Scripture has been viewed in the Protestant tradition as the absolute norm of the Christian faith. Thus, the authors point out the central Bible message that God's Word can be understood by the average man, woman or child. Yes, and even the highly educated and intellectually astute may read the Bible without relying on the authority of any prior church interpretation. However, freedom of interpretation does have disadvantages, for "various traditions, creeds, illuminations and denominational teachings have fash ioned, the 66 books of the Protestant Bible into institutional molds that have some times differed greatly from one another."

4. Priesthood of all believers. Essentially, the Protestant church is a fellowship of believers rather than an organization or institution, thus it can attest to its divine origin And, work has its own dignity. "Because of the priesthood of all believers, Protestant ism views every vocation as sacred and refuses to divide into religious and secular Christian standards." However, there have been denominations that felt their way was the only way to salvation. But fortunately, the modern understanding of Protestant ism is a recognition that God has not given any group the exclusive corner on heaven

In essence, the authors define the mod ern meaning of Protestantism as the courage to stand up and say, with Bible in hand, "We protest." Quoting the church historian, Martin E. Marty, they conclude, "Protestantism has passed through trial and experienced decline in the past and has followed such phases with renewal. It is possible that surprising forms of new life could present themselves at this century's end."

This book is the third in a planned series of four books to be edited by Voss, a Jacksonville resident. The first, Judaism — An Eternal Covenant, was written by Howard Greenstein, rabbi of Congregation Ahavath Chesed in Jacksonville, and released in 1983. The second, A Catholic Vision, was written by Catholic priests David Tracy and Stephen Happell and released in 1985. The fourth book will be a rewrite of Voss earlier book on world a linit entert of Voss

The fourth book will be a rewrite of Voss earlier book on world religions, published under the title In Search of Meaning – Living Religions of the World, in 1967. The new book, written by Voss and Rausch, wil be released next year under the title, World Religions: Our Quest for Meaning.

be released next year under the title, World Religions: Our Quest for Meaning. Stephen D. Carter raceived his doctorate in phi losophy from DePaul University and is currently chairman of humanities and social sciences as Edward Waters College.

SATURDAY, APRIL 23, 1988 Series gives rounded view of major faiths

TITLE: Judaism: An Eternal Covenant AUTHOR: Howard R. Greenstein DATA: Fortress Press, 163 pages.

TITLE: A Catholic Vision AUTHOR; Stephen Happel and David Tracy DATA: Fortress Press, 196 pages.

Reviewed by Stephen D. Carter

Having read and enjoyed Protestantism — Its Modern Meaning (reviewed in March 12 issue), I asked to review the other two books in this ecumenical series.

Carl Hermann Voss, scholar, writer, and Jacksonville resident, is the editor of the interreligious series of which Judaism — An Eternal Covenant is the first volume, A Catholic Vision, the second, and Protestantism — Its Modern Meaning, the third. I strongly recommend that this series be added to the reader's library because it presents each religious tradition as a part of God's revealing process.

toms and how do they differ from each other?

 Do the holy days of Judaism, Catholicism and Protestantism express the same belief commitment?

It is historically accurate to say that Judaism is the wellspring and the epicenter of our Western culture. As such, it stands at the beginning of God's revelation to man. "Judaism's unique achievements consist not only in forging and maintaining the first monotheism on the face of the earth, but also in emphasizing the worth and the dignity of every human being and giving prime value to freedom, justice, and equality."



experiences of death, estrangement, the absurdities of existence, the trust or wonder invited by the world, the simple sense of 'something more' to reality, and the experience of a love which knows no restrictions or conditions. This experiential focus will determine the particular symbols, stories, or themes in which authors embody their religious meaning. But in each case, on the other side of death and sin, a sense of the uncanny or all-consuming love appears as the gifted dimension of life.

The story of these experiences comprise the history of what it means to be a worshiper in the tradition of Judaism, Catholicism or Protestantism.

All three volumes are designed to answer basic questions that are frequently asked about each of these major religious traditions. For example, consider the following:

 Are Judaism, Catholicism, and Protestantism each taken separately, sufficient to reveal God's will to mankind?

- How did each originate?
- · What are the major beliefs and cus-

In essence, Judaism is the spiritual and theological heritage of Christianity, Islam and, contrary to fundamentalist interpretation. Protestantism.

Again, the strength of this ecumenical series is that no author takes the position that any religious standard should be abandoned in favor of another. Thus, we are **never** encouraged to abandon Protestantism in favor of Judaism or vice versa. History gives us many examples of the consequences of this type of thinking and demonstrates that the results are fanaticism, superstition, and suspicion.

Furthermore, it is no longer possible for adherents of a historical religion to retreat into the isolation of exclusivism; that is,

Aman & Sin

Carl Hermann Voss Series editor, Jacksonville resident

that we, and we alone, are the sole messengers of God's revelation.

As Stephen Happel and David Tracy write in A Catholic Vision: "Religion discloses this ultimate mystery through the

This?

Religious people have always asked and will continue to ask: "What is the meaning of the whole as compared to my particular existence?" And further, "Is it possible for me to accept the responsibility for my life in the face of my own death?"

The answer to these questions unroll as the history of your particular religious tradition, without which identity would be impossible. But they are also authentic questions t at touch all of humanity and cannot be isol...ed into any given tradition.

Again, I recommend that you add this ecumenical series to your library and that you consider the message it presents. God stubbornly refuses our attempts to limit his revelation to any single historical tradition.



New Year's Day, 1988

Dear Friends:

Here we go again -- "Ring out the old, ring in the new. Ring, happy bells, across the snow . . . " -- But we are glad the snow is not anywhere near us! Another year has come and gone, and once more we gratefully acknowledge the cards and messages we have received from our friends, too many of whom are unfortunately so far away that we seldom see them.

Compared with years we have known, 1987 was relatively uneventful. In May we flew to London where we stayed for a few days with Christina and Rusty; thence to Edinburgh where we embarked on our second National Trust for Scotland cruise, this time to the Baltic. We visited Norway, Sweden and Finland. We spent a day in Uppsala, another in Helsinki. We stopped at Travemunde in West Germany whence we took a side trip to Eutin, the erstwhile residence 200 years ago of Carl's great-greatgrandfather, Johann Heinrich Voss. We ate in the Vosshaus, now a hotel and restaurant, and saw the venerable scholar's bust near the town square. We spent two days in Copenhagen, Denmark and were able to visit Elsinore, Carl's first time back since his student days in 1931, and from there returned to Leith, the port of Edinburgh, and to London. It was cold, of course, but we thoroughly enjoyed it all.

Carl produced the real excitement of the year. As we told you in last year's letter, his book, <u>Protestantism -- Its</u> <u>Modern Meaning</u> (with David A. Rausch as co-author), was finished and did appear in November to wide approval. He and Dave are moving steadily ahead with the magnum opus of the last twelve years: <u>They Were Not Silent: American Christians and Israel --</u> <u>1917 to the Present</u>. He has a contract for publication with Fortress Press, the Lutheran publishing house which brought out his interfaith series. Carl has been well except that he must have an operation for a blocked and infected tear duct below his right eye. This is scheduled for January 5, just a few days from now. If all goes well -- and we anticipate it will -this should be one of these one-day dawn to dusk hospital stays.

Phyllis has continued to do what she was doing last year -private practice as a psychologist, volunteer work with the Mental Health Association, and her bi-weekly Community Service TV program, "Human Potential." She wants gradually to disengage from her practice, but not just yet. Her office lease runs for another three years.

Carl spent an enjoyable Thanksgiving in Albuquerque with Carlyn and Harold and their busy, happy family. Terri is a math whiz like her parents. Now a junior, she is hoping, like them, to attend MIT when she graduates. Mark, now 12, is in sixth grade.

Christina and Rusty moved from Zürich to London last March when it proved impossible for either of them to get a work permit in Switzerland. Her company's head office is in London, and as she has dual British and American citizenship, working in London is no problem, although she finds herself spending part of most weeks in the Zürich office and would rather be living there. They have bought a flat in Wentworth, Surrey, west of London and are getting to know the countryside on weekends. We seem to be busy all the time, yet never quite able to catch up on all we plan to do. We continue to enjoy our home here in Florida, and when we travel elsewhere during the winter, we appreciate the milder climate here.

Carl's problems with his eye infection make it impossible for him to write the postscripts he loves to add to our letters each year. He is SO SORRY! And also, please note: the Post Office has informed us that our area has developed so fast that we have been assigned a new zip code. Instead of <u>32216</u> we shall now be <u>52256</u>.

Our warmest thanks to all of you who have sent us lovely cards, newsy letters and friendly greetings. We in turn wish you and yours a healthy and happy 1988, and many more years thereafter.

R WED Affectionate greetings! is and Carl Hermann Voss Phv1 500 Rem 8 0 83 Court Point Vicente Jacksonville, FL 32256

Tel: (904) 733-2118

Page 8

Week of July 4, 1988

JACKSONVILLE BUSINESS JOURNAL

PROFILE

Phyllis Voss

Healing the psyche through hypnosis

By TAMARA CHAPMAN

Phyllis Voss is a powerbroker in the realm of the subconscious.

As a licensed psychologist and enthusiastic hypnotherapist, Voss travels the corridors of the psyche, trafficking in catharsis and dealing in healing.

These journeys into the subterranean levels of the mind fascinate her, and what's more, they satisfy her self-described "need to nurture." Through hypnosis, she is able to help patients stop smoking, control bad habits, manage stress and purge themselves of nagging demons.

All this, of course, sounds vaguely cosmic — an art practiced by watch-wielding men in wizard caps and Merlin robes. Not so, Voss insists. Though hypnosis has long been shrouded in mystique, the practice has respectable roots and is gaining favor with health-care professionals around the country. The Greeks practiced a form of hypnosis in designated sleep temples, American Indians used it in conjunction with war and rain ceremonies, and after World War I, pioneering physicians employed hypnosis to spare soldiers from shell shock.

Nonetheless, Voss said, the aura persists. "There's a great deal of misunderstanding about hypnosis," she says. "People either think it's witchcraft or they have such great expectations that they think I can wave a wand, put them in a trance and

keep them from doing all the things they don't want to keep doing." If only. What she can do, what hypnosis makes possible, is the exploration of subconscious motivation. For example, physicians frequently send her patients who are suffering physical symptoms originating

deep in their subconscious. One obstetrician asked Voss to assist with a patient who was vomiting so much that she was in danger of losing her baby. Through hypnosis and counseling, Voss learned that the woman had given birth to her first child not long after marrying. Indeed, the child had arrived so early in the marriage that the couple really hadn't had time to adjust to matrimony. The new baby was generating more stress than joy. though neither parent cared to admit it. Not long after the child's birth, the woman learned she was again pregnant. As things were, the pending arrival of Baby No. 2 boded ill for the couple's happiness, so consequently, Voss said, the woman was rejecting the fetus.

induced by someone with a reassuring, gentle demeanor. "I think you have to have a fairly calm person to get people to relax," he said.

Soft-spoken, gracious and intuitive, Voss is certainly that. She is a master at storytelling, at implanting suggestions through metaphor and euphemism. Problems are to be encountered head on, but thinking about different options often requires subtle stimulation.

When Voss tells the story of her own life, she confronts pain and sadness directly, matter of factly.

Voss grew up in Inverness, Scotland, in a house that sheltered eight generations of her family. Until World War II shredded the fabric of her life, she studied psychology in Edinburgh, London, Paris and Berlin. After the war, she traveled to Poland with the World Student Service Fund, a relief group supported by three religious organizations. The group worked to procure equipment, textbooks and library collections for universities raided and ruined by the Nazis.

Her second year in Poland, Voss married the president of the Polish Student Medical Association, an intellectual who had been imprisoned in Auschwitz. She was prepared to spend her life there, teaching psychology and English in Polish universities. Circumstances, however, intervened.

Because of her former ties with the World Student Service Fund, Voss was approached by the secret police and asked to spy on foreigners in Warsaw. She eluded the assignment when she accepted a teaching post in Cracow that kept her out of the capital. Later, however, when she left the country to visit her family in Scotland, the secret police assigned her the task of helping them determine how Catholic student organizations were smuggling currency into Poland.

Such were the conditions of post-war Poland, where the Soviet influence was barely distinguishable from the Nazi reign of horror. "Those were Stalin times," Voss recalled, "when people just vanished from the streets and might or might not reap-



Hypnosis did not enable Voss to change the woman's attitude about the baby. But Voss did help her understand her reactions and deal with them in a less destructive manner. That, Voss said, is constructive use of hypnosis.

Voss' personality traits seem particularly well-suited to hypnosis. According to William Day, executive director of Associates for Evaluation & Therapy, hypnosis is best pear."

With that in mind, Voss, then pregnant, decided not to return to Poland. Her daughter was born in London while Voss worked with English relief groups, helping refugees find university positions and scholarships. Not long after her daughter's birth, her husband died in Poland of inoperable cancer of the stomach.

In 1954, Voss moved to the United States. She joined the faculty at Skidmore College in Saratoga Springs, N.Y., where she worked as dean of admissions for 12 years. Then, she moved to Jacksonville and served as the director of counseling and testing at the University of North Florida. After earning her doctorate in psychology from the University of Florida, Voss set up



Phyllis Voss: 'Children are in hypnosis all the time,' in fantasy or play with an imaginary friend.

her private practice, which, since her retirement from UNF a couple of years ago, has occupied most of her attention.

Voss' interest in hypnosis was triggered by a UNF colleague intrigued by the secrets of the subconscious. Her fascination was furthered by the realization that most of us, without even realizing it, spend considerable time in at least a mild form of hypnosis.

"Children are in hypnosis all the time, when they are fantasizing, playing with an imaginary friend, etc.," Voss said. Adults are no different. Many times, Voss has caught herself in a light form of hypnosis, a state between trance and full cognizance.

"I remember getting in my car one day to go to the grocery store and ending up at my office," she said. Occasionally, Voss employs self-hypnosis to help her relax and replenish her reserves of energy. Listening to troubled souls all day takes its toll. Problems are draining, whether they are a patient's or her own. Hypnosis offers her soothing relief. SAMUEL ROTHBERG 4739 GRAND VIEW DRIVE PEORIA, ILLINOIS 61614

July 5, 1988

Dear Carl:

Enclosed are checks from Dalck Feith in the amount of \$12,500, and \$12,500 from the American Friends of Israel. Will you please see that a proper receipt is sent to Dalck Feith, 8134 High School Road, Elkins Park, Pennsylvania 19117. The receipt for the American Friends of Israel should be sent to me at my Peoria address.

I will follow up on the checks from David Hermelin of Detroit and Harvey Silbert of Beverly Hills. They will be sent to you for handling in the same manner.

Jean joins me in sending best personal regards to you and Phyllis.

Sincerely,

Dr. Carl Hermann Voss 7783 Point Vicente Court Baymeadows Jacksonville, Florida 32216

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TELEPHONE (904) 733-2118

July 12, 1988

Mr. Sidney Gruber World Jewish Congress, American Section, Inc. 501 Madison Avenue -- 17th Floor New York, NY 10022

Dear Sidney:

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Enclosed are the statements which (a) list the contributors to "The Dr. Carl Hermann Voss Designated Funds Project" for the year 1987, and (b) the record of disbursements on behalf of the Project for the fiscal year, of January 1 to December 31, 1987.

You will note that the disbursements exceed the contributions by \$6,979.48, leaving a deficit which, as in previous years, I shall cover from family funds.

and here, Knowing of this yearly deficit, Mr. Samuel Rothberg, who has been a consistent supporter over the years, has gathered from his own foundation, American Friends of Israel, and from where your the good offices of the WJC, American Section, Inc. in the expectation that I would continue to gather funds during the next three years to match this generous gift and to bring the project to a successful completion. I enclose with this letter three checks of \$12,500 each and I shall send the fourth check as soon as I receive it.

> Mr. Rothberg has emphasized the importance of these donors' receiving individual receipts ensuring tax exemption for these contributions, and I know that with your usual care and efficiency you will see that this is done.

Dr. David Rausch will be reporting for tax purposes some of these funds which I make available to him for editorial assistance and for serving as co-author. As chief author I make my services available without compensation. Fortress Press, with whom I have a contract for publication of the book, has noted that my share of the royalties have been assigned to the Hebrew University of Jerusalem for the Stephen S. Wise Chair of American Jewish Studies.

Since the inception of the Project in the late 1970s it has been supervised by a committee of distinguished scholars: Professor Moshe Davis of the Institute of Contemporary Jewry, Hebrew University of Jerusalem; Dr. Robert T. Handy, Union Theological Seminary, New York City; and Dr. Jacob Rader Marcus, Director, American Jewish Archives, HUC-JIR, Cincinnati, Ohio.

Mr. Sidney Gruber - July 12, 1988

I very much regret the tardiness of these reports for 1987, but, as you know, a series of medical emergencies in connection with my eyes combined with the pressures of publishers' deadlines both for <u>Protestantism</u>: Its Modern Meaning, the third in the interfaith series I have been working on for the last ten years, and for the important article in the fortieth anniversary of Israel issue of <u>American Jewish</u> <u>Archives</u>, "American Christians and Israel -- 1948-1988;" absorbed all my time and strength. I know you will understand. I am happy to say that I am now fully recovered.

I trust you received the copy of the <u>American Jewish</u> <u>Archives</u> issue I sent you, have had a chance to read the article and realize that it is a result of the extensive research I have been carrying on over the years for the "Project" book.

Many thanks for your unflagging support and your invaluable encouragement and assistance.

Sincerely,

Car

Carl Hermann Voss

Encls.

17 2 88 Dear France Merl Pierr COVER: DRAWINGS:



TABLE OF CONTENTS OCTOBER 3, 1988

GOINGS ON ABOUT TOWN	4
THE TALK OF THE TOWN	29
"SECRETS OF OUR PYRAMID" Bruce McCall	35
"THE GOOD MAN"	36
"DREAMING ABOUT THE DEAD" (POEM)	38
A REPORTER AT LARGE (LEBANON)	40
"DURING RAIN AND WIND" (POEM)	42
THE CONTROL OF NATURE (LOS ANGELES-PART II)	72
THE THEATRE	91
THE CURRENT CINEMA	92
THE ART WORLD	95
BOOKS	
	1

Barbara Westman

George Booth, Charles Barsotti, Robert Weber, Anthony Taber, J. B. Handelsman, Henry Martin, Donald Reilly, Tom Funk, Charles Saxon, Jack Ziegler, Eric Teitelbaum, Eldon Dedini, Mick Stevens, Robert Mankoff, Lee Lorenz, Tom Cheney, Gahan Wilson, W. B. Park, Warren Miller

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A REPORTER AT LARGE

THE CHRISTIAN ENCLAVE

T first glance, Lebanon looked peaceful enough -hardly a country defined by death. It was dawn, and the Empress, a dilapidated ferry I had boarded the night before in Cyprus, was steaming slowly into the port of Junieh, a few miles to the north of Beirut. The ferry was the only available transportation into Lebanon; the airport, in West Beirut, was open, but the Iranian-backed Lebanese Shiite militia known as Hezbollah-the incarcerators of nine American hostageswere close by. It would have been an act of hubris to land there. The sevenhour boat trip, though uncomfortable, was at least safe, and as the Empress approached the dock I watched with pleasure as sailboats and a sea-

plane or two bobbed at anchor in the I had come to examine. But before and whether I intended to see spokesharbor. Hotels lined the shore, their I disembarked from the Empress I men for the Lebanese Forces. When I patios ready to serve a clientele at tables was introduced to a more immediate said that I was willing to see anyone, shaded by cheerful colored umbrellas. taste of the venomous politics that they invited me to appear at their head-Beyond them were modern apartment in the past thirteen years has left quarters the next morning to arrange a buildings, and handsome stone villas a hundred and twenty-five thousand schedule of interviews. with arched windows and red tile dead. The purser informed me apolroofs. But what held my eye was the ogetically that, unlike my fellow- passport and sent me on my way that I high mountain wall, the country's passengers, I could not retrieve my was approached by the government's dominating physical feature, which passport, which I had surrendered on representative, a slim, blue-eyed, eledescended abruptly to within what boarding, until I had been questioned gantly dressed man in his forties, who seemed like a few steps of the water's by representatives of the Lebanese introduced himself as Samir Fares, an edge. The Lebanon range runs almost Forces, the principal Christian militia. aide to President Gemayel. Apologizthe entire length of the country, but Christians invariably refer to the sec- Lebanese Forces so soon. Last spring, undergone, he led me to his car. "Nattion within their enclave as "the when I began thinking about going urally, the President doesn't consider mountain." Its wooded slopes were back to Lebanon, which I had last the Lebanese Forces legal," he told me neatly terraced, and dotted with build- visited in 1983, I called on the Leba- as he settled behind the wheel. "We ings of every sort. At its ridgeline nese Ambassador in Washington, Dr. stay on good terms with them, but we I spied the domed silhouette of a large Abdallah Bouhabib. We agreed that don't deal with them formally. You church, with a bell tower and cross this was a good time to go, since the noticed that I hesitated to have any reaching dramatically into the sky. six-year term of President Amin conversation with them. They control The silhouette seemed to validate the Gemayel would expire in September, the ports in the Christian sector, but mountain's historic role as the an- and Lebanon might be expected to em- we try to keep their soldiers off the cestral home of Lebanon's powerful bark on a new search for a settlement of streets, to present a civilized face to Maronite Christian community, which its civil war. Bouhabib informed me the outside world." On our way out of



I had not expected to encounter the

that while West Beirut -and particularly the suburbs to the south, which were held largely by Hezbollah-was very dangerous for Western journalists, East Beirut, where the Christians ruled, was safe. He insisted nonetheless that I would be well advised to let his government handle my security, and it was arranged that I would be met at the pier by a Lebanese government delegate. The delegate was indeed waiting when the Empress docked, but I was unable to reach him until the Lebanese Forces had finished with me. The interrogation, conducted on deck by two young men in T-shirts, was not particularly intimidating. They asked what I planned to do as a journalist in Lebanon,

It was not until they returned my ing for the inconvenience I had just matic weapons.

and drinking coffee at an outdoor res- sonable to comply. taurant, a sporting-goods store profresh produce from truck beds, billboards advertising soft drinks and brassieres, a flower shop with a sign in its buildings displayed on their façades large posters of President Gemayel in a vanilla suit; others offered his late brother, Bashir, shirt unbuttoned at the After fifteen minutes or so, Fares turned off the highway into the foothills, and we wound upward until we reached his home, a splendid villa in the upper-class suburb of Rabiya. There we sat on his balcony and ate a Lebanese breakfast of flat bread, olives, and cheese, listening to Beethoven and looking out over the Mediterranean.

During breakfast, Fares told me that he had arranged with an auto-rental agency to provide me with a car and an experienced driver, and had also consulted with the government's security experts, who had concluded that bodyguards were unnecessary. Kidnappings were unheard of in the Christian enclave, he said, and bodyguards were likely only to attract attention. I replied that, unfamiliar as I was with Lebanon's security conditions, I was quite willing to be guided by the government's experts, and this seemed to settle the matter. When we had finished breakfast, Fares introduced me to my driver, a pleasant-looking young man named Roni, and asked him to take me to Broummana, a town farther up the mountain, where I had reserved a room. After unpacking, I decided to phone the American Embassy to announce my arrival.

Checking in with the Embassy is by no means customary for correspondents visiting foreign capitals, but Beirut is different. Because of the ongoing hostage crisis, Lebanon is currently off

the Forces, who were carrying auto- granted me a waiver, though without series of heavy-wire-mesh doors; a re-

moting surfboards, movie houses with East Beirut-in the foothills, just bassy in West Beirut was bombed anrecent American films, farmers selling above the sea. The old Embassy, on the other car bomb exploded at the presumcorniche in West Beirut, was destroyed ably safer site in East Beirut, killing in 1983 by a car bomb-an attack in two Americans and seven Lebanese. which sixty-seven people lost their window-"LIVEN UP YOUR BALCO- lives. The security at the new Embassy ated an atmosphere of unremitting ten-NIES WITH OUR ANNUALS." Some was, to say the least, impressive: at the sion inside the Embassy compound, but perimeter stood a tank surrounded by Ambassador Kelly, who was seated in guards whose fingers were poised on an easy chair sipping a soft drink when the triggers of their weapons; concrete I entered his office, appeared reassurblocks and traffic bumps were distrib- ingly relaxed. Kelly, who has held a throat, sleeves rolled up to his biceps. uted along the road leading to the series of military and intelligence posts

the port, we were stopped at a check- limits to holders of American pass- compound; at the entrance, visitors had point manned by uniformed youths of ports. The State Department had to pass through a metal detector and a enthusiasm. The last thing the Em- tractable three-foot-high steel barrier With the mountain on our left, we bassy wanted was another American inside the gate provided a second line headed south into East Beirut, along a hostage, a sentiment I fully shared. So of defense; and sharpshooters seated in traffic-choked highway that ran paral- when the voice at the other end of the two tall towers surveyed the entire lel to the beach. The city, though line told me that John Kelly, the Am- scene. Given the recent history of the shabby, had a life-goes-on look about bassador, would be pleased to see me Embassy, these safeguards did not seem it: men and women munching pastries that very afternoon it seemed only rea- excessive. In 1976, Francis Meloy, the American Ambassador, was ambushed The American Embassy is now in and killed, and a year after the Em-

The security procedures have cre-



"I know I don't express myself well, Evelyn, but please understand that I am sincerely yours."

42

during twenty years in the Foreign Service, at a glance fits no diplomatic stereotype; he looks more like an Irish bartender. Forty-eight years old, he has a prominent belly and a shock of unkempt hair that falls over his forehead, and he seems a bit out of character in a business suit. When I told him that Fares had decided I did not need bodyguards, he scowled. Two weeks before, during the half-hour journey from his residence to the Embassy, he had been challenged by a car carrying gunmen of unidentified allegiance, and the memory of the incident was still fresh in his mind. Kelly travels through the city in a convoy led by a vehicle with a machine gun on the roof. He rides in an armored limousine, followed by two cars of bodyguards, who wave automatic weapons out the windows. The routine is indisputably provocative-particularly on streets crowded with militiamen, bodyguards, and various other young studs who carry lethal weapons as a matter of course. Kelly's people had somehow antagonized the men in the other car, who proceeded to play a dangerous game of high-speed tag with his convoy for ten minutes or so along the boulevards of East Beirut, while Kelly, on the orders of his security chief, lay on the limousine's floor. Accounts differ as to how many shots were fired, but the two sides apparently did not shoot directly at each other, and the episode was not regarded as either an assassination or kidnapping attempt. However, it had upset the Ambassador, and he did not want me to ride around Beirut unattended. He told me that the murder last October, on a shopping street in East Beirut, of three French Embassy guards might well have been averted if they had not been so arrogant as to go out alone. Kelly said he would phone that afternoon to ask Fares to assign a security detail to me, and I did not object.

The next morning, five bodyguards appeared in Broummana, at about the time Roni arrived in the rental car. When I saw them waiting in the hotel lobby, it seemed to me that Fares had overdone it, but their chief, a placid man in his thirties who introduced himself as Elie, assured me that the number was usual. Before we set out for the day's appointments, Elie explained that I would ride in the back

DURING RAIN AND WIND

Outside the rain batters the row of ornamental alders, which hunch their shoulders and give their backs to the storm. She tells me she's afraid of wind. When it comes on in force it wakens her at night and sends her groping in the darkness for the safety of a closet. I don't answer because with her hands in my mouth I can't speak. She withdraws the chrome pick, her eyes flutter and wander to the brilliant ceiling, and she recalls a storm warning long ago in an unnamed rural town of childhood. A twister, her mother called it, kneeling head cocked to the wood and plastic radio. The two of them alone, far from town or anyone, the windows going black. She shakes her head

shotgun next to Roni, while the others followed immediately behind us in a arrangement, especially after I saw the mean-looking automatic weapon that he cuddled between his knees, but in very little time I got used to the company.

the Christian enclave, Elie was nevertheless important to me. He knew every mountain road and every street in the city, which was heartening in a place where the scenery is heavily marked by the scars of war, where prudent storekeepers keep their wares hidden behind walls of sandbags, where security men examine the trunks of cars for bombs at



Undite St

awake and goes back to work. That was before the move to the Coast, the slow stormless drenchings of the Pacific Northwest in which she came of age. Without my glasses, I read the large rough pores of her cheek only inches away, the lines spreading out from the corner of her left eye, and see she's no longer a girl, she's almost old. Her pick finds a tiny inlet on a gold-inlaid rear molar, and I shudder with a thrill of pain. "I'd keep that clean," she says, "though it's not much use now with nothing above." Outside a low line of dark clouds comes on while another gathers itself behind. In the trough of the wind the small pruned trees puff up and collect their breath. -PHILIP LEVINE

seat of the car and he would ride all public and many private buildings. Still, bodyguards cannot do everything, and one morning we drove by the hulks second car. I felt overwhelmed by the of half a dozen vehicles scattered across the road by a car bomb that had exploded only fifteen minutes earlier. (Twenty injured, none dead, the newspaper said the next morning.) Traffic lights long ago ceased to function in Though I never felt in jeopardy in Beirut, and one-way signs are uniformly ignored, but rules of the road seem to have been fashioned for intersections, and even in rush hour delays are minor. It occurred to me that a driver's willingness to yield was probably enhanced by the fear that the other driver might be carrying a loaded firearm. If we were in a hurry to keep an appointment, Elie reinforced this premise by rolling down his window and snarling at the other cars. I saw him challenged only once-by a pretty young woman who smiled slyly as she maneuvered her car in front of us, at which Elie burst out laughing. The only other time I saw him defeated was at the Lebanese Forces' headquarters, where he was told by a guard that he would have to leave behind the .45 he carried in his belt-though he could keep his walkie-talkie-if he wanted to accompany me inside. Muttering, he handed the gun to one of his deputies,

having reasoned, I suppose, that he would rather defend me with his bare hands than leave me unattended.

FATHER ÉTIENNE SACRE, a sixty-threeyear-old Maronite priest, had been recommended to me as a guide on the subject of Christian Lebanon. Educated at a Jesuit college in Strasbourg, holder of a doctorate from the Sorbonne in Paris, he is a member of the order of Maronite monks, which he told me was the largest monastic order in the Middle East. Father Etienne prefers to speak French rather than Arabic, and he uses the French spelling of his name instead of Sagr, the conventional Arabic spelling. We met in the seaside town of Kaslik, in his office at the University of the Holy Spirit,

versity was founded in 1962, chiefly to train novices for the priesthood, he told me, but it offers a full curriculum, in preserver of Maronite culture."

The Maronites are the principal cial element in the civil war. They hundred thousand, compared with the country's two hundred and fifty thouthousand Greek Catholics, and hun- incarnation of Libanisme. dred and twenty-five thousand Ar-Christians make up nearly half of Leba- their assault upon Islam, and, accord-But numbers alone do not support Chris-



"Would the owner of the 1985 Ford station wagon, license plate METAL-1, please move your car so that the ice-cream truck can get through?"

where he served as rector for six years Arabs conquered the Middle East, but Rome. Early in the sixteenth cenbefore his recent retirement. The uni- they have fiercely resisted, from their tury, the Ottoman Turks incorporated invulnerable bastion on the mountain, Lebanon into their empire, but they left both the Islamic religion and absorp- the Maronites largely to themselves, tion by the political and cultural entity and in 1535 the Caliph signed the first fulfillment of its role as "a guardian sometimes known as "the Arab na- of a series of "capitulations" granting against anti-Lebanese ideologies and a tion." Over the centuries, the van- France the right to protect Maronites guard of that resistance has consist- within his realm. One historian sees ently been the Maronite priesthood, significance in the fact that, beginning Christian sect in Lebanon, and a cru- dozens of whose monasteries still hug with Louis XIV, the French, as part the Lebanese slopes. Maronites note of their mission civilisatrice, invited are estimated to number about eight with pride that, in contrast to the other Christian sects, they have been a part of France, offering them free passage and Lebanon throughout their history. sand Greek Orthodox, two hundred They are, Father Etienne said, the

In the eleventh century, the Marmenian Catholics. Together, the onites sided with the Crusaders in non's total population of three million. ing to reliable accounts, provided vital assistance in the capture of Jerusalem. tian claims upon the Lebanese political For this, Father Etienne noted, "the system, or Maronite claims to preëmi- Arabs have never forgiven us." nence among the Christians. The Through the Crusaders, the Mar-Maronites have been an identifiable onites established ties with the Papacy, community in Lebanon since breaking and by the thirteenth century they had Islamic schismatics. In 1820, the away from Byzantium in the seventh submitted themselves-while retaining Maronite-Druse collision sparked a secentury. They adopted the Arabic lan- a few of their doctrinal peculiarities ries of ferocious wars, now deeply em-

generations of Maronites to study in tuition. As a result of such policies, while their Muslim neighbors were growing increasingly insular under Ottoman rule the Maronites grew increasingly worldly.

43

In the seventeenth century, the Maronites began moving down into the coastal areas that were home to Sunni and Shiite Muslims, and south into the Shouf, the section of the Lebanon range occupied by the Druse, a highly individualistic community of guage shortly afterward, when the -to the authority of the Church of bedded in Lebanon's collective memory, which reached a peak in the mas- equitable, and when France granted sacre by the Druse of twelve thousand Lebanon independence, in 1943, Christians in 1860. France, in fulfill- Christians and Muslims negotiated an ment of its obligation, then landed unwritten agreement known to all and on the sharing of power under a formula that left the Maronites dominant. When a French mandate re-World War, the principles of this sys-French created Greater Lebanon, by France and its culture, and particularly of the civil-service and military posts. the French language, had become central to Maronite identity.

emerged as a major political phenomenese Muslims-especially the Sunnis but even at the time of the National non's union with Syria, while the The pact was designed to assure Leba-Lebanon a republic, and established a sea. The Muslims' recompense came in "confessional" system of government, 1945, when Lebanon became a charter which was based on representation ac- member of the Arab League-the only cording to religious community, with member led by a Christian. Ever since, tions. This system was obviously in- two worlds.

troops and imposed on the Ottomans a Lebanese as the National Pact. In it system of political autonomy for Leba- the Christians renounced dependence non based on a separate communal life upon the West in return for Muslim for Christians, Muslims, and Druse, renunciation of union with Syria or any other Arab state. The National Pact preserved confessionalism as the basic principle of government and replaced Ottoman rule after the First affirmed the Maronite claim to the Presidency, the command of the Army, tem were retained, and in 1920 the and other top positions. The Sunnis were given the post of Prime Minister, adding to the mountain the heavily and the Shiites that of speaker of the Muslim port cities of Beirut, Sidon, parliament; parliamentary seats were and Tripoli and the almost totally allotted in a ratio of six to five in favor Muslim Beqaa Valley. By that time, of the Christians, and so were the bulk live in a secular state. However, if

the National Pact established a democ-Arab nationalism had meanwhile racy in the majoritarian sense. To state. That is the nature of Islam. We avoid any redistribution of power, Leb- favor pluralism, and freedom of relinon in the Middle East, and the Leba- anon has not had a census since 1932, -were by no means immune to it. Pact it was acknowledged that the here for thirteen hundred years. We They turned eastward, urging Leba- Christians were probably a minority. can live with the Muslims, but we Christians continued to face resolutely non's Christians that they could prewest. In 1926, the French declared serve their culture within an Islamic the Maronites holding all the key posi- Lebanon has attempted to straddle the

OCTOBER 3, 1988

"We don't want to be the enemy of the Arabs," Father Etienne said to me. "We want to be open to dialogue with the Arab world without the Arabs' requiring us to shut out Western influences. We are afraid that Lebanese Muslims who talk about Arabizing the country really want to Islamize it. If Lebanon had a Muslim President, he would have to govern according to the Koran, and we could not accept that. We cannot live like the Copts in Egypt -without rights. We know the Arabs. We are convinced that they want to make us dhimmis"-second-class citizens-"within the Islamic community. We are not opposed to changes in the National Pact. We are even willing to Lebanon has unrestricted majority rule No Lebanese has ever claimed that we might start out in a secular state but we would soon be living in an Islamic gion, but we believe that the Christians are the heart of Lebanon: we have been cannot agree to changes that mean giving up our way of life and our traditions."

> EBANON is a country of roughly four thousand square miles (somewhat) smaller than the state of Connecticut), of which the Christian enclave-the mountain and the shoreline from East

> > Beirut north to Byblosoccupies about a fifth. Of the rest, the Syrians control about twothirds (Hezbollah and the Druse exercising considerable autonomy within these areas), and the Israelis, in their "security zone" in the south, about a tenth. What remains is in the hands of the Palestinians and the Shiites' other militia, known as Amal. Many Christians live in villages of their own scattered throughout the country-most notably in a section of the north controlled by Syria-but in the fighting since 1975 hundreds of thousands of them have fled



"Of course I want to grow as a person, but first I want to grow as a banker."

to the enclave. Similarly, there are Muslims living under Christian control; East Beirut, for instance, retains a substantial body of Sunnis, and Byblos for centuries has had a community of Shiites. Still, the Christian enclave, and particularly the mountain, is socially and politically different from the rest of Lebanon. The visual evidence alone indicates that it is part of the West, not of the Arab world.

I caught my first glimpse of Lebanon's Christian world on the mountain five years ago, travelling by car from Damascus to Beirut. The driver, to avoid unfriendly checkpoints on the Damascus-Beirut highway, turned north in the

hills, winding upward from one Chris- tional mountain house, however, is not sleep, is a particularly lively village, tian village to the next before descend- to demean its beauty. The traditional frequented by Lebanese tourists, with ing to the narrow coastal plain just house is lovingly fashioned of a clear brightly lit restaurants and open-air north of the capital. I was astonished white sandstone, with a balcony placed cafés; rock music broadcast from loudthen at the handsome Italian look of to look out upon an exquisite panorama speakers competed with the roar of hotthe villages, in contrast to the rather of valleys and peaks, and often of the rodders in keeping me awake. Comnondescript Arab villages I had seen Mediterranean. Social historians say pared with the rest of Lebanon, the during visits to other parts of the that this architecture bespeaks the ab- mountain is free of the damage of war, country. The look was no coincidence, sence of influence from the Arabs of the though the war may explain some of I later learned. Lebanese builders have plains, who produced houses of mud, as the neglect in the maintenance of the been inspired by European models since well as from the Turks, who usually streets. The war's principal impact has the days of the Crusaders, and art his- built their houses of wood. The tradi- been to drive people from the tensions torians identify a particular affinity tional Maronite house-almost invari- of Beirut to the mountain's tranquilbetween traditional Lebanese mountain ably small, detached, and with little lity. Residential building has boomed, design and Venetian architecture of the external ornamentation-reflects a and the entire region-perhaps for Middle Ages. The Crusaders brought certain egalitarianism, and also a com- the first time in its history-seems the concept of the pointed arch back mitment to the nuclear family, neither crowded. Unfortunately, deficiencies of home with them from the Arab world, a characteristic of Arab culture. The and it was integrated into European ensemble conveys to the villages of the the depredations of laissez-faire capi-Gothic. The idea returned to Lebanon mountain a solid, prosperous, bourvia Venice, and the motif of the triple geois quality. pointed arch became an integral part of Lebanese design.



"Are we bucolic or just afraid to take risks?"

much of the Western world, have en-Unlike the Europeans, however, the tered a new commercial era. Day and Maronites put most of their efforts at night on the mountain, automobiles filling stations. design not into their churches but into speed nearly bumper to bumper along

Beqaa Valley and then west into the pare the village church with the tradi- mana, where I returned each night to government have left the door open to talism. Signs and billboards of every size intrude upon quiet rural roads and In recent times, the Maronites, like block the view. Concrete and steel have replaced hewn stone in construction, and the new village landmarks are

The village of Beit Shebab, where I their homes. Village churches tend to narrow, winding roads. Shopping cen- spent several afternoons, has preserved be hidden among the houses and, ex- ters with chic boutiques, movie houses, much of its original flavor. Fastened cept for bell towers, are architecturally and fast-food and video shops have to an especially steep flank of the indistinguishable from them. To com- largely replaced family stores. Broum- mountain, it is slightly off the beaten



"I'm going to ask for a fork. Don't try to stop me."

who lived there five hundred years ago. The village has twice been destroyed herds of goats pass through the narrow

My host in the village was Emile ideal." Bejjani, a successful lawyer, who each mountain to his office, in East Beirut. the Presidential palace in Bikfaya, the receive their guests. The atmosphere

once inhabited by Romans, and prob- minded me of bourgeois dwellings I Ottoman times, the Bikfaya palace was ably Phoenicians before them, and it have visited in the French countryside. the serail of a regional governor. It has seen Crusaders pass, then Mam- It is a few steps from the marketplace, luks, Ottomans, Egyptians, and French. which is an enclosure of a hundred Nearly all its ten thousand residents square yards or so, with a tile roof steps away. Between the palace and the trace their roots to seventeen families supported by pointed arches that date house is an old stable, used as a dorfrom the last century. Now and then, mitory by the Presidential bodyguards. and abandoned, but both times the streets. Though English is growing in original families returned to rebuild it. importance in the region, the village dor transformed by the addition of an Each family has its own church, a has not shifted the orientation it has small architectural treasure of clear had for centuries. The traffic signs are porary chapel. The dark-haired, fortystone embedded in the wooded land- in French and Arabic. Unlike the six-year-old President, wearing a conscape. A French poet is said to have Arabs, mountain people eat and drink servatively cut blue suit, sat in the front compared Beit Shebab to a cluster of with the zest of the French. Maroopen pomegranates, its rows of houses, nites feel at home in France, Bejjani with their reddish tile roofs, recalling said, and many of his acquaintances the seeds. Like other Lebanese, many have fled the war to live there. "We white vestments, at whose side stood a of Beit Shebab's residents emigrated in Maronites are Mediterranean, not choir of six young women in kneethe twentieth century, to Africa, Eu- Arab," one of Bejjani's friends said to length dresses and high heels. The rope, or the Americas. Most send me, over coffee. "Our civilization is congregation seemed to consist chiefmoney to the families they left behind, Greco-Roman." In Bejjani's view, the and many, over time, return-to vaca- Muslims are envious of Lebanon's tion, to marry, to die. Their remit- Christian culture-both of its prospertances have made Beit Shebab, in spite ity and of its liberty. "We're sorry the the chairs were occupied when the of the economic strains of the war, French left us," he told me. "We miss Mass began, there was a crowd of more richer than it has been in centuries. them. For us, France represents an than a hundred people in the corridor

seat of the Gemayel clan. A handsome mountain village of about twenty thousand people, Bikfaya has at its southern end a larger-thanlife statue of Pierre Gemayel-known to most Lebanese as Sheikh Pierre -which was placed there by President Amin Gemayel, his elder son. Pierre Gemayel was a pharmacist who, after attending the 1936 Olympic Games in Nazi Berlin, returned home to found an ultra-nationalist political party, which he named the Phalange. Sheikh Pierre also helped design the National Pact in 1943, and although he never attained his ambition of becoming President, both his sons were elected to the office. Amin, since his election in 1982, has lived, for the sake of his family's security, in his official summer residence in Bikfaya, rather than in the formal residence in the

track. Beit Shebab was built on a site The interior of his stone house re- East Beirut suburb of Baabda. In is now the Presidential office, and a family house has been added a few

The Mass was held on the ground floor of the palace, in an arched corrialtar and some fifty chairs into a temrow with his wife, who was dressed in bright yellow. The service was conducted in Arabic by an elderly priest in ly of local people-neighbors of the Gemayels, except for a handful of monks and nuns-and though not all by the time it ended. At the close of On a Sunday morning, I attended the service, the President and Mrs. morning travels fifteen miles down the Mass a few miles from Beit Shebab, in Gemayel went into an adjacent room to

was relaxed and informal; I saw no one whom I could identify as a bodyguard. Servants moved through the crowd offering coffee and cookies on trays. The President seemed to recognize nearly all those who approached him, and he addressed many of them in French. He grasped hands warmly, kissed some of the women on both cheeks, sipped coffee as he spoke. My impression, as I stood nearby watching him, was of a melancholy man with sad eyes, who was in total control of himself. When the receiving line broke up, Amin sat down to talk with petitioners singly or in groups of two or three. He did this almost every Sunday, I was told. When Sheikh Pierre died, Amin became the head of the Gemayel clan-a position that may be more important to the people of Bikfaya than his Presidency of their country.

THE National Pact of 1943—the formula of political accommodation between Lebanon's Christians and Muslims—worked for more than thirty years. Elsewhere in the Arab world, those were trying times. The Arab countries were emerging from

centuries of colonialism under the Turks and the Europeans, and were thrashing about in search of suitable institutions of government. Egypt overthrew its king in 1952, Iraq in 1958, Libya in 1969. Syria went from one bloody coup to the next throughout the fifties and sixties. Lebanon, in contrast, was a model of stability, with a capitalist economy that provided a substantial measure of prosperity for its middle and upper classes. Lebanese democracy, whatever its peculiarities, was the freest in the Arab world, and Beirut the freest city-a great metropolis, where international businessmen, journalists, and scholars rubbed shoulders with fun-seeking Arabs escaping from the rigid conformism of their own societies. Only one major crisis marred the period. In 1958, responding to the strident nationalism of Egypt's President Nasser, Lebanon's Muslim masses, under the leadership of Sunni radicals, tried to force the government to join with Cairo and Damascus in the newly founded United Arab Republic. The intervention of United States Marines, dispatched by President Eisenhower, brought the ensuing

OCTOBER 3, 1988

civil struggle to an end, but only after more than a thousand Lebanese died. Brief though it was, this episode left Lebanese Christians wondering how deeply the Muslims were committed to the National Pact, and how they would react to the next Arab demagogue who came along.

In retrospect, it is possible to chart the lapses in judgment-if that is the correct term-which led to the unravelling of Lebanese society. All Lebanese understood that their nation lay in the eye of the Middle East storm. Without much enthusiasm, Lebanon had joined the Arab countries in 1948 to wage war against Israel, and when a hundred and forty thousand Palestinians arrived as refugees at its borders the Lebanese let them in. Given the potentially volatile situation both within and without, the appropriate response would have been to strengthen the state, and particularly the Army. Instead, the government deliberately opted for weakness.

Perhaps Lebanon's freewheeling entrepreneurs did not want a state powerful enough to regulate their behavior, or an Army whose support would re-



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holds that the Lebanese were too di- Middle East Airlines, Lebanon's flag- turning it over to the Palestinians and create an Army that might wind up the Army into action. The Army's the parliament with only a single distaking sides-or taking matters into its own hands with a coup d'état. Still Lebanese was to their religious com- tinians a free hand to wage war against 1970 it thrashed the P.L.O.'s armed munities-and, within these commu- Israel from Lebanon's soil. nities, to their clans-and that few felt apparently coined by Sheikh Pierre.

failure to fire a shot left the Lebanese so senting vote. humiliated that an irresistible demand

any sense of allegiance to the republic residence, the Palestinian refugees had itself. In each of these suppositions not been a major problem for Lebanon, there is truth, and the resulting strategy but after the devastating defeat of the -a political lowest common denomi- Arab armies in the Six-Day War of nator-was summed up in a slogan 1967 the Palestinians' political arm, the Palestine Liberation Organization, "Our strength lies in our weakness," adopted a policy of "armed struggle," a he said, meaning that the Lebanese euphemism for terrorist warfare. In ingly exposing innocent Lebanese to would be spared from fighting by be- 1969, under pressure from the Arab Israel's harsh retaliation. The process ing too weak to threaten either their League-and particularly from Nasser intensified Lebanese polarization, with neighbors or one another. The naïveté -Lebanon accepted the Cairo Agree- Muslims blaming Israel and gravitatof this principle was demonstrated most ment, which legitimatized the P.L.O. ing toward the Palestinians, while dramatically in December of 1968, as a state-within-a-state and gave it Christians looked sympathetically to when the Israeli Army raided the Bei- not only sovereign powers over the Israel and distanced themselves from rut airport-the symbol of Lebanon's Palestinian refugee camps in Lebanon the Palestinian cause. The country's sovereignty and prosperity-in retalia- but military facilities within striking diverse communities took to recruiting tion for acts of terrorism committed distance of the Israeli frontier. Chris- armed militias, accelerating the pace by Lebanese-based Palestinians. While tian Lebanese contend, with benefit of of national disintegration. Fighting fithe Israelis destroyed thirteen air- hindsight, that the Cairo Agreement nally broke out on a Sunday morning

quire heavy taxation. Another theory planes, most of them belonging to was a plot to Islamize the country by vided to endorse a strong state appara- carrier, the Lebanese government re- their Lebanese Muslim allies, but in tus and too frightened of each other to mained paralyzed, unwilling to order fact the Agreement was endorsed by

In contrast to Lebanon, Jordan took another holds that the loyalty of the arose among them to allow the Pales- on the P.L.O., and in September of forces in bloody fighting when they During their first twenty years of tried to overthrow King Hussein. Palestinian military units then showed up in Lebanon, prepared to take up where they had left off in Jordan. Over the next several years, the P.L.O. acquired more and more arms and extended its control over much of southern Lebanon and the Beirut suburbs, increas-





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The fabric is Brunschwig, the chair is, too.

gunmen fired at Sheikh Pierre after Mass outside a church in the Beirut suburb of Ain Rummaneh, killing his bodyguard and two others. That afternoon, Phalangist militiamen ambushed a bus passing through the village and massacred its twenty-eight passengers, most of them Palestinians. As if by prearranged signal, the combat spread, with Christians confronting the combined forces of the Palestinians, their Muslim allies, and the heavily armed Druse, who were ever ready to even scores with their traditional enemy. Rival militias quickly turned downtown Beirut into a battlefield, indiscriminately killing and maiming one another and thousands of bystanders. Within a few weeks, a de-facto border -the so-called green line-had been established: it ran southward from the sea, dividing Muslim West Beirut from Christian East Beirut. In the face of this deteriorating situation, the tired and cynical men who had shared the helm of state for three decades-Lebanon's President at the time was the truculent Suleiman Franjieh, the chief of a Maronite clan in the north-failed to agree on action, even when the Army began fragmenting into segments favorable to one faction or another. Well-meaning outsiders-the French, the Vatican, the Arab League -mediated in vain, and Egyptians, Libyans, and Syrians meddled less disinterestedly. The killing intensified in spurts over more than a year, reaching a peak in the summer of 1976, when the Christian militias besieged the Palestinian camp of Tel Zaatar, the home of thirty thousand refugees, while P.L.O.-Sunni forces advanced into the Maronite homeland on the mountain.

OCTOBER 3, 1988

in April of 1975, when unidentified

Lebanese, and particularly Maronites, are fond of revising history to fit a claim that the war was not between Lebanese at all but between foreigr forces who used Lebanon as a battleground. The assertion contains som. truth, though it can hardly be said th the Lebanese were without serigrievances against one another. ruling élite, Muslim and Chr alike, had exploited the country : lessly, and the state was gla deficient in providing education, care, and other social servicworking class, mostly M impoverished. Refugeesouth, fleeing Palestini Israeli bombing, had

with a girdle of shantytowns known as the Misery Belt, which the government ignored. Though it seems fair to blame. the Palestinians for disrupting Lebanon's fragile domestic equilibrium, it was the Lebanese who carried the guns and did most of the fighting, which they indulged in with an almost joyful savagery. It was also the Lebanese who, finally acknowledging the madness of their war and their own inability to end it, turned outward for help, thereby entering the trap from which they have not, to this day, extricated themselves. What they found was the Syrians, who had already begun to stake out a role.

Syria, worried about its own instability and determined that neither the Palestinians nor the Christians should triumph, had sent contingents into Lebanon in January, 1976. By summer, it had dispatched

Syrian domination of the field was retroactively endorsed-with Lebanese acquiescence-by a decision of the Arab League. No one was under any illusion that Syria's goal was simply to commodation with the Israelis. Both restore peace, however. Syria coveted regard themselves as a beleaguered mi-Lebanon, believing that it had been nority in an Islamic world. Both take scissored away by the French from its pride in a culture that is largely alien to rightful place under Syrian sovereignty. Damascus had never recognized Lebanon's sovereignty, and still keeps no embassy in Beirut. Though the Syrians have made no move to annex Lebanon, the Maronites are convinced of their determination to Islamize it. Yet, ironically, Syria's It is true that many Maronites are first major military operation was to critical of the Israelis for seeking to come to the Maronites' rescue, by clearing the mountain of the Palestinians and their allies. Until the Israeli invasion of 1982, Syria presided over an uneasy truce. The Israelis at the same time they admire the Israehave largely gone home, but Syria, lis' ability to organize their own homewith thirty thousand troops in the country, remains-the antagonist of non's Christians cannot themselves The Maronite view changed when both the Christians and the Palestinians. It has permitted Lebanon Arabs. Politically, they might accept lamization reared up. According to the trappings of sovereignty but few the designation; emotionally, they Ze'ev Schiff, Israel's esteemed military



"I've had a rough day, honey. Tell me everybody's name again."

major fighting units, and in the fall made clear its long-term objectives Palestinians-to be "them," not there.

> would eventually come to an acthe region. Both cultivate a nationalism based on a sense of history and religious community, and both have co-religionists around the globe who are concerned with their fate. On a strategic level, furthermore, they share an animosity toward the Palestinians. resolve the Palestinian problem by force, leaving what by now are some four hundred thousand embattled refugees to make trouble in Lebanon. But land against external enemies. Leba-

"us." What I heard in the voices of Maronites talking about Israelis-or, T was inevitable that the Maronites more specifically, talking about Jewswas different from what I was accustomed to hearing in the voices of either Arabs or Westerners. The Arab voice is weighted with the stark anger of decades of struggle; the Western voice carries a complex burden of centuries of guilt, disdain, awe. The tone of the Maronites, in contrast, is direct, matter-of-fact. "The Jews? They're that tribe down the road," the Maronites seem to be saying. "They moved away for a couple of thousand years, but they're back now. And they're bringing up the neighborhood."

As long ago as the nineteen-fifties, the Israelis contemplated promoting the establishment of a Maronite republic as their ally in Lebanon, but in those days the National Pact worked fine and the Maronites were not interested. agree on whether or not they are Syria loomed and the old fears of Isof the powers, without ever having consider Arabs-and especially the writer, one of the first contacts took



boat in the Mediterranean, where nearly all the Christian fighting units Yitzhak Rabin, then Israel's Prime under his command, and he was a Minister, met with Sheikh Pierre and his two sons, Amin and Bashir. Sheikh Pierre, Schiff writes, warned Rabin that Israel and Lebanon alike would be forced to pay for the Israeli govtinian problem. The two agreed on the P.L.O. in Lebanon, the humiliathe danger they both faced from the P.L.O., and within months the Christian militias were receiving tank rockets from Israel, most state of war that had existed between of them made in the United States.

Israel soon established close relations with Bashir Gemayel, who, as commander of his fa-

ther's Phalangist troops, had undertaken to unite the Christian militias into a single, powerful force. Proclaiming a new era of Christian power, Bashir was tough, brash, courageous, and contemptuous of the political leadership of Sheikh Pierre's generation. He had been a soldier most of his young lifein contrast to his older brother, who had made his career in parliament and was a cautious, conventional, aloof figure. In 1977, Bashir began making visits to Israel to solicit more arms from Menachem Begin, who had by then become the Prime Minister, and to argue for an Israeli strike on the Syrians. In March, 1978, Israel conducted a major raid in south Lebanon; though directed against the P.L.O., it was also meant as a warning to Syria, and it may have been a factor in persuading the Syrians not to occupy the Christian redoubt of East Beirut and the mountain.

Meanwhile, Bashir was ruthlessly consolidating his control over the other Christian militias. His chief target was the family headed by Suleiman Franjieh, who had emerged as deeply pro-Syrian and anti-Israel. In June of 1978, Phalangist units led by one of Bashir's lieutenants, Samir Geageawho today commands the Lebanese Forces-attacked Franjieh's stronghold in the north and killed the patriarch's oldest son, Tony; Tony's wife and child; and thirty-two followers. The battle, which broke the family's non.

OCTOBER 3, 1988

place late in 1976, on an Israeli missile Lebanese Forces, having brought major figure in Israeli calculations. After Begin's reelection in 1981, the Defense Minister, Ariel Sharon, tantalized Bashir with his vision of a new Middle East order. Sharon's grand deernment's failure to resolve the Pales- sign provided for Israel's shattering of tion of the Syrians, and the installation of a Maronite-dominated government, which Bashir would head and which tanks, rifles, artillery shells, and anti- would negotiate a formal end to the

> Lebanon and Israel since 1948. Accordingly, in June of 1982, Sharon sent the Israeli Army into Lebanon. He succeeded in destroying the military power of

the P.L.O. and intimidating the Syrians, and, though he was disappointed with the support provided his Army by the Lebanese Forces, he pressured the Lebanese parliament to elect Bashir President. But, on September 14th, a few days before his scheduled inauguration, Bashir was assassinated, at the age of thirty-four, by a bomb placed in his headquarters-probably by a Syrian agent. Two days later, under an agreement with the Israelis, troops of the Lebanese Forces under the command of a radical young Maronite officer named Elie Hobeika entered the Palestinian refugee camps of Sabra and Shatila to search for P.L.O. stragglers. In the course of the operation, they slaughtered more than a thousand men, women, and children. (The number is in dispute.) On September 21st, the parliament unanimously elected Bashir's brother, Amin -who was free of ties to Israel-to the Presidency, and he was inaugurated two days later. In the confusion that accompanied the succession and the international uproar over the massacre, Sharon was forced to resign, and his design for Lebanon collapsed.

"We made a mistake in sending our people into Sabra and Shatila immediately after Bashir's assassination," a former high official of the Lebanese Forces told me. "No one knew who had killed Bashir, but our people were full of strong feelings, and because the Palestinians were our enemy they bemilitary power, intensified a Franjieh- came the target. The Israelis had in-Gemayel blood feud, which continues sisted that we enter the camps, to to embitter Christian politics in Leba- make sure that the P.L.O. was gone. Hobeika's men were accustomed to By 1980, Bashir had created the manning checkpoints and carrying



out domestic-security operations-they weren't as disciplined as the regular military forces. Though we knew there were skirmishes between Hobeika's units and the Palestinians, the Israelis didn't tell us about all the killing until at least six hours after it started. I don't think the massacre was anyone's aim. Still, we made a mistake in not attempting to restore control. We also made a mistake in refusing to accept responsibility, but that may be part of our Lebanese mentality. There should have been an investigation, arrests, trials. Instead, we didn't acknowledge anything. The Muslims wanted to blame the Israelis, and Amin allowed them to, so as not to incriminate any Christian parties. The Israelis were furious at taking the rap. It changed their attitude toward the Lebanese Christians."

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By then, twelve hundred United States Marines were in Beirut. They had arrived in August, along with contingents from France and Italy, to supervise the delivery of the P.L.O. military units in Beirut from the Israeli siege. After the Palestinians departed for Tunis, the Marines were withdrawn, but they were sent back during the uproar over Sabra and Shatila. Their mission was unclear, though a few months later President Reagan described it as helping Lebanon's government to "maintain order until it can organize its military and its police to assume control of its borders and its own internal security."

Whatever its failures, the Israeli invasion had shattered the status quo in Lebanon. The P.L.O., except for a few scattered troops in the north, was gone. The barriers between East and West Beirut came down, and the Lebanese were once again enjoying their city. The Lebanese Army was making cautious efforts to extend its authority. The Syrians had retreated to the Beqaa Valley, and the Israelis were negotiating terms for their own evacuation. Though the American Marines rarely left their billets at the airport, the Lebanese were convinced that the United States was ready to be the intermediary in restoring Lebanon's sovereignty throughout its territory.

"Bashir had a vision," the former Lebanese Forces officer told me. "As he saw it, the expulsion of Syria from Lebanon would be followed by the creation of a United States-Israel-Lebanon axis, with all its strategic

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had lived, he would have pulled it off."

Gemayel's close advisers (he declined to be identified), he said that while scribed to me, the view of how it might approval. have been played out was sheer fantasy. Bashir, he maintained, had already be- home. Throughout the second half of gun moving away from the Israelis. 1983, they had been increasingly sub-According to many accounts, two jected to sniper fire from Syrian posipeace treaty. "Bashir discarded politi-Western military strategy.

ing Israelis, as his brother had done, after Amin took office. Though all ica's reputation as a major player in the three parties acknowledged the pact's Middle East in shambles. dependence on Syrian endorsement, none of them showed any interest in based on the premise of American sup-

withdrawal agreement on May 17, 1983. It gave the Israelis far less than they had anticipated when Bashir was in their pocket, but it did give them peace. On the day of the signing, however, the Israeli negotiator handed the Americans a letter stating that Israel would leave Lebanon only if Syria and what was left of the P.L.O. withdrew

ramifications. At the time, that looked first. As a further condition, the letter grasped what Lebanon was about, and feasible. The Muslims by now had had insisted that both Syria and the P.L.O. to get out it had to do some cheating. enough of the Palestinians. Their return any Israeli prisoners taken in We were promised that the Marines leaders in parliament knew of Bashir's the war. The stringency of these con- would not leave, but they did. If the ties to Israel, and yet helped elect him ditions raised the question of whether May 17th agreement with Israel could President overwhelmingly. Syria was Israel had given up on the agreement, not be carried out-that is, if Washweak, and it had alienated its moderate but Syrian President Hafez Assad, his ington could not persuade Syria to Arab friends by its support of Iran in hand strengthened by the recent ar- leave as well-then we should never the Gulf War. Bashir's dynamic per- rival of shiploads of Soviet arms, im- have been asked to sign it. The day sonality was a major factor, too. If he mediately characterized it as a Leba- before we signed, your Secretary of nese "capitulation," sealing its fate. State said that Syria would come When I met with one of President Though the parliament ratified the around in four or five weeks. Shultz agreement, President Gemayel chose thought Syria's interest lay in acnot to execute it, and in March, 1984, cepting the agreement, but he could not Bashir's vision had been accurately de- the government officially rescinded its

weeks before his assassination Bashir tions in the hills above the airport, and seemed to be making a genuine effort to had had a tumultuous encounter with had virtually ceased patrolling. Oper-Begin and Sharon in Nahariya, an ating independently, the Israelis had Only a part of the Christian commu-Israeli seaside resort just south of the made security arrangements with Lebanese border, in which he reneged whatever militias they could find. In on the delivery of a Lebanon-Israel September, they withdrew from the Shouf, leaving in charge the Druse, Lebanese Forces-referred to him discal opinions like autumn leaves," the who proceeded to administer a series dainfully as Muhammad. After Sheikh adviser told me. Lebanon, he said, was of devastating defeats to the Lebanese Pierre's death, in August of 1984, not prepared to sever its ties with the Forces, killing a thousand Christians Amin reached out to acquire control of Arabs to become an appendage of and leaving many more thousands the militant Christian party his father homeless. Then, on October 23rd, two had founded, and, through it, to exer-With an eye to retaining Lebanon's hundred and forty-one American cise some influence over the Lebanese alignment with the Arab world, Amin troops died in their barracks in the Forces. But the Forces, which Bashir Gemayel shifted the country's foreign explosion of a truck bomb, and on the had planned to merge with the Lebapolicy away from Israel and toward same day fifty-eight French soldiers nese Army, were now of no mind to reliance on the United States. He re- were also killed. Believing the Syrians give up their political autonomy, or fused to deal directly with high-rank- to be responsible, the French made a their dependence on Israeli arms. In retaliatory air strike, and later the the fall of 1984, Amin was instrumenand he treated the Israeli Army not as American battleship New Jersey lobbed tal in placing his nephew Fuad Abu liberators but as occupiers. His first a few shells at Syrian targets; neither Nader in command of the Forces, and priority was the negotiation of an Is- France nor the United States, however, for a year Abu Nader worked to raeli withdrawal from Lebanon, which was interested in troop intervention, achieve a rapprochement between the Israel was willing to accept on the which alone held the prospect of militia and the President. But then he assumption-encouraged by the Unit- reversing the military situation. Assad was overthrown in an internal coup, ed States-that Syria would follow had found the formula for defeating and Elie Hobeika, of Sabra and Shatila suit. Negotiations with the United the West. The Marines quietly depart- fame, took over the command of the States as intermediary began shortly ed in February of 1984, leaving Amer- Lebanese Forces.

inviting the Syrians to join in the talks. port," President Gemayel's adviser Lebanon and Israel finally signed a said to me. "Washington never really Nabih Berri, who heads the Shiite



have been more wrong. When the Americans withdrew, the Syrians real-By then, the Marines had gone ized that they could do what they wanted in Lebanon. They still feel that way."

> From the start of his term, Amin be the President of all the Lebanese. nity shared his commitment to preserving Lebanon's ties with the Arab world; the other part-notably the

Despite an avowed hatred of the Syrians, Hobeika then entered into se-"Lebanon's whole policy had been cret negotiations with Syria on reforming the Lebanese government. His companions on the Lebanese side were Amal militia, and the Druse chief Walid Jumblatt. That the Syrians would negotiate with three militia commanders was unusual procedure, to say the least. Syria's advocates argue that since the militias exercise the real power in the country Syria was correct to deal with them, and the argument is plausible. Lebanon's dons had been in



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regular contact with one another after the Israeli withdrawal began, often coming together with great fanfare to promise reconciliation. The United States helped arrange splendid meetings in Geneva in 1983 and in Lausanne in 1984, from which emerged own consent, into a Syrian satellite, a Cabinet of National Union but no tied tightly to Syria's aspirations in the national union. Instead, the level of Arab world. Muslim and Christian violence was rising, with not only Christians and Muslims shooting at brutal assertion of power which ended each other but Muslims shooting all pretense of Lebanon's sovereignty. at Muslims, Christians at Christians. The Lebanese Forces moved quickly in East and West Beirut were once again response to what they considered their divided, and two thousand Iranian troops were stationed in the Beqaa Valley, agitating for Khomeini-style fundamentalism. Amid the turmoil, a few troops loyal to him, and then Hobeika, Berri, and Jumblatt were assumed command of the Forces. closeted in Damascus with Syrian Hobeika and his men retreated to Cy-Vice-President Abdel Halim Khaddam, who is in charge of Lebanese affairs. On December 28th, 1985, the three militia commanders signed the text of the Tripartite Agreement.

The Tripartite Agreement proposed sionalization," a one-man, one-vote

control over Lebanon's internal secu- Muslim ministers in Lebanon a boycott rity, its Army, its schools, its information media, and its foreign policyespecially its relations with the Arab states. In effect, Lebanon was to be transformed, constitutionally and by its Lebanese alike found the Agreement a commander's treason. Two weeks after the Agreement was signed, Samir Geagea attacked and defeated Hobeika and prus, and shortly thereafter showed up in the Beqaa Valley as a Christian militia allied with Syria.

Meanwhile, President Gemayel had flown to Damascus, where he was pressed hard to endorse the Tripartite dozen phone calls I was unable to to replace the National Pact of 1943 Agreement, both by President Assad resolve the difference. So at eightwith a formula based on "deconfes- and by Vice-President Khaddam. thirty on the first of the appointed Gemayel hoped to put an end to the mornings two sets of bodyguards democracy that would wipe out the Agreement while maintaining cordial pulled up at the door of my hotel, ready guarantees that the Christian commu- relations with Syria-objectives that for trouble. I note with some pride that nity had long considered essential for were probably mutually exclusive. He there then ensued, under my presithe preservation of its identity. The achieved the first, but after he left dency, what may have been the most Agreement also proposed to give Syria Damascus the Syrians imposed on the successful negotiation since the start of

of the Presidency. Since then, no official meeting of the Lebanese Cabinet has taken place. Gemayel has become a pariah to the Muslim leadership, and Syria has treated Lebanon's Christians as the enemy camp. In February, 1987, the Syrian Army, after an absence of nearly five years, moved back into West Beirut, on the invitation of the Muslim leaders-and against the President's will.

ROM the minute I stepped off the I boat at Junich, representatives of the Lebanese Forces had been phoning to remind me that I had agreed to spend a few days talking to their people and inspecting their installations. After we finally set the dates, they mentioned casually that I could release my bodyguards during these visits, since they would take care of my security. When I told Elie about this, he said, "No way," and in the course of a half-

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the civil war. It took half an hour, but acknowledge that Lebanon is an Arab when it was over, Elie climbed into the front seat of their car and I got into the back, while one of their men sat next to Roni in the front seat of my rental car. We set off in a four-car caravan, the last two filled with bodyguards from the rival camps. If it is a useful lesson, I would also note that by late the first morning the two sets of bodyguards had become buddies, and by the end of my stay, after an itinerary that covered much of East Beirut, the seacoast, and the mountain, they embraced warmly in parting.

Our first stop was the Lebanese Forces' headquarters, which is near the green line, in the Karantina (the Arabic word for the quarantine area of the

ident of the Forces, Karim Pakradouni, a man in his middle forties, who wears horn-rimmed glasses and has an open, easygoing manner. Pakradouni, an Armenian Catholic, became involved in Phalangist politics as a student, and though he now makes his living as a lawyer, he remains a kind of intellectual-in-residence of the Lebanese Forces, a post he has held since Bashir's day.

I asked him what the Forces wanted the country's political structure to be after the war is over.

"We do not expect a Christian sovereignty, but neither will we accept a government based purely on majority rule," he replied. "Since we are against any reforms that will lead to Islamization, we oppose deconfessionalization, which is designed to put an end to Christian power. The Muslims of Lebanon claim to be dominated by the Christians, but in fact they have more power here than we do. What they have is an Arab Lebanon with a Christian face, and what they want is an Arab Lebanon with an Arab face. President Gemayel had the courage to reject the Tripartite Agreement, but he is nonetheless a proponent of Lebanon's historic compromise, in which Christians and Muslims share power. The problem he has is that the Muslims do not want to reciprocate. He held his hand out to them, but they prefer Assad. We Lebanese need to have the Syrians out of Lebanon to achieve reconciliation. Then we will find a compromise. Within this compromise, Islam must accept Christian

state. But an Arab state is not the same as an Arab people, which we are not. The Muslims want Lebanon to be like the other Arab countries, and that is impossible. That's why Lebanon re-

OCTOBER 3, 1988

match and it will blow up." There are some twenty thousand people on the Lebanese Forces' payroll, about half of them civilians. The money for their support comes chiefly from taxes levied by the Forces-many Lebanese call it extortion-on nearly

mains like a gas-filled room: light a

every transaction in the Christian enclave. (It appears likely that some revenue also comes from Lebanon's drug trade, which is said to be a source of income for Syria and all the militias. The

port). There I met with the vice-pres- drugs are reportedly produced from poppies grown in the Beqaa Valley, and leave Lebanon for Europe from ports controlled by the militias.) During my tour with the Forces, I visited offices where young volunteers were working at computers to process applications for welfare assistance. I also saw clinics providing medicines to the chronically ill, and I talked to officials whose task is to appeal for funds for the needy to Lebanese Christians living abroad. The Lebanese Forces run public buses in East Beirut, and offer high-school and university scholarships to students who cannot pay tuition. They also provide accommodations to Christian refugees, which I inspected, and though the people I met there complained bitterly of their misfortunes and of the inadequacy of the efforts made on their behalf, I found their lodgings far better than any available to Palestinians in refugee camps throughout the Middle East.

Early one morning, three young officers took Elie and me in a jeep to the green line. There I saw the rubble of what was once the animated center of Beirut: the famous Martyrs Square, with its shattered monument to Lebanese nationalism; burned-out movie theatres with the names "Radio City" and "Roxy" and "Rivoli" still visible over their grand entrances; a mélange of Art Deco and fin-de-siècle French architecture; a big electric sign, advertising Orient watches, that had somehow escaped destruction. Insisting that we keep our heads below the level of the windowsills, our guides led us through a series of gutted buildings, power in Lebanon, just as we must past soldiers sleeping on cots, to look

across the line at the mirror image of to be compromising and corrupt. His destruction on the West Beirut side. followers among the Forces speak Climbing over the debris, Elie re- very little of reconciliation with Lebmarked softly that it was here that his anon's Muslims. They propose to him in a battle in 1981. We later made Maronite leadership, a Lebanese conour way to the shrine that marks the federation rather like Switzerland's, Forces, where Bashir Gernayel died. A houette of Bashir looms above a rose a maximum distance from the Arab garden containing an eternal flame and world. a granite stone inscribed in Arabic with the names of those who died-the SHORTLY before my arrival in bomb had contained two hundred Lebanon, I was in Damascus, pounds of dynamite. Three young where I had a chance to ask Viceguards wearing T-shirts sat in a concrete kiosk nearby, automatic weapons slung over their shoulders, keeping a end of the civil war, the restoration of wary watch over the mourners. That Lebanon's national sovereignty, and afternoon, I visited the Lebanese the establishment of a genuine republihoused in an eleventh-century Maronite monastery high up on the mountain, in the village of Ghosta. The director of training there told me that the student officers are taught "Fort Benning" techniques, designed to transform the Forces from a militia ("highly motivated but disorganized, unprepared for protracted war") into a real army ("highly organized, hierarchic, disciplined"). "If the situation isn't settled soon," he said, "we're going to have to fight the Syrian Army, and we'll need all the training we can get."

As things turned out, I never met with Samir Geagea. Several appointments had been made and cancelledto the embarrassment of his aides, who explained that he was on retreat in a distant monastery. Geagea, an extremely religious man, often goes off to meditate, they said-though it was acknowledged that, having been the target of several recent assassination attempts, he also had security on his mind. The son of an Army sergeant, Geagea is a self-made man, without ties to any of Lebanon's major political families. He grew up in a small Maronite town in the north, attended religious schools, and completed all but one year of medical school (his followers refer to him as Dr. Geagea) before joining Sheikh Pierre's militia. He thinks of himself, one associate told me, as a Christian warrior in the tradi- ministry continues to run the phones, tion of the Crusaders, and he is by just as single ministries-with on-anddisposition a mystic, who insists that off reliability-run the electricity syshis soldiers go to weekly Mass. He tem, the post office, the banking strucis also deeply hostile to the Chris- ture, the television. I reached Hamade tian establishment, which he considers at one of the numbers Khaddarn had

best friend was killed, fighting next to end the civil war by setting up, under former headquarters of the Lebanese with a neutralist foreign policy-a program that translates into giving the ghostly ten-foot-high cardboard sil- Maronites a maximum of power, at

President Khaddam about Syria's objectives in Lebanon. "Our goal is the Forces' military academy, which is can system," he told me. "Confessional extremism in Lebanon"-by which he presumably meant the political doctrine to which most Christians subscribe-"is Israel's objective. Israel needs confessional mini-states in Lebanon in order to justify its own confessionalism." (Uri Lubrani, Israel's coordinator for Lebanese affairs, later told me, "Israel's only interest in Lebanon is security, and if we could make the necessary arrangements we wouldn't need much cajoling to get out of the security zone. We would like to have a strong neighbor that can take care of itself. Unlike the Syrians, we have no vested interest in Lebanon. They want to play the Lebanese game. We don't.") When I asked Khaddam about the prospects for Syrian withdrawal from Lebanon, he replied that the question was premature. He suggested that for further information I go to see Marwan Hamade, whom he described as his man in Beirut, and he gave me several telephone numbers at which Hamade might be reached.

> Several numbers are usually necessary in Lebanon, because the phone system is chancy, at best. That it is possible to telephone at all from East to West Beirut is astonishing, since the two sides of town are administered by regimes decidedly unfriendly to each other. One of the peculiarities of Lebanon at war, however, is that a single

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given me, and he invited me to West Beirut, to talk not only with him but with Salim Hoss, Lebanon's Prime Minister. We fixed a time, and he said that a car would be waiting at the Villa Mansour, the Lebanese parliament, which is situated right on the green line, within what is known as the Museum Crossing-named for the badly battered Lebanese Museum, which stands nearby-where the exchange of visitors between East and West Beirut normally takes place. Hamade added that his people would take care of my security while I was in West Beirut.

I notified Samir Fares of my plans, and he warned me that going to West Beirut was dangerous for an American. "How dangerous?" I asked him. He thought a minute, and replied that there was one chance in ten thousand I would not come back. I said I thought that the odds were good enough, and he raised no further objections, so at eight-forty-five on a Friday morning my team pulled up in front of the Villa Mansour. This was no man's land, and Elie was nervous: he felt that he had to apologize to me several times for not accompanying me farther. I was not the only person crossing, of course. Dozens of cars were lined up in both directions, and there were also hundreds of Lebanese making the journey on foot. Hamade's car, along with a Land-Rover full of bodyguards, was waiting, and Elie and the driver settled amiably on the hour of my return. In a matter of moments, we were in West Beirut, where the atmosphere was clearly different. Posters of Hafez Assad had replaced those of the Gemayels. There was more Arabic, less French, in the signs over the shops. Syrians in shabby khaki uniforms and scuffed boots stood at the street corners. The destruction was far greater, the debris more prominent. With the Land-Rover blaring its siren behind us, my driver forced his way through the heavy traffic and delivered me to a run-down building on a narrow street, where a dozen heavily armed men were waiting. One of them apologized for the fact that the elevator was not working, and escorted me up three flights of stairs to the door of Hamade's apartment.

Hamade is a small man, with a soft and delicate face, and he wore a fashionably cut blue suit that looked Parismade. The living room of his apart-



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ment, with handsome paintings on the walls and Oriental rugs on the floor, conveyed a threadbare elegance, and adjoining it was a library stocked with books. As we sipped the obligatory coffee, Hamade asked my forgiveness for not inviting me to lunch. "Two or three hours in one place would permit them to locate us," he said quietly. I did not know who "they" were but assumed he meant hostagetakers. (Simon Kassis, who heads the Lebanese counterpart of the C.I.A., had told me a few days before that his agency follows the hostages wherever they go, charting their movements, snapping their pictures. They are heavily guarded by Hezbollah militiamen, he said, and any attempt to rescue them would bring thousands of armed defenders to the site within minutes. His agency has advised the governments concerned to contemplate no military rescue operations, because of the likelihood that the hostages themselves and hundreds of others would be killed in the fighting. Even if the hostages were rescued, Kassis said, Hezbollah would simply go out and seize new ones the next day. Though they are kept in areas under Syrian control-either in the southern suburbs of Beirut or in the Begaa Valley-only Iran, he said, has the power to free them.) Hamade is a Druse, with strong ties to Walid Jumblatt, and he was obviously well connected in Muslim political circles, but I never fully understood his relations with Khaddam. We talked about President Gemayel, whom he said he distrusted, and deconfessionalization, which he said must be Lebanon's goal, though it need not be accomplished overnight. After about an hour of talk, we went down the stairs to his limousine, which he assured me was fully armored, and drove to the Prime Minister's apartment.

Salim Hoss's official title is Acting Prime Minister. His Cabinet has never been formally confirmed; for that matter, because of the boycott it has never actually met, although its members perform their duties individually. For security reasons, Hoss works out of his apartment, a rather modest one, which I found crowded with petitioners. Whatever its limits, the business of government was going on, Hoss signing ministerial decrees, commissions, and other documents, to be sent across the green line to East Beirut for



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In our talk-which Hamade sat in East Beirut. on-Hoss, a tall, amiable intellectual gration, chief justice, and governor of nese confessional triumvirate, is the

the central bank. "I had reservations of my own about the Tripartite Agreement," he continued. "But I think we should have sat around the table to amend it. We are a country

without authority, and we need the Syrians here. I am not happy about their negotiating the Agreement with the three militias, and I won't defend that. And I'd be among the first to object to any reduction in our sovereignty. But we have to get off the military track and learn to disagree democratically. Once we'd taken the text of the Tripartite Agreement into official channels, I think we could have reconciled tion of statehood. Amin's blanket condemnation was wrong. Nothing was among the Lebanese Muslimssettled by it."

car on a tour of West Beirut. The Muslims have a responsibility to relieve celebrated district of seaside hotels, which I had seen years before in its gaudy prime, remains a heap of rubble overgrown by vegetation, and a repository for trash. No effort has been made community-I'm referring to the Lebto repair the old American Embassy. The American University of Beirut still functions (though few Christians their prisoner. Our objection is that he attend its classes), and its walled campus seemed an island of tranquillity in the desolation. A Ferris wheel in an amusement park by the sea, which for some reason I had fixed in my memory, was still turning. Even so, the eye is offered little relief from the war, and in a final swing Hamade drove me through ruins that he described as a neighborhood of Shiite refugees living like rodents. The sector is controlled

OCTOBER 3, 1988

President Gemayel's countersignature. the green line to the relative safety of

The following week, I had occasion with a Ph.D. in economics from Indi- to go back to the Villa Mansour, for a ana University, criticized Gemayel for morning meeting with Hussein Husrejecting the Tripartite Agreement. seini, the speaker of the parliament. The reason the Maronites did not like The Lebanese parliament was last the Agreement, he said, was that it elected in 1972, and though its original would have put an end to their uncon- mandate long ago expired and only tested claims not only to the Presidency seventy-six of its ninety-nine members but to the powerful posts of com- remain in office, it is still Lebanon's mander-in-chief of the Army, head of recognized legislative authority. Husmilitary intelligence, director of immi- seini, as the third member of the Leba-

> government's highest-ranking Shiite, and he is also the chief spokesman for moderate Muslim interests. Most Christians hold him in high regard-at least, by contrast with the radical

Shiites of Hezbollah-because, though he is under constant pressure from the Syrians, he remains a patriot. Mousy in appearance, with thin hair and a gray mustache, Husseini was the only Lebanese official I encountered who spoke to me through an interpreter. I began by asking him to assess the fear so often expressed by Lebanese Christians of being swamped in an Islamic sea.

"I acknowledge that some of the Syrian designs and Lebanon's concep- Christians' fears of Muslims are justified," he replied. "There are extremists I'm talking of Hezbollah, and even of After we left, Hamade took me in his Amal-who create fears. The real this fear. But some of the Christian fears are inventions by people who do not want to be reassured. There are militant elements in the Christian anese Forces-who trade in fear. Regrettably, President Gemayel is now has not done enough to free himself."

I asked Husseini whether the Syrian occupation, like the Israeli and Palestinian presence, was not a problem for Lebanon. He hastened to correct my terminology. "The presence of Syria in Lebanon is not an occupation," he said. "Syria entered Lebanon at the request of the Lebanese authorities, and it is Syria's duty to remain as long as Lebanon is occupied by Israel. Syria is also by Hezbollah, he said, and if his inten- here to defend itself, because if Lebation was to scare me he succeeded. An non disintegrates Syria is not safe. As hour later, after more coffee at his for the Tripartite Agreement, I disapartment, I was driven back to the agreed with it even before the President Villa Mansour, where I found Elie and of the Republic rejected it. But it was my own bodyguards dutifully waiting, intended for discussion in the proper and I felt enormous relief as we crossed national institutions. Peace cannot be



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achieved by militias. It is against the nature of things. How can the militias be constructive in rebuilding the authority of the state when they want to perpetuate their own existence? What we need is a strong central government that will reinforce the Army and send it south to end the Israeli occupation. That is the first step in restoring our sovereignty. Let's not forget that the same Lebanese who hold out the olive branch to Israel are aiming their guns at Lebanese Muslims. Fortunately, President Assad is a miracle man, who has always stood at the side of Lebanon. Syria, our sister, is aware of the dangers from these extremists and is prepared to stamp them out."

When I told President Gemayel that Husseini and Hoss had complained about his rejection of the Tripartite Agreement, he replied disdainfully, "How could they say otherwise? Christians feel that the Syrian system is built on terror, and that our Muslims are scared. The Muslims criticize me for refusing the Tripartite Agreement, but they are secretly grateful for my courage. To say that the Lebanese could negotiate with Syria over the terms of the Agreement is to believe that a woman can be a little bit pregnant. Husseini has to say what Damascus tells him to say. He is the one who would not convoke the parliament to discuss the Agreement, because the Syrians knew that it would not survive an open discussion. Husseini and Hoss go for everything to Khaddam, who is a very tough guy. Khaddam seems to be receiving Lebanese all day long. It's a wonder he has time for anything else."

I met with the President in the Baabda palace, a sprawling L-shaped building of glass and marble panels. Surrounded by woods on a low hill at the south edge of East Beirut, the palace overlooks the airport to the northwest, the Shouf to the southeast. We were alone in our talks, which took place in his ceremonial office, a highceilinged room decorated with two clay vases from Lebanon's pre-history and a shelf of elegantly bound books. Gemayel, who was chain-smoking Gitanes, proved to be feistier and more aggressive than I had anticipated. When I asked him about the charge made by both Lebanese and outsiders that indecision at the start of his term had led to missed opportunities, he reTHE HELMSLEY CARLTON HOUSE

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and after eight years of war there were region so that neither the Lebanese nor the Palestinians can deal with their national affairs without Syria. He hated the fact that we were negotiating Israel's withdrawal like a sovereign state, without consulting him-though I kept Syria apprised of every development. He considered the May 17th agreement a casus belli."

The President acknowledged that he had disputes not only with Syria but with extremists in the Christian community. His basic difference with the extremists in his own camp, he said, was his belief that Lebanon's Christians need the Arab world and would make a grievous mistake in trying to create a nation that was alienated from it. "In the Arab world, we are vital as a bridge between East and West," he said. "That is our essential role. It is in our fundamental interests as Christian community cannot live in a ghetto. Bashir recognized that Lebanon could not live without a national consensus, and that's when he made a hundred-Bashir became Amin."

outsiders, maintaining that the Lebanese, if left alone, will resolve their differences quickly among themselves. "The Lebanese are marionettes," he told me. "They are manipulated by exterior powers. Yasir Arafat started the war. His interest was to grab Lebanon, in alliance with the Druse leadership. Then Syria and Israel began to trated at being unable to do anything around West Beirut, and turned south, about the Palestinians, and the Israelis out of sight of land. Security, I was were ready to provide him with arms, so naturally he turned to them. I don't want to underestimate our responsibility as Lebanese for the situation, but I don't want to overstate it, either. Today, no militia could last for more than a few days without arms and munition from the outside-though the Leba-

plied vigorously. "I would have liked nese Forces have acquired a great deal told, determined both the hour and the to move more quickly toward national of freedom by raising funds through route. The sea was calm and a cool reconciliation," he said, "but the nego- the taxation of the Christian commu- breeze blew, for both of which I was tiations with Israel were very difficult, nity. Once the state is restored, they'll grateful as the hours passed and the sun have no more access to money, and rose higher. The passengers, without deep fissures in our society. We were a they'll have to reconcile themselves to food or toilets, were cheerful but very sick country. I invited all the lawfulness. Among them are those clearly uncomfortable and restless. At major Muslim and Christian leaders to who want the Christians to set up their about ten, an Israeli patrol boat, its Baabda to work for a reconciliation. own state-I find them not evil but guns trained menacingly, approached Unfortunately, events ran away from foolish; they believe in Santa Claus. and circled within fifty feet, then me. Now Assad wants to arrange the Right now, their leadership is pushing shadowed us for half an hour. At confederation, but Lebanon is too small eleven, the Gray Wing finally tied up for confederation. We will reform the at Naqoura, and, under the watchful government-to have more decentral- eyes of Israeli soldiers, its exhausted ization, which is necessary for a diverse passengers disembarked. society-but that is different from the autonomous powers contained in con- lage three or four miles north of the federation. As for deconfessionaliza- Israeli border-crossing of Rosh Hanition, Lebanon can set it as a goal. kra. Three years ago, the Israelis laid In fact, confessionalism was always a huge concrete slab perpendicular looked upon by the Lebanese as tempo- to the beach, and thereby turned the rary. But we can't eliminate it in our village into a commercial port. A legal texts until we have eliminated it good-sized container ship was docked in our mores, in our ways of thinking. there as we pulled in, and neither the Political reform, yes. But not deconfes- Israelis nor the Lebanese merchants sionalization-at least, not yet."

WAS indebted to Samir Geagea-I in a manner of speaking-for pro- by arrangement between the Lebanese viding me with the means to leave Forces and Israel, from Nagoura to Lebanon by a different route from the East Beirut, carrying a variety of one I arrived by. As part of their Israeli products, chiefly food. That social-welfare work, the Lebanese morning, Israeli farm trucks sat on the Lebanese to be Arab. The Christian Forces run a ferry service from Beirut dock while their cargo of watermelons south to the Israeli security zone, was transferred to large metal containwhere many Christians still live. One ers, which were then lifted aboard the morning at four o'clock, on a stony ship by cranes. A merchant told me beach near the Karantina, I embraced that from East Beirut, where the Lebaand-eighty-degree turn, away from Is- my friend Elie and his men, and nese Forces collect port taxes, the food rael. When he was elected President, mounted an improvised gangplank that is distributed throughout Lebanon. extended to the boat's stern. The ferry, Much of it, he said, finds its way Amin Gemayel is one of those who which looked barely seaworthy and surreptitiously into Syria. As I left the lay the blame for the civil war on might have come straight out of a port area, my passport was checked by Joseph Conrad novel, was named the an official from the South Lebanese Gray Wing. It was eighty feet in Army, a largely Christian militia that length and carried some hundred and fifty passengers-ranging from the behalf. From there I hitched a ride to very old to couples carrying babies, and the border post, crossed on foot, and students on their summer break-who called a taxi to take me to Jerusalem. were sprawled across the deck among cardboard suitcases and plastic sacks. Under twinkling stars, the Gray Wing feed the war. My brother was frus- weighed anchor, took a wide swing afar the unfolding of the Lebanese



OCTOBER 3, 1988

Naqoura is a Lebanese fishing vilmilling at dockside were reluctant to talk about it. The ship, they said, was one of several that shuttled regularly, patrols the security zone on Israel's

AFTER returning home from Leba-A non in mid-July, I followed from Presidential-election campaign, taking for granted that the succession would come about constitutionally. Lebanon's Constitution provides that the President serve a single term, which ends on September 23rd of his sixth year in office. Between July 23rd and that date, a new President is to be elected by a two-thirds majority of the parliament -which now means fifty-one of the

current seventy-six members. By the calculation of various vote-counters, there are forty-one Christian and thirty-five Muslim deputies. The Constitution also provides that if the election for some reason does not take place the outgoing President is empowered to name a Prime Minister and a Cabinet, who are to govern the country until a successor is chosen. Under such circumstances, the President is not obliged to honor the requirement that the Prime Minister be a Sunni Muslim. The prospect that the outgoing regime might be replaced by an all-Christian government was assumed, historically, to be incentive enough for the Muslims to cooperate in electing a new Maronite President on time. This is how it had always worked, but by mid-September things did not appear to be turning out that way.

The stalemate was another setback for United States policy in Lebanon. Last September, during the annual session of the United Nations General Assembly, Secretary of State George Shultz-who had steered clear of involvement in Lebanon since the departure of the Marines in 1984-met with President Gemayel and the Syrian Foreign Minister, Faruq Shara, and the three agreed to begin negotiations on constitutional reforms for Lebanon. The goal they ostensibly shared was to help the Lebanese put their country back together again. Soon thereafter, Assistant Secretary of State Richard Murphy and other State Department officials were appearing regularly in Damascus and Beirut as intermediaries between the two governments, but by spring it was clear that talks had once again foundered-chiefly over the old issue of deconfessionalization-and the negotiators agreed that they might better turn to the looming problem of the Presidency.

By midsummer, though some thirty or more Maronite politicians had declared their availability, none had emerged as a favorite. At the time, this did not seem to be a cause for concern. Lebanese Presidents have never been elected by a free vote, having instead been chosen by power brokers who controlled major parliamentary blocs. This year, the chief blocs are controlled by Syria and—it appears—the Lebanese Forces. Since each bloc is powerful enough to exercise a veto over the other, it was expected that the two would somehow come to an agreement



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on a candidate who was mutually satisfactory. The process seemed likely to insure the election of a weak President -someone who had made no enemies; such a President would probably not greatly contribute to resolving the differences that had brought about the civil war, but at least he would not make matters any worse. It thus came as something of a surprise when the Syrians announced, in early August, that their Presidential candidate was Suleiman Franjieh, the Maronite patriarch of north Lebanon, who is now seventy-eight years old and reportedly nearly senile. Franjieh had been close to President Assad since taking asylum in Syria during a particularly murderous inter-clan struggle in the nineteenfifties. Lebanon's President when the civil war started, he headed the government that acquiesced in 1976 to Syria's occupation of most of the country. Now, in announcing his candidacy, Franjieh seemed to go out of his way to alienate his fellow-Christians, by declaring that if elected he would invite the Syrians to occupy the one major sector from which they were absent-the Christian enclave. Franjieh's relationship with the Gemayel family-and with the Lebanese Forces commander, Samir Geagea, who ten years ago led the raid in which his son was killed-is one of pure hatred. It seemed inconceivable that the Syrians were serious about him, and yet they pressured Speaker Husseini to convoke the parliament on August 18 for the purpose of electing him President. The parliament, however, did not meet, because too few Christian members showed up to make a quorum. The Syrians, not without evidence, accused the Lebanese Forces of intimidating some parliamentarians to keep them from attending. Several Christian deputies let it be known that if a quorum had been reached they feared being strong-armed by the Syrians to elect Franjieh, and that they welcomed the intimidation as an excuse to stay away.

Since then, Syria has shown few signs of backing off from its position. The analysis I have heard most frequently, even from friends of Damascus, is that Syria is alarmed over the termination of the Iran-Iraq War, which has released an Iraqi army of half a million battle-hardened men to pursue an uncertain course. Traditionally an enemy, Iraq is much embittered

THE NEW YORKER



by Syria's active assistance to Iran during the war, and it may well entertain visions of revenge. Karim Pakradouni made a public journey to Baghdad early in August and, on his return, escalated the tension by letting it be known that the Iraqi government had promised money and arms to the Lebanese Forces. Feeling besieged, Syria seized on Franjieh as a loyal retainer and seemed determined to press him on Lebanon, whatever the cost.

The Syrians also turned on Washington, which they blamed for taking Iraq's part in the Gulf War, for defending Christian interests in the negotiations over the Constitution and the Presidency, and for failing to elicit from Israel some reward for their shackling of the P.L.O. Always a bit paranoid, the Syrians were unapproachable from late August through the first week or so of September, an American diplomat told me. Then they inexplicably appeared to soften, and invited Richard Murphy to Damascus. In five days of talks, they agreed to drop Franjieh, but they would go no further. Their alternative was Mikhael Daher, a Maronite known to the Lebanese as a staunch disciple of Franjieh, faithful to the old man's pro-Syrian line, and a supporter of the Tripartite Agreement. With the new candidacy in hand, Murphy travelled to Beirut, but the Christians were not buying. Rumors circulated of a deal in which Syria, in return for Christian votes, would obtain from Hezbollah the release of some or all of the American hostages. At the State Department, Murphy's men, while acknowledging their support of Daher, indignantly denied a deal, insisting that they saw him only as better than no President at all. Meanwhile, Lebanon's people geared up for harder days ahead. The deadlock presented a real prospect of competing Christian and Muslim governments, of a quasi-legal partition, and of resumption of full-scale sectarian warfare, with Syria intervening on behalf of its Lebanese allies. Few saw any possible outcome that would not aggravate the already tragic condition -MILTON VIORST of the country.

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Mr. Steven C. Koegler, Vice-President Congregation Ahavath Chesed 4655 Salisbury Road Suite 390 Jacksonville, Florida 32256

Dear Mr. Koegler:

As you are aware, the Reverend Dr. Carl Hermann Voss has, for the past 12 years, been engaged in researching and writing a scholarly historical record of Christian involvement in the events leading up to the establishment of the State of Israel and the subsequent four decades, starting as far back as 1917. For over 50 years Dr. Voss has played a key role in interfaith activities, and he is an authority on the Middle East and developments there since the First World War.

Dr. Voss, a retired clergyman with limited financial resources, has friends who are desirous of helping him in this seminal work, and over the years they have contributed funds to cover the costs of travel for research, secretarial assistance, postage, telephone, and other expenses associated with his research and writing. None of the money was used for personal expenses; and when the costs exceeded the contributions, Dr. Voss covered them from his own funds.

Since 1983 our organization, the World Jewish Congress, American Section, Inc., has accepted these gifts for Dr. Voss's work, relatively small amounts which never exceeded \$20,000 in any given year, giving the donors tax deductions for income tax purposes and monitoring the disbursements in the financial statements submitted by Dr. Voss each year.

-more-

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Mr. Steven C. Koegler

10/18/88

In the past four years Dr. Voss has sought help from a colleague, Dr. David A. Rausch, himself a well known scholar and author. Dr. Voss's activities have been impeded by health problems - five coronary by-passes, severe aortic stenosis, and on-going eye problems. Because of Dr. Voss's desire to finish the book, the pressures on him, and the increased costs of assistance for research and writing, four friends have now contributed a sum of \$50,000. With the on-going aid he has received in the past, this is expected to carry the book through to its anticipated publication by Fortress Press a few years from now.

-2-

Our organization has dealt only in much smaller sums for such projects; and we wonder, therefore, whether Temple Ahavath Chesed of Jacksonville, Florida, would be willing to assume disbursement to Dr. Voss of this larger sum of \$50,000 on the same conditions as outlined in paragraph three of this letter.

I should mention, too, that Dr. Voss has designated all royalties which might ultimately accrue to him from the sale of the book for the Hebrew University of Jerusalem, to be added to the endowment of the Stephen S. Wise Chair of American Jewish Studies and Institutions.

I would appreciate hearing from you at your early convenience, and hope very much that Congregation Ahavath Chesed will be able to assist in this most valuable historical project. If you and your trustees agree, I shall immediately have our accountants transfer the sum of \$50,000 to you so that you may make it available to Dr. Voss without delay.

I shall personally send letters to the four donors stating that the funds are being transferred intact from the World Jewish Congress, American Section, Inc. to Temple Ahavath Chesed, and that this action has been taken for administrative reasons.

Sincerely yours,

Elan Steinberg Executive Director

ES:rz

Dr. Carl Hermann Voss

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Fft & we switched more; and @ the stof dilemma of Brandeis and ale Miß Sachar and Ma. Handler onthis Et \$ 40 % anninersary. No comment.... & Et Methinko Martin Pacty and his New I fift mark ("... abote on the truly sterned Ff & questions grounded in Amiel dee"). F & Sout you think so? I'm sure abe S. F & is not hoppy being salled " e disputent of It of whose intentions are malerolent, "Wour! Jon chaner I I was going to michade copies of Max Lerner & autumnel reflections (in his 8 6th year !) and Banno Schmitte The Freehman address : Ruposeful Perplexity "from the sacut yelle Quinni and and Magazine, but then I redized that you as a year Man (33?) receive & regularly. So you have these things on hand. 648 Swas withing this letter !) - Curions Convisione Department again !!! -- and NAS I was alle to receive your perer man agos

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As an ecumenical pioneer and leader in interfaith amity, Dr. Voss's career has been one of exemplary involvement with the Jewish community and with the establishment and support of the State of Israel. As an ordained Protestant minister, Dr. Voss has served churches in Raleigh, N.C., Pittsburgh, PA, and Brooklyn and Saratoga Springs, N.Y. He has taught at the New School for Social Research in New York City, Skidmore College in Saratoga Springs, N.Y., and the Theological School of St. Lawrence University.

A well known author, Dr. Voss has written extensively on Israel, religion, and the humanities. Among the nine books he has published, two are about the famous Rabbi Stephen S. Wise. He has contributed articles, book reviews and essays to leading journals and periodicals throughout the United States. He is now completing two new books entitled *World Religions: Our Quest for Meaning* and *They Were Not Silent - American Christians For and Against Israel - 1917 - to the Present*, co-authored with Dr. David A. Rausch.

A trail blazer in organizing widespread Christian support for a Jewish State in Palestine, Dr. Voss founded and became the first executive director of the American Christian Palestine Committee (ACPC) in the early 1940's. The ACPC was composed of a broad cross section of Christian leaders throughout the United States. Dr. Voss rapidly rose to national leadership in the struggle to win and then maintain support for the State of Israel after its founding in 1948 and to create a better understanding between Jews and Christians. As a result, Dr. Voss has established close personal and working relationships with many top Israeli leaders for almost five decades.

Dr. Voss holds an honorary Doctor of Humane Letters degree from the Hebrew Union College-Jewish Institute of Religion and is an Honorary Fellow at the Hebrew University of Jerusalem, both awards given in recognition of his work for interfaith understanding. In 1979 he received the National Brotherhood Award from the National Conference of Christians and Jews, and he has held offices in the Urban League, the NAACP, and the United Nations Association of the U.S.A.

His wife, Dr. Phyllis G. Voss, is a State licensed psychologist and skilled hypnotherapist. She currently maintains a private practice as a psychologist and is Director of the Baymeadows Center for Psychotherapy, Counseling and Hypnotherapy.

Born in Scotland, Dr Phyllis Voss holds a Bachelor's degree from the University of Edinburgh and Masters' degrees from the Universities of London, Berlin and the Sorbonne. In 1952 she came to the United States and joined the faculty of Skidmore College where she was Dean of Admissions. Later she moved to Jacksonville and served as professor of psychology and Director of Counseling and Testing at the University of North Florida.

Dr. Voss earned her Ph.D., summa cum laude at the University of Florida in 1976. Since her retirement from the University of North Florida at the end of 1985 she has continued in her private practice at Baymeadows and her community work in areas of mental health.

We are delighted to extend this heartfelt tribute to Drs. Carl and Phyllis Voss, a very personable and respected couple, who have selflessly devoted their considerable talents and energies to many worthy endeavors. We call upon their many friends and colleagues to join in honoring them in a manner they are certain to find most meaningful: by purchasing Israel Bonds to ensure the economic security and growth of the State of Israel.

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Mr. Steven C. Koegler, Vice-President Congregation Ahavath Chesed Quadrant II at Southpoint 4655 Salisbury Road, Suite 390 Jacksonville, FL 32256

Dear Mr. Koegler:

Thank you for your letter dated November 7, 1988.

We are pleased to enclose our check in the amount of \$50,000, made out to the order of Congregation Ahavath Chesed.

Please convey to the Board of Trustees of Ahavath Chesed our appreciation for their willingness to manage these funds for the benefit of the completion of Dr. Voss' book, to be published by Fortress Press.

Sincerely yours,

Elan Steinberg Executive Director

ES:rz Check No. 12446, drawn on Bank Leumi Trust Enclosure: Company of New York

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American Christians and Israel, 1948-1988

CARL HERMANN VOSS AND DAVID A. RAUSCH



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1

Carl Hermann Voss and David A. Rausch

Dr. Henry A. Atkinson, founder in 1942 of the Christian Council on Palestine, was the embodiment of the classic Protestant Social Gospeler: optimistic, if not quite utopian, open to sundry suggestions and solutions, possessed of singular fortitude as well as a rugged assurance that good always triumphs over evil and the "Kingdom of God on earth" will prevail. From his earliest days as a Methodist theological student through his younger years as a Congregational minister in Albion, Illinois, and Springfield, Ohio, then in Atlanta, Georgia, such convictions resulted in his pioneering, in 1911, one of the first organizations to implement the principles of the Social Gospel—the Social Services Commission of the Congregational Churches of the U.S.A., later (1934) to become the Christian Social Action Council of what ultimately emerged as the United Church of Christ.¹

In the early decades of the twentieth century, Atkinson worked with such leading citizens as former President William Howard Taft, attorney Amos Pinchot, Rabbi Stephen S. Wise, and reformer Raymond Robbins in the League to Enforce Peace² just prior to his trailblazing efforts for ecumenism in key positions with the Carnegie-endowed Church Peace Union and the World Alliance for International Friendship Through the Churches.³ A robust, outspoken Christian statesman, Henry A. Atkinson led fellow Social Gospelers into the fray with buoyant hopes that a new world was "a-bornin'." True, the Kingdom might now be delayed; but it would assuredly come—eventually...So with Zionism.

One aspect of Atkinson's indomitable faith over the decades was seen in his firm belief that, at long last, Zionism would indeed be victorious. Not only was this certainty rooted in the biblical promises read aloud by his mother from his earliest childhood in the 1880s but

American Jewish Archives

it was confirmed afresh by his own visits to the Holy Land in his travels between the two world wars. He had come to know about the famed Fundamentalist Zionist, William E. Blackstone, whose 1891 petition to President Benjamin Harrison met with Atkinson's wholehearted approval when he chanced upon it some years later.4 He also was a friend of the Congregationalist clergyman, Dr. Adolph Berle, Sr., whose The World Significance of a Jewish State (1918) he had read at the time of publication, soon after Great Britain's promulgation of the 1917 Balfour Declaration, "view[ing] with favor the establishment in Palestine of a national home for the Jewish people."3 Atkinson enthusiastically endorsed Balfour's famous letter to Lord Lionel Rothschild and often quoted from it. Even though Britain might be slow to implement its League of Nations Mandate for Palestine, granted at San Remo in 1922, Atkinson believed that the British would "muddle through" and effect a satisfactory settlement. He fancifully speculated that some cantonal arrangement on the Swiss model of unity might be achieved, naively proposing a future Palestine in which Jew and Arab, Christian and Moslem would model their government "perhaps after the pattern of Lebanon," he would muse.

The Christian Council on Palestine

At one of the earliest meetings of the Christian Council on Palestine in 1943, Atkinson was taken aback by the sharp disagreements he encountered from such important members of the executive council as archaeologist William Foxwell Albright and theologian Reinhold Nicbuhr. They reminded him that realism required a *Jewish* state, not a new bi-national or tri-national satrapy.

Later that fateful fall of 1943, the newly elected co-chairman of the American Zionist Emergency Council, Rabbi Abba Hillel Silver of Cleveland, listened to Atkinson's simplistic expedient of amassing Christian opposition to the 1939 British White Paper and abruptly and sternly rebuked his Christian friend. Rabbi Silver reminded him that only a "Jewish commonwealth" with a self-governing Jewish majority could achieve justice for a harassed and homeless people. Merely relaxing immigration restrictions would not be enough. When Atkinson's rabbinical preceptors—Stephen S. Wise, Philip S. Bern-

42 ,

stein, and Milton Steinberg—echoed Silver, though in less vehement fashion, the Christian clergyman began slowly to take a new tack. Nevertheless he held back; he still retained his optimistic outlook as he continued in valiant efforts to secure much-needed Christian support for the newly organized Council on Palestine composed, as planned, almost entirely of Christian ministers.

After Henry Atkinson had gathered many influential names, he told the executive secretary of the Council, a young minister from Pittsburgh, that the work with the Council would really last a very short time. He read aloud scores of outstanding names beginning with Reinhold Niebuhr of New York's Union Theological Seminary and continuing with Ralph W. Sockman of New York's Christ Church (Methodist), the doughty Methodist Bishop Francis J. McConnell, the brilliant William Foxwell Albright of Johns Hopkins University, the rugged Daniel A. Poling of the Christian Herald and Philadelphia's Baptist Temple, "and many big shots like that," gloated the quintessential Social Gospeler. "You know, [Carl Herman] Voss, it really will be a matter of only a few months. Then you'll see: the British are going to be so impressed by that letterhead of ours with all those top-notch names on it that they will realize we really do have public opinion on our side. They'll grasp the fact that the Christian world will not allow the gates of Palestine to remain closed to the Jewish refugees left in Hitler's Europe. They'll open the gates of Palestine and refugees will pour in. We'll fold up the Committee and congratulate ourselves on a job well done."

When reminded of this naive prediction fifteen years later, shortly before his death, Atkinson reflected grimly: "How wrong I was, lad ... How wrong I was!"

Like all too many Americans, Atkinson had misjudged the trends and events. He had underestimated the lack of courage in the American government, the insensitivity of the average Christian's conscience, the power of missionary groups to quench all hope of using Palestine as a refuge. He failed to gauge correctly the silence of the Roman Catholics, as well as the hesitation of many Jews. He assessed inadequately the crippling effects of the obduracy of the British Foreign Office and the myopic-minded *Realpolitik* of the Departments of Defense and State to convince the public that any meddling in British policy in the Middle East would spell disaster for the war effort.

43

American Jewish Archives The American Christian Palestine Committee

When, at the end of World War II, these same circumstances prevailed with scarcely any change in the hard facts of political life, the attainment of the Partition of Palestine after the vote by the General Assembly of the United Nations on November 29, 1947, and the establishment of the new State of Israel in May 1948 seemed almost a miracle. Again a mood of unreasoning optimism arose among many in the newly formed American Christian Palestine Committee (ACPC), which had from 1946 carried on the work of the combined American Palestine Committee (founded in 1931) and the Christian Council on Palestine (founded in 1942).

At a meeting in the early winter of 1949 the executive council of the American Christian Palestine Committee had to decide whether it was going to continue now that Israel's statehood had been achieved and the new nation was apparently soon to be admitted to the four-yearold United Nations. An Episcopal minister from Westchester, the Reverend Wendell Phillips, argued that the Committee had now done its job. He maintained it should be dissolved and the information services of the embassy and consulates of the new State of Israel allowed to carry on their own programs to counter the hostile forces aligned against Israel.

Professor Paul Tillich, however, thought otherwise. As a member of the ACPC since February 1944, and as a refugee from Nazi Germany since 1933, he recalled the false optimism of his countrymen, especially among his own friends and comrades of the Religious Socialist movement in Germany in the days of the Weimar Republic (1919–1933). He argued that a prudent view of the future would demand a strong Committee, ready and willing to oppose all hostility and antagonism.

Indeed, opposition even then had begun in one organization, the Committee for Peace and Justice in the Holy Land, composed of such well-known pro-Arab supporters as former oil company executive Kermit Roosevelt, Barnard's dean, Virginia Gildersleeve, Yale's archaeologist Millar Burrows, Harvard's philosopher William Ernest Hocking, Harry Emerson Fosdick of Riverside Church, Union Theological Seminary's president Henry Sloane Coffin, and Rabbi Morris Lazaron of Baltimore's Hebrew Temple and the American Council for

Judaism. The rabbi's presence reflected, it was announced, "the nonpartisan character" of the organization's constituency.*

The American Christian Palestine Committee soon discovered it would have to continue carrying on an educational and informational program among Christians. It did so in effective fashion for a number of years, only to wind down its activities in the late 1950s and early 1960s as financial support began to shrink. By that time, the Israeli government, through the embassy in Washington and consulates throughout the country, was carrying on an ever-growing number and variety of services that interpreted the new Israel to Christians and, of course, to Jews and non-Jews alike.

"Our Hope"

Certainly, Christians reacted quite differently to the formation of a Jewish state. Fundamentalist-Evangelicals welcomed the event, reminding their prophetically minded constituency of Israel's importance in Bible history and future events.' Arno C. Gaebelein, the influential Fundamentalist teacher during the early decades of the twentieth century, had died in 1945, but his son, Frank E. Gaebelein, and his friend, E. Schuyler English, carried on his teaching in the periodical Our Hope (founded in 1894). Our Hope welcomed the new nation with the ten-paragraph excerpt, "Israel Becomes a Nation Again." It declared: "The State of Israel, one of the world's oldest sovereignties, became the world's newest sovereignty at midnight on May 15 [the correct date was 14], 1948." Alerting its readers to the retreat of High Commissioner Sir Alan Gordon Cunningham, the selection of the new premier David Ben-Gurion, the "recognition" by President Harry S. Truman, and the impending attack by five Arab nations, Our Hope exclaimed that "Britain has mystified the world by having disarmed the Jews and armed the Trans-Jordan Arabs."

To the Fundamentalist-Evangelical, as to Henry A. Atkinson's mother, who faithfully read the prophetic passages to her son, the Bible had given the Land to the Jewish people. "There are many Bible references to this restoration," Our Hope asserted, quoting one passage in full:

Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and

American Jewish Archiers

412

justice in the earth. In His days Judah shall be saved, and Israel shall dwell safely: and this is His Name whereby he shall be called THE LORD OUR RIGHTEOUSNESS. Therefore, behold, the days come, saith the Lord, that they shall no more say, the Lord liveth, which brought up the children of Israel out of the land of Egypt; but, the Lord liveth, which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them; and they shall dwell in their own land (Jeremiah 23:5-8; cf. Matthew 24:30, 31).

"Observe," E. Schuyler English concluded in this "Current Events in the Light of the Bible" section of *Our Hope*, "that in God's sight it is their own land." English even alerted his readers to the fact that Moshe Shertok, foreign secretary of Israel, had informed the world that these new citizens would be called "Israelis" (rather than the "Israclites" the Fundamentalist was used to), and Editor English cited experts who differed on how this new term would be pronounced."

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Daniel A. Poling

The Evangelical publication, *Christian Herald*, with a circulation approaching 400,000 in 1948, claimed to be *inter*denominational and *un*denominational. Its editor was Dr. Daniel A. Poling, a member of the (Dutch) Reformed Church of America and honorary member of the Ohio Conference of the Evangelical United Brethren Church (his father's church, in which his own ministry had begun). A self-proclaimed "gentle Fundamentalist," Poling was senior minister of the Baptist Temple in Philadelphia and national co-chairman of the American Christian Palestine Committee. Answering unequivocably a readcr's question in October 1947, Daniel Poling declared to the *Christian Herald* readership: "I am a Christian Zionist who believes that Palestine should become, as promised, the Jewish state." Welcoming the new State of Israel, he never wavered from that position.¹⁰

The American Christian Palestine Committee was able to build upon the support that had been gathered through the years by this spectrum of varied minds and theologies to back the idea of a Jewish national home for many different reasons. The joint leadership in earlier decades of such men as the Mormon Senator William King of Utah and the quintessential Protestant Henry Cabot Lodge of Massachusetts were two extremes of the kinds of interest and support given by Christians to the cause of a Jewish state. In the realm of politics in the 1940s, the guidance came from individuals as diverse as Senator Charles McNary (a Republican who was Wendell Wilkie's running mate in the presidential campaign of 1940) and Senator Robert Wagner of New York, a leading Democrat and New Deal advocate and an outstanding Roman Catholic layman.

Bipartisan in representation but mostly Protestant in its constituency, the ACPC encompassed more than 20,000 Christian leaders under its standard. It carried on a comprehensive educational program into the late 1950s and early 1960s to inform the American public concerning the new Israel. The ACPC endeavored to interpret to American Christians the Jewish people's quest for nationhood as reflected in the Zionist movement, while also drawing attention to the extraordinary achievements of the Jews of the new land of "Israel." At the same time the Committee pointed to the responsibility Christians had, in light of the Hitler terror, to wipe out the evils of anti-Jewish persecution and to remedy the problem of Jewish national homelessness.

To accomplish these ends the Committee had an expansive and varied program: it sponsored seminars on a local basis and conferences on a regional scale, forming city and state chapters. A small but capable staff distributed pamphlets, reprints, and other literature. The ACPC organized a speaker's bureau, Club Program Service, which offered more than three hundred non-Jewish speakers to church groups, university forums, service clubs, and community organizations on the subjects of Zionism, Israel's history, and Jewish-Christian understanding of Israel. Study tours, composed of Christian leaders, were organized to visit Arab lands and Israel. Each year such groups, sponsored by local Jewish communities, attained a rare kind of mutual understanding and friendship, which continued to prevail among Jews and Christians participating in such projects. Films and slides, radio and television programs were promoted, and a provocative, informative, well-edited journal, Land Reborn, was published to highlight the major parts of this program, mobilize support among non-lews, and share informed opinion, usually from prominent Christians, on burning issues in Israeli-Arab affairs."

American Jewish Archives

Dorothy Thompson

In 1951 a rival organization suddenly sprang up, the American Friends of the Middle East (AFME). The AFME asserted to be "pro all nations of the Middle East" but proved to be especially critical of the new Israel. Claiming that its support came from individuals and corporations interested in the Middle East, the AFME group gathered a sizable number of Middle Eastern authorities, ranging from professors to authors, oil company executives to missionaries, archaeologists to Middle East educators, carrying on an extensive program which called for an annual budget of at least half a million dollars. Not until the early 1960s, however, was it disclosed that the greatest part of the budget—more than \$400,000—came from the CIA, being dispensed in the Middle East by the so-called Dearborn Foundation.¹²

Dr. Garland Evans Hopkins, an associate editor of Christian Century magazine, served as executive vice president of AFME; and the president for a considerable length of time was Miss Dorothy Thompson, a famed newspaper correspondent and the daughter of a Methodist minister. Raised in a family devoted to social justice, Thompson had seen her father criticized to the point of almost losing his parish for making friends with a local Italian Catholic priest. During the 1920s, 1930s, and early 1940s Miss Thompson, by then a popular columnist and lecturer, had been an enthusiastic pro-Zionist who spoke at Zionist rallies, and, in later years, at American Christian Palestine Committee affairs on such subjects as, "I Speak as a Christian" and "I Speak Again as a Christian." In her column in the New York Herald Tribune and allied newspapers she sounded a recurring refrain: "The Jews Are a People," "The Jews Deserve and Need Palestine," "Jewry is Deserving of Justice and Palestine," etc."

In the mid-1940s, after a trip to the Middle East, Dorothy Thompson suddenly changed her mind, following two and a half decades of single-minded support of Zionist aspiration. At that time she began to condemn Zionists in general and Israelis in particular, using her column and lecture platform as a means to berate the Jews as a people and Israel as a nation.¹⁴ This was quite a contrast from the 1930s and early 1940s, when the New York Jewish community, for example, found strength and courage in Thompson's column as it alternated in the

New York Herald Tribune with the writings of Walter Lippmann, a Jew who never mentioned Jews or Zionism or the Nazis' extermination of Jews.¹⁵ Thompson's columns now became anti-Israel, and her new brand of writing appeared even in the pages of *Commentary*, publication of the American Jewish Committee, in a widely publicized article entitled "America Demands a Single Loyalty: The Perils of a 'Favorite' Foreign Nation" (March 1950).

When her lecture engagements shrank in number and her column fell victim to cancellation in a number of newspapers, she made a prudent decision and resigned from the presidency of the American Friends of the Middle East. Thompson retained her membership in the organization, however, speaking out on its behalf and maintaining her loyalty to its principles.¹⁶

An examination of voluminous correspondence in the Dorothy Thompson files at the Syracuse University Libraries has thus far yielded no specific instance of her confiding to friends or associates exactly why she had this sudden change of mind in 1946. She did not reflect it in her conversations or conduct in Palestine in 1945 when she visited Jerusalem on VE-Day and seemed to be as excited and moved by the feats and progress of her Jewish friends in Palestine as on previous visits. In later years some people traced the change to her having married a Sudeten German, Maxim Kopf, who, it was often conjectured, might have altered her thinking in anti-Jewish ways. Such supposition is, however, at best or at worst purely hypothetical. Her generous support of Jewish refugees over many years and her consistent custom of contributing every speaking fee from Zionist sources to the alleviation of the plight of Jewish refugees would lead one to other, more praiseworthy conclusions.

Perhaps some insight may be gained from Dorothy Thompson's own words in a speech, "Israel, Judaism, and the American Jew," delivered to the Philadelphia chapter of the anti-Zionist American Council for Judaism at the Hotel Warwick on November 1, 1949. After arguing in most of her speech that Zionism was anti-American and anti-Enlightenment in its denial of assimilation and its adherence to foreign nationalism, Thompson shared her horror at some of the events that had transpired in the founding of the Jewish state and her astonishment at the opposition she received for voicing her dismay. She stated:

In addition to this fear being engendered among Jews [of a horrible Au an pogrom] there is another tendency equally dangerous as it affects non-jews, and that is to equate anti-Zionism with anti-Semitism. This really amounts to making anti-Semites by appointment out of everybody who either does not believe in Zionism, or who criticizes any phase of Zionist and Israel policy and I speak from very unhappy experience-we are in a frame of mind and a condition of affairs in this country, where to make any criticism of any policy or party in Israel is equated, by Zionist leaders and apologists, with anti-Semitism, with, as a result, a highly strained and by no means healthy condition in the press. I thought, for instance, that the assassination of Count Folke Bernadotte and his aide, was a terrible thing; I also thought that the failure of the Israel government to apprehend the culprit was shameful; I also thought that the immense reception, accorded to the Irgunist leader Beigin [Menahem Begin] in New York, was out of place, for I do not feel friendly to terrorists and wild chauvinists whatever their race, nation, or party. I made these criticisms in good faith, but also, as I learned, in most naive innocence, for by making them, I called down upon my head a campaign of vilification such as had seldom been my lot to endure; a huge letter-writing campaign to newspapers, for instance, demanding that my column be dropped, and charging me, of all things, with being an anti-Semite, as though being anti-Irgun or anti-the Stern group was synonymous with being against all Jews everywhere. One of my editors admonished me, "For God's sake, Dorothy, lay off the Jews!" When I protested that I had never been on the Jews but had confined myself entirely to the actions of a specific group and party in a specific instance, as throughout my public life I had thousands of times criticized specific measures and actions taken by states and parties within states, he said, "Well, you may as well learn that Israel and Zionism are sacrosanct; lay off the question, or praise everything; or you will have your throat cut"-whereupon he launched into the most terrific blast of anti-Semitism I have ever heard from a civilized American.

Dorothy Thompson concluded her speech by claiming that she had candidly shared her experience in "the ardent and absolutely sincere hope that Israel will flourish" and in a spirit "uttered by one who far from rejecting the American Jews, and far from rejecting the State of Israel, wants to see American Jews wholly American, free and equal members of the American nation they have dreamed of."

To many of Dorothy Thompson's supporters and friends her reversal was sad and disillusioning, leaving a host of them deeply disappointed. She had been such a source of strength and courage for literally millions of people for so many years that her change of mind, in their estimation, was so radical, so pronounced, so bitter at times, so totally unexpected, and so out of character with her former views, that it was as though she had become mentally unbalanced—not, it would appear, such an unkind or unwarranted conjecture.¹⁷

Pierre van Paassen

When her good friend of the Viennese years (the 1920s and 1930s), Vincent Sheean, wrote his saga, *Personal History* (1934), as a roving correspondent, he attained best-seller fame and gathered as well considerable royalties and high fees on the lecture circuit. Sheean devoted a scathing chapter, "Holy Land" (pp. 333-355), to the Zionists in general and the Palestinian Jews in particular, laying the blame on them for the riots at the Wailing Wall in 1929.

These charges were refuted by Pierre van Paassen in his highly acclaimed, widely read *Days of Our Years*, published in 1939." Van Paassen's flamboyant but fascinating journal of a foreign correspondent went through a number of editions; and he, too, became the rage of lecture platforms. In a number of additional books which he turned out on much the same pattern, with tales of Holland, Europe, and faroff lands, and with adventures almost beyond belief, he still pleaded the Zionist cause.

Van Paassen was before anything else a Christian adherent of the Zionist movement, unashamedly, avowedly, and eloquently so. In the 1940s he was probably as well known on behalf of Zionism as any spokesman, Jewish or Christian; but soon his undependability, his drinking habits, his mercurial allegiance to the Revisionists and offagain, on-again positions in their non-Jewish organization ranks, and the repetition of his themes in the swiftly appearing books began to diminish his effectiveness. When people, after Dorothy Thompson's fall from grace and after her death in 1961, looked to van Paassen for guidance and support, they found none. His books no longer attracted readers, and he had nothing new or original to say. His repetitious themes and the lack of scholarship disturbed many, both Christians and Jews, especially now that he had become an ordained Unitarian minister, seeking recognition primarily on that clerical score and his Zionism, coupled with a mystical One World dream where the Soviet Union had only the highest and noblest of intentions."

John Haynes Holmes

A minister with considerably more power, credibility, and integrity, whose background was also Unitarian but who proudly called himself

American Jewish Archives

an "Independent," was the great John Haynes Holmes, minister of New York's Community Church, who outlived van Paassen by three years and died at eighty-four in 1964. Yet he did little in his latter years on behalf of Zionism and Israel, except to recall with nostalgia and delight his memorable visit to Palestine in 1929 as a guest of Judah Magnes, Henrietta Szold, and Hans Kohn (then of the Hebrew University of Jerusalem). After his adventurous trip to the Middle East Holmes published a lucid, impassioned book, Palestine: Today and Tomorrow-A Gentile's View of Zionism (1929). He had total admiration for Judah L. Magnes and gave his allegiance to the bi-national viewpoint of the Jewish-Arab state as proposed by Magnes, Martin Buber, Ernst Simon, and Hugo Bergman and their Ihud group. Nevertheless, this visionary dream and his own brand of absolute pacifism were rendered irrelevant by Israel's establishment in 1948. Like many liberal Christian ministers, especially those with convictions of absolute pacifism, John Haynes Holmes limited his observations to deploring Israel's having founded a political state; he refused to accept the premise that without such a state the Israelis would be annihilated by their neighbors. He consistently viewed David Ben-Gurion as a "trouble maker" and yearned for the kind of leadership he felt Judah Magnes had given the Hebrew University and the people of Israel. Holmes always questioned his visitors who had been to Israel: "Do they [the Israelis] really appreciate what Magnes meant to them and did for them and ultimately will leave them as legacies of peace and light?" He reluctantly but understandingly forgave Magnes's defection from pacifism at the beginning of World War II and at the outset of hostilities between Arab and Jew in the War for Independence in 1948. John Haynes Holmes had made his greatest contribution in 1929; and his many friends and disciples who were supporters of srael were willing to let his name abide with honor for that work.

Reinhold Niebuhr

During Holmes's absence in Palestine in 1929, he invited a newcomer to New York City, Reinhold Niebuhr, to serve as guest preacher at Community Church for six successive Sundays. Niebuhr had just arrived at Union Theological Seminary to join the faculty as the William E. Dodge Professor of Applied Christianity. He was already commit-

52

ted to a Zionist approach to Palestine's ultimate settlement and had spoken to that effect in his former Detroit parish. He had also written sympathetically about the Jews in his regular Saturday night column in the Detroit News. His strictures against assimilation appeared otten in World Tomorrow, the Christian Century, the New Leader, and the Messenger (Evangelical Synod), and he had a special aversion to the admonitions and pieties of those who advocated "brotherhood" in all-too-easy language, as in the newly founded National Conference of Jews and Christians (as it was then called).

By the early 1930s, Reinhold Niebuhr was fully aware of the problems German Jewry faced and, with such articles as "Germany Must Be Told!" in a May 1933 issue of the *Christian Century*, pointed to Palestine as a refuge for Jews fleeing Hitler's sadism. In an historic and stirring address in 1938, before a national convention of Hadassah, the Women's Zionist Organization, he deplored the moral bankruptcy of the Munich settlement of 1938 and its "Evil Pact"; and then he turned to Palestine and spoke of the time, energy, and treasure invested in the national homeland and the necessity of not letting it fail.²⁰

Professor Niebuhr warned repeatedly in the 1940s about the inequities of the 1939 British White Paper limiting immigration to Palestine and cutting it off entirely in March 1944. His membership in the American Palestine Committee from the early 1930s and his leadership in founding the Christian Council on Palestine in 1942 reflected his keen interest in that country's Zionist beginnings. In New York City he had a steady stream of visitors coming to his study to discuss a Jewish national home. He had many friends in Jerusalem and in London, including such well-known people as Kurt Blumenfeld from Berlin, later Jerusalem, and Isaiah Berlin (later "Sir Isaiah") of Oxford and London. Niebuhr kept in touch with American Zionists for whom he spoke frequently. He was especially well known for two articles, "Jews After the War," in the Nation in February 1942, when, to the consternation of his many "liberal" and socialist friends, he wrote on behalf of Zionism in a carefully reasoned plea. In those two essays Niebuhr insisted on the right of Jews to live anywhere in the world they chose but at the same time to have the right to express their unique heritage with a national horneland. He particularly wanted to have the Jewish people recognized for their genius in their culture, their religion, and their contribution to the history of mankind. The

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- 4

Nation articles created a great furor in the early 1940s and were widely distributed for many years thereafter.²¹

While Niebuhr's pro-Zionism is probably best known from these articles, he wrote on the subject throughout his entire career. The magazine he founded in 1941, *Christianity and Crisis*, also carried important articles on anti-Semitism, the Holocaust, and Arab-Jewish tensions in the 1940s. Henry A. Atkinson's pro-Zionist article, "The 'Jewish Problem' Is a Christian Problem," appeared in the June 28, 1943 issue and stirred up such a lively debate in the pages of the journal that it was clear great divisions prevailed within Christendom concerning a Jewish national homeland. The debate never ceased. The editorial board of *Christianity and Crisis* was composed of some foremost Protestant leaders and was hopelessly divided on this issue for the next four decades. It became increasingly pro-Arab in spite of Nicbuhr, its pro-Zionist founder.

Bayard Dodge

When Bayard Dodge, president of Beirut University, contributed the pro-Arab article "Peace or War in Palestine" in the March 15, 1948. issue of Christianity and Crisis, he unequivocally opposed the U.N. Partition Plan. He warned that "not only well meaning Christian leaders, but even the highest executives in Washington . . . did not take scriously the warnings of missionaries, as well as of the experts of the Department of State and the Army Intelligence" that the Arabs would not accept Partition. Among other concerns, Dodge feared, "If American Christians insist upon sending large numbers of lewish immigrants to Palestine, it will wreck much of the work which missionaries have carried on for a century, among the Oriental Christians and Moslems of the Southern Near East." Insisting that "Arab progress depends much more upon American industry and philanthropy, than it docs on Jewish example," he denigrated the Jewish benefits to Arabs, asserting that "our Protestant and Catholic missions and our non-sectarian colleges are developing leaders with the spiritual strength to demand integrity, toleration, and public service."22

Bayard Dodge was satisfied he had "been assured by competent Arab leaders that they are willing to accept some sort of a federal state [of Arabs and Jews in Palestine], provided it can be conducted according to the regularly established principles of democratic government, with respect for human rights." "Although they [the Arabs] will insist upon limiting immigration," he addled, "they will respect the rights of the Jewish cantons, so that they can form the sort of spiritual cultural 'National Home' which the non-Zionist Jews have asked for." The Christian missionary and university president concluded piously: "The Seers of old prophesied a return to Mount Zion. But let us leave it to the Divine Providence to carry out his purposes, without human interference and bloodshed. For one greater than the Prophets has said: 'Blessed are the peacemakers, for they shall be called the Sons of God.' "

In a three-paragraph "Editor's Note" which followed President Dodge's article, Reinhold Niebuhr emphasized that Bayard Dodge had been asked by the editorial board of *Christianity and Crisis* "to give his impressions and convictions on the Palestine situation." Niebuhr underscored the fact that Dodge's position "accurately reflects the prevailing opinion in the missionary movement of the Middle East." Acknowledging the fact that "so many men of good will take completely contradictory views of the situation," Professor Niebuhr reminded Dodge (and the readers of *Christianity and Crisis*) that "the bi-national state was found unacceptable by the United Nations, primarily because the Arabs were unwilling to grant the Jews any freedom of immigration in such a bi-national state." Niebuhr concluded:

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It must also be observed that the proposal to resubmit the question to the United Nations [as Dodge had urged in his article] is fraught with the gravest perils. Responsible observers, close to the situation, express the fear that such a policy may completely destroy the United Nations because there is little prospect that an agreement could be reached on any alternative proposal, thus making confusion worse confounded.

In one fell swoop, Reinhold Niebuhr had rendered Bayard Dodge's entire article of little effect. Other articles critical of Israel continued to appear in the pages of *Christianii*'y and *Crisis* during the 1950s and 1960s, but Niebuhr remained committed to the Jewish state.

American Jewish Archives William Ernest Hocking

Of those who commanded the respect and possessed the credentials of a Reinhold Niebuhr, one of the most redoubtable opponents of Zionism was William Ernest Hocking, Alford Professor of Philosophy at Harvard University. A prominent Christian layman and missionary statesman, foremost philosophical idealist in the Josiah Royce tradition, Hocking began the second decade of the century as a convinced Zionist,²¹ and an admirer of Arthur James Balfour²⁴ and the Balfour Declaration.

Traveling widely as chairman of the Laymen's Inquiry on Foreign Missions, Hocking became progressively anti-Zionist during the late 1920s. By the 1930s he was on the attack against the claims and hopes of a Jewish national homeland in Palestine, proposing a "three-faiths land" which would be sacred to Jew, Moslem, and Christian, as World War II brought America into its areas of concerns and theatres of action. Professor Hocking became increasingly disturbed with Jewish aspirations, especially as Nazi persecution of the Jews highlighted the need for at least one place where Jews might be welcome while the world closed its doors everywhere to Jewish refugees. Articles and public addresses, including views presented in radio debates, so hardened Hocking's opposition that by the late 1940s he was one of the foremost anti-Zionists in the academic world of the United States.

Yoking himself in implacable: support of the aims of Kermit Roosevelt, Virginia Gildersleeve, Garland Evans Hopkins, Bayard Dodge, the oil companies, and the missionary movement in general, William Ernest Hocking was among those instrumental in encouraging and forming the American Friends of the Middle East (1951). Entirely sympathetic to anti-Zionist Rabbi Elmer Berger and his American Council for Judaism, Hlocking tried persistently but unsuccessfully to win over Reinhold Niebuhr and Harvard's political scientist, Carl J. Friedrich, to Christian opposition to the Jewish state. While friends and intellectual giants did not succumb to Hocking's entreaties, other Ivy League men and women were quite impressed.

On June 12, 1951, William Ernest Hocking wrote to the New York Times (published June 18) criticizing grants-in-aid to Israel as urged by distinguished signatories to an appeal by the Nation Associates. He emphasized that those who viewed Israel as "a natural ally" in the

Middle East might "inflame the already explosive situation against every American interest" and were "inviting 150 million people [the Arab world] to seek their political friendships elsewhere." Slapping at the Jewish community, he asserted that the Arabs "had no apprenticeship in Europe and no fabulously wealthy American community to draw upon," an imbalance that was "the American duty . . . to rectify." He concluded:

As an American taxpayer I feel a profound resentment at the thought of being called on to support not democracy in the East, but the self-interest aims of a state willing to create for itself an environment seething with potential hostilities, whose consequences we shall have to share just to the extent that we abet Israel. We can safely lend our support to Israel only when we can make it clear to all, including the Arabs, that we are not supporting Israel against the Arabs.

Three months later his article "Is Israel a Natural Ally?" appeared in the influential *Christian Century* (September 19, 1951). In this short essay Hocking reiterated his opposition to government aid to Israel, noting that "the Zionists have developed a propaganda of contempt for Arab culture, character, and prospects" that had biased American Christians as well as the government of the United States. "In brief," he concluded, "anti-Arab policies are un-American policies.... It would be read in Arab lands as a reward of [Israeli] aggression—as in fact it would be."²⁵

The depth of William Ernest Hocking's animosity toward the State of Israel is perhaps most telling in a 1958 article that he wrote for the (then) right-wing American Mercury. The anti-Jewish extremist magazine (Russell Maguire, its wealthy board chairman and publisher, in 1952 had purchased copies of John Beatt's anti-Semitic book, *The Iron Curtain Over America*, for his friends) billed Dr. Hocking as a scholar who exposed the machinations of the "Zionist tacticianswith London and Washington cooperation" and who "foresaw today's events in 1932."

Criticizing American support for Israel, Hocking asserted that "at a stroke we made ourselves seem sponsors and protectors of a regime in Palestine which had in effect renounced its birth-duty to the Palestinian Arabs; we became underwriters of the abstract logic of the Zionist hope, fundamentalist and totalitarian in character." He referred to the "self-declared State of Israel" and insisted that when

American Jewish Archives

"Egypt, sensing danger, attacked Israel, and went down in defeat," Israel took the opportunity to clean house, "ridding the new state of embarrassing Arab citizens."

"Who cares?" Hocking contended emotionally. "Not Israel! Israel has arrived; it is, Israel thinks, *fait accompli*."

"But only the blind can suppose that under these conditions we have reached the end of the story," Hocking declared, insisting, "nor can the crazy armistice line be accepted as a permanent barrier to the unity of a land which was once called holy." The emeritus professor of Harvard concluded:

The first step toward sanity would seem to be a confession by Israel that the ideal of a national home, expressing the soul of the Jewish people, is not realizable under human conditions; that the use of force and corrupt pressures whether in the Middle East or in Washington to achieve the impossible must be discontinued; and that the flag of a religious fundamentalism alien to the present spirit of Israel will no longer be used to cover a crude political realism. With this easing of the logical absolute, the way for human goodwill would be open, and the existing impossibles could begin to melt. I am not expecting this confession to be forthcoming; but its definition may work, in the silent places of men's thought where, after all, the forces of history were made.²⁶

That these statements were written a decade before Israel obtained the West Bank, Gaza Strip, and East Jerusalem in the Arab-initiated Six-Day War of 1967, underscores the unacceptability of a sovereign Jewish state in the mind of liberal Christians of the Hocking mold.

Fundamentalist-Evangelicals

The biblically and prophetically minded Fundamentalist-Evangelicals were quite a contrast to the liberal Hocking or the anti-Semitic rightwing extremists. While acknowledging imperfection in the State of Israel and the plight of the Middle East milieu, the bottom line for Fundamentalist-Evangelicals was the Jewish right to the Land. Hocking had stated in the *American Mercury:* "Nor can any will of God be appealed to to sanction the present situation." Much to the contrary, Fundamentalist-Evangelicals concurred with the early sentences of Blackstone's Petition of 1891, i.e., "According to God's distribution of nations [Palestine] is their [the Jewish people's] home, an inalienable possession, from which they were expelled by force. . . . Let us

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now restore them to the land of which they were so cruelly despoiled by our Roman ancestors."

Whereas Dorothy Thompson was devastated by attacks against the British and by the assassination of Count Bernadotte, conservative evangelical news analyst Gabriel Courier wrote in his column in the *Christian Herald* (November 1948):

So they shot Count Bernadotte. They shot at him before they got him. And when they murdered this man from the U.N., the Stern gang extremists did as much harm to their cause in Israel as they would have done by dropping an atomic bomb on New York....

Let's remember that "the Jews" did not do this thing; an irresponsible, lawless, barbarously ignorant Stern gang did it. And when they did it, they may have cut off from their cause the sympathy and resources of millions of friends around the world.

Completely innocent, the leaders of Israel and their cause have suffered a tragic blow . . .

Earlier in June 1948, Courier had ridiculed the United States for not backing the U.N. Plan, concluding: "What then? Do we just hand Palestine over to the Arabs?" Later, in 1949, he gloried in Israel's victory, asserting that "Israel has made the Arab—and the U.N. look foolish. Egypt seems to have lost all stomach for the fight." Of England, Courier questioned: "How can she deal with the Jew when she supported the Arabs?"¹⁷

A 1958 survey conducted by Opinion Research Corporation showed that most Protestant clergymen in the United States considered themselves to be either "conservative" (39%), "fundamentalist" (35%), or "neo-orthodox" (12%). Their influence on their parishoners during the 1950s should not be underestimated. Fundamentalist-Evangelical Billy Graham had risen to prominence throughout the world, and Fundamentalist-Evangelical periodicals kept their readers informed on events taking place in the Middle East. For example, up to its merger with *Eternity* magazine in January 1958, *Our Hope* continued to run news about Israel and the Middle East in its "Current Events in the Light of the Bible" section. Through these news reports, conservative Christians were made aware that the Israeli-Arab situation was even more complex and increasingly volatile, as the weeks and months sped by.²⁸

Likewise, Gabriel Courier had been interpreting the news for the Christian Herald throughout the 1940s and 1950s. In his "Gabriel

American Jewish Archives

Courier Interprets the News" section he emphasized that the Arab world was in flux and was by no means unified. Violence threatened the Jewish state and world peace at every juncture. In April 1958, in "Furtive Crescent," Courier wrote of Egypt and Syria's merger to form the United Arab Republic "with Nasser, of course, as President." He believed that Nasser could not be satisfied with "one bite," expecting him to try to link by land Egypt and Syria. "No one felt the calculating gaze of the new Republic more than Jordan (unless it was Israel; Egypt already had ordered the name 'Israel' erased from all school maps and replaced by the name 'Arab Palestine')," Gabriel Courier reported, noting that King Hussein of Jordan and his second cousin King Faisal II of Iraq had agreed to merge economically, militarily, and diplomatically into an Arab Federation to protect themselves from Egypt and Syria. In coming months, Courier included reports on Lebanon's request to the United Nations to protect it from Nasser's United Arab Republic and also on the Israeli-Jordanian frictions.²⁹

Wilbur M. Smith

Prophetically minded Fundamentalist-Evangelicals fully expected the Jewish people to occupy all of Jerusalem. As early as 1950, the Moody Bible Institute, the "West Point" of Fundamentalist-Evangelicalism, offered a correspondence course entitled "World Crises and the Prophetic Scriptures." The series of twelve lessons was written by a famed professor in their circles, Wilbur M. Smith, who had taught at MBI from 1937 to 1947, at Fuller Theological Seminary from 1947 to 1963, and at Trinity Evangelical Divinity School from 1963 to 1968. Lesson 7 was "The Reestablishment of Israel in Her Own Land," while Lesson 8 was entitled "At the Center of the Earth—Jerusalem." To Wilbur Smith, God had not only promised the Jewish people Palestine and worked the miracle of their restored state, but would restore Jerusalem to Jewish control. He wrote:

I am not an alarmist, and I trust through the years I have never attached to any world event a prophetic significance that was not justified; but it seems to me that almost any day or night this prophecy of our Lord could be fulfilled. Already there are more Jews living in Jerusalem than there were Jews living in the whole of Palestine at the dawn of this century. Furthermore, there is a government of a newborn nation in the modern city of Jerusalem—Israel. One hun-

60

dred feet of no-man's land, some barbed wire fences, and a few machine guiss manned by a mere handful of Arabs—these are all that keep the Jews from Jully occupying this city and setting up their government there.

"Why the Jews do not go in and take that city, I do not know," Smith interjected. "They certainly could do it."

In a series of articles a decade later, "Jerusalem in Prophecy," Wilbur M. Smith declared that the Balfour Declaration could have meant a great deal to the Jewish people, but Britain never carried out her promises. He viewed the 1948 war quite differently than did William Ernest Hocking and the American Friends of the Middle East. Smith explained that this "war for freedom" by the Jews in Palestine "in an almost miraculous way put to flight the Arabs, for whom the most part were occupying the land, and established the State of Israel—one of the most amazing events of modern history." Writing in Moody Monthly (October 1960), Dr. Smith then made a statement he would live to see:

If some morning we should open our newspapers and read that Israel has taken the old city of Jerusalem, and is able to hold it, we shall know that the words of our Lord have been fulfilled—and when this takes place, we are at the end of the age of the Gentiles.³⁰

While many other Christians were calling for "internationalization" of the city of Jerusalem, Fundamentalist-Evangelicals believed that the Bible gave it to the Jewish people. These supporters of Israel also believed that the right of Jewish statehood was fair and just, totally in accord with sound protocol.

The Six-Day War

Little wonder then that 1967 found Evangelical periodicals ablaze with eschatological fervor. The Six-Day War and Israel's victory had thrilled these Christians. The October 1967 issue of *Moody Monthly* had a picture of the Wailing Wall on its front cover. This special issue on the Bible and prophecy was captioned: "The Amazing Rise of Israel!" Dr. John E Walvoord, president of the dispensationalist Dallas Theological Seminary, began his article of the same title with these words:

American Jewish Archives

The recent dramatic victory of Israel over the Arab states electrified the entire world. The stunning impact of this war of only sixty hours on the political scene was not only a great setback for Russian designs in the Middle East, but crushed Arab hopes of destroying Israel. For students of the Bible the most significant aspect of the war lies in the fact that Israel, after 1900 years of exclusion from the capital city, Jerusalem, now possesses this holy place so rich in both history and prophecy.

Emphasizing that Israel had been attacked by Arab nations at its inception. Walvoord related to his readers the great gains Israel had made in reclamation of the Land and progress in agriculture. Other articles on Israel as the depository of divine revelation and Israel in prophecy followed."

Eternity magazine (which had absorbed Our Hope) had the caption "Israel Is Here to Stay" on its July 1967 cover, featuring an article by Raymond Cox, "Eyewitness: Israel." The article had been written a few months before the "current violence," but the editors explained that they found it "more timely than ever." With the Arabs stockpiling armaments for an attack on Israel, Cox noted that "many wonder whether Israel can survive a united assault." He himself, however, believed that "this is more a prophetic question than a military question... Israel will survive."³²

William Sanford LaSor

The following issue of *Eternity* was dedicated totally to Evangelical-Jewish relations as well as the Arab-Israeli war and Bible prophecy. The theme was "loving one's neighbor as oneself." The editors had planned to have this special issue more than a year before in cooperation with the American Jewish Committee. And yet, the events of the Six-Day War had to be analyzed. The major article in this issue that concerned itself with the Six-Day War was written by William Sanford LaSor, professor of Old Testament at Fuller Theological Seminary. He clarified that he was "not willing to concede that the State of Israel is to be identified as the Israel described in Holy Scripture," but he was "willing to admit that it seems quite likely that the regathering of the Jews to Palestine, the establishment of the State of Israel, and the almost incredible military successes of Israeli armies against what appeared to be overwhelming odds, are somehow to be related to God's promises."

Admitting that "it is probably true that most Evangelical Christians are more sympathetic to the Israeli than to the Arabic side of the continuing conflict," LaSor implored Evangelicals not to forget "that a large number of Arabs are Christians" and "a vast number of Arabs are now wanderers on the face of the earth, and they, too, deserve a place to call home." Interacting and living in the Arab world as well as widely traveling the Middle East, LaSor explained to his Evangelical community that "only one who has lived in the Arab world and has talked intimately with Arabs knows how deep are the wounds caused by the formation of the State of Israel." He related the extreme difficulty of using the Old Testament with its passages on "Zion" in a Christian service in the Arab world. "If you ask an Arab Christian what solution he has to offer to the present problem," LaSor noted with all candor, "you will get the same answer you get from a non-Christian Arab: Israel must be effaced, every Jew must be driven into the sea."33

Believing that Christians must devote themselves in larger numbers to missionary work among the Arabs, LaSor asserted:

It is my deep conviction that the Christian must be positively impartial in the present situation. By "positively impartial" I do not mean "neutral" or passive. We must have a positive approach and an impartial one. It is possible that the best peace-keeping force in the Mliddle East would be the State of Israel. The Arabs were unwilling and United Nations unable to keep the peace. If the nations involved would accept such a solution, and if Israel would rise to the occasion, this would result in trennendous benefit and blessing to Lebanon, to Jordan, even to Syria, and perhaps to Egypt. But such a decision is not ours to make.

He concluded by asking Christians to urge Arabs and Jews to "apply the principles of justice and mercy" and to urge "our own governments to act with the same principles, to remember that the safeguarding of human rights for both Arab and Jew is more important than Jewish votes and Arab oil."³⁴

G. Douglas Young

Fundamentalist-Evangelical G. Douglas Young, director of the American Institute of Holy Land Studies and a former professor at Trinity Evangelical Divinity School, took a more solid pro-Israel stance.

63
Young's article, "Lessons We Can Learn from Judaism," appears in the same issue as LaSor's, declaring: "The very existence of modern Israel loudly proclaims that Judaism has survived two millennia in diaspora and thus it can neither be decadent nor of no interest to God." He insisted that the existence of the new State of Israel "should force every Christian back to St. Paul's mystery, back behind the sins of the early Church so long and so sadly perpetuated, back to the Bible itself where it is clear that God has a continuing interest in Jews."

Young's interest in prophecy was a powerful force in leading him to see Israel for himself, and he traveled there just after the Sinai Campaign of 1956. Totally enamored with what the Israelis had accomplished in spite of a worldwide campaign to annihilate the Jewish state, Dr. G. Douglas Young became a credible witness with the Evangelical community in the United States and Canada to stem anti-Israel rhetoric. In Jerusalem in 1958, he founded the Institute of Holy Land Studies, where Evangelical students and faculty could learn more about Israel. In 1963, he and his wife, Georgina, moved to Israel, spending the next seventeen years actively involved in the everyday life of the Jerusalem community. During the Six-Day War in 1967, Dr. Young drove an ambulance through the bombed areas of Jerusalem, and his wife provided for as many neighbors and visiting soldiers as she could feed and shelter at the Institute. The people of Israel reciprocated his love by appointing him to civic and municipal commissions, awarding him the Israel Pilgrim Medal and, later, Jerusalem's highest honor, the title "Worthy of Jerusalem." Young's A Dispatch from lerusalem brought news from Israel to the American Christian community; and his organization, Bridges for Peace, still exists today. When he died of a heart attack in May 1980, he was buried on the crest of Mount Zion after a stirring memorial service in the St. Andrew's Scottish church.

Young's love for Israel and for the Jewish people was indicative of the broad segment of Evangelical Christians to whom Professor LaSor had alluded. In the article "The Feel for Jerusalem," published in the Jerusalem Post (December 24, 1969), Dr. Young had written:

As a Christian I testify to the joys, privileges and freedom in Israel for me, my. institution, my students and faculty, the other Christian people, churches and institutions in this dynamically exciting part of the world, where at long last

once again, Jewish energy, creativity and "follow-through" are making the wastes a garden, the desert to blossom, the crooked places straight.

I thrill to see so many of my own faith coming on pilgrimage to see and experience for themselves all that is taking place here. I could only wish that the pilgrim could find the way to stay a little longer to let the real Israel seep into his consciousness and expel the hate, the myths, the false reporting that seems to be getting through the mass media in other parts of the world, both in the secular and in the church press."

During the 1970s, G. Douglas Young had become increasingly alarmed by the anti-Israel rhetoric infiltrating the Evangelical community. Pro-Arab missionaries, archaeologists, and university professors combined with Arab Christians themselves in an attempt to capture Evangelical Protestantism in the same way that a strong segment of Liberal Protestantism had been captured.

For example, Bert De Vries, an Evangelical professor of history at Calvin College and participant on archaeological excavations in the Middle East, castigated Billy Graham's film, *His Land*, in the *Reformed Journal* (November 1971). De Vries insisted that Israel had been founded on "Arab land" and declared that the Jews had forfeited their right to the Promised Land long ago through their "unfaithfulness." By 1975, De Vries announced:

Why then the vehement Israeli reaction to Arafat and the PLO? The PLO call for an end to the state of Israel does not mean the destruction of its Jews, but the destruction of its Jewishness. Arafat proposed to replace Israel with a state in which Muslim, Jew, and Christian will live together in a "democratic, humanistic, and progressive society."¹⁶

When G. Douglas Young's article "Israel: The Unbroken Line" appeared in *Christianity Today* (October 1978), the Evangelical periodical felt obligated to follow with Ellisabeth Elliot's pro-Arab "Furnace of the Lord" (without telling Young that they were going to provide space for a rejoinder).

"Christianity Today"

The scholar who researches the attitudes of American Christians toward Israel is impressed by one striking reality: the same anti-Israel arguments are used decade after clecade. Apart from new events and actions taken by Israel, the Arabs, the United Nations, etc., reported in

the media, the basic arguments in 1988 remain the arguments from 1968 (or even 1948!). For instance, Christianity Today magazine, founded with the support of Billy Graham and Sun Oil magnate I. Howard Pew to be an Evangelical counterpart to the Christian Century, was undergoing intense upheaval during 1967. Editor Carl E H. Henry had embarked on gaining nationwide Christian respect for the magazine, which included more "balance" on the Middle East than Billy Graham had. During 1967, Christianity Today received most of its information on the Arab-Israeli situation from its correspondent, Dwight L. Baker, chairman of the Baptist Convention in Israel. Again, the importance of the missionary movement and its anti-Israel rhetoric must not be underestimated, even in affecting the opinions and stance of Evangelicals. Pastor Baker was concerned that the position of missionaries in Arab nations was becoming "more dangerous" because of the Israeli victory in the Six-Day War. The views of Harry W. Genet, assistant executive secretary of the Arabic Literature Mission in Beirut, were also included in the July 7, 1967 issue, as Genet related that the "slender missionary force in the Arab world" was experiencing "the hardening Arab attitude toward foreigners."37

The next issue of Christianity Today (July 21, 1967) contained a diatribe against Israel by James L. Kelso, a former moderator of the United Presbyterian Church, that was so incendiary the editors labeled his remarks an "interpretative appraisal of the Arab-Jewish conflict." Next to missionaries, Christian archaeologists (with notable exceptions, such as William Foxwell Albright) had been progenitors of the anti-Israel rhetoric, in both liberal and conservative circles. Kelso also worked with Arabs for forty-one years and had participated in a number of archaeological expeditions in Palestine. He began:

How did Israel respect church property in the fighting a few weeks ago? They shot up the Episcopal cathedral just as they had done in 1948. They smashed down the Episcopal school for boys so their tanks could get through to Arab Jerusalem. The Israelis wrecked and looted the YMCA upon which the Arab refugees had bestowed so much loving handcraft. They wrecked the big Lutheran hospital, even though this hospital was used by the United Nations. The hospital had just added a new children's center and a new research department. The Lutheran center for cripples also suffered. At Ramallah, a Christian city near Jerusalem, the Episcopal girl's school was shot up, and some of the girls were killed.

So significant was this third Jewish war against the Arabs that one of the finest missionaries of the Near East called it "perhaps the most serious setback that Christendom has had since the fall of Constantinople in 1453.""

Dr. Kelso then went on to blame the Balfour Declaration as "the major cause of the three wars whereby the Jews have stolen so much o Palestine from the Arabs who have owned it for centuries." He ex pounded upon the Arab refugee problem, the mothers and babies tha he saw suffering in the camps "in the bitterly cold winter o 1949-50," interjecting that "Mary and Christ received better treat ment at Bethlehem than the Arab refugees did that winter."

Missionary and archaeologist came together in a duet of anti-Israe rhetoric in his following statements. The United Presbyterian pastor exclaimed:

A missionary who has worked constantly with Arab refugees through the lon years since Israel became a state in 1948 speaks of them as "human sacrifices to political ruthlessness." It is the most accurate statement I know. Sometimes 1 was actual human sacrifice, as when 250 Arab men, women, and children wer massacred at Deir Yassin, I know that massacre well, for one boy who wa fortunate enough to escape that massacre later worked for me on my excava tions. There is deep horror about all this history in the fact that great number of Christians in the United States applaud Israel's crimes against Arab Chris tians and Arab Muslims. How can a Christian applaud the murder of a brothe Christian by Zionist Jews? The Arab church is as truly the body of Christ as th American church.

This last question, unfortunately, came to dominate both liberal and conservative Christian propaganda against Israel. Either in blatan denouncement or a secretive whisper, the anti-Israel argument tool the form of anti-Jewish thought, i.e., how can you support the non Christian Jew against your Arab brother?

Some Christianity Today readers were appalled at Reverend Jame L. Kelso's interpretation, and their edited letters in following issue showed shock and dismay. Elias Newman of Minneapolis wrote of hi "chagrin and disillusionment," while Reverend Harold P. Warren o First Baptist Church in Oak Park, Michigan, emphasized that many o Kelso's statements "are contrary to the facts as I know them." War ren's church was attempting to build a good rapport with the Jewisl community in their area, and he believed that "it is time for Christian

to speak out on behalf of Israel and be identified as friends of Israel." In the September 29, 1967 issue, Elenad Avital, first secretary of the embassy of Israel in Washington, D.C., responded to Kelso's "emotional charges." The following year; William Culbertson, president of the Moody Bible Institute of Chicago, supported the Jewish restoration to the Land of Israel in an article citing relevant biblical passages. It was followed by James Kelso's fifteen-point response. Again, Kelso began by reminding *Christianity Today*'s readers that "10 per cent of the Arab population is Christian.""

Liberal Christians

Christianity Today had been striving since its inception to capture not only the entire spectrum of Evangelicals, but also to affect Christians from all walks and of all theologies. Even the letters to the editor concerning Israel underscore the great diversity in the conservative Christian community regarding Israel. Among liberal Christians, Dr. Henry P. Van Dusen, past president of Union Theological Seminary, deplored the Israeli victory in 1967 as "the most violent, ruthless (and successful) aggression since Hitler's blitzkrieg across Western Europe." He argued that "every square mile of Arab homeland appropriated by Israel, every additional Arab subjugated or driven into exile, will merely exacerbate the smoldering resolve for revenge." The *Christian Century* called for joint administration by Israeli and Jordanian forces, while the National Council of Churches favored an "international presence" to guarantee the holy sites and security.⁶⁰

Reinhold Niebuhr, however, graced the pages of *Christianity and Crisis* (June 26, 1967) with his famous article "David and Goliath." "No simile better fits the war between Israel and the Arabs in lands of biblical memory," the respected theologian began, "than the legend of David and Goliath. David, of course, is little Israel, numbering less than 2.5 million souls.... Goliath, of course, is the Arab world under Egyptian President Abdel Nasser's leadership, numbering a population of 20 to 40 million. This Goliath never accepted Israel's existence as a nation or granted it the right of survival." This time, the chairman of the editorial board, John C. Bennett, followed with his "Further Thoughts on the Middle East."

Niebuhr approved of Jerusalem's administrative reunification, asserting that "Judaism presupposes inextricable ties with the land of Israel and the city of David, without which Judaism cannot be truly herself." After his death, the magazine he founded was often unjustly critical of Israel, so much so that his widow, Ursula Niebuhr, has requested Christianity and Crisis to withdraw her husband's name from the journal as a "Founding Editor." Nevertheless, disciples of the great theologian, such as Franklin Hamlin Littell and A. Roy Eckardt (with his wife, Alice), have carried the message to the liberal Christian community. Franklin Littell was active first in the American Christian Palestine Committee as a young graduate student fresh out of Yale with his bright new Ph.D. He then became extremely important in successor organizations to the ACPC, including the Christians Concerned for Israel (CCI) and the National Christian Leadership Conference for Israel (NCLCI). The latter included both Fundamentalist-Evangelical and Pentecostal Christians as well as members of the liberal Christian tradition.

On the fortieth anniversary of the liberation of Europe and the rescue of the survivors of the concentration camps, the NCLCI, in a press conference at the Church Center for the United Nations, urged the UN to reconsider "the falsehood promulgated in its 1975 resolution declaring Zionism to be a form of racism" and called on the Christian community to appreciate the centrality and importance of the State of Israel for the Jewish people. The statement, "Forty Years Later: Christians Speak Out on Israel and Zionism," was delivered at the UN in May 1985, and later appeared in newspapers. "We see it as urgent that Christians speak out against the vicious anti-Semitism that hides under the cloak of anti-Zionism," the ad continued. Similar newspaper advertisements have been paid for by Christians for Israel as well as those who oppose Israeli actions.

Roman Catholics

While the signers of the above declaration include "Reverend Franklin H. Littell, President Emeritus," the leading signature is that of Father Edward H. Flannery, president of the NCLCl in 1985. Sister Rose Thering is listed as one of the three vice-presidents of the organization. This underscores the fact that there are a number of eminent American

Catholics who have been supporters of the State of Israel and its right to exist. This is phenomenal when one considers that the Vatican was not only opposed to the establishment of the State of Israel, but has carefully refrained from recognizing the Jewish state. After the Six-Day War in 1967, Pope Paul VI proposed the internationalization of all holy places in Jerusalem. Pope John Paul II stated in 1980 that in the establishment of the State of Israel "a sad condition was created for the Palestinian people who were excluded from their homeland. These are facts that anyone can see."

On the American scene, the National Conference of Catholic Bishops in 1975 declared that because "Jews see this tie to the land as essential to their Jewishness," Christians "should strive to understand this link between land and people which Jews have expressed in their writings and worship throughout two millennia as a longing for the homeland, holy Zion." Nevertheless, this official statement on Catholic-lewish relations added the caution that this affirmation was not "meant to deny the legitimate rights of other parties in the region, or to adopt any political stance in the controversies over the Middle East, which lie beyond the purview of this statement." A Roman Catholic theologian, Rosemary Ruether, who has been very active in Christian-Icwish relations, wrote in the National Catholic Reporter (September 14, 1984) that Zionism was a "form of nationalism that most Americans regard as unacceptable and, ironically, a Fascist state if settlements continue to be established in the West Bank or annexation takes place." She concluded that if Israel is to remain a democratic state it must cease to be a Zionist state. Similar diatribes by Ruether appear in the Christian Century.41

Father Edward Flannery deplores such attitudes among Christians—including Catholic Christians. In the essay "Israel, Jerusalem, and the Middle East," he wrote:

The Middle East (Arab-Israeli) conflict has proven a grave distraction for the Jewish-Christian dialogue and for Jewish-Christian understanding generally. Numerous Christians, unaware of any bias on their part, see the establishment of the State of Israel very simply as a serious injustice inflicted upon the Palestinian Arab population by the Israelis. Through this prism they fail to perceive much significance, historical or theological, in the new state, and direct their attention exclusively to problems of Arab refugees, a Palestinian state, and other socio-political aspects of the problem. The peril in which Israel continuously exists and the problem of its security and survival become in this way

secondary considerations, if they are considered at all. The simplicity and onesidedness of this approach, for one thing, stems in most cases from inadequate information and uncritical acceptance of Arab or anti-Zionist propaganda. The United Nations can serve as a large-scale sample of this way of approaching the Middle East problem. It is imperative, in any case, for the health and survival of the Jewish-Christian embrace that the misinformation and mythologizing that have engulfed the conflict be dispelled.⁴²

Recognizing that one must not be insensitive to the Palestinian Arab, Father Flannery identified the root problem in the Arab-Israeli conflict as "the refusal of many of Israel's enemies to accept or respect Israel's right to live in peace and security." Answering the question, Is anti-Zionism in its various degrees and forms anti-Semitic?, he answered: "Not necessarily, but almost always."

Black Christians

The pro-Israel, Fundamentalist-Evangelical biblical and prophetic interpretations made great inroads into the black church in the twentieth century. To these black Christians, the newly formed Jewish state of Israel was part of God's plan and purpose. Support from the remainder of the black community, however, was slow in developing all through the years from 1948 onward. A number of blacks, prominent in their local communities, often accompanied study tours sponsored by the American Christian Palestine Committee to the Middle East, returning with positive and favorable reports of what they had seen. Many times this occurred because these black leaders encountered immigrants of a darker hue, such as the people from India, the B'nai Zion, and the Falashas from Ethiopia, and heard them report that they had been well received and were being accommodated into the stream of economic and political life in Israel.

Walter White, well-known executive director of the National Association for the Advancement of Colored People, visited Israel in 1949; and Vernon Jordan, executive vice-president of the National Urban League, visited the land in the 1960s. Both returned with favorable reactions, but neither with startling reports nor with enthusiastic championing of the Zionist achievements. They had other responsibilities on their own civil rights agendas, and these came first.

In May of 1967, Dr. Martin Luther King, Jr., joined seven other prominent Christian clergymen, including Franklin Littell, Reinhold

Niebuhr, and John Sheerin (editor of the *Catholic World*), in issuing a statement urging all Americans to "support the independence, integrity and freedom of Israel in the current crisis." The clergymen declared that "men of conscience must not remain silent at this time" and warned that the Egyptian blockade of the Straits of Tiran "may lead to a major conflagration." Shortly before he was assassinated in 1968, Dr. King made his definitive statement on Israel at a meeting before the Conservative rabbis' Rabbinical Assembly at Kiamesha Lake, New York. There, the great black leader spoke of Israel as a democratic force in the Middle East, as a creative factor in the life of Jewry, and as a potent force for good Jewish-Christian relations. These assertions he firmly believed and resoundingly affirmed.

The left wing among the civil rights groups, both black and white, was tinctured with anti-Semitism. This directly fostered anti-Zionism, as Israel was often viewed as an imperialist force in the Middle East. Black militants supported the Arab nations in their struggle with Israel, at times condemning Israel as part of a world conspiracy against blacks. Animosity between blacks and Jews resulted in a *Time* magazine cover story (January 31, 1969) entitled "Black vs. Jew: A Tragic Confrontation." Moderate black leader Whitney M. Young, Jr., executive director of the National Urban League, criticized *Time*'s "unfortunate, almost irresponsible reporting of the current tensions between the black and Jewish populations." In a letter published February 14, 1969, Young pointed to the significant positive relationships between the two groups, and "the masses of black people who are obviously not anti-Semitic."

Indeed, even in regard to Israel, well-known black leaders such as A. Philip Randolph of the AFL-CIO, Bayard Rustin, civil rights activist and publicist, and Whitney Young had given their unqualified support. Their names were among sixty-four black leaders who signed a page-length *New York Times* advertisement, "An Appeal by Black Americans for United States Support to Israel" (June 28, 1970). Christian clergymen, such as Martin Luther King, Sr., Gardner Taylor (past president of the Progressive National Baptist Convention), and William J. Walls (bishop of the African Methodist Episcopal Zion Church), joined black publishers, editors, congressmen and women, political and judicial leaders, union representatives, businessmen, and organizational representatives in calling upon the United States to up-

hold the ideals of democracy and social justice in the Middle East by "unequivocally guaranteeing Israel's security."

It is an important fact that the opposing New York Times advertisement (November 1, 1970), "An Appeal by Black Americans Against United States Support of the Zionist Government of Israel," was filled with left-wing signatories, but nottably lacked black Christian leaders. In fact, Reverend Albert B. Cleage of Detroit's Shrine of the Black Madonna was the only black Christian clergyman listed—a less than overwhelming sign of Christian support. Loaded with extremist rhetoric, this proclamation began: "We, the Black American signatories of this advertisement are in complete solidarity with our Palestman brothers and sisters, who, like us, are struggling for self-determination and an end to racist oppression."

Early in 1975, Manhattan Borough President Percy Sutton took a trip to Africa and Israel, returning with an enthusiastic response. Writing in the nation's largest black newspaper, the New York Amsterdam News, Sutton praised "the genius of a dedicated group of agronomists, technicians and scientists who have turned Israel's roadsides, mountains and deserts into fertile and productive land." Later that month, an editorial acknowledged the role of the Jewish people in the civil rights movement, declaring that blacks could not adopt a position of "benign neutrality" when Jews needed support. In April 1975, the Black Americans Supporting Israel Committee (BASIC) was formed.

As there is much debate about the state of black-Jewish relations today, so also there are many questions surrounding black Christian attitudes toward Israel. While Reverend Charles Mims, Jr., Evangelical black pastor of the 1,500-member Tabernacle of Faith Baptist Church in the heart of Los Angeles' Watts District, is indicative of millions of blacks who are supportive of the Jewish people and of Israel, Reverend Jesse Jackson's sharp criticism of Israel and uncritical attitudes toward the Palestine Liberation Organization are indicative of a segment of the black community with little compassion toward the Jewish state.

An Overview

Perhaps the complex state of affairs in the black community today only reflects the historic ambivalence that has dominated Christen-

74 .

dom as a whole. The World Council of Churches has often uttered expressions of "effective international guarantees" for the territorial integrity and political independence of Israel and the Arab nations, while repeatedly criticizing Israeli policies and calling for "an international presence" over Jerusalem. With so many Christian denominations fearful of losing their missionary agencies and institutions in Arab lands, their animosity toward the Jewish state has steadily increased."

And forty years of Arab and Christian propaganda have certainly taken their toll. In 1980, the National Council of Churches of Christ in the U.S.A. endorsed a pro-Arab commission report which stipulated that the Palestine Liberation Organization, with Yasser Arafat as its leader, was the accredited agency of those opposed by Israel. The Middle East agenda of the seventeen-member commission was so biased at its inception that major Jewish organizations, including the American Jewish Committee, the American Jewish Congress, and the Anti-Defamation League of B'nai B'rith, refused to present testimony—the pro-PLO findings were a foregone conclusion. The recent defeat of positive statements on Israel in both the 199th General Assembly of the 3.1 million member Presbyterian Church (USA) and the 1.7 million member United Church of Christ in June 1987 underscores the political ploys, stereotypes and caricatures, and fears of divisiveness over Israel that plague even the best of intentions in Jewish-Christian relations.

Significant in this study is the fact that American Christians were not silent concerning the State of Israel from 1948 to 1988. There are American Christian movements for and against the Jewish state that in fact predate that state. Those who oppose the Jewish state today, however, continue to use the same arguments and comparisons that were formulated forty years—and more—ago. Arguments concerning refugees, internationalization, bi-national and tri-national states, United States "bias" against Arabs and the harm threatening American interests, have changed little. Comparisons of the Israelis to Adolf Hitler and the Nazis, to sophisticated warmongers in a well-armed bastion, to internationally funded parasites, to Arab haters and denigrators, have been used by anti-Israel Christians for four decades. Yet, throughout these years there has been a segment of the American Christian community that has loved and supported Israel. This essay has underscored the conclusion that Israel may well count on a strong

core of Christian supporters in America, but at the same time the Jewish state must never expect justice from American Christendom as a whole.

Carl Hermann Voss and David A. Rausch are co-authors of the recently published *Protestantism: Its Modern Meaning* (Philadelphia, 1987).

Voss is the author of nine books and editor of twelve others. In the early 1940s he was one of the founders of the American Christian Palestine Committee, its first executive director, then chairman of the executive council, and co-editor of *Land Reborn*. A biographer of Stephen S. Wise and John Haynes Holmes, he is also an authority on comparative religion.

Rausch is professor of church history and Judaic studies at Ashland College, Ashland, Ohio. He is the author of nine books, including Zionism Within Early American Fundamentalism: 1878-1918—A Convergence of Two Traditions (1980) and A Legacy of Hatred: Why Christians Must Not Forget the Holocaust (1984).

Voss and Rausch are now completing a book entitled They Were Not Silent—American Christians For and Against Israel: 1917 to the Present. Material from the research for that volume provided the basis for this essay.

Notes

1. Carl Hermann Voss, "The Rise of Social Consciousness in the Congregational Churches: 1865–1942" (doctoral diss., University of Pittsburgh, 1942), pp. 134–136.

2. The high expectations men and women held for the World Organization expected to emerge from the "Great War" of 1914–1918 are apparent in the chronicles of Robert Goldsmith, with a special introduction by President A. Lawrence Lowell, *League to Enforce Peace* (New York, Macmillan, 1917), and Ruhl Jacob Barlett, *The League to Enforce Peace* (Chapel Hill: University of North Carolina Press, 1944).

3. The optimism and hopefulness of the pre – and post – World War I years are reflected in the reminiscing pages of Charles Stedman MacFarland's *Pioneers for Peace Through Religion*, based on the records of the Church Peace Union (founded by Andrew Carnegie), 1914–1945 (New York and London: Fleming H. Revell, 1946).

4. Henry A. Atkinson, "William E. Blacksteine," Land Reborn 6, no. 1 (February-March 1955): 6-7.

5. In the June 23, 1922 issue of the *New Palestine*, Adolph Berle, Sr., wrote a brief article, "The Jew: Barometer of Civilization," describing the Palestine he had recently visited: "I who had set out as a pilgrim and had been captured by the way by interests that appeared to be anything but pilgrim interests, discovered that I had not gone astray when I found myself on the highways and

in the camps with men and women who had come to Palestine with love in their hearts and as day laborers were the purest idealists" (p. 405). Berle, professor of Christian ethics at the Crane School of Religion at Tufts University, looked upon the Jew as "a permanent intellectual and moral asset of mankind, [a great fact which] has made him the natural ally of culture and the development of the intellectual life."

Berle explained further why he looked upon the Jew as "the barometer of civilization": "His mentality, his moral outlook and his cultural tendencies are the concern of the whole world. Wherever he has wended his way, whether in freedom or under persecution, he has proven himself an indestructible force. The great question for the world is whether this great force shall be dissipated and lost, be driven into a war on existing social systems and other cultures, or given the opportunity and furnished the place and occasion to develop the highest and finest capabilities of which it is possible."

Berle clinched his argument by pointing to "this which makes the Homeland quest of the Jews of such importance to the rest of the world" (p. 406).

6. The founding of the Committee for Peace and Justice in the Holy Land is described in the autobiography of Barnard's dean, later president, Virginia Gildersleeve, Many a Good Crusade (New York, 1954). Of special interest are the accounts of her support of the Christian educational institutions of the Near East College Association and her activities in the spring of 1945 at the San Francisco Charter Conference for UNO (United Nations Organization), where, as a member of the United States delegation, she cast a baleful influence on any individuals or organizations favoring the Zionist cause. She singled out among the delegates the graduates of the American Universities of Beirut, Aleppo, Cairo, Assuit, Istanbul (Robert College), etc., for briefing sessions and special conferences, never reluctant to manifest her anti-Zionist views. See especially pp. 177 [f. and 400 ff.

7. For a detailed analysis of the premillennial eschatology of the prophetically minded Fundamentalist-Evangelical, cf. David A. Rausch, Zionist Within Early American Fundamentalism 1878-1918: A Convergence of Two Traditions (1980). To place this movement in perspective within the larger context of Protestant thought, cf. David A. Rausch and Carl Hermann Voss, Protestantism: Its Modern Meaning (1987), where chapters 7 and 8 deal with "Protestant Liberalism" and "Fundamentalism" respectively.

8. "Israel Becomes a Nation Again," Our Hope 55 (July 1948): 26-27. On Arno C. Gaebelein, his son Frank E. Gaebelein, and his friend E. Schuyler English, cf. David A. Rausch, Arno C. Gaebelein, 1861-1945 (1983). The excerpt also states: "Ten days later (as we write), it is evident that this small state has been launched in stormy waters. Regular military units of the Arab states are attacking on many sides, crying out: 'We are ready to die for Allaht' while well-equipped Jewish forces, called 'Haganah,' are defending their strongholds with steadfast zeal and this word on their lips: 'We are ready on every front!!' " Of Russia, it continues: "The U.S.S.R. has recognized Israel as a sovereign state, thus performing another of her many enigmatic operations—for on the one hand, Communist-controlled Czechoslovakia, through the firm of Skoda, has accepted orders from Syria for arms, totalling \$24,000,000, while on the other, Russia is financing the Stern Gang in Palestine. In backing both sides the Kremlin, no doubt, expects to create chaos upon chaos."

9. "Pronunciation," Our Hope 55 (July 1948): 17. This editorial explained: "There is some confusion about the pronunciation of Israelis. Dr. Wilford Funk says that all the vowels should be short, the pronunciation appearing to be 'Iz-ri-uhl-iz,' with the accent on the last syllable. But Rabbi Isidor Hoffman, councilor to students at Columbia University, submits that in Hebrew the pronunciation would be 'Is-ray-el-ees,' the last syllable being accented. Both experts suggest that since the word is a new one, coined by the State of Israel, it is up to its Government to announce

an official pronunciation. So, in the meantime, take your choice. You are as much an authority as the next person."

10. "Dr. Poling Answers Your Questions," Christian Herald 70 (October 1947): 4. C.t. Poling's columns in the July 1947 issue (p. 4) and the June 1948 issue (p. 5). In this latter issue, Poling expounds: "CHRISTIAN HERALD is inter-denominational and undenominational. Its managing editor is a Methodist, its publisher a Presbyterian. Practically every Protestant Evangelical denomination is represented on its roster, and all races and colors as well." Dr. Damel A. Poling was also treasurer for the Children's Memorial Forest in Palestine; cl. Joyce Van Patten and Richard Tyler, "Children's Memorial Forest in Palestine," Christian Herald 70 (August 1947): 32.

11. See Carl Hermann Voss, "The American Christian Palestine Committee," in Essays in American Zionism 1917-1948, edited by Melvin I. Urofsky, Herzl Year Book, vol. 8 (1978), pp. 242-262.

It was difficult to structure a definite, consistent program, except to stir public opinion and carry on as broad and specific an educational project as possible, especially through pamphlets and booklets, radio debates and public forums. We had to rely on letters to the editor and petitions to Congress, protests to the State Department and pressure on the American Delegation to the United Nations, especially in the final months from the Au gust 1947 Report of the Special Committee on Palestine through the adoption of partetion by the General Assembly in late November, 1947, on to the incredible reconstitution of the Third Jewish Commonwealth on May 14, 1948. Christians did play a part but not as significantly or as definitively as they should have, ... Despite the uncertainty and tunide ty of many Christians, however, there was indeed a Christian voice; and it was expressed, though imperfectly and often ineffectually, by the American Christian Palestine Committee. (pp. 261–262).

12. In a book unfortunately marred by inaccuracies and omissions, American Protestantism and a Jewish State (1973), Hertzel Fishman deals in a scholarly way with the origin and purposes of the American Friends of the Middle East. He documents definitely and precisely the matter of the CIA sponsorship and financing of AFME.

13. Dorothy Thompson's articles of the 1930s included "Refugees: A World Problem" (Foreign Affairs, April 1938); "Nazi Rule of Terror Described" (Pro-Palestime Herald, 1933), and "The White Paper on Palestine" (New York Herald-Tribune, May 19, 1939); and in the early 1940s, she was writing for her Herald Tribune and syndicated audiences on such topics as "American Opinion Denounces Land Regulations in Palestine: Blood and Soil Under the Umon Jack" (March 1, 1940); "The Future of the Jews" (National Conference on Palestine, Philadel phia, Pa., 1943); "The Jews Are a People" (Our Voice, May 1, 1943); "I Speak As a Christian" (Balfour Day, November 2, 1943, New York City); "To Whom Does the Earth Belong?" (Madson Square Garden, New York City, March 21, 1944 and Jewish Frontier); "There Is Only One Answer" (Palestine, American Zionist Emergency Council, November 1942); "The Jews in the Family of Nations" (Jewish Agency Publications, 1943–44); "Let the Promise Be Fulfilled. A Christian View of Palestine" (New Palestine, December 1944); "I Speak Again As a Christian" (January 1945, American Christian Palestine Committee, St. Louis, Mo., ACPC Reprint); and "Why the Zionists Are Right" (February 1945, Palestine, American Zionist Emergency Council).

14. By the summer of 1946 Dorothy Thompson had begun to change her viewpoint, and her pro-Zionism abated, giving way to anti-Zionism with increasing intensity until by 1948-49 she was quite anti-Israel.

15. Ronald Steel, Walter Lippmann and the American Century (Boston: Little, Brown, 1980), esp. pp. 186-195, 130-336, 372-390.

16. A sympathetic, accurate, but somewhat limited biography, Dorothy Thompson: A Legend in Her Time by Marion K. Sanders (1973), gives no clue to the mystery of her sudden, inexplicable change of mind in 1946. Her July 9, 1946 column in the New York Post, "The Palestine Tragedy," was the first indication of her altered views; in subsequent weeks and months she focused her attacks on "Jewish acts of terrorism" and "Zionist zealotry." By 1952 her distinguished journalistic career began to wane; her influence declined; she died in 1961.

17. Dr. Abram Leon Sachar, founder and first president, later chancellor, of Brandeis University, wrote to Carl Hermann Voss on January 6, 1988 about his friendship with Dorothy Thompson: "I knew [her] very well when I was at the University of Illinois. In her earlier years as a journalist she was an ardent Zionist; later on she turned bitter against the whole Israeli concept and in your writing about her you will have to handle her as a schizophrenic because the early Dorothy will really be arguing with the later one."

18. Pierre van Paassen, Days of Our Years: A Personal Memoir (1939).

19. In the Saturday Review of May 23, 1964, Commentary's ace correspondent, Hal Lehrman, reviewed van Paassen's To Number Our Days: An Autobiography of Pierre van Paassen (1964), and complained of "journalistic fuzziness," "rearranged chronologies," "frequent repetitions of tales of a quarter century earlier," "doctored anecdotes and interviews," and "inventions which take over as fact."

20. Reinhold Niebuhr, "My Sense of Shame," Hadassah Newsletter 19, no. 3 (December 1938): 59-60.

21. "Jews After the War," Nation, vol. 15.4, Feb. 21, 1942, pp. 214-216; Feb. 28, 1942, pp. 253-255.

22. Bayard Dodge, "Peace or War in Palestine," *Christianity and Crisis* 8 (March 15, 1948): 17–19. Of the displaced persons, Dodge writes: "The attempt to aid the displaced persons in Europe, by sending them to Palestine, will place the Jews in the outlying districts of Palestine itself as well as the quarter million Jews in the states of the Arab League, in great peril. By trying to help the Jews in Europe, we are likely to subject the Jews in the Near East to persecution and massacre" (p. 17). Dodge notes of Jewish opponents: "At the same time that Christians are trying to overcome prejudice in America by upholding Partition, the American Council for Judaism, the president of the Hebrew University at Jerusalem, and numerous rabbis, are opposing the Zionist policy in Palestine. Many fear that it may produce the same sort of anti-Semitism in America, which it has already caused in England." He refers to these opponents of Zionism as "Jewish moderates" (p. 28).

Reinhold Niebuhr, "Editor's Note," Christianity and Crisis 8 (March 15, 1948): 30. Niebuhr notes that "President Dodge rightly points out that the Arab and Jewish states, which would emerge from partition, could not become economically viable if the highest measure of economic cooperation were not achieved, an end which will not be easily attained within the present framework of animosity."

23. William Ernest Hocking, "The Need of Zionism," Maccabean 15 (1915): 272.

... In the future we must recognize and make place in the world for that vital intense creative nationality, the Jewish nationality. We want only that internationalism which preserves nationality. Nationality is fundamental, because it means continuance of experiments in living together.

The life of every nationality as embeddied in art, religion, science, and the conduct of life has its root in the soil of its land and, therefore, the whole of humanity is impoverished, when any nation is uprooted and the whole of humanity will be impoverished unless every

strong national stock has a chance to show what is in it and to develop itself in experimental life on its own homeland. The first point then is that Jewish nationality must have a fair chance for national self expression.

That nationality wherever it exists must be an all-round partnership in the things that go to make up a state. Whatever happens to the Jewish people in the future I hope that the expression of their national life will be an all-round expression: . . . In the aspirations in the establishment of a Jewish state that we plead to see to it that the Jewish state is self protective, that is, that it does its distinctive and adequate part in the maintenance of its own distinctive life. It will mean a great deal to the self-respect of Jewry the world over it the Jewish state established in Palestine is self-protective.

My third point is that the sentiment of Jewish nationality as the sentiment of nationality in all people is profoundly religious. Every nationality has religious roots and should experience its attitude in its own lives, laws, and institutions.

24. William Ernest Hocking, Congregationalist August 16, 1917, pp. 202-203: "One of the most versatile minds of his generation [for whom] religion has been the great concern... Much of Mr. Balfour's power as a religious thinker comes from the fact that he gives masterful expression to the still prevalent quality of common sense, which has not parted company with reverence."

15. William Ernest Hocking, "Is Israel a 'Na tural Ally'?" Christian Century 68 (September 19, 1951): 1072-1074.

26. William Ernest Hocking, "The Time Bomb of the Palestine Fait Accompli," American Mercury 86 (January 1958): 58-59. The entire article runs from page 47-59. The editor's intro duction of Hocking is on page 46. The subtitle is "How and why our State Department lost the respect and alliance of the Arab World for the U.S."

Ibid., p. 59. The article includes sidebars with quotations from Rabbi Stephen S. Wise on Colonel House's help in the Wilson administration (p. 50), from a letter of Lord Sydenham to Winston Churchill (p. 51), and Dr. Chaim Weizmann (p. 56). Other sidebars include Sir Mark Sykes stating to Lloyd George on September 2, 1918, "We have ... Zionist agents scattered all over the world" (p. 52), and a lengthy excerpt from Winston Churchill's answer to Lord Passfield's White Paper on Palestine (p. 53). The article is followed by an *American Mercury* news release entitled, "Aid to Israel to be Increased by \$3,525,000 for Educational Cultural, and Scientific Activities under Educational-Exchange Program" (pp. 59–61). Listing forty "Israel Projects" the editors conclude: "The wide variety of projects in Israel being supported with American tax dollars makes one wonder if we have not really set Uncle Sam up as the principal donor to a national community chest in Israel.

27. "Gabriel Courier Interprets the News," *Christian Herald* 71 (November 1948): 13. Ct Robert Lindsey's "Christianity's Chance in Palestine," *Christian Herald* 72 (February 1949) 26-28. Lindsey talks of psychological and spiritual "emancipation," and says that the claims of both the Arabs and the Jews are valid. He believes that partition is the only way.

28. Note for example "Which Group Composes Zionism?" (pp. 220-222) and "The Middle East" (pp. 223 ff.) in "Current Events in the Light of the Bible," Our Hope 64 (October 1957). It is interesting that the last item in the December 1957 issue before the merger deals with religion in Israeli schools. Cf. "Religion in Schools" in the "Current Events in the Light of the Bible" section Our Hope 64 (December 1957): 360-361.

29. "Furtive Crescent" in "Gabriel Courier: Interprets the News," Christian Herald 81 (Apri 1958): 11. Compare "Lebanon" in his July 1958 column (p. 14), and the excerpt "Scopus" explains the "tension point" between Israel and Jordan over the Mount Scopus "enclave" and the intervention of the Israel-Jordan Armistice Commission of the United Nations.

10. Wilbur M. Smith, World Crises and the Prophetic Scriptures (1950), p. 171. Smith's statement at the end of his study, i.e., "How strange and yet how remarkable a confirmation of the Holy Scriptures that Israel is re-established and a government is set up in Jerusalem just at this time" (p. 276), is indicative of the Fundamentalist-Evangelical movement throughout the 1950s. It is of interest that Dr. Wilbur Smith recognizes the historic heritage of this prophetic interpretation when he writes on the dedication page: "GRATEFULLY DEDICATED to that noble group of interpreters of the oracles of God, C. I. SCOFIELD, R. A. TORREY, JAMES M. GRAY, A. C. GAEBELEIN who, not slow to believe all that the prophets have said, so clearly foresaw the day in which we are now living, and faithfully proclaimed the Blessed Hope."

Wilbur M. Smith, "Jerusalem in Prophecy," Mloody Monthly 61 (October 1960): 39-40. Cf. Smith's autobiography, Before I Forget (1971).

11. John F. Walvoord, "The Amazing Rise of Israel!," Moody Monthly 68 (October 1967): 11-25. A sidebar on pp. 24-25 by Richard Wolff is entitled, "Why Did God Choose Israel?" It underscores the fact that the Bible stresses that God's choice is the Jews and that their covenant with God has not been nullified. Hal Lindsey, the director of Campus Crusade for Christ at UCLA, who would become a millionaire through his book, *The Late Great Planet Earth*, in the 1970s, also has an article entitled "The Pieces |Fall Together" (pp. 26-28) in this issue. "For centuries Christians have pondered over the prophetic puzzle," the caption to his article asserts. "Now in this mid-twentieth century they are seeing the pieces fall together."

11. Raymond Cox, "Eyewitness: Israel," Eternity 18 (July 1967): 6-8.

31. William Sanford LaSor, "Have the 'Times of the Gentiles' Been Fulfilled?" *Eternity* 18 (August 1967): 32. Cf. the editorial, "Prophetic Overtones in the Middle East," pp. 6 and 7 in the same issue.

34. Ibid., p. 34, "... and above all," LaSor ended, "to equip the nations of the Middle East with instruments of peace instead of weapons of war."

35. G. Douglas Young, "Lessons We Can Learn from Judaism," *Eternity* 18 (August 1967): 22. Dr. Young insisted that the world should awaken to "see the values that God enabled Jews to perpetuate, the values He intends to keep on using." While most conservative Protestants may not yet be clear on this part of Judaism, Dr. Young declated that "it is inescapable to those who live in Israel.... In Israel we are being faced with the realization that God has been and remains in Jewry, and that everything points (as Biblical prophecy should lead us to expect) to the time when once again 'the law shall go forth from Ziom, and the word of the Lord from Jerusalem.' " He then listed nine specific values among Jewish people.

Cf. David A. Rausch, "Evangelical Protestant: Americans," in With Eyes Toward Zion-II, edited by Moshe Davis (1986), pp. 327-329.

This article appeared in a special supplement to the Jerusalem Post (December 24, 1969). Some of Dr. Young's letters to the editor of the Jerusalem Post include the following: "Al Aksa— A Christian Accuses the Churches" (August 27, 1969); "Fulbright and Middle East Realities" (December 11, 1973, Overseas Edition); "Murclering of Jews" (May 17, 1974); "Misconceptions About Refugee Problem" (September 22, 11970); "The Church and Terror" (January 21, 1973); "Arab Riots" (June 9, 1976). In his letter published October 31, 1975, and titled "Christian Zionists," G. Douglas Young began: "I have been accused of being a Zionist—a Christian Zionist—by some of my coreligionists in Israel and in the administered areas. I would like to take this means of thanking them for this compliment."

36. Bert De Vries, "The Palestinian Issue," Reformed Journal 21 (April 1971): 10-11; and "His Land' and History," Reformed Journal 21 (November 1971): 13.

37. Note "Mideast: Weighing the Effects," (Christianity Today 11 (July 7, 1967): 31. Cf. "Middle East Crisis: A Biblical Backdrop," Christianity Today 11 (June 9, 1967): 38-40; and

"Jews in Old Jerusalem!—A Historic Re-Entry," Christianity Today 11 (June 23, 1967): 37-38. On the magazine's history and turmoil, see Carl E. H. Henry, Confessions of a Theologian: An Autobiography (1986).

38. Rev. James L. Kelso's "interpretive appraisal of the Arab-Jewish conflict" follows the special news report of Dr. Dwight L. Baker, "Jerusalem: A Third Temple?" Christianity Today 11 (July 21, 1967): 34. The quotation from Kelso is on p. 35.

Ibid., pp. 35-36.

39. "Perspectives on Arab-Israeli Tensions," Christianity Today 12 (June 7, 1968): 7. Dr. William Culbertson's views are found on pp. 6 and 8. Before becoming president of Moody Bible Institute, he was bishop of the New York and Philadelphia synod of the Reformed Episcopal Church. A graduate of Temple University and of the Reformed Episcopal Seminary, Culbertson mentioned the Arab refugee problem at the end of his article, his "heart" going out to them. But, in face of the fact that "Israel has incorporated hundreds of thousands of refugees" into its economic and social life, he asks: "Why have not Arab countries (especially those rich in oil) done more to help their own?" (p. 8). Cf. "Letters to the Editor" August 18, 1967 (p. 24) and Benad Avital's letter, September 29, 1967 (pp. 18–19).

40. Christianity Today even reports these views in its editorial, "Casting Lots for Jerusalem," 11 (August 18, 1967): 19-30.

41. Father John T. Pawlikowski, professor of social ethics at the Catholic Theological Union in Chicago, singled out Dr. Ruether in his September 1986 address to the delegates of the Zionist Organization of America (ZOA) in Baltimore as one of his colleagues who, while sensitive to the pain suffered by Jews for centuries from anti-Semitism, apparently "considers Zionism roughly equivalent to Fascism." "This reaction by a scholar who has spoken out so strongly against anti-Semitism in all its other forms," Father Pawlikowski underscored, "shows how urgent is the need for a serious, sustained and comprehensive conversation between Zionists and Christians." See Christianity and Zionism: A Necessary Dialogue, a booklet of speeches sponsored by the Jacob Goodman Institute of ZOA. (1986), pp. 10–114.

42. Father Edward H. Flannery, "Israel, Jerusalem, and the Middle East," in *Twenty Years of Jewish-Catholic Relations*, edited by Eugene J. Fisher, A. James Rudin, and Marc H. Tanenbaum (1986), p. 79. The following quote is on page 82.

43. "A good example of increasing animosity is found in the American Friends Service Committee founded by the Quakers in 1917 to enable conscientious objectors to engage in relief work. By the 1970s, the A.E.S.C.'s hostility toward the State of Israel was amply evidenced resulting in a national conference, 'The New Imperative for Israeli-Palestinian Peace: A Learning and Organizational Conference,' held in Chevy Chase, Maryland in February 1977. Speakers at this conference compared the Israelis to the Nazis, and vowed to organize a nationwide pressure group to oppose Zionist policy. So volatile has been the anti-Zionist rhetoric of the A.E.S.C., that it sometimes appears to be anti-Semitic."



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ASHLAND UNIVERSITY

Ashland, Ohio

AMERICAN JEWISH A R C H I V E S Proposal For Chair In Jewish Studies

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Proposal For Chair In Jewish Studies

I. Ashland University

Ashland University, founded in 1878 as a liberal arts college leading to professions and careers, is establishing a Chair in Jewish Studies. The purpose is to further the commitment of the University to educating all students to the values of Jewish history and life. There is a continuing need to sensitize the community to the values of the Jewish heritage; to weld bonds of friendship between the Jewish and Christian communities.

The chair will also be a means of more Jewish students enrolling in a liberal arts program where there is complete equality and personal caring without being assimilated. Jewish traditions will be upheld and honored.

Too often, separate Jewish institutes and centers of instruction have resulted in bastions set apart from the regular campus life rather than bridges to understanding. This Chair in Jewish Studies will be integrated with all chairs in the University to provide an understanding of Judaica for the rest of the University community.

The Chair at Ashland University will provide a Jewish student association as a social outlet in the regular campus milieu. We believe this is a broadening educational experience leading to success in American social life and the business community.

The Holocaust of the Nazi era has taught us that assimilation and social camouflage do not provide protection from prejudice and persecution. Misunderstandings must be dispelled while simultaneously instilling a spiritual and intellectual pride in Jewish youth, appreciation of Judaism, and awareness of Jewish contributions to civilization over the past four thousand years.

II. Ashland University - A Unique Opportunity

Ashland University has taught courses in Jewish history, Jewish culture, the history of Israel, an appreciation of Jewish scriptures, and courses on the Holocaust. Students in ever larger numbers have enrolled in these courses and have come to a new understanding of Jewish history and life, through which their attitudes have been changed. The proposed curriculum for Jewish Studies is included in Section VI. The following are the courses which would be taught by the person in the Chair for Jewish Studies at Ashland University:

Introduction to Judaism The Holocaust Survey of Jewish History Major Issues in Contemporary Judaism American Jewish History Modern Middle East History of Jewish/Christian Relationships Readings in Jewish Literature

In addition, each course will take into account the unique contributions of the Jewish communities of Ohio and the Midwest, inviting representatives of those communities in business, education, and religious studies to share their personal perceptions.

The occasional teaching of these courses in Jewish history, Jewish culture, the history of Israel, Hebrew scriptures, and courses on the Holocaust has proven effective for a broad range of people at Ashland University and the surrounding communities: ministers, priests, teachers, housewives, blue collar workers, etc. We seek an expanded outreach through the Chair in Jewish Studies and an integrated course structure.

Dr. David A. Rausch is uniquely prepared to attain the goals of the Chair in Jewish Studies. His curriculum vita is attached as Addendum B. Dr. Rausch's publications include articles in many Jewish periodicals and journals such as Judaism, Midstream: A Jewish Monthly Review, Forum, American Jewish History, Jewish Social Studies, Jewish Frontier, American Jewish Archives, etc., and in Christian periodicals and journals such as Christianity Today, Eternity, Moody Monthly, Fides et Historia, Christian Scholars Review, etc. For his outstanding work in these areas, he has been recognized by Jewish scholars and congregations.

Dr. Rausch has lectured in the prestigious Sunday Scholars' Series at the Washington Hebrew Congregation (Reform) in Washington, D.C. He recently has been invited to speak at Oxford University in England, the University of Paris, and Hebrew University in Jerusalem, as well as universities in the United States, such as Vanderbilt, Notre Dame, Kent State University, and Hebrew Union College-Jewish Institute of Religion.

The National Christian Leadership Conference for Israel has appointed him to their board, and Jewish publisher Irvin J. Borowsky (North American Publishing Company of Philadelphia) has appointed Dr. Rausch to the Advisory Board of the American Institute for the Study of Racial and Religious Cooperation.

Dr. Rausch has been chosen by the Hebrew University of Jerusalem's International Center for the Study of Antisemitism to be part of their think tank and to produce a book on the relation of conservative Protestantism to antisemitism. That book, *Fundamentalism and Antisemitism*, will be published in 1990 by Pergamon Press (Oxford and New York).

The American Jewish Committee has chosen Dr. Rausch to work on a major book detailing the Evangelical and Jewish communities, their history, relationships, and prospects. That book, *Evangelicals and Jews*, will be released by the American Jewish Committee in the spring of 1990.

In August, 1984, Dr. Moshe Davis of the Institute of Contemporary Jewry of the Hebrew University invited Dr. Rausch to speak at the Second International Scholars Colloquium on American-Holy Land studies held at the National Archives in Washington, D.C., and now Dr. Davis has appointed Dr. Rausch to the Planning Committee For Conferences to be held in both Washington and Jerusalem.

Dr. Rausch and the late Dr. Seymour Siegel (of the National Holocaust Commission and Professor of Ethics at Jewish Theological Seminary) were chosen in 1985 as Executive Editors for a new Christian and Jewish publication called *Catalyst: A Forum of Jewish and Christian Thought*. In 1987, Dr. James Charlesworth of Princeton University chose Dr. Rausch for his Advisory Editorial Board of the new periodical, *Explorations: A Journal of Jewish and Christian Thought*.

He has been invited to briefings of Jewish and Christian leaders at the White House and was chosen by the

.

President of Israel, Chaim Herzog, to participate in President Herzog's Study Circle on World Jewry in Jerusalem with a small group of European and American scholars led by Elie Wiesel. The orthodox rabbi, Yechiel Eckstein, a former regional director of the Anti-Defamation League in Chicago, has invited him to speak to Jewish and Christian groups in major cities across the United States; and in June, 1989, Dr. Rausch addressed the ADL board of directors annual meeting in Columbus for the Midwest region (Kentucky, Ohio, and Indiana), conducting a workshop for them on Jewish-Christian relations.

His defense of the Jewish community against antisemitic attack has proceeded in various forms. One example in the publishing realm would be his sixth book, *A Legacy of Hatred: Why Christians Must Not Forget The Holocaust.* This book won an Angel Award in Hollywood, California, for its use of the Holocaust as a case study to combat present day racism and antisemitism. His eighth book, *Building Bridges: Understanding Jews and Judaism*, sought to further the sensitivity among Christians engendered by *A Legacy of Hatred* and answer questions raised in over 3,400 letters to Dr. Rausch. Released in May, 1988, it is entering its third printing in the summer of 1989; in the month of June, 1989, Dr. Rausch received 87 letters from Christians concerning it. Out of hundreds of entries, it is among 5 finalists for the Gold Medallion Award.

Another example of Dr. Rausch's qualifications for this Chair would be the case of national columnist Joseph Sobran. When he unfortunately wrote an insensitive essay in the *Center Journal* portraying Adolf Hitler as "ordinary" and the Holocaust as a past event to be forgotten, Professor Rausch wrote an essay, "The Importance of Holocaust Study: A Response to Mr. Sobran", in the same journal which alerted readers to the fallacy of Sobran's argument. Dr. Rausch's defense of Israel against false attacks and against Christian groups that lack pluralism is also well known. Ashland University has forged a reputation for justice toward and defense of the Jewish community through such efforts.

Dr. Rausch has recently had his sixteenth book accepted for publication. Other projects include two books on the Middle East and several on Christian/Jewish relationships. The Chair would allow him to do more writing of books and articles in magazines and journals. He has published over 200 articles in the past decade and has many more to produce if time were provided.

In 1986, Dr. Rausch was appointed to the Governor's Council on Holocaust Education in Ohio at the request of Jewish leaders, and, in 1987, he was appointed to the Education Committee of the United States Holocaust Memorial Council in Washington, D.C., to work on educational programs for the Memorial Museum and its outreach to communities throughout the United States.

III. Ashland University's Academic Program is Divided Into Five Schools and Eighty Majors:

School of Arts and Humanities School of Business Administration, Economics, Radio/TV School of Education and Related Professions School of Nursing School of Sciences

Majors: Accounting, Adapted Physical Education K-12, American Studies, Art, Biology, Biology/Science, Business Management, Chemistry, Chemistry/Science, Comprehensive Business Education, Computer Information Systems, Computer Science, Creative Writing, Criminal Justice, Economics, Education, English, Finance, Foreign Languages, Geology, Geology/Science, Health Education Management, Human Services-Home Economics, International Studies, Journalism, Marketing, Mathematics/Science, Music, Office Administration, Philosophy, Physical Education K-12, Physics, Physics/Science, Political Science, Psychology, Public Communications, Radio/TV, Recreation Services, Religion, Social Studies, Social Work, Sociology, Speech, Speech Education, Speech and Hearing Therapy, Sports Medicine, Theatre, and Toxicology.

Pre-Professional Programs: Dentistry, Engineering, Law, Medical Technology, Medicine, Nursing, Pharmacy, Theology, Veterinary Medicine.

The Chair in Jewish Studies would be a complement to and be complemented by this academic program. The financial audit of Ashland University is available upon request.

IV. Admissions and Enrollment at Ashland University

The enrollment at Ashland University has grown from 2,527 in 1980 to 4,072 in 1989. This enrollment includes students from 22 states and 14 foreign countries. There is a vital Jewish population on campus. The Chair in Jewish Studies will make Ashland University unique in receiving Jewish students who can elect one of the eighty majors or pre-professional programs at Ashland University and, at the same time, receive unique Jewish Studies. It will be the goal of the administration and admissions department of Ashland University to develop a special effort to recruit Jewish students at Ashland University.

V. Financial Endowment for the Chair in Jewish Studies

This proposal is seeking endowment which will be held in perpetuity by the trustees of Ashland University and used solely for the purposes stated below.

Ashland University budgets are audited annually, and the financial audit report is available to donors upon request.

The necessity of endowment is to assure the attaining and keeping of a quality professor and the fulfillment of the needs of the program. The institution may add to the budget of the program from time to time; however, it can never reduce it below the level of the income of the endowment.

1) Endowment for Faculty Salary Plus Fringe Benefits - \$500,000

Fringe benefits would include retirement, health care insurance, social security, etc. The salary for the professor in Jewish Studies can never be less than other professors' salaries at Ashland University and, hopefully, because of endowment, will be more.

2) Endowment for Guest Lecturers, Seminars, Institutes - \$250,000

Any academic program is enriched by outstanding speakers and authorities on current issues and selected fields. This is a great source for student contact with the rest of the world.

3) Endowment for Academic Support - Secretary, Writing and Travel - \$250,000

The chair in an institution is unique in that it has its own secretary and some travel monies to achieve its unique goals.

This endowment for the Chair in Jewish Studies is one phase of a capital campaign program, "Partnership in Excellence," seeking \$14 million. Ashland University believes in this program of Jewish Studies because of reasons well stated by Dr. Carl Hermann Voss in his forward to Rabbi Howard Greenstein's book, Judaism, An Eternal Covenant.

"Judaism is the wellspring of the most honored and civilizing ideals in the history of humankind and lies, therefore, at the epicenter of our Western culture. Judaism's unique achievements consist not only in forging and maintaining the first monotheism on the face of the earth, but also in emphasizing the worth and the dignity of every human being and giving prime value to freedom, justice, and equality." (p. ix)

VI. Proposed Curriculum for Jewish Studies

These courses will be offered on a two-year cycle and will be open to all university students. The general public will be welcome to take any course through the university auditing procedures, and graduate students will be able to take these courses for graduate credit (with additional requirements determined by the professor). Trips to Israel and national conferences on campus will be part of the program, and specialized courses from rabbinics to archaeology to contemporary Hebrew will be offered as the need arises.

Year One Fall Semester 1. Introduction to Judaism 2. The Holocaust Year Two Fall Semester 1. American Jewish History

Spring Semester

1. Survey of Jewish History

2. Major Issues in Contemporary Judaism

Spring Semester 1. History of Jewish/Christian Relationships

2. Readings in Jewish Literature

Course Descriptions

2. Modern Middle East

Introduction to Judaism — A study of the historical background, theology, and institutions of Judaism, including Jewish contributions to Western civilization. The multi-faceted dimensions of contemporary Judaism will be analyzed as well as an introduction into the yearly cycle and life cycle of the Jewish community.

The Holocaust — This course will study the systematic persecution and annihilation of millions of Jews by the German National Socialist state under Adolf Hitler. The class will cope with the questions such as the historical accuracy of the event, the passivity of the Jewish people, the slaughter of human beings, the response of the church and the culpability of the world. The broader implications of race and racism will be analyzed.

Survey of Jewish History — Key events in Jewish history from ancient times through the twentieth century will be studied in an effort to obtain an overview of the longevity, vibrancy, and contribution of Jewish people. The impact of Judaism upon history and of history upon Judaism will be explored on a worldwide scale.

Major Issues in Contemporary Judaism — Consideration is given to current social, political, and intellectual issues challenging today's Jewish community. Leaders within the Jewish community will be invited to interact with the class at certain points of the semester as well as class events to Jewish institutions of learning and worship.

American Jewish History — The settlement and integration of Jewish people in the United States from the colonial period to the present. Themes of immigration, political, religious, economic, and social impact will be explored.

Modern Middle East — This seminar traces the background of the various conflicts in the Middle East today, familiarizing the student with the history of Middle Eastern countries, key leaders (past and present), and the current situation between various Arab, Christian, and Jewish groups. Special emphasis will be given to the history of Israel and her relationship with her neighbors.

History of Jewish/Christian Relationships — A survey history of the interaction of Jews and Christians from the Judaic roots of the Christian faith through the modern period. The history of antisemitism in the Christian community will be detailed as well as historic and current efforts at dialogue, cooperation, and friendship. The course seeks to better understand historic influences on Jewish and Christian viewpoints in an effort to encourage mutual respect.

Readings in Jewish Literature — A reading and discussion course covering a number of the great writings in Jewish intellectual, biographical, and devotional literature. The approach is historical and practical in an effort to view Jewish men and women involved in world history and their own community.

*Each course will, in addition, recognize the achievements of the Jewish communities in Ohio and the Midwest.

Full Name: Rausch, David A.

Date of Birth: June 22, 1947

Place of Birth: Warren. Ohio

Profession: Professor of History and Judaic Studies

Details of Education:

B.A. Southeastern College, 1970 (History and Biblical Literature)

M.A. Youngstown State University, 1973 (Ancient History and Jewish Studies) Dr. Saul Friedman, Advisor Ph.D. Kent State University, 1978 (19th Century America)

Doctoral Dissertation: "Proto-Fundamentalism's Attitudes Toward Zionism, 1878-1918"

Post Doctoral work in Geography, Kent State

(Dr. Rausch has majors in eight fields of history as well as philosophy and geography)

Personal Details (also refer to "Personal Look" - Appendix B):

Married in 1970 to Lynne Stevenson of Ashtabula, Ohio, and has three boys, David Joshua (11), Jonathan Daniel (8) and Benjamin Joel (7). During his education, Dr. Rausch worked in Ohio factories, steel mills, and hospitals, holding a variety of positions while paying for his education. During his education, he was top in each graduating class (B.A., M.A., Ph.D.) maintaining a straight A average.

Details of professional positions held (in chronological order):

Southeastern College, Assistant to the Dean of Faculty, 1969-70. Fill-in lecturer and grader of essay exams. Youngstown State University, Fill-in Lecturer and Graduate Assistant, 1972-73.

Kent State University, Fellow/Instructor, 1974-78. Taught own classes, History of Civilization and

American History, 70+ students per class.

Mount Union College, 1977. Instructor in Historiography.

Bethel College, 1978-80, Assistant Professor of History and Geography.

Ashland University 1980-

Partial List of Publications: Dr. David A. Rausch

Books: Published, in Press, or Under Contract

- 1. Zionism Within Early American Fundamentalism, 1878-1918: A Convergence of Two Traditions (New York: Texts and Studies in Religion Series, Edwin Mellen Press, 1979).
- 2. Messianic Judaism. New York: Texts and Studies in Religion, Edwin Mellen Press, 1982.
- 3. Arno C. Gaebelein, 1860-1945. New York: American Religious History Series, Edwin Mellen Press, 1983.
- 4. Edited with introduction, Arno C. Gaebelein's *Conflict of the Ages*. Revised Edition; Neptune, N.J.: Loizeaux Brothers, 1983.
- 5. Edited with Introduction, Louis Meyer's *Eminent Hebrew Christians of the Nineteenth Century*. New York: Texts and Studies, Edwin Mellen Press, 1983.
- 6. A Legacy of Hatred: Why Christians Must Not Forget The Holocaust. Chicago: Moody Press, 1984.
- 7. Protestantism: Its Modern Meaning (with Carl Hermann Voss). Philadelphia: Fortress Press, 1987.
- 8. Building Bridges: Understanding Jews and Judaism. Chicago: Moody Press, 1988.
- 9. World Religions: Our Quest for Meaning. Minneapolis: Augsburg/Fortress Publishers, 1989.
- 10. Fundamentalism and Antisemitism. New York and Oxford: Pergamon Press, 1990.
- 11. Evangelicals and Jews. New York: The American Jewish Committee, 1990.
- 12. Modern Religious Movements. (forthcoming, 1991)
- 13. They Were Not Silent: American Christians and Israel, 1917 to the Present. (forthcoming, 1991) co-author with Carl Hermann Voss on this his magnum opus.
- 14. Israel and Her Neighbors: A Guide to the Middle East Maze. (forthcoming, 1992)
- 15. Niebuhr and Tillich on the Jews (with Carl Hermann Voss). (forthcoming, 1992).

16. The Orthodox Tradition. (forthcoming, 1993).

Other Book Projects:

- 1. He Spoke Out: A Biography of Carl Hermann Voss
- 2. An Anthology of Primary Materials on the Middle East
- 3. Materials to Foster Jewish-Christian Understanding
- 4. 1990's update of A Legacy of Hatred

Articles; Chapters and Essays in Books; Book Reviews:

Dr. David Rausch has published over 200 articles in scholarly journals and popular magazines, and a score of chapters and essays in books edited by other authors. He is currently writing a number of articles and on four projects authored by other scholars at the present time. For a listing, contact Ashland University. Dr. Rausch also reviews history and Jewish studies books every year for a number of scholarly journals and popular magazines, and serves as referee for publications submitted to scholarly journals. In July, 1989, he was appointed consultant to a documentary movie being filmed on the modern history of Israel and the Middle East conflict.

A Personal Look At Dr. David A. Rausch

Appendix B

Dr. David A. Rausch was born and reared in Ohio, was the product of Ohio schools, and has by choice decided to live the rest of his life in Ohio. A historian, he has taught on a number of college and university campuses and has been a professor of history and Judaic studies at Ashland University since 1980. Reared as a Protestant Christian, Dr. Rausch knew little of Jews and Judaism as he grew up, but came face to face with the Holocaust during a graduate seminar conducted by his advisor at Youngstown State University, Dr. Saul Friedman. Determined to learn more about the Jewish people and their plight, David became the only gentile member of the Jewish club on campus, was key debater for Dr. Friedman on the Middle East debate team and, in the process, developed friendships with both Israeli and American Jews. Recognizing that he was "a Christian with a Jewish heart," the small conservative synagogue, Beth Israel in Warren, Ohio, took David and his wife Lynne under their wing. This congregation was a microcosm of the Orthodox, Conservative and Reform movements, and David learned much about the diversity and complexity within the Jewish community. The young rabbi of the

In his doctoral studies at Kent State University, David Rausch combined his research on Zionism and the Holocaust with in depth study of Christian attitudes toward Jews and Judaism. When he began teaching classes at Kent State, he incorporated the study of the Holocaust into both his western civilization and American history courses. He even invited his new found friend, Esther Shudmak of Boardman, Ohio, a survivor of Auschwitz, to speak to his students. She has worked with him ever since. A popular lecturer, Dr. Rausch's courses at Kent State often exceeded 70 students in one classroom and he found himself in the unique position of explaining the Jewish community to Christians and the Christian community to Jews in lectures on college campuses, in synagogues and in churches. Even before he received his Ph.D. in 1978, he began to write on the subject. For example, he had articles in 1977 published by *Midstream: A Jewish Monthly Review, Jewish Frontier, Fides et Historia, The American Zionist,* and *Jewish Digest* as well as historical articles in *The Western Reserve Magazine* and *Pennsylvania Folklife.* Scholarly journals, such as *The American Jewish Historical Quarterly* and *Jewish Social Studies,* soon followed. This was the beginning of a writing career that at the present time encompasses 16 books published or accepted for publication and over 200 articles in scholarly journals and popular magazines. Dr. Rausch also has been asked to write a score of essays that are chapters in edited books, and scholars regular-ly consult him on Jewish studies and modern religious movements.

congregation at that time, Rabbi Michael Stevens, has been his friend ever since.

When he accepted a teaching position at Bethel College in St. Paul, Minnesota, in the fall of 1978, he immediately instituted a Holocaust course into their regular curriculum. The first time David taught the course, 65 students enrolled. His required history courses were also quite popular, and he had sections on the Holocaust, the Middle East and Jewish studies in the appropriate time frame. In cultural geography courses that he taught (required for all Minnesota teachers), Dr. Rausch had segments on racial and religious prejudice (including the Holocaust and antisemitism). He also began working with the Minnesota Jewish Relations Council to foster better relations on the grassroots level of society and to combat antisemitism whenever it raised its ugly head. The illness of his grandfather in Warren, Ohio , and the belief of David and Lynne that their child should be raised near parents and grandparents brought the Rauschs back to Ohio. At the invitation of President Joseph Shultz of Ashland University, David became a professor of history and Judaic studies in the fall of 1980. Dr. Shultz had been on the board of Dr. G. Douglas Young, founder of the Institute of Holy Land Studies, and was sympathetic to the interest and inclinations of this young professor. Lynne and David had two more boys during their early years in Ashland, Ohio. Through Ashland University's theological extension in Cleveland, Ohio, Dr. Rausch sought to reach the grassroots of Christian attitudes: i.e., the pastors, counselors, and professional persons who took courses there. In addition to his teaching in Ashland, David has taught nearly every history course on the Cleveland State extension campus of Ashland University since 1980. A large segment on Jewish history, Christian-Jewish relationships in history, and on the Holocaust have been a part of the required history courses that Dr. Rausch has taught there. Students (many of them older than David) traveled from as far as Michigan, Pennsylvania and West Virginia to take courses at that extension. Almost every area of northern Ohio was represented in those classes, and Dr. David Rausch has had over 250 graduate students (ministers, priest, nuns, teachers, social workers, professionals, etc.) do in depth study on the Holocaust in the Cleveland State theological extension. Including the Ashland campus, this number escalates to nearly 900 graduate students who have studied the Holocaust under Dr. Rausch's tutelage.

Dr. Rausch's sixth book, A Legacy of Hatred: Why Christians Must Not Forget the Holocaust (1984) is required reading in these graduate core courses. In that book, he has used the Holocaust as a case study for all racial and religious prejudice. Students from many different backgrounds, races, and ages consistently report that the reading and discussion of this topic is one of the most life changing experiences they have encountered. Dr. Rausch has received over 3400 letters nationwide on A Legacy of Hatred, and he has spent considerable time answering questions from Christians on the subject. His eighth book, Building Bridges: Understanding Jews and Judaism (May, 1988), was a response to many of these questions, especially the cry from Christians for more knowledge and to reply to the question: "Where do we go from here?" Dr. Rausch had made a definite attempt to reach the conservative Christians that many groups neglect, and he was pleasantly surprised to find that Christians of all backgrounds found use for his books. And, even though Building Bridges was written for Christians, members of the Jewish community have been passing it around as well. In honor of his work, Dr. David A. Rausch was appointed to the Education Committee of the United States Holocaust Memorial Council in 1987.

Through the Chair of Jewish Studies it is hoped that the churches that have been opened through such efforts may be further reached, changing misperceptions in Sunday School classes as well as sermons. Ashland University's new Columbus center has classrooms that may be used to reach communities south of Ashland as well as north, and Dr. Rausch's recent workshops and discussions with the Wexner group of young Jewish professionals and at the Anti-Defamation League's Midwest Regional Conference in June, 1989, underscored the desire among Jews (as well as gentiles) for further information on relationships and prospects, religion and culture, society and trends. The Chair of Jewish Studies will bring to undergraduate students on the Ashland University campus the more in depth learning about Jews and Judaism, history and antisemitism, attitudes and necessary change, that AU's graduate students have received. These students are not only from most counties of Ohio, but represent significant populations of other states and nations.

In addition, Dr. Rausch has the opportunity to lecture at many other universities and to bring the expertise of world leaders to central and northern Ohio as well. Since the early 1980s he has worked with Dr. Carl Hermann Voss, the Christian Zionist in his latter seventies who has garnered respect in the Jewish community since he battled Nazism and fought for a Jewish State more than fifty years ago. When they met with Jerusalem's Mayor Teddy Kollek in his office in 1988, David asked Mayor Kollek what role Dr. Voss had played in the founding of the Jewish State. "What I can say about Carl Voss is that he was here with us at the beginning!" Teddy Kollek enthusiastically replied. Rausch and Voss have made quite a research and publication team, a team that plans expanded work in the future. For example, in September, 1989, Dr. Rausch will be holding a seminar on Jewish-Christian relations and the State of Israel with Dr. Voss in Jerusalem for Jewish leaders (including Mayor Teddy Kollek, Dr. Avraham Harman, Chancellor of Hebrew University, Moshe Davis of the Institute of Contemporary Jewry, Shulamit Nardi of the President's staff, many professors, wives and stalwarts) at Hebrew Union College-Jewish Institute of Religion's Jerusalem school. He will speak at Hebrew University once again, and continue his interviews with those throughout the country who had an important part in the foundation and furtherance of the Jewish State.

At 42 years of age, many opportunities and doors are open to this young scholar and master teacher to reach out further — to expand the message of tolerance and truth, to combat antisemitism and racial prejudice, to provide knowledge and understanding, concern and compassion. In a day and age when many academic institutions have little concern for Jews and Israel, Ashland University wants to be a part of this program — wants to incorporate the Chair of Jewish Studies into its very curriculum. Dr. David A. Rausch appears to be ready to take that challenge head on.

To Benefactors of the Chair of Jewish Studies:

As one of the founders and the first executive secretary of the American Christian Palestine Committee (1941-58) during the tragic years of the Holocaust and the crucial times before and after the founding of the new State of Israel, I recall with deep sorrow that we had so few Christian supporters who really understood Jews and Judaism, or who even wanted to understand. I have worked in the field of Jewish-Christian relations for more than half a century and have formed bonds of friendship with Jewish leaders on three continents — North America, Europe, and the Middle East, especially in Israel — and I deeply deplore the ignorance and insensitivity of my fellow Christians toward the Jewish people.

It is with great pleasure, therefore, that I heartily commend my dear friend and valued colleague, Dr. David A. Rausch, for the proposed Chair of Jewish Studies at Ashland University, a post for which he is so eminently well qualified both personally and professionally.

I was born and reared in Western Pennsylvania, my own family having settled in Ohio more than a century ago. I consider this Chair to be of the greatest importance for Ohio and the entire Midwest. I have carefully studied the well considered proposal, and I hail it as an important step in nurturing Jewish-Christian relations and combating pervasive antisemitism. This Chair will bring to successive generations of students, too, a realistic understanding of the vital and creative role Israel is to play in the coming centuries in the Mediterranean world, so sorely in need of a democratic ethos.

Rarely have I met a man who exemplifies scholarship in Jewish studies, dedication to building bridges between Jewish and Gentile communities, and sensitivity to human needs as does David Rausch. It has been an enriching and inspiring experience for me to work with him in writing books, addressing conferences, traveling widely, and meeting leaders in the academic, social and governmental spheres, most notably in Jerusalem. David has a unique ability to convey his erudition in simple, forthright terms to people of all ages and varied interests and backgrounds. He is a master teacher, uniquely qualified for this post; and as an experienced and popular professor he brings the attractive gifts of youth and vigor to an exacting task.

Without reservation I endorse this splendid project and David A. Rausch as the man to implement it.

> Sincerely, Carl Hermann Voss, Ph.D.

an author

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July 16th, 1989

Mr. J. Michael West, Academic Editor Augsburg Fortress Press 426 South 5th Street, P.O. Box 1203 Minneapolis, MN 54440

Dear Michael:

Welcome back from your hard earned and apparently greatly enjoyed vacation.

I am writing at this time -- with a copy for Lenore Franzen -- as editor of our series of ecumenical, interreligious books, and as co-author with David Rausch of our forthcoming volume, <u>World Religions: Our Quest for Meaning</u>. Both Dave and I, as Lenore and he have doubtless already shared with you, find the newly designated completion date of September 28th unhelpful to say the least, and even a major obstacle to our plans for a long ago arranged schedule for the early fall.

For many months we have anticipated a visit to Jerusalem in late September/early October and have already made arrangements accordingly. We relied on your earlier promises that, if we met certain deadlines, -- all of which we did in fact meet -- World Religions: Our Quest For Meaning would be available for distribution by mid-summer.

This new date of September 28th renders these plans unworkable and will cause us considerable embarrassment. A one-day scholarly symposium/colloquium has been arranged for October 5th at the Jerusalem School of the Hebrew Union College-Jewish Institute of Religion, invitations extended and already accepted. Dave's departure from the USA on September 23rd was planned -- and is still planned -- so that he might take with him to Israel a number of the books to present to important scholars and prominent public figures, viz. President Chaim Herzog, Mayor Teddy Kollek, Chancellor Avraham Harman, Ambassador Eliahu Elath, <u>et al.</u>, all of whom have been warm personal friends for close to fifty years, and most of whom will be participating in the meetings on October 5th.

The topic will be "Christian-Jewish Relations," and will focus on the two Fortress Press books, <u>World Religions</u> and our anticipated (1992) <u>We Were Not Silent: American Christians</u> For And Against Israel - 1917 To The Present. Without <u>World</u> <u>Religions</u> our meetings will be pointless, something of an anticlimax, especially because Chancellor Harman is quoted on the back cover of World Religions, and also because one of the Michael West - page two

participants, Dr. Geoffrey Wigoder (editor of the <u>Ency-</u> <u>clopedia Judaica</u>), reviewed the book so favorably for <u>The Jerusalem Post</u> when the 1968 World Publishing Co. edition emerged, and again in 1977 when the second and updated edition was published by William Collins Sons of London and Cleveland.

I shall leave the USA for Turkey and Egypt on September 26th and shall not arrive in Israel until October 5th, the **EXEM** day of the colloquium. Thus I could not take the books with me. Dave will need them, for he will be consulting with these persons in the days after his arrival on September 24th --his reason, after all, for going -- and will need to have the books with him for distribution.

It is with a sense of great anxiety, therefore, and not a little feeling of disillusionment in the light of the assurances during the past months that the book would be available -- originally in mid-May, then in mid-June, latterly in mid-July, and more recently in mid-August -- that I write to urge you to reconsider your production schedule and priorities.

There has already been one casualty, for Ashland College had planned for late August a Recognition Ceremony of <u>World</u> <u>Religions</u> as the first faculty book to appear under their new designation as "Ashland University." The failure of this plan is disappointment enough.

I look forward to hearing from you at your earliest convenience that you have speeded up the production schedule and that a sufficient number of the books will be made available to Dave by mid-September so that we shall be spared the embarrassment of cancelling the colloquium in Jerusalem and the necessity of apologizing for Augsburg/Fortress Press there as we shall have to do at Ashland University and the departments of religion and college bookstores we had alerted to watch for the book in time for the fall semester.

With all good wishes,

Sincerely,

Carl Hermann Voss

cc: Ms. Lenore Franzen Dr. David A. Rausch

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an author 7783 POINT VICENTE COURT

JACKSONVILLE, FLORIDA 32256

TELEPHONE (904) 733-2118

July 16th, 1989

Mr. J. Michael West, Academic Editor Augsburg Fortress Press 426 South 5th Street, P.O. Box 1203 Minneapolis, MN 54440

Dear Michael:

Welcome back from your hard earned and apparently greatly enjoyed vacation.

I am writing at this time -- with a copy for Lenore Franzen -- as editor of our series of ecumenical, interreligious books, and as co-author with David Rausch of our forthcoming volume, World Religions: Our Quest for Meaning. Both Dave and I, as Lenore and he have doubtless already shared with you, find the newly designated completion date of September 28th unhelpful to say the least, and even a major obstacle to our plans for a long ago arranged schedule for the early fall.

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Michael West - page two

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With all good wishes,

Sincerely,

Carl Hermann Voss

cc: Ms. Lenore Franzen Dr. David A. Rausch

Dr. David A. Rausch wee me won out tooks will emerge on time . you'll get your cop Patienes, Carl, patienes ...

7783 POINT VICENTE COURT JACKSONVILLE, FLORIDA 32256

TELEPHONE (904) 733-2118

August 20, 1989

To My Israeli Friends:

It gives me great pleasure to invite you to a seminar/colloquium to be held in the afternoon and evening of Thursday, October 5th, in the Synagogue of the Hebrew Union College-Jewish Institute of Religion at 13, King David Street in Jerusalem.

We shall convene promptly at four-thirty when Dean Michael Klein of the host institution will present me as chairman. After opening remarks about the theme of the occasion, "Jewish-Christian Relations," I shall introduce my distinguished friend, colleague and research associate, Dr. David A. Rausch, professor of church history and director of Judaic studies at Ashland University, Ashland, Ohio with whom I shall share the platform.

Dave and I will tell you briefly about the publication this fall by Fortress Press of Minneapolis of our newest book, World Religions: Our Quest for Meaning, and its predecessor volume in our ecumenical, interreligious series, Protestantism: Its Modern Meaning. We shall then turn our attention to the main subject of the day, the purpose and content of the book outlined on the reverse side of this letter in the Table of Contents of They Were Not Silent: American Christians For And Against Israel --1917 To The Present.

From among those invited to take part acceptances have already been received from Ambassador Eliahu Elath, Chancellor and Mrs. Avraham Harman, Professor and Mrs. Moshe Davis, Sulamith Nardi and Dr. Geoffrey Wigoder. We hope very much that you, too, will feel free to participate in the discussion.

Bring with you any of your own colleagues and friends who would be interested, and of course any members of your family. They will all be most welcome.

At six o'clock there will be a brief recess for coffee and tea, and at six-thirty we shall reconvene the sessions which will conclude at eight o'clock.

I look forward very much to seeing you at HUC-JIR on October 5th at 4:30 p.m..

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THEY WERE NOT SILENT AMERICAN CHRISTIANS FOR AND AGAINST ISRAEL--1917 TO THE PRESENT

by

Carl Hermann Voss and David A. Rausch

Publisher: Fortress Press, Minneapolis, MN, 1992

TABLE OF CONTENTS

FOREWORD

INTRODUCTION

I.	WOODROW WILSON: ALLY OF LOUIS D. BRANDEIS AND STEPHEN S. WISE
II.	WILLIAM ERNEST HOCKING: IMPLACABLE FOE
III.	HARRY EMERSON FOSDICK: LOYAL OPPOSITION
IV.	ARNO C. GAEBELEIN: FULFILLING GOD'S PROMISE
۷.	JOHN HAYNES HOLMES: THROUGH GENTILE EYES
VI.	WILLIAM FOXWELL ALBRIGHT: EXPLORER OF THE PAST
VII.	EVERETT R. CLINCHY: PIONEER IN "BROTHERHOOD"
VIII.	HENRY A. ATKINSON: FROM ECUMENISM TO ZIONISM
IX.	JAMES G. MACDONALD: SHEPHERD OF THE STATELESS
х.	DOROTHY THOMPSON: THE FOURTH ESTATE SPEAKS
XI.	REINHOLD NIEBUHR: APOSTLE OF JUDAISM AND ZIONISM
XII.	HARRY S. TRUMAN: TWENTIETH CENTURY CYRUS
XIII.	G. DOUGLAS YOUNG: PILGRIM TO MOUNT ZION
XIV.	DAVID HYATT: A NEW LOOK AT BROTHERHOOD
xv.	FATHER EDWARD FLANNERY: AMBASSADOR TO THE VATICAN
XVI.	FRANKLIN H. LITTELL: REMEMBRANCE OF THINGS PAST
CONCLU	USION: THE HOPES AND FEARS OF ALL THE YEARS


AMERICAN JENEW YEAR'S DAY, 1989

Dear Friends:

Another year, another milestone! They go by faster and faster. But here we are again, well and active; and we hope very much that you are, too.

As you can see from the picture, our most newsworthy venture this year was to fly to London at the end of November, then embark on the QE2 in Southampton for a 14-day cruise to Dakar in Senegal, West Africa. Phyllis planned it all - it was her surprise gift for our 30th wedding anniversary which comes next May. Our daughter <u>Christina</u> and her husband <u>Rusty</u>, who are living and working in London, decided to join us; and after we boarded we found that Phyllis's prother <u>Murdo</u>, and his wife <u>Bobbie</u>, who live in the south of England, had made a last-minute decision to come too. They picked up a cancellation, and thus it was a very special trip for us all. The QE2 called at Gibraltar whence we went by hovercraft to Tunis, and at Madeira on the way out, and at the Cape Verde Islands, Teneriffe and Lanzarote on the return voyage. It was fascinating to see places we had not seen before; and of course just being on the QE2 was an experience in itself. Of the ports of call, we all liked Madeira best. Carl went to London early and spent some time there and in Oxford on behalf of his current writing.

Carl's daughter <u>Carlyn</u> and her husband <u>Harold</u> are still in Albuquerque despite periodic talk of moving back East. <u>Terri</u>, the oldest grandchild, is now a senior in high school and will be in college next year, while <u>Mark</u> is in the eighth grade.

Carl and his co-author, David Rausch, have just completed an updated and expanded version of Carl's 1967 book, now to be called <u>World Religions: Our Search for Meaning</u>. Having finished <u>Protestantism</u> a year ago and now this one, they can now concentrate on the magnum opus on American Christians and Israel, a historical treatment for which Carl has been gathering material for many years.

We do thank you for your letters and cards. With the passing of the years friendships become more precious, and we worry when we don't hear from you. We send warm and fond good wishes for health and happiness for you and yours in 1989.

Phyllis and Carl Voss 7783 Point Vicente Court Jacksonville, FL 32256 Thenks, Here for your thoughtful note wet the Muglins (homentons schered Wards undertand. But we can't make is Falmen all the for for the lane areas where insuced is more heart. More stands because Istall appenently

From the desk of

RABBI HOWARD R. GREENSTEIN, Ph.D.

Introduction at the awards dinner on Sunday, November 13, 1988.

an unespected, warmly welcomed and gretafilly received

TRIBUTE TO CARL AND PHYLLIS VOSS

All of us who have been to Israel have undoubtedly visited Yad Vashem, the memorial to the six million who perished in the Holocaust. On the approach to that memorial, you will recall the walkway is lined with trees, each one of which is dedicated in honor or memory of a righteous gentile. Each one of them risked his own life to shield and protect Jewish friends and neighbors from the ravages of Nazi terror. In risking their own lives, they saved thousands of others. They proved that the best and most loving friends of our people are not only Jews.

Tonight we honor two people who prove exactly the same conclusion, Carl Hermann Voss and Phyllis Voss honor us by permitting us to honor them. No tribute we pay can ever be sufficient for the debt we owe them. They have been the embodiwent of that divine call for justice, truth, compassion, decency and personal integrity. They have stood for all that is precious and sacred to our people.

Both are outstanding scholars in their field. Carl Hermann Voss has authored nine books, two of which were devoted to Rabbi Stephen S. Wise. One of them is being re-published by popular demand on the subject of World Religions: Our Quest for Meaning. His most recent book to be released imminently in collaboration with David Rausch is called, <u>They Were Not Silent - American Christians For and Against</u> Israel, 1917 to the Present.

Phyllis Voss is one of the most distinguished psychologists and hypnotherapists in any community. She studied in London, Berlin, the Sorbonne and taught at Skidmore College following the close of World War IT. But most significantly, even before then, when the wounds of war were still festering in Europe, she devoted herself to the plight of refugees and displaced persons in Poland and elsewhere, working without rest to help them find safe passage to a new and more promising home. Her life ever since has been a model of public service and social conscience.

Carl Hermann Voss is the architect of Christian support for Zionism and Israel. Nearly half a century ago, he founded and served as the first Executive Director of the American Christian Palestine Committee. He gained national recognition for his struggle to win support for a Jewish homeland at a time when such a cause evoked serious questions among Jews, no less among non-Jews. Carl Hermann Voss was undaunted, and he persisted in his vision of Jewish rebirth however fierce :he opposition ever was. The most prominent Israeli leaders have cherished his eloquent and heartfelt encouragement for nearly five decades. In recognition of his work for interfaith understanding, Carl Hermann Voss received the Doctor of Humane Letters from HUC-JIR and was named an Honorary Fellow of the Hebrew University in Jerusalem. Above and beyond all else, however, I cherish this moment for far more personal reasons. Carl and Phyllis Voss are two of the dearest and most precious friends to me and Lenore. I have known Carl and Phyllis Voss almost from the day I arrived here in Jacksonville. In fact, I even met Carl before through correspondence in advance of my coming. I was just completing the final touches on my Doctoral dissertation on Zionism and Reform Judaism. After three years of concentrated research, I learned almost as much from him in three weeks as I did elsewhere in those three years. Carl Hermann Voss facilitated publication of that dissertation in book form, and later was my indispensable consultant for my second book on Jewish belief and practice.

Few other people I know have challenged and invigorated my mind and spirit as he has. Few occasions are more precious to me than our occasional lunches together or meetings at home to review and assess old issues and new ones. I cannot count the times when his faith and confidence in Israel and the Jewish people have revived me when my own was sagging and wavering.

I am pleased and honored to introduce these two outstanding human beings, not simply because this tribute is so long overdue. I am pleased and honored because I love them so. And I think all of you are not far behind me.

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TELEPHONE (904) 733-2118

April 5, 1989

Dear Friends:

As many of you know, Carl entered St. Vincent's hospital here in Jacksonville on Monday, February 6, for an exploratory heart catheterization, and on Thursday of the same week underwent surgery for replacement of the aortic valve. Two of his eleven year-old bypasses had to be removed for the surgery and were then replaced; so all-in-all he had a thorough-going overhaul.

We are happy to say that he has done very well with no major medical complications or setbacks. Progress is, however, necessarily slow, and he gets very frustrated when his body refuses to carry out the great things his mind has planned. His eyes obstinately close - except during the night when they are wide open. However, he has been spending many rewarding nocturnal hours with Reinhold Niebuhr preparing for a future chapter on him in THE BOOK.

He has been to his surgeon who has told him he may do whatever he feels up to in the way of activity. But so far he hasn't felt up to much. He has been twice to his cardiologist, the last time yesterday, and has received encouraging reports. He is not driving yet, of course, and is not exercising as he used to or swimming, although he goes out daily for brief walks.

Even his favorite occupation of telephone-talking is greatly restricted. His voice refuses to cooperate and just gives up.

However, all things considered, his recovery is nothing short of a miracle of modern medical technology; and time, we are sure, will do the rest. We are suitably grateful. We are grateful, too, to those of you who have so steadfastly called and sent messages of affection and encouragement which have meant more to both of us than you could ever imagine. We do thank you most sincerely.

Warm greetings to you all!

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Return to Israel

To The Editor:

We arrived in Israel early in August for a four-month visit. It was our intention to savor as much of the life here as possible, to see and listen and learn and absorb the landscapes and the moods of the country.

During this period, we spent three weeks as volunteers in the Army. we visited a religious settlement in the Judean desert, we talked with countless Israelis who represent many different political and religious convictions; we have attended lectures, classes, concerts, museum tours; we are studying Hebrew two mornings a week in an Ulpan with other adults from Finland, France, Russia and the U.S., and we have walked miles, exploring the winding streets and out-of-the-way neighborhoods in Jerusalem.

Each day brings new vonders and marvelous discoveries. Being here for an extended period of time is an enriching and joyful adventure.

One of our most meaning a experiences was a symposium held at 'lebrew Union College to celebrate the publication of a new book by the noted 'hristian theologian and staunch supporter of Israel, Carl Herman Voss. Voss was a minister in Pittsburgh many years ago and he has sustained friendship: with several Pittsburghers.

We were invited to attend the Symposium through the kindness of mutual friends, Kitty and Harold Ruttenber 1. Presentations focused on the topic of Vess's new book, "They were not silent: Ame.ican Christians For and Against Israel."

For this celebration, Carl Voss had assembled many of the most esteemed Zionists. Each participant was asked to

LETTERS to th

reminisce about his/her activities during the formative years of the State of Israel.

Included as presenters were such academicians and scholars as Avraham Harman and Moshe Davis (both former presidents of Hebrew University), philosopher Emil Fackenheim, Eliahu Elath (the first Israeli ambassador to the U.N.), Shlomit Nardi (the founder of Jr. Hadassah), Walter Eitan (former Israeli ambassador to France) and others of similar stature.

The speakers all spoke from the heart, and their remini cences were fascinating and inspiring. One of the most eloquent was Eliezer Whurtman, noted writer and journalist. Mr. Nhartman described his efforts to articulate the Zionist process and to clarify the significance of Jerusalem in Jewish history

He read the text of an article he had composed for the first issue of the "Times of Israel," a newspaper that appeared shortly after the Six Day War in 1967. His passionate statement is relevant today, perhaps even more relevant than it was in 1967.

> Ellen and Eugene Sucov Jerusalem

From The Jewish Chronicle, Pittsburgh, Pa. November, 1989

CONFLOENT IAL

TELEPHONE (904) 733-2118

EN. November 29, 1989 as long linos

Dr. Harold W. Rast, Director Trinity Press International 3725 Chestnut Street Philadelphia, PA 19104

Dear Hal:

In accord with our telephone conversations of last summer and this autumn, I am sending you this proposal for a book to be written by David A. Rausch and myself and entitled Paul Tillich and Reinhold Niebuhr on the Jews.

I shall outline the content and chronology of this work as follows:

My encounter with both men came in the same year, 1933, when I was in my first year of graduate study at Union Theological Seminary in New York City. I entered the Seminary on January 30th, 1933, the fateful day Adolf Hitler was appointed by President Paul Hindenburg as Chancellor of the Third Reich. From the very beginning of my stay at the Seminary, and even until now, I have been influenced by the thought and actions of Niebuhr who had come from a Lutheran parsonage home in Wrightsville, Missouri where he was born, and through his education in the mid-West and at Yale and his first pastorate in Detroit

came to Union in 1928 at the age of 36. He was by that time nationally known as a writer, scholar, and social activist Most prominent among his preachments were his strong defense of democracy and adamant opposition to the rising fascism of post World War I Europe.

In early 1933, too, Niebuhr's friend and colleague, Professor Karl Johannes Paul Tillich was dismissed by the Nazi government from his position as professor at the University of Frankfurt-am-Main and shortly afterwards was invited to join the faculty of Union Theological Seminary, and arrived in October of that year. Within a few days of his arrival Niebuhr appointed me to be one of three students with a background in German who were to tutor Tillich daily in English of which he knew nothing but which was, of course, indispensable to him in the United States.

From that time on both men were my teachers and close friends, Tillich until his death in 1965, Niebuhr until he died in 1971. To these two friends, confidantes and counselors, mentors and advisors, I am immeasurably indebted. Both were gracious enough to allow their favorable comments to appear on the dust jackets of several of my books. I know that my co-author, David Rausch, while only half my age, responds to their thought and philosophy as do I.

Page two - Paul Tillich and Reinhold Niebuhr on the Jews.

Rausch is uniquely fitted to collaborate on this project because of his scholarship in this field and his extensive writing on allied subjects. Among his many books three stand out as fine examples of his knowledge and perception: <u>Building</u> <u>Bridges: Understanding Jews and Judaism</u>, <u>Zionism Within Early</u> <u>American Fundamentalism -- 1878 - 1918</u>, and (co-authorship) <u>Protestantism -- Its Modern Meaning</u>. He has also actively participated in many conferences and colloquia on these men's thought and their impact on Jewish - Christian relations.

From 1913 for Tillich and 1915 for Niebuhr the two men experienced the usual relationship of the Protestant clergy to Jewry and Judaism, retaining the normal antipathy to both as non-fulfillment of the Christian ethos and denial of Jesus as the Messiah. When Tillich returned to civilian life after his chaplaincy in the German army in World War I and Niebuhr continued into a widening of his ministries in both Detroit and the nation at large, their thinking developed along similar lines although on two different continents: Tillich in the 1920s in the Kairos Circle and also the Frankfurt School and the growing group of Religious Socialists, and Niebuhr in the several expressions of the Social Gospel movement, notably in the pages of <u>The World Tomorrow</u> and <u>The Christian Century</u>, as well as in the Fellowship of Reconciliation and the Socialist Party.

By 1933 the parallel paths of the two men began to converge and dramatically merged with Tillich's escape to New York and Union Seminary. Then there began a sometimes turbulent but more frequently felicitous collaboration, as Tillich slowly and tortuously adapted himself to American academic life and Niebuhr's world embracing thought matured in the preparation and delivery of his famed Gifford Lectures, <u>The Nature and Destiny of Man</u> in two epochal volumes.

In the 1920s and 1930s both men were closely involved with Jewish scholars, especially in the later 1930s and the war years (1939-45) when so many refugee scholars arrived in the United States. Niebuhr was at all times prolific in lecturing, teaching and writing and Tillich soon emerged, especially after Kristallnacht in November, 1938 when he could now speak freely and constructively after his self-imposed silence of five years into exile (1933-38).

The end of the War in 1945 began the most creative years in the two men's thought about and relations with the Jewish people, a rich and productive period of two decades, until Tillich's death in 1965 and another half dozen years of fruitful thinking and writing on Niebuhr's part until his passing in 1971. Page three -Paul Tillich and Reinhold Niebuhr on the Jews

The two men had identified themselves with the objectives of the Zionist movement by the early 1940s (Niebuhr in 1941-42 and Tillich by early 1944), and for the next two decades and more wrote often on this subject as well as related Jewish-Christian matters in the pages of such journals as <u>Christianity and Crisis</u> and <u>The New Leader</u>, often touching on these topics in their books and their many lectures throughout this country and abroad. Niebuhr's frequent references to the Jews, Judaism and Zionist concerns increased in volume and intensity while Tillich re-thought his stands of the previous four decades when he delivered the historic Berlin Lectures of 1953 on "The Jewish Question," a century later re-evaluation of Karl Marx's "Die jüdische Frage."

Most dramatic and perhaps most important were their personal associations with leading figures of Jewry and Judaism, both secular and observant. A few of these friendships had begun during World War I and immediately thereafter, then broadened out to embrace an unusually wide spectrum representative of Jewish intellectuals and religious leaders, political figures and social thinkers, and among their close friends and colleagues they numbered such luminaries as Martin Buber, Albert Einstein, Chaim Weigzmann, David Ben-Gurion, Stephen Wise, Abraham Joshua Heschel, Hannah Arendt, Abba Hillel Silver, Walter Benjamin and many, many others whose influence can still be perceived in the turmoil and ferment of Israel, Britain and the U.S.A. today in intellectual circles.

This planned book, emerging as it will in the 1990s, will be peculiarly timely, especially as these social forces unleashed in this century, perhaps the most significant, tragic yet creative, in all of Jewsh history, come together with current political upheavals to determine the destiny of civilization in the next century.

It is clear that this book will be accompanied by two anthologies as the voluminous writings of Tillich and Niebuhr over half a century are culled and sifted in preparation of this first proposed book. These accompanying anthologies will understandably become inevitable and form a triad of an aspect of the work of these two scholars not heretofore examined.

I would appreciate at your early convenience your reaction to and, hopefully, your affirmative word about this proposal. David and I both look forward to working with you on this project.

Warm personal regards,

Sincerely,

CarltermannRoss

Carl Hermann Voss

P. S. Professors James Luther Adams of the Harvard Divinity School, Nathan A. Scott Jr. of the University of Virginia, and David Tracy of the University of Chicago Divinity School are the Advisory Committee January 1, 1990



Dear Friends:

Not only has another year come and gone, but another decade. A sobering thought indeed!

We have had a very cold Christmas, the worst, it seems, since 1899. The walkway to our house was a sheet of ice on Christmas morning, covered with a light dusting of fine snow, and that morning the National News announced that it was colder in Jacksonville, Florida that in Anchorage, Alaska. So much for the Sunshine State!

But this has been a blessed year for us. In February Carl had an operation to replace the aortic valve and two of the 1978 bypasses. He came through it all very well and continues to pursue his interests with vigor -- although we can't really say it is "undiminished;" but we are certainly grateful.

Our second blessing was the gift, on the day after Thanksgiving, of Phyllis's first, Carl's third grandchild -- Russell Park Wynings, III, Rusty's and Christina's lusty 101b.11½oz. son, to be known as Dru. We are, of course, delighted; and <u>all</u> of us are doing well. R. and C. returned permanently from England in July, but at the moment they are not sure where they will settle.

Carl's newest book, a revised, updated and expanded version of his 1968 volume on living religions of the world, now written in co-authorship with his friend and colleague, David Rausch, appeared in September -- <u>World Religions: Our Quest for Meaning</u> -- and has been well received. They are now both working on The Big One, and have at least three more books planned. As they say, "We should live so long!"

Phyllis's news is just ditto, ditto from previous years: her Community Service TV program, "Human Potential;" community mental health activities; and her practice as a psychologist that keeps her busy full time and just doesn't seem to go away. Next December her five-year office lease expires and we shall see what happens then.

This year, in late September, we flew to Istanbul, boarded the "Royal Viking Sky," and sailed very comfortably to Egypt, Israel, Crete, Athens and Rome, sightseeing along the way. We spent two days before the cruise in Istanbul and two days after in Rome. In Israel Carl had organized a scholarly colloquium on Jewish-Christian Relations, and we spent two days and one night in Jerusalem. Held on Hebrew Union College's beautiful campus, it was a great success, and we saw many dear, longtime friends. All in all, a fine vacation.

Carlyn and Harold are still in Albuquerque; but time moves on for them, too. Terri has followed her parents to MIT where she is a freshman. Mark is in eighth grade, and all four seem well and happy.

We have thoroughly enjoyed your various cards, letters and phone calls. We wish even Florida were not so big, much less the States and The Rest of The World, so that we might see you from time to time. We trust the New Year brings for you and your loved ones all you would wish for yourselves, but most of all we wish you the very best of health.

With fondest greetings, Phyllis and Carl Phyllis and Carl Hermann Voss

7783 Point Vicente Court Jacksonville, FL 32256

ve shares. comp Tark AGAINST WE WERE NOT SILENT: AMERICAN CHRISTIANS FOR AND (1917 TO THE PRESENT)

By Carl Hermann Voss and David A. Rausch

TABLE OF CONTENTS

Present plans are to precede this with an autobiographical chapter interlarded with comments by David A. Rausch.

- I. WOODROW WILSON: ALLY OF JUSTICE BRANDEIS AND RABBI WISE
- II. WILLIAM ERNEST HOCKING: IMPLACABLE FOE
- III. HARRY EMERSON FOSDICK: HIS MAJESTY'S LOYAL OPPOSITION
- IV. JOHN HAYNES HOLMES: THROUGH GENTILE EYES
- V. EVERETT R. CLINCHY: PIONEER IN BROTHERHOOD
- VI. HENRY A. ATKINSON: FROM ECUMENISM TO ZIONISM
- VII. WILLIAM FOXWELL ALBRIGHT: EXPLORER OF THE PAST
- VIII. JAMES G. MACDONALD: SHEPHERD OF THE STATELESS
 - IX. DANIEL A. POLING: FULFILLING GOD'S PROMISE
 - X. DOROTHY THOMPSON: THE FOURTH ESTATE SPEAKS
 - XI. REINHOLD NIEBUHR: APOSTLE OF JUDAISM AND ZIONISM
- XII. HARRY S. TRUMAN: 20TH CENTURY CYRUS
- XIII. G. DOUGLAS YOUNG: PILGRIM TO MOUNT ZION
- XIV. DAVID HYATT: A NEW SLANT ON BROTHERHOOD
- XV. FATHER EDWARD FLANNERY: AMBASSADOR TO THE VATICAN
- XVI. FRANKLIN H. LITTELL: REMEMBRANCE OF THINGS PAST

These chapters contain ancillary vignettes of scores of prominent American Christians who were "for and against Israel" through the years after 1917.

Footnotes

Annotated selective bibliography

Index

39 years Isbut still valit "enjoymy resurretion of stively ton (Unearthed in April, 1991) Lall

This book review of 1952 could have been captioned, as now in 1991:

NIEBUHR! THOU SHOULD'ST BE LIVING AT THIS HOUR. AMERICA HATH NEED OF THEE; SHE IS A FEN OF STAGNANT WATERS.

BOOK REVIEW

For Advance, Summer, 1952

The Irony of American History. By Reinhold Niebuhr. New York, Charles Scribner's Sons. 1952. \$2.50.

"...If we should perish [in the struggle of the free world with the forces of the communists], the ruthlessness of the foe would be only the secondary cause of the disaster. The primary cause would be that the strength of a giant nation was directed by eyes too blind to see all the hazards of the struggle; and the blindness would be induced not by some accident of nature or history but by hatred and vain glory."

In those words of warning at the conclusion of Reinhold Niebuhr's newest book, <u>The Irony of American History</u>, we have the essence of prophetic Protestantism in our bewildered era. Not always have American Protestants been aware -- as have Europeans -- of the religious realism and the ethical rigor to be found in Niebuhr's message. But no longer does he preach to deaf ears. In these days of difficult decisions, almost all who stand in the framework of the Protestant tradition -- free church and episcopal alike -- are acutely conscious of the impact and the value of Reinhold Niebuhr's thought. Witness the hearing he has had at our General Council sessions. It was not always thus. A quarter century ago the young Evangelical Synod preacher of Detroit was hailed by his followers in the Student Christian Movement and by some puzzled, yet ever loyal, Social Gospelers. Yet to many liberals, both religious and political, he was an <u>enfant</u> <u>terrible</u>: they were reluctant to listen to a "tamed cynic" ask, "Does civilization need religion?" To them, Niebuhr was a snare and a delusion.

By the 1930s, Niebuhr was exerting wider influence as the William E. Dodge Professor of Applied Christianity at Union Theological Seminary in New York City and as the regular contributor of what seemed to be a curious admixture of heterodoxy and orthodoxy in the pages of the World Tomorrow, The Christian Century, and the Atlantic Monthly, He often faced a not too solid phalanx of "unrepentant liberals," ranging from Harold Bosley and Julius Seelye Bixler to George Albert Coe, John Dewey and Charles Clayton Morrison, who fumed at the "pessimism" and "defeatism" -- not to mention "obscurantism" -- of his Moral Man and Immoral Society. An Interpretation of Christian Ethics (the Rauschenbusch Lectures), and Beyond Tragedy. But the outbreak of World War II muted the outcries of such dissidents and discomfited them as they were compelled grudgingly to acknowledge the validity of Niebuhr's pronouncements of the sure doom awaiting a civilization as superficially spiritual and morally bankrupt as ours of the West.

- 2 -

Other books, such as <u>Christianity and Power Politics</u>. The <u>Children of Light and the Children of Darkness</u>, and <u>Discerning the Signs of the Times</u>, made his pungent, often unconventional, views known to many more; his lectures, sermons and articles were heard and read by untold numbers far beyond the confines of this continent. By the mid-1940s, the Gifford Lectures at Edinburgh, entitled <u>The Nature and</u> <u>Destiny of Man.</u> made him a world-renowned figure, regarded with respect and admiration, not only by Protestants, but by many Catholics and Jews as well.

There were, it is true, dissenting voices. Not the least of these was a Yale Divinity School professor [Halford Luccock] who should have known better -- and probably does by now; he delighted in dubbing Niebuhr "a purveyor of the poison gas of Continental Theology."

But now in the 1950s, Niebuhr is acclaimed by untold numbers as theologian and philosopher, churchman and writer, teacher and friend; he is the Dean of Union Theological Seminary and a leader in such diverse organizations as the World Council of Churches, Americans for Democratic Action, and the American Christian Palestine Committee. And amid these myriad activities, Niebuhr writes with undiminished power and persuasion.

This latest book, less than 200 pages in length, has not too tortuous a prose and is comparatively easy to follow -an unexpected boon for which we all should offer deepfelt

- 3 -

thanks! With his usual keen insights, Niebuhr surveys the perils of America's inordinately powerful position in the world community. He notes the ironic contrasts, the pathetic problems, and the tragic choices posed by that awesome power so newly acquired, and only recently realized. Niebuhr knows that Lord Acton may have overstated the case in claiming that "absolute power corrupts absolutely," but he emphasizes the fact that power does corrupt.

He shows the impossibility of America ever attaining the "innocence" which the 18th century hopes of Virginia (Jeffersonians) and Massachusetts (New England Calvinists) had expected of the American Colonies in their "new beginnings." The risks of our using -- or refusing to use -the atomic bomb are a case in point; and Niebuhr deals trenchantly with this dilemma.

Niebuhr is singularly effective at many points:
1) indicting America of self-righteousness and complacency;
2) criticising George Kennan's <u>American Diplomacy: 1900 - 1950</u> -- appreciatively, to be sure, but nonetheless acutely -- for counseling an American foreign policy of self-interest, a kind of national egoism fused with mild modesty;

- deflating the idealists and Utopians such as world government advocates and pacifists;
- pinpointing the intellectual and spiritual pretensions of such diversely deluded folks as communists and isolationists;
- 5) interpreting to Europeans, Asiatics, and Americans their

- 4 -

varying, often wholly disparate, views on the crucial problems of our time; and

6) underlining again the durable elements in our classical Christian ethos which vouchsafe hope in a seemingly hopeless time and indicate a Providential pattern, or order, in the historic events of an obviously chaotic world.

Here is a book for both clergy and laity. It is not the milk, but the meat of the Word.

CARL HERMANN VOSS

New School For Social Research New York, New York

A serious intention of the Unitarian Universalist Retired Ministers Association is to keep track of how each and every one of us dis doing. For New England and parts of Florida, UURMA members have accepted appointment to keep in very close touch with all the retirees and no one has a direct responsibility to "reach out and touch".

I'm sending this - on my own authority - to encourage you Oto "reach out and touch back". If you, for whatever reason, are unable a to attend our 1991 Southeast UURMA Convocation described on these pther pages, I'd love to hear from you. I will communicate your words to the other participants of the convocation. We'll know more about you - and we can take it from there.

Include in your telling us about yourself whether you get a copy of "UU ELDERBERRIES", our quarterly national newsletter and, if So, how you like it.

Send your word to: the Rev. George G. Brooks, 1515 Forrest Nelson Blvd., Unit 0-207, Port Charlotte, FL 33952. I've left the rest of the page below for your message - or use your own paper. Faithfully,

Thanking you, I am

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Dear Colleague or colleague spouce,

The &

Dear George:

December 5, 1990

George &. Brooks

For acouster To Come!

I deeply appreciate your inquiry and invitation of late November. I wish it were possible for us to attend this 1991 convocation in Brooksville, but we both have commitments which make it unfeasible. My wife, Phyllis, has a fulltime practice as a State licensed psychologist; and, as has been the case for the past twenty-five years and more, I continue my ministry through my writing and editing.

I attach an article which will inform you about my work. Most recently I have edited an interreligious, ecumenical series for Augsburg Fortress Press, consisting of books on Judaism, Catholicism, Protestantism, and World Religions, the latter two by my colleague, Dr. David A. Rausch, and myself. Together Dave and I have contracts for four more books on which we are currently working: (1) a narrative account of American Christians for and against Israel, from 1917 to the present; (2) personal memoirs of dramatic events and historic figures involved in the founding of Israel; (3) my own recollections of my two great teachers at Union Seminary a half century ago, Paul Tillich and Reinhold Niebuhr on the Jews; (4) an updating and reappraising of my Pitt doctoral dissertation of 1942 for Pilgrim Press, "The Rise of Social Consciousness in Congregationalism."

You may remember my books published by Beacon Press, The Universal God (1953, 1961) and The Palestine Problem Today (1953), as well as the triad on Stephen Wise and John Haynes Holmes, Rabbi and Minister: The Friendship of SSW and JHH (1964); SSW -- Servant of the People: Selected Letters (1969); and A summons Unto Men: An Anthology of JHH's Writings (1971). I have also edited ten books, e.g. Mirrors of Man in Existentialism by Nathan A. Scott, Jr., (1969); my own Quotations of Courage and Vision (1972); et al.

My eightieth birthday is at hand in less than a week, so time and strength are both in short supply.

Please convey my good wishes to all our colleagues and their wives. My warmest personal regards and seasonal good wishes to you and yours.

Most cordially, Hermann Voss Thanks for your

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Home address: 7783 Point Vicente Court Jacksonville, Florida 32256 Besides the HEAD ACHE in the Peraian Bulf. our sole regret is that you fills are not stoping lay August 7783 Point Vicente Court Jacksonville, FL 32256 ere doceme ty agas! New Year's Day, 1991

Dear Friends Everywhere:

The past year ended for us not with a bang, certainly not with a whimper, but with a resounding POP! as Carl celebrated his 80th birthday. We didn't have a big party -- our friends are too scattered -- nor even fireworks and a local holiday; but he did receive many loving cards and lots of phone calls. His sister Dorothy came from Sanibel for the weekend; and that was a wonderful interlude. What do we do for an encore???

We travelled this summer. Phyllis was asked to join a delegation of physicians and psychologists from the American Society of Clinical Hypnosis under the People-to-People program, meeting with their counterparts in Moscow, Tbilisi in Georgia, Kharkov in the Ukraine and, of course, Leningrad. We won't give you a detailed account of our travels, but suffice it to say that it was a very interesting experience and we felt fortunate to have been there but found it very tiring indeed. We don't think we'll be going back any time soon.

Carl and his colleague, David Rausch of Ashland University, now have contracts for four books. The first is the one Carl has been working on for a number of years concerning American Christians and Israel. Because it seems to divide itself into historical narrative and personal reminiscence, it will probably become two books. The third is to be called <u>Tillich, Niebuhr and</u> <u>the Jews</u>; and the fourth will be an expanded, updated version of Carl's (1942) Ph.D. dissertation, "The Rise of Social Consciousness in Congregationalism " which seems to be a timely reassestment in in Congregationalism," which seems to be a timely reassessment in view of the current publications planned by the United Church of Christ.

Phyllis is still in her practice, supposedly semi-retirement but with no diminution of activity, still hosts her popular TV program, "Human Potential," and is as active as ever in the Community.

Carlyn and Harold (Iuzzolino) and their children, Terri and Mark, visited us this summer, all too briefly; but it was so good to see them. Terri is now in her sophomore year at MIT and seems to enjoy it, while Mark is in Junior High School.

Christina and Rusty (Wynings) with baby Dru, just one year old, have decided to settle in Santa Fe, New Mexico. They love the country there. They are in the process of buying a business and are far from settled; but at least they have come to rest after their many wanderings.

Phyllis's sister, Grace, came from her home in Scotland to visit us for two weeks over Christmas and New Year. Phyllis and she flew out to Santa Fe for a few days, enjoying the family reunion to say nothing of visiting a part of the country neither of them had seen before. It was impossible for Carl to be with them because where the Wynings live is 8,000' above sea level, and he can't take the altitude.

We thank all of you for your cards, letters and telephone calls, for all your good wishes, and the news of your loved ones. Please do keep in touch. At our ages we cherish our friends more and more.

We wish for all of you health and happiness in 1991, and we hope that perhaps Some Where, Some How, our paths may cross again. Meanwhile, just know that our loving wishes come across the miles.

Carl · and Phyllis and Carl (Voss) total of you are 1 on the boys





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Oxford center names scholarship for Carl Voss

By James R. Ward Staff writer

The Oxford Centre for Postgraduate Hebrew Studies at Oxford University in England has named a scholarship for Jacksonville author and Christian Zionist Carl Hermann Voss

Voss. 79. the author or editor of 16 religious books, received word of the bonor recently from David

Patterson, the center's president, In a letter to Voss, Patterson said the decision to honor him "arises from [the] knowledge of the most important work which you have performed throughout your life in the cause of Jewish-Christian relations, and in recognition' to your substantial contributions to scholarship.

Patterson said that a Carl Hermann Voss scholar will be selected at the center each year.

"I am really astonished that an Oxford scholarship has been named for me," Voss said, "But I am also, of course, greatly appreciative of the honor and proud of it.

The Oxford Centre for Postgraduate Hebrew Studies was founded in 1972 and is one of the world's leading institutions for Hebrew and Jewish studies for doctoral and postdoctoral students, Voss said.

This is not the first time Voss's work on behalf of Judaism and Zionism has been recognized.

In 1979, he was selected as an honorary fellow of Hebrew University in Jerusalem, and two years later he received an honorary doctor of human letters from Hebrew Union College-Jewish Institute of Religion in New York.

While he was the ecumenical scholar-in-residence for the National Conference of Christians and Jews, Voss spent the summers of 1977 and 1979 at the center researching a book on American sympathy or antipathy for Zionism world.



in the period between 1917 and 1977.

When finished by Voss and his co-author, David A. Rausch, profes-sor of church history and Judaic studies at Ashland University in Ohio, the book will be published by Fortress Press in Minneapolis.

The book's working title is They Were Not Silent: Cluristians For And Against Israel - From 1917 To The Present.

Voss and Rausch are also working on a book on the relations of American theologians Paul Tillich and Reinhold Niebuhr with the

This will be published by Trinity Press International in Philadelphia and London.

Voss and Rausch have .co-authored two other books published by Fortress Press, Word Religions: Our Quest for Meaning and Protes-tantism — Its' Modern Meaning. These two books are part of a planned six-volume set.

The first volume, Judaism: An Eternal Covenant, was written by Howard R. Greenstein, the senior rabbi at Temple Ahavath Chesed in Jacksonville. The second volume, A Catholic Vision, was co-authored Jewish people throughout the, by Stephen Happel and David Tra-

Rausch will write the fifth and sixth volumes in the series, which will be edited by Voss. They will be about modern religious movements, and the Orthodox Church.

Voss received his doctor of phi-. losophy degree from the University of Pittsburgh.

He studied theology at Chicago Theological Seminary, Yale Divinity School and Union Theological Seminary in New York, where he received his master of divinity degrce.

Voss is an ordained United Church of Christ minister and held pastor of the Smithfield Church in in Tantur, Israel.

Carl Hermann Voss relaxes in his research room. The author, shown on Jan. 18. 1989, has been honored with a scholarship in his name at the Oxford Centre for Postgraduate Hebrew Studies in England for his work "in the cause of Jewish-Christian relations, and in recognition to ... substantial contributions to scholarship."

Pittsburgh, the United Church of Raleigh, N.C., and the Flatbush Unitarian Church in Brooklyn.

He has taught on the faculty of several colleges and universities. including the New School of Social Research in New York, Skidmore College in Saratoga Springs, N.Y., the Theological School at Lawrence University in Canton, N.Y. and Edward Waters College in Jacksonville.

Voss has been a resident scholar at the Ecumenical Institute of the World Council of Churches in Geneva and the Ecumenical Institute several pastorates, including co- for Advanced Theological Studies

Universal shamanism discussed early Quest for Meaning' ın

TITLE: WORLD RELIGIONS: OUR QUEST FOR MEANING AUTHOR: Hermann Voss and David A. Rausch

DATA: Fortress Press, Minneapolis, Minn. 212 pages. \$13.95.

Reviewed by James R. Ward

It comes as a surprise to many Northeast Florida residents that the oldest religion in this area is not Roman Catholicism, Anglicanism or Protestantism.

After all, the first Christian prayer offered by French Huguenots on Fort George Island on May 1, 1562, was prayed by Calvinists. And the first use of the Anglican Book of

BOOK REV

said or performed by an unknown Native American shaman traveling with a band of hunters tracking late Pleistocene Epoch herds of bison, mammoths, horses or camels onto the the Florida peninsula about 16,000 years ago.

And for 16,000 years before the various expressions of European Christianity first evidenced themselves in Northeast Florida, shamanism was the only religion here.

Those ancient peoples, together with their descendants, found themselves living in a

worlds while in self-induced trances, conversed with its unseen inhabitants, guaranteed a good hunt or harvest, healed the sick, broke evil spells and returned the souls of the unwary from the evil spirits who had stolen them.

The Timucua, the latest generation off those primeval peoples of this place at the time of the European contact, undoubtedly watched as the French, English and Spanish prayed and some of them might have recognized certain aspects of their own religion in those alien European ones.

But a peculiar spiritual pride among those Europeans - a pride that even today makes it difficult for Christians to admit their faith is only one of many of the genuine religious expression of humankind - might have prevented them from recognizing any commonality with shamanism. Yet shamanism still survives today; survives not only among the so-called primitive peoples around the globe, but also among some practioners of the major religions.

This is the second volume co-authored by Voss and Rausch in Fortress Press' planned six-volume series on comparative religion the first was their Protestantism: Its Modern Meaning - and it concisely and clearly delineates the main facts and features, beliefs and practices, of the major world religions of the world today.

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Unlike many books on comparative religion, this volume, as with others in the series, is not cluttered with unnecessary foreign words and phrases that do nothing but confuse the reader, who more often than not fails to get beyond them to grasp any-understanding about what these other religions mean to its own believers, much less to the reader's own religious beliefs. Refreshingly, Voss and Rausch consistently sketch the essential features and the distinctive essences of Hinduism and Buddhism, Confucianism and Taoism, Shintoism and Islam, freeing the reader to grasp more quickly and easily the wonder of particular and interesting aspects of humanity's age-old quest for meaning. This book is a fine introduction to the religious genius of the human spirit. In that regard, the authors could not have provided a more needed source of information and commentary not only for the student but also for the general reader.

Common Prayer in the Western Hemisphere by English sailors occurred in the summer of 1565 in the St. Johns River near the French Huguenot settlement of Fort Caroline.

Those services occurred within weeks of the first Roman Catholic parish Mass, which was celebrated by the Spanish at St. Augustine,

But meither the Protestant, Anglican or Roman Catholic prayers were the first ones to be uttered in Northeast Florida.

The earliest prayer or religious rite was

James R. Ward is a staff writer with The Florida Times-Union.

Unree-leveled universe.

That universe was filled with gods, deceased chiefs and nobles, as well as good spirits who, unseen, inhabited Celestial Sky above them.

It was also inhabited by the souls of ordinary men and woman and demons living below the earth in the Underground.

And on the earth itself, these Native Americans found themselves daily in a continuing warfare between the two other realms for not only their minds and bodies, but their souls and spirits.

They found their only hope of salvation in the person of the shaman priest who, moving easily between these two other

1. 11

It is this universality of shamanism that places a discussion of it early in this book about world religions by Carl Hermann Voss, a Jacksonville author and resident, and David A. Rausch, a professor of church history and Judaic studies at Ashland University in Ohio,

UNION THEOLOGICAL SEMINARY • 3041 BROADWAY AT REINHOLD NIEBUHR PLACE • NEW YORK. NEW YORK 10027 • 212/662-7100

this is the best mes April 15, 1991 e m orsia 78 14 Dear Union Alum: hair! things

As this Seminary's greatest legacy, it is to you that I direct my first official communication as president-elect. Union, together with theological education as a whole, is at a critical turning point. We can either embrace significant change and address the pressing issues impinging upon our world, or we can go about business as usual, content with the increasingly marginalized role of Christian theological education in Church, academy, and society. In choosing the former course, I envision a Union at the dawn of the twenty-first century that is vigorously assured of its mission, financially stable, and progressively inclined to take on new challenges and opportunities.

Union's fundamental mission is to bring intellectual rigor and experiential depth to the theological voices of our time in ways that are responsible to biblical and Christian theological tradition. One of our most important goals is to insure that these voices are as inclusive as possible--a goal we should continue to impress on churches, educational institutions, and society in general. Some might view the peculiarly impassioned nature of theological discourse at Union as a liability. I prefer to nurture it as an asset. Our students have something at stake to which they are passionately committed. This reflects an engagement with today's realities that is essential for meaningful ministerial and professional formation.

The initial watchword of my administration will be "connections." We can serve the Church only if we are better connected to Church and society. We can serve our youth and those interested in preparing for ministry, professoriate, or helping professions only if we are better linked with education at all levels and with other helping professional movements. We can address issues of local and global concern only through more extensive local and international partnering. We can continue to be a resource for our graduates only if we are connected with you in as many meaningful ways as possible.

My insistence on "connections" comes directly out of my religious experience, ministerial vocation, and professional formation. As a Christian Unitarian Universalist with Southern Baptist roots, I have been on the receiving end of religious prejudice. Suspected ironically and often thoughtlessly of being at the same time too liberal and too fundamentalist, I have come to cherish the Unitarian Universalist commitment to a plurality of ways to truth and our penchant for discovering constructive junctures along those paths. Consider, for example, the work of such Unitarians as Albert Schweitzer, William Ellery Channing, Thomas Jefferson, Olympia Brown, Ralph Waldo Emerson, Margaret Fuller. The list is long, and a salient feature each exemplifies is the determination to forge new connections for a better, more reverent humankind obliged to the beauty of divine creation.

UNION

Called as a youngster to the teaching ministry, I have been accused of a Lutheran fierceness in my insistence on education's role in theological formation. Though I prefer something like a Zwinglian model, I have welcomed the accusation advisedly. As much in the academy as in Church and society, liberal education in tandem with spiritual development is crucial to living and dying in a humane and liberated fashion. The call to teaching ministry which has continued to be affirmed at Harvard Divinity School, M.I.T., Haverford College, Barnard College, and now Union has not included ordination. My work in religious education at my home church, All Souls, and our local church, Riverside, springs from a resolve that laity should play an ever more crucial role in all aspects of church life and religious tradition. The same resolve applies to theological education, especially in times such as these when ministerial vocations are undergoing exciting and promising transformations.

By call, training and trade, I am an agent for the study of the New Testament. The sub-field in which I specialize is a relative newcomer to biblical studies: Archaeology and the New Testament. Interest in this particular area developed out of a growing awareness of the importance of material culture to understanding the formation of Christian literatures. I plan to continue at the very least my work with Helmut Koester on the series, Archaeological Resources for New Testament Studies, the first volume of which appeared in 1989 with the second near completion. Also in process is a commentary on Ephesians.

Finally, you should know that I am one of you. From 1971 to 1975, I completed my M.Div. and S.T.M. at Union. In my encounters with other alums, I have discovered a peculiar tendency among us to consider our own time at Union as the Seminary's glory years. I am perhaps the exception in believing firmly that Union's best years are still ahead, although I must hasten to add that I cannot conceive of a more glorious time than those four rambunctious years in the early seventies.

As we contemplate Union's continuing mission and our immediate priorities for the nineties, I wanted first and foremost to make connection with you. You, our most valuable resource, will be asked to be involved in the Seminary's deliberations as seldom before in Union's history. In the months ahead I look forward to meeting with you, listening to you, probably even arguing with you as all of us chart this unique institution's course into the next century.

In the meantime, trusting in God's presence with you and with us, I convey to you Union Theological Seminary's heartiest best wishes.

Sincerely,

Halland L Hundry

Holland L. Hendrix Academic Dean and President-Elect

TELEPHONE (904) 733-2118

May 5, 1991 days late !

Dear Herb:

Since today is the 56th anniversary of my ordination I can write accordingly to a guy who is just as setimental as am I and know that I have his renewed good wishes for the remaining 39 years until I hit the proverbial 120! I think of you folks often and I hope that you and Francine and the boys (now young men!) are well and thriving; and I constantly am consumed with envy and jealousy as I contemplate with you your complex plans for the Great Invasion of your venture into Eretz next summer and wish that I were going along. What a wonderful prospect all that portends!

My major purpose for writing to you now -- apart from conveying affectionate greetings to all of you -- is to ask you to help me fill in a couple of details as I try to recapture in my writing the dramatic events of the summer -- as well as preceding spring and subsequent autumn of 1947 at the very time you were leaving Bad Homburg and Frankfurt for the USA and I was rolling in for a few days with Phil and Soph in both places as well as at the mass meeting in Munich on July 4th with the DPs from the various encampments to confer with General Lucius Clay, Robert Murphy, et al. about The Future, Palestine, UNSCOP. the S. S. Exodus, etc. I am trying to (1) recall some salient details, (2) describe the sense of urgency of the DPs, (3) convey some of the drama of the great meeting on July 4th of us with the DPs in the PRINZREGENTENTHEATRE and (5) try to recall some of the arguments and "counter propaganda" being mouthed by such a person as George Weller of the Chicago Daily News (am I accurate about Weller and his paper?). Can you ruminate a bit and in your still legible handwriting jot down some notes to help me on these scores?

That's all for now, dear friend. Note the enclosures and know that Phyllis and I send our love and best wishes to you and Francine (and, of course, the geniuses who are your offspring!).

Fondly,

longhand in 91

July 24, 1991

Mr. Elan Steinberg Executive Director World Jewish Congress, American Section 501 Madison Avenue New York, N.Y. 10022

Dear Mr. Steinberg:

Enclosed please find check in the amount of \$1,000, which is earmarked for the Dr. Carl Hermann Voss Fund. It has been my pleasure to assist in his wonderful work, which throws the light of his liberal intelligence on this benighted world. I admire Dr. Voss greatly.

Many thanks for your administrative cooperation in making it possible for people like myself to direct these contributions.

Very truly yours,

Acubert Find

(Rabbi) Herbert A. Friedman

HAF/jf Enc.

TELEPHONE (904) 733-2118

August 3, 1991

Dear Herb:

Many thanks for your kindness and generosity. Both are characteristic of you and always have been. I am, as always, deeply appreciative. The WJC just forwarded the check which I welcomed.

The thoughtful notes you enclosed, both to the World Jewish Congress and to me, were, as has always been your wont, and these, too,I appreciate because they are so mindful of other people and reflect your own sensitivity to what I have been trying to do with my research and writing.

You will be happy to know that Dave Rausch and I are making real progress and I look forward to giving you a report on all that at a later date.

I hope your own plans for your Seminars and travels have turned out well and that the prospects for further extension of your so admirable work continues and I hope our paths cross some time soon so that I can hear all about that -- as well as the activities of you and Francine and the boys (who are now stalwart young men!). How I long for a chance to talk of so many things with you, things ranging from the Baker-Shamir-Assad actions in the Middle-East to the fulfillment of Stephen Wise's predictions anent Israel and the Russian olim and the Ethiopian immigrants and his hope for a full fledged World Jewish Congress with Soviet delegates. With fond regards and indiminished love to everyone. -- your friend.

TELEPHONE (904) 733-2118

August 10, 1993

Rabbi Dr. and Mrs. Herbert Friedman 500 East 77th Street, Apt. 2519 New York, NY 10021

Dear Francine and Herb:

OSS

I just finished talking to your office, Herb, and learned to my delight that you two are at present in Israel and are between the two seminars that take place in Eretz this year. Good news, that, partly because it means that your health, Francine, allows this kind of travel and busyness and, secondly, because it means that the plans we all made for just such junkets like this have now been brought to fruition. We are overjoyed.

We shall save the news about the workings of the seminars this year until we can talk on the telephone some time in the early or mid-autumn. In the meantime, just know how happy I was to have Micah Greenstein, son of Jacksonville's Howard R. Greenstein of The Temple, forward to me a document I had not seen but was overjoyed to receive, namely the magnificent Founders' Day address you gave on March 10th on "Stephen S. Wise -- The Giant of His Time: Moralist, Zionist, Pluralist". I read it with great delight and forthwith arranged for the duplication and mailing of 80 copies to dear personal friends who will be as delighted by your tribute to Stephen as was I and to whom I am sending this out in the mail in the next fortnight. This was a splendid piece of work, my friend, and few tributes can in any way equal what you did so nobly and successfully on this fine document.

To both of you Phyllis and I send our dearest love and fond good wishes. Stay well and know that we look forward to hearing from you either by phone or by letter at some time in the future when you have a spare second to say hello. More power to you in the days, years and decades still to come! All our love.

Most cordially,

Carl Hermann Voss

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David A. Rausch is Professor of Church History and Judaic Studies in the graduate division of Ashland University, Ashland, Ohio. **Carl Hermann Voss** is a scholar and writer who resides in Jacksonville, Florida.

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March 3, 1994

Rabbi Dr. Herbert A. Friedman 500 East 77th Street, Apt. 2519 New York, NY 10021

Dear Herb:

It was a joy to have you and Francine with us last Monday and for that all too brief period before you had to leave. Since we said good-bye, I have thought of more worthwhile things I wish we had included in what I thought were engrossing and interesting conversations; but there is always a next time -- and may that come right roon!

Among the items I had laid aside to discuss with you was the enclosed book, <u>The Jewish Faith</u>, by Dan Cohn-Sherbok, a recent publication in Britain, and now in the USA, of my publisher, Dr. Harold Rast and his firm, Trinity Press International of both London and Valley Forge. You may have encountered Cohn-Sherbok either in your travels or in Israel, for he, was formerly a colleague of Hugo Gryn in London and was ordained some years ago at HUC-JIR in Cincinnati, but has been a faculty member of some renown for many years at the University of Kent, Canterbury, England.

The first in this "Pathway Series" of Trinity Press is our Rausch/Voss book on World Religions: Our Quest For Meaning. The second is <u>The Jewish Faith</u>; and the third will be the Rausch/Voss update on <u>Protestantism</u>. We are looking to Father David Tracy of Catholic University in Washington for a fourth dealing with <u>Catholicism</u>. Later there will be others -- <u>The Traditions of</u> <u>Orthodoxies</u>, <u>The Traditions of the New Religions in America</u>, more on <u>Judaism</u> (a Father-Son Ms. by Rabbis Howard and Micah Greenstein, <u>From Everlasting to Everlasting</u>), etc., etc. -- at the rate of six months per book <u>ad infinitum</u>. Obviously, we are planning for "beyond the grave" and Dave Rausch will take over as sole editor in decades to come.

The second purpose of this epistle is to send this photocopied excerpt of 124 pages from <u>The Lady and the Law</u>, the story of Fanny Holtzmann by Ted Berkman (her nephew and the biographer of Mickey Marcus, <u>Cast A Giant Shadow</u>). This anecdotal account of the UNRRA/ General Sir Frederick Morgan/post war episode of the DPs era and the melee of Lehman/LaGuardia confusion. It will, I think, clarify much because Fanny Holtzmann, as known to many of us in the States, is brought on Center Stage.

This is very important to me because I am now able to pinpoint some forgotten incidents which tended to become murky, particularly when trying to rely on the swiftly fading memories of the principals in a very eventful turmoil.

Good luck on your own memoirs. Our love to you and Francine.

Carl



Dear Friends Everywhere:

It is just Thanksgiving but, as we are not going to be home at Christmas, we are sending our Annual Letter now to be sure you get it in time.

On the whole this has been a year much like any other. We get older, but that doesn't mean more energetic or with better memories -- just a little stiffer in the joints and a little earlier to bed.

Carl's year was disrupted by an unhappy parting of the ways with David Rausch, his erstwhile co-author on his main writing project. In the beginning Rausch did do some good research; but latterly he was not sending any new writing, and finally he sent a chapter which consisted of pages of direct quotation from books which were source materials, and his end notes, instead of being references, were further pages of direct quotation. This was in spite of the fact that Carl had subsidized him generously for the past eight years so that he could be free to help with the research and writing and provided him with a computer, all because of Carl's steadily failing eyesight. Now Carl has a first draft of five chapters which he has sent to some of you, and he is working on a beginning of the next section. Phyllis will help him with some of the writing.

Phyllis herself continues in her practice as a psychologist although she works only part time. She continues her TV program and her work with the Mental Health Association. She enjoys it, and on the whole her health is quite good.

This summer Phyllis, our daughter Christina with husband, Rusty, and going-on-five year-old Dru flew to Poland to spend two weeks with the family of Christina's father whom she never knew as he died when she was an infant and never saw her. As he came from a family of thirteen children - two pairs of twins! - Christina has 43 first cousins. Forty of them are engineers, male and female, one an orthopedic surgeon, one an entrepreneur, and one the head coach and trainer, in Vienna, of the Austrian National Cycling Team.

We really didn't meet all of them although we met so many it seemed as though we did; and of course there were all of their children, too - a great many new faces to remember. We moved from home to home finding wonderful warm hospitality everywhere. Christina speaks French, Rusty German, and Phyllis speaks both and also Polish. In the 40 years of Communism there was little English taught in the schools although the younger ones are now learning. Thus communication became quite an art. But we managed! Now the next generation know one another and they look forward to more visits and closer ties in the future. Even Dru had acquired several Polish words by the time we left, and he kept saying - with no prompting - "Dziekuje" to everyone (Thankyou).

Christina herself continues her studies in Health Psychology at the University of Miami. Because her Stanford MBA did not have enough pure psychology in it, this summer she completed an M.Sc. in psychology, the first part of the Ph.D.. She is now half-way through her third year - only one more to go, and then a year of internship before she can take her licensure exams. She and Rusty moved from Delray Beach from which she had a long and dreary commute to the University -- an hour at the best of times, two and one-half on Route I-95 at rush hour -- and have bought a house in Fort Lauderdale. Now she has "only" from a half hour to an hour to drive. Rusty moved his business south from Boca Raton to Dania which is much nearer to their new home. It is also better for his employees who are from the Hispanic community which is mostly further south. Dru celebrated his fifth birthday on Thanksgiving Day this year. He is in pre-school and has just attended his first soccer lesson! It seems that all the little boys - at least those in Florida - take soccer very seriously these days, and Dru is no exception. Add to the household a lovely, sweet tempered golden retriever, Samantha (the previous owners named her!), and you have a picture of their busy little family.

Carl's family, Carlyn and Harold, are still in Albuquerque, both working in computer related jobs. Their daughter, Terri, completed her undergraduate work at MIT a year and a half ago, then according to plan, worked for MIT for a year, and is now enrolled in a masters program there. She will finish next year with both degrees. She seems very happy in Boston, but we wish she were not so far away. Her younger brother, Mark, who left without finishing high school, is still "finding himself." Even without formal training, coming from such a highly computer literate family, he is quite a specialist in his own way and works for Radio Shack. But the family still hopes that he will eventually go back to school.

We have been married 35 years this year - May 9th, 1994 - how time flies! To celebrate, and in honor of Carl's 84th birthday in December, we are doing what he has always wanted to do. Cunard is offering a "package" whereby we fly from New York to London on the Concorde, stay five days in London, and return on the QE2. We arrive back in New York on December 22; BUT -- we don't get off there. We stay on board and sail down to Fort Lauderdale where we arrive on December 24, just in time to celebrate Christmas with Christina and Rusty. We shall drive to Fort Lauderdale, leave our car there and fly to New York to catch the Concorde, so our car will await us when we want to drive home, probably on the 26th of 27th of December. That is why we are sending this letter early. We feel this may be one of the last of our major travel adventures although we do enjoy seeing new -- and old -- places.

To you and your loved ones we send our usual warm and affectionate greetings and we look forward eagerly to receiving news of you when we return from our Odyssey!

Warmest regards to gen, dear friends, and very best wishes for 1995. P. 4 C.

Affectionately,

Phyllis and Carl Voss

TELEPHONE (904) 733-2118

July 13, 1995

Rabbi Herbert A. Friedman 500 East 77th Street Apartment 2519 New York, NY 10021

Dear Herb:

At this time I know you are in Jerusalem and my thoughts are very much with you, with Carl, and with his many friends. You have been so kind at this difficult time, and I am sure you know how grateful I am.

I am finally trying to put together a record of all that was said at the Memorial Service on May 21st. Susie, Carl's secretary, has done her best with the recording which Bruce Southworth was thoughtful enough to make; but, of course, the acoustics were not good and some of what was said was very hard to decipher.

I wonder, therefore, if you would be kind enough to make whatever corrections and additions are necessary to your part of the Service so that what we finally produce will be an accurate record of what was said.

I hope your time in Jerusalem was both enjoyable and productive, and I am so grateful that Carl in some way had this opportunity for a leave-taking from his friends there. I am also grateful that, in the light of his interests and loyalties, he is finally able to be at rest where he always felt he really belonged.

Warm and affectionate greetings and renewed thanks to you and Francine.

I had your call at 7:00 a.m. flyllis. today. It was WONDERFUL !! Carl scleserved that warm and affectionate leave-taking and my most sincere thanks go to all taking and my most sincere thanks go to all





Shown at the Women's Division \$1,500 meeting are, from left, Beth Feldman, Edie Mittenthal, guest speaker Rabbi Herbert A. Friedman, Jane Sherman, Shelby Tauber and Marianne Schwartz.

Sylvia Hassenfeld, national vice chairman of the United Jewish Appeal, will be guest speaker at a Women's Division luncheon meeting on behalf of the 1981 Allied Jewish Campaign - Israel Emergency Fund on Wednesday at the Renaissance Club. Contributors of \$600 and over are invited.

Lunch and transportation are provided. There is a charge. A chartered bus will leave the Northland Theater at 11 a.m. and return by 2:30 p.m.

Mrs. Hassenfeld, immediate past president of the UJA National Women's Division, has devoted many years to Jewish communal service. The first woman to achieve membership on the Jewish Agency's Board of Governors, she is active with the United Israel Appeal, American Joint Distribution Committee and the American Israel Public Affairs Committee.

Edie Mittenthal is chairman of the Women's Division Pre-Campaign section. Beth Feldman is associate chairman and Joan Goldrath, adviser. Briefing chairmen are Diane F. Klein and Sally Krugel.

Vice chairmen are Cefia Cicurel, Beverly Frank, Judy Frankel, Jill Grundland, Nancy Jacobson, Carol Kozlow, Geri Lester, Barbara Mayer, Bess Orecklin, Beverly Peterman, Jessie Stern, Ruth Wayne, Rissa Winkelman and Elaine Yaker.

Women's Division Campaign chairman is Jane Sherman; Shelby Tauber is division president. The Village Gazette



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