



THE JACOB RADER MARCUS CENTER OF THE  
AMERICAN JEWISH ARCHIVES

*Preserving American Jewish History*

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

Series C: Interreligious Activities. 1952-1992

Box 13, Folder 13, Carter, Jimmy and Jews, 1976.

James Reston

# Jews Asked Not to Prejudge Carter

©New York Times News Service, 1976

The other day, Rabbi Marc H. Tanenbaum, who is national director of inter-religious affairs for the American Jewish Committee, circulated a statement to Jewish leaders throughout the country on "Carter, Evangelism and Jew."

"Is Jimmy Carter good for the Jews?" Rabbi Tanenbaum asked, and then continued: "That question is probably the liveliest and most anxious political issue that is being discussed today in the Jewish community."

"Liberal Protestants and Catholics in the Northern cities similarly are asking: Is Jimmy Carter good for America?"

This brings into the open one of the previously submerged issues of the 1976 presidential campaign, not unlike "the Catholic issue" raised by the candidacy of John Kennedy in the election of 1960. It troubled Kennedy then, as it troubles Carter personally now, but it was resolved in 1960 because Kennedy faced it publicly, and Carter, who appeared before the Newark, N.J., Jewish Educational Center over the weekend, as Kennedy appeared before the Protestant preachers in Houston 16 years ago, is following the Kennedy example.

What is the issue? In personal terms it is that Carter, like Kennedy in 1960, is a comparative unknown, identified in the political struggle with all the ancient beliefs and prejudices of the faiths of their childhood. But there is a fundamental difference: Carter is a deeply religious man and Kennedy wasn't.

Carter has a much more difficult problem. He is identified with many members of his church who have a long history of anti-Catholicism, anti-Semitism and anticommunism. The Southern Baptists, like the Jews, the Catholics, the Mormons, the Christian Scientists, the Presbyterians, Anglicans and all other sects, have their fundamentalists and their modern dissenters, but for the moment, Carter, having given witness to his faith, is being charged with all the bigotry of the ancient prejudices of his clan.

Rabbi Tanenbaum, in his memorandum, defines the anxiety of the Jews, as he sees it but also appeals for patience and understanding, lest the election loiter down into a religious rather than a political conflict.

Ignorance and fear are the main problems, he suggested. "Most Northern Jews and Christians have no experience with evangelical Christians and base their perceptions on historical and literary images, which are overwhelmingly negative.

"Historically," he adds, "evangelical Christianity dominated American nationalism for the first 100 years of our country. In that evangelical empire, as Dr. Martin Marty called it, in order to be regarded as a patriotic American, you had to be an evangelical Christian. Neither Catholics, Jews, nor dissenting Protestants were allowed to vote or hold public office.

"So one of the unanswered Yankee questions is whether a President Jimmy Carter would help resurrect a mentality of second-class political for nonevangelicals . . ."

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ing these questions about Carter. They happen to have some special questions about his views on the future of Israel—would a "twice-born" Christian, alluding to the importance of a "personal relationship" to Jesus Christ, really agree as President to the sovereignty of Israel over Jerusalem?

Obviously this doesn't bother Abe Beame, the mayor of New York, and many other Jews who are supporting Carter for the presidency—particularly including many of the leaders of the Jewish community in Atlanta who know Carter better and support him more enthusiastically than the doubting Jewish leaders of New York.

Still it would probably not be wise to ignore or minimize this liberal opposition to Carter, and particularly the anxiety of the Jewish community about him. So far he is winning against the main labor, political and intellectual forces of his party. He has overwhelmed them but not convinced them.

Maybe this is why Rabbi Tanenbaum was more cautious in his statement at the end. He didn't answer his question: "Is Jimmy Carter good for the Jews?" Or the larger question: "Is Jimmy Carter good for America?" He

merely suggested a little caution about imposing religious judgments on their political decisions.

"What most Northerners do not understand," he said, "is that there is today a pluralism of theologies as well as social values among evangelists, as there is among Catholics and Jews. The traditions of religious liberty in America began, after all, with Roger Williams, a Baptist, as is Jimmy Carter.

"And there are new evangelicals who are committed to social justice as passionately as any Northerner. The point of this message is not to presume to tell you who to vote for, but to (urge you) to do your homework and not vote on the basis of prejudice, mythologies and stereotypes."



6/18/76

# Jimmy Carter, Evangelism and Jews'

By James Reston

New York Times Service.

Washington.

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The Jews are not the only ones asking these questions about Carter. They happen to have some special questions about his views on the future of Israel. Would a "twice-born" Christian, alluding to the importance of a "personal relationship" to Jesus Christ, really agree as president

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# Jimmy Carter Presidential Campaign

SHALOM,

We are members of the Jewish community in Georgia, who urge you to support our former Governor, JIMMY CARTER, for President in your Democratic primary on April 6th. While a letter does not give us ample room to fully explain why we so strongly back Governor Carter, please permit us to briefly share with you a few of the reasons we favor him.

First, Governor Carter has long been an unwavering supporter of the State of Israel and is 100% committed to its support with full military and economic aid, so that Israel can protect itself within safe, secure and defensible borders. He has won awards as Governor for his work on behalf of Israel, including the Israel Humanities Award personally presented to him by the Israeli Ambassador to the United States. He has personally visited Israel and was made a Fellow of the American College in Jerusalem.

Second, Governor Carter's Administration was marked by the appointment of numerous qualified Jews to positions of prominence, and to posts which a Jew had never before held in the history of our State.

Third, Jimmy Carter was an excellent Governor. He streamlined and completely reorganized Georgia's governmental structure; he introduced new budgeting techniques that insured that Georgia taxpayers received the most for their tax dollars, and ended his Administration with a large surplus, without new taxes; and he was a spokesman in favor of social, health and environmental positions and a strong opponent of discrimination of any kind.

Thank you for permitting us to share our views about Jimmy Carter with you.

Shalom,

*Irving Kaler*

Irving Kaler  
Past President, B'Nai 'Brith

*Stuart Eizenstat*  
Stuart Eizenstat  
V.P., Atlanta Bureau of Jewish Education

*Robert J. Lipshutz*  
Robert Lipshutz  
Past President, The Temple

*Morris Benveniste*  
Morris Benveniste  
Past President, Atlanta J.C.C.

*Alvin M. Sugarman*

Rabbi Alvin M. Sugarman

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Charlotte Wilen  
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FOR YOUR INFORMATION

David Geller

# the SOUTHERN ISRAELITE

A Weekly Newspaper for Southern Jewry.

NATIONAL NEWSPAPER  
Association - Founded 1888

Established  
1925



Atlanta, Georgia

January 23, 1976

## Demo Presidential Hopeful Carter Innovative in Jewish Appointments

by VIDA GOLDBAR

It seems hardly any time ago when Georgians were asking "Jimmy Who?" Now, if reports are to be believed, hardly anyone in the whole country needs to ask.

Georgia's own Governor Jimmy Carter has emerged as at least one of the top names in the overloaded Democratic pursuit of the presidency. In Iowa this week, only "uncommitted" outpolled Carter in the first real test of strength.

In the same way that Carter's unique combination of country honesty, cosmopolitan intellect and political pragmatism won for him the highest office in the state, these same qualities, plus good old-fashioned hard campaigning, could sweep him along to the highest office in the land.

So, as Jews are inclined to do, we ask, "Is it good for the Jews?" That question rarely commands a pat answer. Nor should a candidate be chosen on such grounds alone.

But a look at Carter's stated positions vis-a-vis Israel, Zionism and energy gives some insight.

In a position paper released regarding the Mid-East, Carter said, "Our nation should make clear to the world that a basic cornerstone of our foreign policy is the preservation of a viable Israeli nation. Our commitment to the maintenance of a viable Israeli State should be unshakable and unmistakable."

"...The best way the United States can help to secure peace in the area is to have the trust of all nations in the Mid-East..."

Calling for the maintenance of

good relations with the Arab countries and an awareness of their needs and aspirations. Carter ties that recognition to the Arab countries' own "recognition that the major element of a solution must be the guaranteed right of Israel to exist as a viable and peaceful nation."

Noting that the shape of an ultimate solution will probably involve the recognition of the Palestinian people as a nation, the former governor insists that "I do not think that any Palestinian state can be recognized by the United States or Israel until the Palestinians are willing to recognize Israel."

Immediately after the United Nations Zionism/racism resolution in November, Carter issued a statement strongly condemning the action. He said, "The history of the Jewish people over the past 2000 years has been a story of an often-persecuted people struggling to maintain their religious identity. One of the tragic events of our lifetime was the attempt by some to exterminate the Jewish people. To ignore these facts of history, and to equate their struggle for survival with racism, is a ghastly and reprehensible mistake."

On several occasions, both on national television and in public speeches, Carter has urgently called for a strong energy policy and an end to the United States dependence on Arab oil. He has given a detailed and explicit program toward the development of such independence.

Governor Carter was one of two Georgians ever chosen to receive the Eleanor Roosevelt—

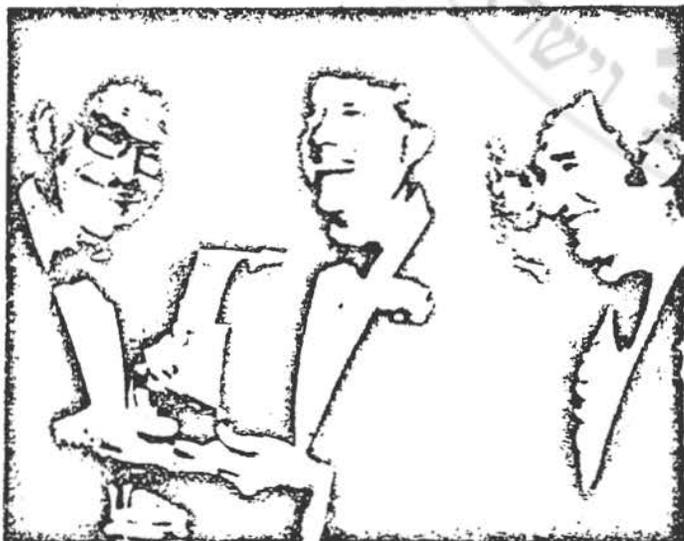
Israel Humanities Award of the Israel Bonds Organization. He received the coveted medallion from Ambassador Simcha Dinitz in Atlanta in June of 1973. This was shortly after he and Mrs. Carter returned from Israel. At that time, the Georgian was made an Honorary Fellow of the American College in Jerusalem.

As Governor, Carter made a number of appointments of Jews, including several to top policy making posts. Judge Sol Clark of Savannah was named to the Appellate Court, the first Jew to serve on that bench in Georgia.

Charles Harris, whom Carter appointed to the Board of Regents of the University System, was the first Jew to be chosen chairman of that body.

Additionally, it was Carter who named Joel Fryer as Judge of the Fulton County Superior Court. Leah Chanin of Macon and Atlanta attorney Robert Lipshutz were among Carter's choices to serve on the Board of Human Resources. Lipshutz is presently vice chairman of that board. He also serves as Carter's campaign treasurer.

The complexity of issues confronted by presidential hopefuls reaches far beyond the confines of the above. Nonetheless, Carter's firm position in these areas of special concern to American Jewry is reassuring.



GOVERNOR Jimmy Carter receives the Eleanor Roosevelt— Israel Humanities Award in 1973 from Israeli Ambassador Simcha Dinitz. At right is Dr. William Schatten, Atlanta chairman for the Israel Bond Organization.

SOUTHEAST AREA OFFICE  
THE AMERICAN JEWISH COMMITTEE

MEMORANDUM

FO - SE  
SUITE 411  
1800 PEACHTREE STREET, N.W.  
ATLANTA, GEORGIA 30309  
PHONE: 352-2340

DATE: 6/21/76

✓ TO: Marc Tanenbaum  
FROM: Bill Gralnick  
SUBJECT: Evangelism and the Jews.

Because your transmittal note stressed time, I called in my comments to Judy last week. I did however want to share at least part of my thoughts with you because I am from a different academic discipline than you. As a political scientist rather than a theologian I feel I can offer something useful for your future writings.

My focus is on the election process as a forge of pluralism. I'm not so sure it is. In fact, it may be just the opposite. The problem is that the concept of the melting pot is the antithesis of pluralism. Historically speaking, while the country accepted "the tired, poor huddled masses" who yearned to be free (up until of course the immigration laws were changed), it did so with the implicit agreement that they would become Americans--not just americanized. Our modern political system was designed to elect Americans, not to reflect the pluralistic fabric of the country.

The system was quite basic, it elected those who had the power.  
Our social history shows that there has been no great dispersion of this power during this century, except in a geographic area where a given ethnic group was able to seize power--NY elected Italians and Jews, Boston elected the Irish, Milwaukee elected Germans, etc. This may be pluralism in the macro sense but not in the micro sense.

Nor is this pattern likely to change even with each individual party giving lip service to democratic apportionment of delegates. The fact of the matter is that the electoral system isn't designed to reflect democratic pluralism, but is designed to give individuals a democratic expression with in a Republic's election process.

Nor is this inherently bad. It's orderly, fair in a broad sense, and stable. With the drastic reduction of democracies in the world more than lip service need be given to our system. Arithmetically, to have electoral equality for Jews, blacks, hispanics, women, asians, etc is to invite chaos and obliterate consensus politics (a point within a point here--you're mixing your demographics by lumping the above groups together.)

Looking at the Kennedy election one doesn't see the elevation of Catholics as a group, but the elevation of a single politician who was Catholic. While I don't have such figures handy, I doubt that there has been a significant increase in the number of Catholics elected to office since 1960 from areas where there hasn't been much of a change numerically in the Catholic population. If there has been such a change it is due to more than Kennedy, ~~to~~ <sup>but IT takes INTO ACCOUNT</sup> Pope John, the decline of the autocratic church image, to Paul's outreach to the Eastern religions, and maybe a general greening of attitude's towards white minorities.

The evangelicals don't fit neatly into the Catholic analogy either. They may be looked upon as slightly fanatic by some, but they are Protestants and this is a Protestant country. Evangelical isn't as precise a demographic as Catholic--which itself has it's own political spectrum. For instance I would say that dean Collins of the Episcopal Cathedral here

would view himself as an Evangelical Christian while the popularly held view of the Evangelicals, especially in the North, would not include the Episcopalians. Remember, Carter had no religion problem in the Southern primaries. His weakness in the West was one of vagueness on issues, not one of religion. Nor did religion hurt in upper New England or the plains states. To tell you the truth, I'd hate to bet on the outcome of a national referendum on prayer in the public schools (no less several other Supreme Court decisions). This is a big country which takes its religious morality, if not its religion, seriously. But look who I'm telling that to!

Finally, this set of impressions. Expecting the election system to erase stereotypes is at least naive if not wrong. First I've attempted to show that there is no natural pluralistic progression to who does get elected. Secondly, people aren't in touch with a President. They do expect (hope?) that he'll be different. But they view him as beyond their ability to reach and change once he's elected. Then again, given the pitiful participation of Americans in the election process one could say that we as a people are not really in touch with the whole system, no less those who are elected to it. How else could Wayne Hayes have won his primary?

What has to be done is to get more people exposed to more people, get different groups to know one another better (this interestingly enough was the role the Greeks and Romans ascribed to the city or urban center). Unfortunately, until we serve up more than Molly Goldberg and Chico Rodriguez or until we get people to be more interested in politics and less interested in television, nothing much will happen to change the stereotypes held by America's majority of her minorities.

Let me close by saying that I am not in disagreement with your basic premise. A pluralistic society is to be sought after. We do

have an obligation to combat "group stereotypes and unreflective prejudices". However, we must guarantee a person't "natural rights", one of which is an equal chance to get to the starting gates of our society. After that said person should get no handicap points for being a "first". Amongst other things, it cheapens the prize. Everyone has the right to office, no one person or group has that right. We would do better to revamp our social system than our political system, ~~the one will influence~~ the other. Doing it the other way around is doomed to failure.

Kindest personal regards.



DAVID HIRSCHHORN

BLAUSTEIN BUILDING  
BALTIMORE, MD. 21203

June 22, 1976

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

Dear Marc:

Attached is a copy of the editorial which appeared in the Sunday, June 13 issue of The Baltimore Sun. In light of current political realities, I guess I have no choice but to be optimistic. However, my attempts at optimism are being somewhat shaken by the most recent reports of Carter's talks this past week-end to a convention of Southern Baptists and to a meeting of Southern blacks.

I understand you are concentrating on a writing project and I trust that you will be doing some vacationing as well in preparation for what is likely to be a very busy Fall.

Warmest regards.

Sincerely,

*Dave*

DH:RF

Encl.

# THE SUN

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BALTIMORE, SUNDAY, JUNE 13, 1976

WILLIAM F. SCHMICK, JR., Publisher • PAULA A. BANKER, Managing Editor • J.R.L. STERNE, Editorial Page Editor

## The Jews and Jimmy Carter

"Is Jimmy Carter good for the Jews?" This is the "liveliest and most anxious" question in the Jewish community, according to Rabbi Marc Tannenbaum, director of inter-religious affairs for the American Jewish Committee. If it is not a good question, it is an understandable one. The overwhelming majority of American Jews live outside the South. They are not used to hearing evangelical Christian rhetoric interwoven with political rhetoric.

For many Jews (and other non-Southerners), George Wallace has been the most audible spokesman for the South for over a decade. Ten years of him and a generation of lynchings before him have made it easy for Southerners to be stereotyped in Northern eyes. Like most stereotypes, it is based in large part on ignorance, and like all stereotypes, it assumes that characteristics that are often found in a group are also found in all individual members of that group.

Southerners of Jimmy Carter's ilk have often been strongly supported by Southern Jews. One reason is that many Southern Protestants, particularly those who have grown up in an environment in which fundamentalist views prevailed, are strongly committed to the idea of a state of Israel. Some Southern Jews believe the concept of dual allegiance to the United States and Israel is more readily accepted in the states of the old Confederacy than elsewhere.

Southern Jews also know the danger of stereotyping their Southern Baptist neighbors. Mor-

ris B. Abram, now a New York attorney, a former president of Brandeis University and national chairman of the American Jewish Committee, wrote recently that when he was growing up in a small Georgia town in the 1920s "my father's best friend was a 'hardshelled' Primitive Baptist." The elder Abram was an eastern European immigrant. His Baptist friend was sheriff. When the Klan—then in its heyday—came to town to enlist him, he ran it off.

To consider only the Klan and not the sheriff is to employ the same prejudice and mythology against Jimmy Carter that some Southern Protestants employed against Al Smith in 1928 and John F. Kennedy in 1960. (Georgia voted for both, giving Mr. Kennedy one of his largest majorities.) One trait Mr. Carter shares with that hardshelled sheriff is a belief in separation of church and state. As a state senator he tried to change the Georgia Constitution to make its religious paragraph more encompassing. As governor he eliminated ostentatious Sunday worship services at the mansion.

Morris Abram, who considers Mr. Carter the best governor Georgia ever had, says of him: "I do not claim that Jimmy Carter knows all the nuances of American pluralism. But on his record, and knowing him, I believe he wants to learn." This is one witness to Mr. Carter's personal record. It may be a more pertinent approach to the "religious issue" than what Southern Baptists "in general" believe.

*NY  
K.C. Jewish Chronicle  
6-18-76*

## Ask Jews to Reject Stereotypes

NEW YORK, (JTA) — Rabbi Marc H. Tanenbaum, national director of the American Jewish Committee's inter-religious affairs department, has urged American Jews not to vote on "the basis of prejudice, mythologies and stereotypes."

Tanenbaum related his remarks to the question, "Is Jimmy Carter good for the Jews?" which, he claimed "is probably the liveliest and most anxious political issue that is being discussed today in the Jewish community." Carter is a Southern Baptist.

In his weekly religious commentary on WINS radio here, Tanenbaum said that "troubled discussion" surrounds the evangelical Christianity practiced by the former Georgia Governor seeking the Democratic Presidential nomination.

"Most northern Jews and Christians have no personal experience with evangelical Christians and base their perceptions on historical and literary images, which are overwhelmingly negative," Tanenbaum said.

Noting that during the first 100 years of American history "in order to be regarded as a patriotic American you had to be an evangelical Christian," Tanenbaum said the question is "whether President Jimmy Carter would help resurrect a mentality of second-class political status for non-evangelicals."

According to Tanenbaum, "What most northerners do not understand is that today there is a pluralism of the theologies as well as social visions among evangelicals as there is among Catholics and Jews."

## Carter's Cross to Bear

As John F. Kennedy discovered in 1960, there is an unwritten religious test awaiting any Presidential aspirant who does not profess the vague kind of Protestant Christianity that has characterized most U.S. Presidents. Kennedy passed the test by facing an inquisition of Houston Protestant clergy who were worried that a Roman Catholic might carry the influence of the papacy into the Presidency. Now, the candidacy of Jimmy Carter has become a rite of passage for a different religious tradition (NEWSWEEK, April 5). A "born-again" Southern Baptist who harbors "no doubts" about God, Carter is raising the question whether the American public can be comfortable with an evangelical Protestant as President.

Carter's major task, it appears, is to distinguish his own brand of evangelicalism from rigid Protestant fundamentalism, which insists that the Bible is literally true and that only born-again Christians can be saved. Although some Southern Baptists are fundamentalists, most have grown more tolerant and shun the anti-Semitism, anti-Catholicism and anti-Communism of the fundamentalists. Still, Carter's candidacy has produced considerable concern among liberal Northern Jews. "Jimmy Carter is the focus of the most anxious political debate in the Jewish community," says Rabbi Marc Tanenbaum of the American Jewish Committee, who this week mailed a report explaining evangelicalism to 800 Jewish leaders. "Many Jews still think of evangelicals as spiritual head-hunters out to nail Jewish scalps on a wall like coonskins."

**Style:** Although Carter evokes memories of the Kennedy style, many Northern Catholics tend to distrust the preacher in politics. What some Catholic leaders look for, says Catholic philosopher Michael Novak, is a set of concrete steps linking moral values with practical political problems. "The evangelical tradition," Novak insists, "lacks this kind of thought-out political morality."

Some liberal Protestants also distrust Carter's "trust me" stance. "Carter may get to the Kingdom of God before I do," says Roger Shinn, professor of Christian ethics at New York's Union Theological Seminary, "but I want political answers to political questions." One of the Georgian's problems is that among many urban sophisticates, his allusions to his "personal relationship" with Jesus Christ are considered bad form, no matter how sincere. "One of the difficulties I

had when I first accepted Christ is that the language kind of put people off," says Charles Colson, the former Nixon aide and convicted Watergate conspirator who is now a lay evangelist.

As a matter of fact, Carter's evangelical piety comes as close as any style to being the folk religion of the nation. An esti-



M. Nathans—Gamma—Liaison

Carter preaching: Can an evangelical be President?

mated 30 million to 40 million Americans consider themselves evangelical Protestants, and many more Americans feel at home with Carter's plain-spoken religiosity. Conservative in doctrine and traditionally conservative in politics, evangelicals believe that salvation can only come through a "personal experience" with Jesus Christ. Beyond that, it is difficult to define them precisely. One reason is that evangelicals can be found in almost every Protestant denomination; even among themselves, they are given to factious squabbles over dogma,

dress and drink. Another reason is that the demographic development of American religion has tended to isolate white evangelicals by region: Baptists are solid in the South; Lutherans cluster in the upper Midwest and Methodists are aligned across the middle of the nation.

Within the evangelical community itself, there is some unease with Carter's candidacy. Traditionally, the Southern Baptist commitment to church-state separation has curbed overt political expression from clergy. In the South, Carter has attracted some of the "he's one of our boys' spirit," notes the Rev. William Self, pastor of the Wieuca Road Baptist Church in Atlanta. "But there's also concern about one of ours being tainted by politics." Still, says Harold Lindsell, the staunchly conservative editor of Christianity Today, a leading evangelical journal, "tens of thousands of people in the South who share Jimmy Carter's religious viewpoint think that a President with their theological background would be an improvement over what we've had recently."

**Votes:** Among those supporters are the younger, "new evangelicals" who break with older evangelicals in placing social justice on a par with personal salvation (NEWSWEEK, May 6, 1974). "Carter will help break down the stereotype that evangelical Christians have nothing to do with politics," says Richard Mouw, theology professor at Calvin College in Grand Rapids, Mich. To some new evangelicals, however, Carter seems too conservative. "At crucial points where the Bible shows what justice means, Carter doesn't go far enough," says Ronald Sider, organizer of Evangelicals for McGovern in 1972. "There's a good chance I'll vote for him, but I won't do any national organizing for him."

In the North, the evangelicals may be drawn to President Ford or Ronald Reagan, who are both considered conservative Protestants. Nonetheless, says Paul Henry, an evangelical and Republican county chairman in Grand Rapids, Mich., "Carter has the potential to get evangelical Republican votes like Kennedy got Catholic Republican ones." Even so, the Carter camp is worried that his outspoken faith may turn off the majority of voters who are not evangelical and don't understand those who are. As a result, Carter—rather like Kennedy—is attempting to defuse the religious issue with non-evangelical support. Last week, he met for an hour-long visit in New York with Golda Meir. Says Carter's media director Jerry Rafshoon: "We're reassuring people Jimmy won't turn the White House into a Billy Graham Bible class."

—KENNETH L. WOODWARD with LAURIE LISLE in New York and bureau reports

AMERICAN JEWISH COMMITTEE  
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PITTSBURGH, PA., 15217

TO: *Rabbi Tanenbaum*



[start]

Original documents  
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# Rabbi Says Carter Tests Our Mettle

By MAURICE P. SULLIVAN  
Post-Gazette Staff Writer

The presidential candidacy of former Georgia Gov. Jimmy Carter will test the maturity of Americans, a Jewish leader said here last night.

Here to address the 31st annual meeting of the Pittsburgh Chapter of the American Jewish Committee, Rabbi Marc H. Tanenbaum, national director for interreligious affairs for the committee, said:

The Carter candidacy, especially the tag associated with his evangelical background, is going to test the maturity of Americans to face the prejudices and stereotypes of about 40 to 50 million Evangelical Christians in this country.

"Historically," Rabbi Tanenbaum said, "evangelical Christianity dominated American nationalism for the first 100 years of our country. In that evangelical empire, as Dr. Martin Marty called it, in order to be regarded as a patriotic American, you had to be an evangelical Christian. Neither Catholics, Jews, nor dissenting Protestants were allowed to vote or hold public office.

"So one of the unanswered Yankee questions is whether a President Jimmy Carter would help resurrect a mentality of second-class political status for non-evangelicals."

"There are liberal evangelical Christians who are committed to social justice as passionately as any northerner is, and Americans must know that."

President Gerald Ford, he added, is an evangelical Christian.

Rabbi Tanenbaum, whose headquarters is in New York City, said he has asked Jewish leaders of the United States not to let bias against Evangelicals go unchallenged in the Jewish community.

Approximately 250 persons attended the meeting in the Concordia Club.

Rabbi Tanenbaum pointed out that the committee has been fighting bigotry against religious, racial or ethnic groups since it was founded 70 years ago.

When John F. Kennedy was a candidate for president in 1960, Tanenbaum said the committee opposed bigotry directed against Kennedy.

"Since Vatican II it is very clear that relationships between Catholics and Jews, as generally between Christians and Jews, have never been better," he said.

"This doesn't mean there are no problems. We have learned in America through use of dialogue and negotiations to try to resolve our differences in a rational and mature way, not with the use of hand grenades, terrorism and massacres," said the rabbi.

The religious pluralism that developed in America in recent years is "the most valuable export America has to give to the world," he observed.

Commenting on another recent trend, Rabbi Tanenbaum continued:

"The use of church investments by a number of major Christian bodies and ecumenical

groups to change the policies of those countries which have capitulated to the Arab boycott and to anti-Jewish discrimination is a significant and welcome contribution to religious, ethical accountability and social responsibility in the world of commerce," Rabbi Tanenbaum said.

"In this Bicentennial year, the health of American democracy rests on the health of a society in the world in which there have been no religious wars," Rabbi Tanenbaum said, "as there are today in Ireland, Lebanon, Cyprus and Uganda.

"For centuries people have been taught hatred and contempt for each other. In America we have begun to learn to respect difference, not as a threat, but as a source of enrichment."

Americans, he explained, have been through religious wars and experience with religious pluralism and coexistence is something that countries now having internal strife must have to import if they are to survive.

# Petro-Bucks oiling US campuses?

(See Photo, Page 2.)

By JOEL ROEMAN, Chronicle Staff Writer

While everyone is aware of the obvious Arab oil economic-political muscle-flexing through boycotts, the growth of Arab investments in the U.S. and the extensive movement of U.S. capital into Arab states, the Arabs are also opening a quiet, long-range "culture front" in the United States.

Rabbi Marc Tanenbaum, Director of Interreligious Affairs for the American Jewish Committee, told The Chronicle that the Arab states have launched a long-term campaign to penetrate U.S. civic and cultural life. Rabbi Tanenbaum refers to this as "the Islamization of Western culture."

"Saudi Arabia, Kuwait, and the Persian Gulf states have begun to invest millions in chairs of Middle East Studies at various American universities," in an evident long-range scheme to influence U.S. opinion about the Arabs, he said.



Tanenbaum explained, while Saudi Arabia has given grants to Southern California, Michigan, Harvard and many other major schools.

While on the surface promoting academic studies is a worthy cultural goal, "Many of these university contracts have clauses stating that the sponsoring government has the right to select candidates to fill the chairs, thus holding veto power over Jewish candidates," Tanenbaum warned.

The culture campaign is "a relic of the British Colonial experience, where major chairs in the key British universities were filled by Arabic academic scholars who converted the programs into vigorous propaganda forums."

"Today, Britain is rife with Arab propaganda. Today, we see US universities being penetrated in the same way. Because of the monetary crunch many US

(Please Turn to Page 24, Col. 1.)

## RABBI MARC TANENBAUM

Relic of British colonialism.

Kuwait recently invested 11 million dollars to finance a Middle East Studies chair at Georgetown University, Rabbi

24-The Jewish Chronicle of Pittsburgh, Sivan 19, 5736, Thursday, June 17, 1976

# Petro-bucks on US campuses

(Continued From Page 1, Col 4.)

colleges are facing, they are vulnerable to Arab advances."

In addition to the \$35 million dollar propaganda offer the Arabs have budgeted for the US and the New York advertising agency of Hill and Knowlton hired to improve their image, "there has also been a quiet but impressive growth of Arabs in America—between one and one-and-a-quarter million now—who are just beginning to organize politically."

In certain areas, such as Detroit, Yonkers, St. Louis, and parts of New Jersey, there are large concentrations of Arabs.

Scheduled to deliver a commencement address at Washington University, St. Louis, Rabbi Tanenbaum encountered the growing Arab campus aggressiveness. A large contingent of Arab students threatened to disrupt the service if he made any mention of Zionism or Israel. Although that was not his scheduled topic, a top University official gingerly asked Rabbi Tanenbaum to respect the Arabs' wishes.

"The presentation of an unknown culture as an academic study is a fine idea," Rabbi Tanenbaum pointed out, "but

invariably the literature passed out at the many Islamic culture conferences being held around the US is mostly propagandistic."

On the West Coast, he continued, Arabists have "borrowed the blueprint from Jewish defense agencies which had fought for years to get textbooks revised to eliminate anti-Semitic references".

Arabs there are insisting that new textbooks note Arabic culture, too. "The problem is, the Arabs insist the books claim that the Jews had an idyllic existence under Moslem rule and that hostility grew only when Zionism was introduced."

No minority, neither Christian nor Jewish, has enjoyed an "idyllic existence" under Moslem rule and Christian leaders are beginning to protest the outrages perpetuated in Africa and Asia, Tanenbaum said.

"Before, there was a 'don't rock the boat' attitude. For instance, 18 months ago, after the Coptic Church in Egypt converted two Muslims, the Moslem Brotherhood burned 11 Coptic Churches in reprisal. Christians protested very quietly to Sadat but were afraid to do more.

"Over the past decade, over 30,000 Greek Orthodox were driven out of Egypt. There was no public protest. We are meeting with Uganda Christians—the country is 85 per cent Christian—to discuss a course of action. Idi Amin has quietly killed some 90,000 Christians there. Of course, in the Sudan, over one million were killed.

"Blacks here and in Africa kept quiet about it because they wanted help in organizing liberation movements in Africa. But now Americans are beginning to see the reality and are outraged.

"Christian leadership is now aware that black lives are not expendable."

[end]

Original documents  
faded and/or illegible



# 'Carter, Evangelism, And Jews'

THE NEW YORK TIMES

Sunday, June 6, 1976

By James Reston

WASHINGTON, June 5—The other day, Rabbi Marc H. Tanenbaum, who is national director of inter-religious affairs for the American Jewish Committee, circulated a statement to Jewish leaders throughout the country on "Carter, Evangelism, and Jews."

"Is Jimmy Carter good for the Jews?" Rabbi Tanenbaum asked, and then continued: "That question is probably the liveliest and most anxious political issue today in the Jewish community."

"Liberal Protestants and Catholics in the Northern cities similarly are asking: 'Is Jimmy Carter good for America?'"

This brings into the open one of the previously submerged issues of the '76 Presidential campaign, not unlike "the Catholic issue" raised by the candidacy of John Kennedy in the election of 1960. It troubled Kennedy then, as it troubles Carter personally now, but it was resolved in '60 because Kennedy faced it publicly, and Carter, who is appearing before the Newark, N.J., Jewish Educational Center this weekend, as Kennedy appeared before the Protestant preachers in Houston 16 years ago, is following the Kennedy example.

What is the issue? In personal terms it is that Mr. Carter, like Mr. Kennedy in 1960, is a comparative unknown, identified in the political struggle with all the ancient beliefs and prejudices of the faiths of their childhood. But there is a fundamental difference:

## WASHINGTON

Carter is a deeply religious man, and Kennedy wasn't.

Mr. Kennedy had a comparatively easy time with the Protestant clergy in Houston who feared that a Roman Catholic President might put the papacy ahead of the Presidency. Those of us who were there then reported that Kennedy had a triumph, not because he believed in his religion but because he didn't really believe, and convinced his critics that they really had nothing to worry about.

Mr. Carter has a much more difficult problem. He is identified with many members of his church who have a long history of anti-Catholicism, anti-Semitism and anti-Communism. The Southern Baptists, like the Jews, the Catholics, the Mormons, the Christian Scientists, the Presbyterians, Anglicans and all other sects, have their fundamentalists and their modern dissenters, but for the moment, Mr. Carter, having given witness to his faith, is being charged with all the bigotry and ancient prejudices of his clan.

Rabbi Tanenbaum, in his memorandum, defines the anxiety of the Jews, as he sees it, but also appeals for patience and understanding.

Ignorance and fear are the main problems, he suggested. "Most Northern Jews and Christians have no experience with evangelical Christians and base their perceptions on historical and literary images, which are overwhelmingly negative."

"Historically," he adds, "evangelical Christianity dominated American nationalism for the first 100 years of our country. In that 'evangelical empire,' as Dr. Martin Marty called it, in order to be regarded as a patriotic American, you had to be an evangelical Christian. Neither Catholics, Jews, nor dissenting Protestants were allowed to vote or hold public office."

"So one of the unanswered 'Yankee questions' is whether a President Jimmy Carter would help resurrect a mentality of second-class political status for non-evangelicals . . ."

The Jews are not the only ones asking these questions about Mr. Carter. They happen to have some special questions about his views on the future of Israel—would a "twice-born" Christian, alluding to the importance of a "personal relationship" to Jesus Christ, really agree as President to the sovereignty of Israel over Jerusalem?

Obviously, this doesn't bother Abe Beame, the Mayor of New York, and many other Jews who are supporting Mr. Carter for the Presidency—particularly including many of the leaders of the Jewish community in Atlanta, who know Carter better and support him more enthusiastically than the doubting Jewish leaders of New York.

Still, it would probably not be wise to ignore or minimize this liberal opposition to Mr. Carter, and particularly the anxiety of the Jewish community about him. So far, he is winning against the main labor, political and intellectual forces of his party, whom he has overwhelmed but not convinced.

Maybe this is why Rabbi Tanenbaum was more cautious in his statement at the end. He didn't answer his questions: "Is Jimmy Carter good for the Jews?" or the larger question: "Is Jimmy Carter good for America?" He merely suggested a little caution about imposing religious judgments on their political decisions.

"What most Northerners do not understand," he said, "is that there is today a pluralism of theologies as well as social values among evangelists, as there is among Catholics and Jews. The traditions of religious liberty in America began, after all, with Roger Williams, a Baptist, as is Jimmy Carter."

"And there are new evangelicals who are committed to social justice as passionately as any Northerner. The point of this message is not to presume to tell you whom to vote for, but to [urge you] to do your homework, and not vote on the basis of prejudice, mythologies, and stereotypes."

360 Central Park West  
New York, New York 10025  
June 7, 1976

Editor  
New York Times  
229 West 43rd Street  
New York, New York

Dear Sir:

On a Sunday, the New York Times decided in exchange for the 75¢ I paid for its newspaper to reward me for my loyalty by utilizing its front page to inform me that "Prominent Jewish Leaders" want me to know that if I'm against Jimmy Carter it is because of my latent, racist, Northern New York City feelings about Southerners.

In 1960, when I liked the idea of an experienced competent, Southern Senator from Texas named Lyndon Johnson for President, the same "Prominent Jewish Leaders" informed me that my decision was based on my latent anti-Catholic feelings, and not because I believed John F. Kennedy to be an inexperienced playboy Junior Senator from Massachusetts. I proved I wasn't anti-Catholic and voted for John F. Kennedy. I felt so good about that vote until prominent historians, many of whom were Jewish, informed me that a revision was in the making and President Kennedy would not turn out to be one of our premier Presidents, even though he was a Catholic and was for separation of Church and State.

In 1965, I wanted to vote for Abe Beame for Mayor of New York City because while his name wasn't Levy he was still Jewish. However, the same "Prominent Jewish Leaders" told me that if I didn't vote for John Lindsay it was because he liked Blacks and therefore I had latent anti-Black feelings and it did not have to do with my feeling that John Lindsay was an idealistic, inexperienced, empty-headed WASP. That year I raced to the polls to prove I liked Blacks and voted for John Lindsay even though my wife got mugged by a Black on election day.

In 1969, I wanted to vote against John Lindsay for Mayor and for the Democratic candidate, Mario Procaccino in order to help the Italians in New York City who never seem to get anywhere in politics except in the Sanitation Department. However, once again, the same "Prominent Jewish Leaders" told the New York Times and the New York Post to tell me it is better to have John Lindsay, an empty-headed, incompetent WASP for Mayor for another four years than to put the Mafia and linoleum in Gracie Mansion.

In 1969, I therefore voted for John Lindsay who after becoming elected Mayor of New York for the second term became so flushed with his success that he immediately entered the Florida Presidential primary where he was defeated by conspiracy of latent Jewish prejudices and the general vote of homosapiens with a political IQ in excess of 60.

In 1973, when John Lindsay, the New York Times and the New York Post left City Hall I had another chance. At that time I was left with the choice of Abe Beame, already 66 years of age but still Jewish, and Herman Badillo, a competent, vigorous, aggressive, young and ruthless Puerto Rican Congressman. I believed, at that time, that New York City needed Herman Badillo despite my latent anti-Puerto Rican feelings. However, the same "Prominent Jewish Leaders" came to my rescue and reminded me that at this time latent anti-Puerto Rican feelings were in order since we needed an old Jewish bookkeeper for Mayor and now my major concern should be to guard against my potential latent anti-Jewish feelings.

In 1973, I voted for Abe Beame who proved that a Jewish Mayor without the support of the New York Times or the New York Post could be as incompetent, empty-headed and as bad about money matters as the previously idealistic, empty-headed WASP Mayor.

Now the same Jewish Mayor and other "Prominent Jewish Leaders" have told the New York Times to tell me how I can once again prove my lack of prejudice by voting for a Southern Baptist Governor named Jimmy Carter. I can't wait now to vote for Jimmy Carter or I'm afraid the same "Prominent Jewish Leaders" might end up only Jewish and no longer prominent.

Very truly yours,



Larry Nathan

A Jewish boy who lives and works in New York City and is willing to lie to get on, then rich, then honest, and hopefully someday prominent.



# An Interview With Rabbi A. James Rudin

## "All of Life is Potentially Holy"

by Tartan staff

Rabbi A. James Rudin, Assistant Director of Interreligious Affairs of the American Jewish Committee, responded to the following questions posed in a TARTAN interview on the morning of the concluding day of his three-day visit to Gordon.

In response to the first question, "What are some of your basic afterthoughts concerning the Jewish-Evangelical dialogue in New York City last December?" Rabbi Rudin stated that the conference displayed "remarkable openness." He elaborated saying, "I was very impressed with the evangelicals' great respect for the Hebrew Bible." As for the discussion, he said, "We engaged in talking directly about hard issues — those that unite us, such as God, famine, pollution, war and poverty, as well as those that divide us, such as Messiah, conversion, Jesus, Paul, the crucifixion and the understanding of Israel. The debate opened people to new approaches with new insights into Paul, prayer, and the meaning of Israel."

Calling it "the child of the conference" Rabbi Rudin cited the book which he co-edited with Rabbi Marc Tannebaum and Dr. Marvin Wilson. The book, containing the conference's highlights, is to be published by Baker House. The Rabbi indicated that he was "pleased" with the outcome of the "hard work" which went into the event. Naming Dr. Wilson "the sparkplug of the conference," Rabbi Rudin praised the Gordon professor not only for his efforts in the New York City conference but also for his "important work at Gordon and on the North Shore." Rabbi Rudin further stated that there is hope for the organizing of regional conferences, keeping in mind that "the object is not to change, but to deepen faith commitments."

The line of questioning shifted gears and asked, "In regard to biblical instruction on socio-economic justice, do you think the majority of Jews and Evangelicals actively practice it?" The Rabbi stated that, contrary to historical Evangelical Christianity, "Jews have always been involved in the here and now, this world." In citing biblical teaching on "labor, farming, and the distribution of goods and ser-

vices," Rabbi Rudin said that we seek to be directed "not by specifics" but "by guidelines." He declared, "political and economic issues are key. They are religious and theological questions. Personal piety and prayer life are fine...but inadequate. You can't compartmentalize life. All of life is potentially holy — kadosh. There is no sacred and profane turf, no secular and holy, no categories."

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*"You can't compartmentalize life. All of life is potentially holy — Kadosh... There is no sacred and profane turf, no secular and holy, no categories."*

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In reply to an inquiry concerning Jewish participation in Christian social and political organizations such as Bread for the World, Rabbi Rudin stated that this presents "no problem at all" because the work centers around "issues, such as world hunger, that unite" the two communities. In fact, stated Rabbi Rudin, "It is the religious community which is giving the spark and drive to these concerns." The Rabbi then cited examples of united efforts, such as Biafran relief where Jews worked closely with Protestants and Catholics.

Rabbi Rudin again emphasized that there can be "no compartmentalizing" of life in response to a question asking if there is a correlation between Jewish social concern and the Jews' propensity to be identified with the left side of the political spectrum. He offered three reasons why the Jews have "historically voted contrary to their socio-economic status." Firstly, "the immigrant generation looked to the federal government to open doors, to increase opportunity for education, housing, labor, etc." Secondly, "the large city settlements" of Jews were "large Democratic centers." And thirdly, "in Europe the parties of the right were anti-Semitic." The Rabbi indicated that recently this political tendency has been changing" and Jews have been voting more independent," adding that there is "no guarantee" of their political inclinations, and they "can't be taken for



RABBI JAMES RUDIN addressed Gordon students on the topic "Isaiah's Suffering Servant and Zionism" in the lecture hall April 28. The Rabbi had spoken on "The Jewish Concept of Family" the previous evening and emphasized that the family has been the primary agent for transmitting Jewish values.

granted."

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*"A nation that's been created should not be destroyed."*

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Calling Israel's situation a "moral case," Rabbi Rudin commented on the Jewish perspective on Kissinger and U.S. power politics in the Mideast. "A nation that's been created should not be destroyed. The U.S. has a moral commitment to this.... Certainly good friends have differences, but they shouldn't let them destroy the relationship." Maintaining that the Mideast situation is where "two rights are involved," Rabbi Rudin stated that what is necessary is the "working out of justice for everyone."

In specific reference to Kissinger, Rabbi Rudin indicated that American Jews initially felt "a certain pride in the success of the Jewish refugee from Germany." More recently, however, the Jewish community has "viewed him not from ethnic pride but on what he is doing.... We judge him as Secretary of State. Currently, there is great ambivalence about him. The concern is over his credibility and policy."

"Increasingly" was Rabbi Rudin's answer to the question "In terms of ecumenical relations how well do

Orothodox, Conservative and Reform Jews associate?" He stated that "international concerns bring Jews together, with doctrinal issues becoming less important. The primary concern is for the survival of the people of Israel, and much commitment, time and passion goes into it. Other issues, such as human rights (for instance, in the Soviet Union), Jews in Arab countries, problems like famine and pollution, also unite the Jewish community." The Rabbi stated that the Hasidic community is also "part of it," explaining "that although their lifestyle is different they still rally and yet retain their individuality."

"How do Jews for Jesus and Hebrew Christians in general fit into the Jewish community at large?" To this question Rabbi Rudin replied, "One must understand that this is an issue of survival. Each Jewish generation is concerned for the survival of the next generation. It is never taken for granted." Hence, Jews for Jesus don't really fit in "both for religious reasons and because they have broken the chain in continuity. You can't be both ways. You can't believe that Jesus is the Messiah and claim to be a Jew because Judaism doesn't accept this. Theologically you can't have it both ways. You have to

Continued on Page 9

*Jimmy Carter*

RELIGIOUS NEWS SERVICE

DOMESTIC SERVICE

-16-

MONDAY, AUGUST 23, 1976

CATHOLIC BISHOPS' AIDE AND SISTER  
RECRUITED FOR CARTER CAMPAIGN STAFF

By Religious News Service (8 23-76)

WASHINGTON, D.C. (RNS) -- Two Roman Catholics, a former administrative assistant to the general secretary of the U.S. Catholic bishops and a nun who specializes in urban ethnic problems, have joined the Jimmy Carter campaign staff in an apparent attempt to enhance the candidate's appeal to Catholic and ethnic voters.

In addition, Mr. Carter confirmed that Sen. Edward Kennedy (D-Mass.) has agreed to campaign for the Carter-Mondale ticket, a move that is seen by Carter aides as helping to bolster the candidates' position among Irish American groups.

Terry Sunday, who for the last five years has served as administrative assistant to Bishop James S. Rausch, General Secretary of the National Conference of Catholic Bishops and the U.S. Catholic Conference, was described by a USCC spokesman as the new deputy campaign director for Catholic affairs on the Carter staff.

Joseph Duffy, director of the Carter-Mondale office for issues and policies, said Mr. Sunday is not being looked to "simply in terms of Catholic questions" but to contribute his experience and expertise on a "wide range of social issues."

Sister Victoria Mongiardo, a former field coordinator with the National Center for Urban Ethnic Affairs in Washington, D.C., was named to a newly created "ethnic desk" with the Carter campaign staff.

Both Mr. Sunday, a veteran of 11 years with the national bishops' conferences, and Sister Victoria, who has also worked with Catholic Social Services in Mobile, Ala., will be based at the Atlanta campaign headquarters.

The "ethnic desk" of the Carter campaign, to which both Mr. Sunday and Sister Victoria will contribute, is similar to those previously created for Hispanics, blacks, Jews and women and is designed to give the campaign "greater appreciation for the interests and concerns of Southern and Eastern European ethnics all across the country," according to Mr. Carter's press secretary, Jody Powell.

Mr. Powell pointed out that the Northeast, with a heavy concentration of urban ethnic voters, may be a key battleground in the Fall campaign, along with California and the Midwest.

Catholics, who make up a large portion of the urban ethnic population of the Northeast and Midwest, are a questionable entity as far as voter support of Mr. Carter is concerned. In addition to a cultural dichotomy between northern urban and southern rural, between Southern Baptist fundamentalism and Catholicism, there is a divergence on the abortion question and other issues.

The Republican Party, in its platform, expressed support for the Catholic anti-abortion position, while the Democratic Party went the opposite way. On platform questions alone, Mr. Carter may have a lot of ground to make up in seeking and assuring the Catholic and ethnic vote in urban centers.

Sen. Kennedy, who has contributed several of his aides to the Carter campaign already, joins Gov. George Wallace of Alabama, Gov. Edmund (Jerry) Brown, Jr., of California, and Sen. Henry (Scoop) Jackson (D-Wash.) as major campaigners for the Carter-Mondale slate.

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#### INTERVIEW WITH RABBI RUDIN

Continued from Page 7

accept self-definition." Referring to Romans 9-11, Rabbi Rudin maintained that "the two vines are growing parallel. It is not a symbiotic relationship; they are not the same vine." Stating that "individual cases are okay," Rabbi Rudin revealed that while "the shock has ended" Jews continue "to resist any systematic campaign of proselytizing — and there is a distinction between proselytizing and witnessing — which was typical of the Jews for Jesus. Jews are fearful that proselytizing will become an intolerant extremism, and not allow for pluralism."

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*"Jews since the holocaust have put their energy into survival."*

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"Is the concept of the righteous remnant in Judaism comparable to that of the ecclesia in Christianity?" Rabbi Rudin replied, "You can't translate categories in interreligious work.... While there is a concept of the righteous remnant, the more predominant one is that of the Jewish totality — Klal Yisrael. It is sort of a super-extended family; members are interdependent and responsible to one another. The Christian community doesn't have this — members don't hurt for those in Lebanon, etc....It is both symbol and reality when it comes to the concern for preserving Israel. Jews since the holocaust have put their energy into survival."



The American Jewish Committee, since its inception, has combatted bigotry and prejudice rooted in stereotypes or caricatures of any racial, religious or ethnic group. Themselves frequently the victims of religious bigotry, Jews should be particularly sensitive to any tendencies in the current campaign that suggest that facile generalizations or group-labeling be substituted for a searching examination of where individual candidates stand on a variety of specific issues.

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

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

Historically, evangelical Christianity dominated not only religion, but civic and secular life for the first 100 years of our country. In that "evangelical empire," as Dr. Martin Marty

called it, one had to be an evangelical Christian in order to be regarded as a patriotic American. Neither Catholics, Jews, nor dissenting Protestants were entitled to vote or hold public office.

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

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

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

A similar range and diversity exists within the evangelical community today, perhaps not so much on matters of faith, but on social and economic policy issues: from the Christian anti-Communism of Billy James Hargis and Carl McIntire, which has lent religious coloration to reactionary politics, through the mass evangelistic crusades of Dr. Billy Graham, to the emergence of a

group of "new evangelicals" who have sought to make Christian faith the mainspring of needed social reforms and who have criticized the fundamentalist disregard for the problems of society as irresponsible individualism.

Few northern Jews and Christians have experienced that diversity, and some base their perceptions on historical and literary images which are largely negative. The American Jewish Committee, which pioneered in establishing ongoing dialogue with segments of the evangelical community, beginning in the 1960s, has enabled numbers of Jewish and evangelical Christian scholars, academicians and theologians to meet and know one another as persons, dispelling mythologies and stereotypy on both sides. Such experiences have punctured the image of either community as a monolith.

The diversity of opinion within our various religious communities notwithstanding, there are authentic differences between them and conflicting claims. The thrust by some evangelicals to win converts has sometimes led to abuses of church-state separation and coercive measures of proselytism. Jews are particularly sensitive to such developments and concerned about them. Moreover, Jews naturally resent any approach which reduces them -- or the State of Israel -- to theological abstractions, preliminary stages in someone else's drama of redemption. Certainly, Jews should and will query all candidates to determine their commitment to separation of church and state, and to the principles of religious pluralism, and their positions on a host of other issues of concern to the Jewish community. Voters should judge for themselves where

all candidates stand on these issues, and if they mean what they say. These are questions of policy and integrity, not of religious affiliation.

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

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

These words ring as true today as they did in 1960, and apply as equally to an evangelical Protestant as they did to the Roman Catholic presidential aspirant of that election. Religious pluralism as a functioning reality of American life does not depend on the religion of the president; it depends on the vitality of America's religious communities.

The issues of difference among religious groups are real. Those relating to public policy should be openly discussed and confronted. Hopefully, the surfacing of religion as an issue in this campaign will provide the opportunity to enhance and deepen the existing evangelical-Jewish dialogue, further dispelling misconceptions in both communities, and advancing mutual understanding.

6/16/76

RPR

RABBI EPHRAIM I. BENNETT, D. D.  
TEMPLE BETH EL  
55 ATLANTIC AVENUE  
SWAMPSCOTT, MASS. 01907

April 28, 1976

Dear Dr. Wilson,

Just a brief note to thank you for having taken the initiative to bring us together this afternoon. I agree with Rabbi Rudin completely. Most of us were brought up in the large urban areas of New England or the Middle Atlantic states; hence, we were always more aware of our Catholic and liberal Protestant neighbors. Together with the rest of America we are discovering (as a result of Jimmy Carter) how large

a segment of our country belongs to the  
Evangelical Church. This afternoon made  
us even more aware of the "acres of  
diamonds" in our own backyard.

If you, your wife and/or students  
are ever in our area or would like  
to visit our synagogue, I would be  
our pleasure to have you do so.

With best wishes always, I am

Sincerely,

Ephraim Bennett

# Temple Israel Bulletin



Vol. XX, No. 19, Swampscott, Mass. 01907

May 7, 1976 — Iyar 7, 5736

## FROM THE RABBI

Together with some of my colleagues, I recently attended a meeting and luncheon at Gordon College, a Christian fundamentalist, evangelical school of about a thousand students in Wenham. The invitation came from Dr. Marvin Wilson, professor of Judaic studies and Biblical theology at the College. It coincided with a visit to the college by a rabbi affiliated with a national Jewish organization who was spending a few days on the campus, speaking to faculty and students about various Jewish subjects.

Dr. Wilson who is not Jewish is truly a judeophile, a lover of Jews and Judaism. Trained at Brandeis University where he received his doctorate, he teaches a comprehensive course in Jewish culture which is outstanding. His students emerge with a basic knowledge of Jewish life which so many Jews lack. As part of his course, Dr. Wilson has his students attend services in various congregations in this area. We have had the pleasure to welcome them at our Temple and I have had the opportunity to meet them after a service, to explain matters and answer questions.

Part of the time was spent meeting some of the faculty and the administrative officers of the college, including the new president who was recently installed. The highlight of our visit was a film produced by one of the students, in the course on Jewish culture given by Dr. Wilson. It contained material depicting Jewish education and worship in eastern Europe, the holocaust, with vivid scenes of the concentration camps, and ended portraying the struggle for Jewish rights in Israel and the

## SABBATH SERVICES

Candle Lighting 7:34 p.m.

Dr. Peretz Halpern, Rabbi

Jonathan Rosenbaum, Asst. Rabbi

Harry Lubow, Cantor

Minna Smith, Organist

Friday Evening

Early Service ..... 7 p.m.

Saturday Morning

Early Service ..... 8 a.m.

Late Service ..... 10 a.m.

May 14th

Candle Lighting 7:38 p.m.

Friday Evening

Early Service ..... 7 p.m.

Late Service ..... 8:15 p.m.

## INSTALLATION OF OFFICERS

Saturday Morning

Early Service ..... 8 a.m.

Late Service ..... 10 a.m.

## FAMILY SERVICE

*Bat Mitzva*

Judy Eidelman

Bunny Lieberson - Sandra Weinstein

Saturday Evening ..... 6 p.m.

Sunday & Holidays.... 9 a.m. & 6 p.m.

Daily Services..... 7:30 a.m. & 7 p.m.

establishment of the State. The film was done intelligently with a sympathetic understanding of the people who were depicted.

Our hosts very thoughtfully arranged for a kosher luncheon, so that we would be able to share freely in the meal. During the luncheon we had the opportunity to become better acquainted with them and to answer some of

### TEMPLE ISRAEL BULLETIN

Myron J. Goodstein, President  
Editorial Board: Rabbi Peretz Halpern, Rabbi Jonathan Rosenbaum, George Marcus, Bunny Lieberman, Burton Shepard, Ruth Stein, Toby Sloane, Richard Wolff.  
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their questions about Judaism and Jewish life.

I took leave of my hosts exhilarated and depressed — exhilarated because of the opportunity for brief fellowship with people of goodwill, people for whom the Bible and its teachings play such an important role in their lives, depressed at the thought that these Jewish matters which are of such importance to these Christian friends mean so little to so many Jews who, in so many cases, are quite unfamiliar with them.

Peretz Halpern

### SLANDER

Rabban Gamaliel commanded his slave to buy the best edible in the market. The slave brought home a tongue. The next day Rabban Gamaliel commanded him to buy the worst thing in the market, and again the slave brought home a tongue. When asked for an explanation, the wise slave replied: "There is nothing better than a good tongue, and nothing worse than an evil tongue."

*Vayikra Rabbah*

### TEMPLE CALENDAR

Tuesday, May 11  
Donor Luncheon-Sisterhood  
Wednesday, May 12  
Annual Dinner Meeting  
Friday, May 14  
Installation of Officers  
Saturday, May 15  
Family Service  
Triple Bat Mitzvah  
Judy Eidelman, Bunny Lieberman, Sandra Weinstein  
Sunday, May 16  
Breakfast  
Tuesday, May 18  
Sisterhood Meeting

### TEMPLE FAMILY

We congratulate Mr. and Mrs. George Linsky on the birth of their daughter, the grandparents Mr. and Mrs. Norman Revman, Mr. and Mrs. William Sevinor on the birth of their grandson and Mr. and Mrs. Harold Bornstein on the birth of their granddaughter:

We extend our best wishes for a speedy recovery to Mrs. Byron Cowan, Mr. Milton Finger and Mrs. Sherman Lippa.

We convey our sympathy to Mrs. Irving Goldston and to Mrs. Wolfe Horenstein on the loss of her brother.

### COMMUNITY FORUM SERIES

Harry Golden

Author, Raconteur, Commentator and Social Critic  
will speak on

### OUR SOUTHERN LANDSMAN

Sunday, May 16th, 8 p.m.

Temple Shalom, 287 Lafayette St., Salem — All Welcome

Sponsored by

Congregation Ahabat Shalom - Temple Beth El - Temple Emanu-El  
Hillel Academy - Temple Israel - Temple Shalom - Temple Sinai

### ANNUAL CONGREGATIONAL SUPPER MEETING

The presidential campaign

*Houston Chronicle 6/7/76 p. 2*  
**Carter is continuing  
to woo Jewish vote**

Chronicle News Services

Continuing his drive for support by Jewish voters, Jimmy Carter said the survival of Israel is "a moral imperative."

At a Jewish educational center in Elizabeth, N.J., Carter wearing a yarmulke, rejected "utterly the charge that Zionism is a form of racism."

He added: "Surely the Jewish people are entitled to one place on this Earth where they can have their own state, on soil given them by God from time immemorial."

His speech was billed as a major policy address.

In New Jersey, as well as Ohio, two of the three primaries in Tuesday's final delegate election, there are still believed to be large chunks of undecided voters. Many of these, particularly in New Jersey, are believed centered in populous and politically active Jewish communities. California is the other state holding a primary.

Rep. Morris K. Udall of Arizona and Gov. Edmund G. Brown Jr. of California have pitched their campaign strategy toward collecting as many of these votes as possible. Carter's belated push for Jewish support was seen as seeking an impact not only in the remaining primary states, but in the postprimary, delegate-hunting season as well.

Carter gave some of his views of the Palestinian refugee situation.

He said, "The Arab peoples are no less tired of war than Israel, no less weary of its burdens and waste, no less mournful of the dead."

He warned, "Unless there is peace, the Arab nations will inevitably become more radicalized, more militant, and more susceptible to Soviet re-entry, both political and military. If that happens, Israel will be confronted with an even greater threat than they face today."

"There is a humanitarian core to the complexity of the Palestinian problem, too many human beings, denied a sense

of hope for the future, are living in makeshift, crowded camps where demagogues and terrorists can feed on their despair.

"They have rights which must be recognized in any settlement, and the government of Israel has made it clear that it is sensitive to that fact."

In addition to spelling out a strong pro-Israel position and denouncing Ford administration tactics "for too many secret undertakings, covert assurances, contradictory assurances and diplomatic sleights of hand," Carter continued to meet with Jewish leaders as often as his schedule would permit.

A confidential staff memorandum showed an appointment with Bernard Kuttner, described as an "influential Jewish political person," and a half-hour meeting with Arthur Hertsberg, president of the American Jewish Congress.

Carter has talked with Frank Leutenberg of the United Jewish Appeal and former Israeli Prime Minister Golda Meir.

Carter said he had held lengthy discussions on ways to bring about Mideast peace when he met with Meir. He also listed a dozen top Israeli officials with whom he had met and discussed Middle Eastern policy.

Today one of the three Jews in the Senate, Abraham Ribicoff, D-Conn., endorsed Carter.

"I have become convinced that Jimmy Carter is a man of character and ability," Ribicoff said.

Ribicoff said he was "deeply disturbed" by "those who would deny a man the presidency solely because he was a Southerner."

"All my life, I have insisted that no man should be denied high public office because of his race, color or creed," Ribicoff said.

"If a Catholic, or a Jew or a black should have this right, why should not a Southern Baptist have the right as well?"

"A Georgia Baptist is entitled to the same rights and opportunities as a Massachusetts Catholic or a Connecticut Jew."

Meanwhile, the Carter organization reportedly sent a memorandum to 800 Jewish leaders in an attempt to allay fears that Carter's deep and evangelical allegiances to Baptist teaching might harbor anti-Semitic feelings.

The memorandum, prepared by Rabbi Mark Tannenbaum, director of inter-religious affairs for the American Jewish Committee, warned Jews that it was "no more accurate nor responsible to lump together all evangelicals into one group than it is to generalize about the Jews or the Catholics."

Republican party caucuses and conventions gave President Ford 27 more delegates while Ronald Reagan picked up an additional 42 delegates. Carter received 11 more delegates. Sen. Henry Jackson of Washington took three more delegates and Rep. Morris Udall of Arizona picked up two delegates. With the weekend votes, Ford now has 81 delegates, Reagan 697, Carter 917, Udall 308 and Jackson 251.

Ford has a new tactic. He is trying to picture Reagan as a loser. He said the GOP doesn't want to repeat "the tragedy of 1964" when conservative Republican Barry Goldwater was swamped by Democratic President Lyndon B. Johnson.

In California, the Ford campaign aired commercials that concluded: "Gov. Reagan couldn't start a war. President Reagan could." The Reagan forces prepared their own commercial. It asked listeners to "pay attention to the new President Ford commercials if you get the chance to see if you don't agree that they reveal much more about President Ford and his image-makers than they do about Ronald Reagan."

The Associated Press reported that interviews with about a third of the 2,259 Republican delegates already selected show that John Connally of Houston was the person most mentioned as their choices for vice-president. AP said a quarter of those polled felt that way but that the most of the rest voiced no preference.

DOMESTIC SERVICE

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FRIDAY, MAY 28, 1976

CARTER CONDEMNS REMARKS BY AGNEW  
AS 'FALSE, MALICIOUS, ANTI-SEMITIC

By Religious News Service (5-28-76)

NEW YORK (RNS) -- The Anti-Defamation League of B'nai B'rith (ADL) made public here a letter from Democratic Presidential candidate Jimmy Carter denouncing what he called "false, malicious, anti-Semitic remarks" made by former Vice President Spiro Agnew.

"Mr. Agnew, who once occupied the second highest elected position in this nation, stated on a national television program that 'I do feel the Zionist influences in the United States are dragging the U.S. into a rather disorganized approach to the Middle East problem,'" Mr. Carter wrote.

The former governor of Georgia said Mr. Agnew had spoken of "Israeli imperialism" and had accused U.S. news media of pandering to the "Zionist cause."

The letter from Mr. Carter was received May 28 at the ADL's National Executive Committee meeting in Boston. It was addressed to Seymour Graubard, national chairman, and Benjamin R. Epstein, national director.

Mr. Carter said that Spiro Agnew's remarks in a Newsweek interview and on the NBC Today show "could not be further from the truth."

"Jewish Americans have added immeasurable contributions to this country in every field of professional, educational, and cultural endeavor," Mr. Carter wrote. "They are as loyal to America as any other group of people in the United States."

The former governor of Georgia said the "dedication of many American Jews to the preservation of a Jewish homeland is not only understandable, but commendable, in the light of the centuries of discrimination and persecution."

Mr. Graubard and Mr. Epstein welcomed Mr. Carter's letter and said they were confident that the views he expressed were held by the majority of Americans.

"The preservation of a strong and viable State of Israel is not only in Israel's interests and in the interests of world Jewry, it is in the national interest of the United States as well," Mr. Carter wrote.

"Israel is an oasis of democracy and freedom in the Middle East. To accuse Israel of 'imperialism' is a terrible distortion and smacks more of an accusation we are used to hearing from the Soviet Union than a statement from a prominent American."

Mr. Carter expressed hope that "the Anti-Defamation League will continue to take strong steps to correct misconceptions and to root out the last vestiges of anti-Semitism and other discriminations."

Spiro Agnew "should not take out his frustrations on the religious group which all too often in the past has been the scapegoat," Mr. Carter wrote. "By stating on the 'Today' show that Jews have too much influence over the press, he is not only poisoning the political atmosphere in this country with an accusation that is demonstrably false, he is shifting attention for the cause of his own personal downfall from where it should be focused -- not the American press, but the American system of justice."

Sunday, June 6, 1976

## Carter Woos Jewish Vote; Some Gain in North Cited

By ROY REED

Jimmy Carter has been fervently courting Jewish voters in the North, and his suit seems to be paying off. Several Jewish leaders report a small but definite movement toward the former Georgia Governor during recent weeks.

Considerable coolness remains. But political, religious and organizational leaders who are in touch with large numbers of Jews in the Northeast predict that Mr. Carter will receive a substantial majority of Jewish votes if he becomes the Democratic Presidential nominee.

Mr. Carter has begun to advertise heavily in Jewish publications. He is meeting with Jewish leaders in each primary state and is sending Jewish supporters from the South to plead his case in the populous Jewish community of New York.

He and his people are attacking what they perceive as an anti-Southern bias among Northern Jews, a fear (acknowledged by some Jews in New York) that his evangelical Christianity threatens Jews and an increasingly widespread impression that he is "fuzzy" on such issues as the security of Israel.

The Carter effort has been helped by the candidate's endorsement by Mayor Beame, the first Jewish Mayor of New York, and by such New York Jewish leaders as Howard Samuels, the prominent Democrat, and Morris B. Abram, the former president of Brandeis University and honorary president of the American Jewish Committee. Mr. Abram was reared in Georgia.

In addition, some Jewish religious leaders have begun to warn Jews against harboring the same kind of religious bigotry that they themselves have been subjected to. Mr. Carter is a Southern Baptist.

A long memorandum on that question is being sent this weekend to about 800 Jewish leaders across the nation. It was written by Rabbi Marc H. Tanenbaum, director of national inter-religious affairs for the American Jewish Committee in New York.

The memorandum says, "It is no more accurate nor responsible to lump together all evangelicals into one group than it is to generalize about 'the Jews' or 'the Catholics.'"

### Shaken by Showing

Mr. Carter and his campaign officials reportedly were shaken by his poor showing among Jewish voters in the Maryland and Michigan primaries.

He had expected to pick up the Jewish support that had gone to Senator Henry M. Jackson after Mr. Jackson stopped active campaigning. Instead, Jewish votes went to Gov. Edmund G. Brown Jr. of California and Representative Morris K. Udall of Arizona by margins of 6 or 8 to 1.

The alarmed Carter camp began systematically trying to change that. One of the main tools was the enthusiastic support of Mr. Carter by Jewish leaders in his home state of Georgia. Several Georgia Jews have high positions in his campaign.

A letter signed by 29 Jewish leaders from Georgia has been sent to scores of Jewish leaders in Northern and Western cities, urging them to support Mr. Carter.

The letter says Mr. Carter strongly supports Israel and the cause of Soviet Jews. It points out that he appointed several Jews to high office while he was Governor of Georgia. It says he was "an honest, courageous, progressive Governor."

### Caution on Religion

"It is for these reasons," the letter says, "that we are so troubled by reports of concern regarding Governor Carter's religion from a few who do not know him. He is a religious, ethical person. But, this is reason for support, not concern."

It concludes, "Of all people, we as Jews should abhor those who would oppose any candidate because of his religion."

A number of Northern Jews interviewed this week conceded having at least a slight tear of Mr. Carter because of his readiness to proclaim his Christian beliefs. One man said he feared that Mr. Carter, by continually talking of his religion, might encourage religious conformity and damage the cause of pluralism.

Eli Evans, an author reared in North Carolina who has resided in New York for the last several years, said Northern Jews seemed more inclined than Southern Jews to be suspicious of assertive Christians.

Jews living in the South, he said, are acquainted with fundamentalist Christians and do not fear them, in spite of groups like the Ku Klux Klan that claim to base their racism and anti-Semitism on church doctrine.

Mr. Evans said many Christian fundamentalists believe that God intended for the Jews to have a protected homeland in Israel.

"My grandfather had a farmer who would come into his store in Kinston, N. C., and asked to be blessed in the original Hebrew," he said.

Mr. Evans said he viewed the Carter candidacy as an opportunity to start an overdue Jewish-Christian dialogue such as the Roman Catholic-Protestant dialogue that occurred when John F. Kennedy, a Catholic, ran for President in 1960.

Others drew a parallel between Mr. Carter and Mr. Kennedy. Rabbi Tanenbaum said Presidential elections had become a kind of "rite of passage" for ethnic and religious minorities.

Once Mr. Kennedy dispelled the myth that a Catholic could not win the Presidency, he said, the Catholic stereotype in the minds of other Americans began to wither away.

The same may happen with the stereotype of evangelical Christians this year, Rabbi Tanenbaum said. He pointed out that President Ford and Ronald Reagan, as well as Mr. Carter, considered themselves evangelical Christians.

"In time," he said, "every group is going to reach for the brass ring. A Jewish candidate for President is going to be put to the test the same way Kennedy and Carter have been."

Something more than religious bias seems to account for the coolness toward Mr. Carter in the North. Several Jewish leaders said they thought a

more important reason was that Northerners in general do not know much about Mr. Carter.

Some pointed to a lingering anti-Southern bias.

Rabbi Eugene Borowitz of Port Washington, L. I., who teaches at the New York School of Hebrew Union College-Jewish Institute of Religion, said:

"Northern Jews on the whole are suspicious of Southerners. They identify Southerners with [the late Senator Theodore C.] Bilbo, Huey Long and George Wallace, with bigotry and social backwardness."

He added that with the decline of the candidacies of Senator Jackson and Mr. Udall, some Northern Jews "are slowly edging our way toward the available man."

Another man attributed the movement toward Mr. Carter to an urge to "get on the ship before it pulls out of the harbor."

Still another, Bertram H. Gold, the executive director of the American Jewish Committee, said he had noticed a greater desire to find out more about Mr. Carter apparently because of "a greater recognition that he looks like a viable candidate."

Mr. Gold said that he had seen many liberals, Jewish and otherwise, taking a new look at Mr. Carter and asking themselves, "Why haven't I gone out for this guy? Am I biased against him because of his religion and because he's a southerner?"

One who has changed his mind about Mr. Carter is Peter Strauss, president of radio station WMCA, who has held high positions in the presidential campaign of former President Lyndon B. Johnson and the New York Senate campaign of Robert Kennedy. He has been a long-time supporter of Senator Hubert H. Humphrey of Minnesota and says he would support him for the nomination this year. "If Carter fails and lightning should strike."

"But I'm more interested in a unified party effort," he said, adding that Mr. Carter might provide that unity.

He said many Jews seemed concerned over Mr. Carter's lack of doubts about himself. "The Jews love agonizers," he said.

"But at this stage," Mr. Strauss said, "it looks as if Carter will be the nominee. I'm satisfied, as a Jew and as a Democrat, that he would be a damned good President."

The Catholic Herald - 2/27/76 p 7

# Jews less pro-catholic

WASHINGTON (NC) — "There is a strong and powerful anti-Catholic feeling in the Jewish community," sociologist Father Andrew Greeley told the annual meeting of the American Jewish Committee (AJC) here.

"The empirical evidence shows it, the impressions of many Catholics indicate it, and not a small number of Jews will acknowledge it — though usually off the record," Father Greeley said. "Yet this problem has never been faced publicly and dealt with."

**TO SUPPORT** his contention, Father Greeley, director of the Center for the Study of American Pluralism at the University of Chicago's National Opinion Research Center (NORC), cited Jewish opposition to government aid to Catholic schools, Jewish participation in propagation of the stereotype of the white ethnic racist chauvinist hawk and Jewish participation in discrimination against Catholics "at the upper levels of America's elite culture."

The priest-sociologist said also that "the general relationship between American Catholicism and American Judaism is excellent — perhaps better than the relationship between the two historic offshoots of the Sinai religious tradition anywhere in the world."

There is "no decline in the overwhelming Catholic support for the American alliance with Israel," he said.

This support "is not based on the moral excellence or justice of Israel's cause," he added, "but is based on the fact that Americans admire the spunk and modernity of Israel and support it strongly because such support is something their Jewish fellow Americans still want very much."

**HISTORICAL**, archeological and theological research on the Second Temple era in Jewish history, he said, has shown that "Christianity and Judaism, as they exist today, are quite clearly two offsprings of the same fundamental religious traditions" and that "they have far more in common than was previously thought."

But, while there are generally good relations between Catholics and Jews in the United States, Father Greeley said, various data "indicate that pro-Catholic feelings among Jews have declined in the last decade while pro-Jewish feelings among Catholics have either held steady or increased." Now, he said, "there seems to be stronger pro-Jewish feelings among Catholics than vice versa."

Father Greeley went on to

single out "flashpoints" or areas of "potential or actual misunderstanding" that deserve more attention.

The "white ethnic, blue-collar, racist, hard-hat, chauvinist hawk image has become a favorite whipping boy for the national media, elite and popular," he said. Jews did not create the stereotype and the AJC's ethnic America project "has vigorously resisted it," he noted.

**NONETHELESS**, many of those of both the university and the media world who propagate it are Jewish, and one has the impression that some of them rather enjoy flailing away at the white ethnic bigot," he continued. "Some Catholics are sophisticated enough not to equate a given Jew who is propounding the ethnic stereotype with Judaism; others are not, particularly when the stereotype looks like an attack on Catholicism as such."

Another "flashpoint," he said, is the continued existence of "substantial discrimination against Catholics, particularly practicing Catholics, at the upper levels of America's elite culture."

"In the national media, certain governmental agencies, many if not most of the great national foundations, and in the finest elite universities, discrimination against Catholics is rife," he continued. "It is justified by the viciously bigoted argument of Catholic intellectual inferiority, an argument which simply does not admit of refutation even if you have overwhelming data to disprove it."

**WHILE JEWS** did not create this discrimination and are almost as much victims of it as Catholics, Father Greeley said: "Nonetheless," it must be said in all candor that some Jews aid and abet it and continue to propound the myth of Catholic intellectual inferiority. One is hard put to see very many Jews, who have been so vigorous in their criticism of racism and sexism, raising much in the way of objection to anti-Catholic nativism."

Many non-Catholic scholars, Father Greeley continued, tend to ignore "the impressive economic and educational achievements of American Catholics." He added that "there is a strong tendency among many Jews to ignore, deny or minimize the immense importance that the Catholic parochial schools have made to the success and self-confidence of the ethnic immigrants."

Pointing out that black enrollment in Catholic schools; "most of it non-Catholic," goes up each year, Father Greeley said many Jews "overlook completely the fantastic popularity of the inner-city Catholic schools to members of the black community."

**HE ADDED:** "I am not prepared to say how much of the interminable hectoring about separation of church and state is crypto-bigotry, but some of it surely is; and the nasty, vicious tone of the opposition leaves little doubt that there is more at stake than constitutional principles."

Father Greeley also accused elements in the Jewish community of considering only Jewish issues to be "of surpassing moral excellence."

"Justice for the people of Israel is supremely important but justice for the Catholics in the nasty little colonial regime in the north of Ireland

is not," he said. "Freedom for Soviet Jewry is of capital concern, but freedom for the Catholic captive nations is not."  
He said he wondered why "complexities and realism affect our issues but not you."